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THE FIELD IS THE WORLD

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

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HE COMETH!

Behold He cometh! Lo, the mountains
 Are glowing with his light;
 It flashes from the living fountains,
 And leaps from height to height.
 Behold he cometh! Yet in blindness
 Earth's millions still reject his kindness,
 Nor see the glory bright.

Behold he cometh! All creation
 Feels an impending doom.
 Behold he cometh! Every nation
 Surges in restless gloom.

Behold he cometh! Gnashing, raging,
 All evil powers 'gainst him engaging,
 Disdain to yield him room.

Behold he cometh! Naught can stay him,
 Naught can his hour delay.
 All kings and rulers shall obey him,
 Submit to his just sway
 Behold he cometh! Fierce resistance
 Shall fade as night fades in the distance
 Before triumphant day.

Behold he cometh! Ye who love him,
 Break forth in jubilant song.
 He cometh! See beneath, above him,
 A wondrous, radiant throng.
 Behold he cometh! Grand and glorious,
 Majestic Lord, and King victorious!
 All hail! the shout prolong.

— Louise J. Strong, in *Christian Herald*.

Our Contributors.

Then they that feared the Lord spake often one to another: 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.

THE CHEERFUL GIVER ACCEPTED.

BY MRS. E. G. WHITE.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." If we act in the spirit of this counsel, we may invite the divine One to audit the accounts of our temporal matters. We may feel that we are only giving offerings from that which is our Lord's entrusted gift. All our offerings should be presented with cheerfulness; for they come from the fund which the Lord has seen fit to place in our hands for the purpose of carrying forward his work in the world, in order that the banner of truth may be unfurled in the highways and byways of the earth. If all who profess the truth would give to the Lord his own in tithes and gifts and offerings, there would be meat in the house of the Lord. The cause of benevolence would no longer

be dependent on the uncertain gifts of impulse, and vary according to the changing feelings of men. God's claims would be welcomed, and his cause would be considered as justly entitled to a portion of the funds entrusted to our hands. The Lord is our divine Creditor, and he has made us promises through the prophet Malachi that are very plain, positive, and important. It means very much to us whether or not we are rendering to God his own. He allows his stewards a certain portion for their own use, and if they will trade upon that which he claims, he will divinely bless the means in their hands. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."

The only plan which the gospel has marked out for sustaining the work of God is one that leaves the support of his cause to the honor of men. With an eye single to the glory of God, men are to give to God the proportion which he has required. Viewing the cross of Calvary, looking upon the world's Redeemer, who for our sake became poor, that we through his poverty might be made rich, we shall feel that we are not to lay up for ourselves treasures on the earth, but to lay up treasures in the bank of heaven, which will never suspend payment nor fail. The Lord has given Jesus to our world, and the question is, What can we give back to God in gifts and offerings to show our appreciation of his love? "Freely ye have received, freely give."

How much more eager will every faithful steward be to enlarge the proportion of gifts to be placed in the Lord's treasure-house, than to decrease his offering one jot or tittle. Whom is he serving? For whom is he preparing an offering?—For the One upon whom he is dependent for every good thing which he enjoys. Then let not one of us who is receiving the grace of Christ, give occasion for the angels to be ashamed of us, and for Jesus to be ashamed to call us brethren. Shall ingratitude be cultivated, and made manifest by our niggardly practices in giving to the cause of God?—No, no! Let us surrender ourselves a living sacrifice, and give our all to Jesus. It is his; we are his purchased possession. Those who are recipients of his grace, who contemplate the cross of Calvary, will not question concerning the proportion to be given, but will feel that the richest offering is all too meager, all disproportionate to the great gift of the only begotten Son of the infinite God. Through self-denial, the poorest will find ways of obtaining something to give back to God.

Time is money, and many are wasting precious time which might be used in useful labor, working with their hands the thing that is good. The Lord will never say, "Well done, thou good and faithful servant," to the man who has not taxed the physical powers which have been

lent him of God as precious talents by which to gather means, wherewith the needy may be supplied, and offerings may be made to God. The rich are not to feel that they can be content in giving of their money merely. They have talents of ability, and they are to study to show themselves approved unto God, to be earnest spiritual agents in educating and training their children for fields of usefulness. Parents and children are not to regard themselves as their own, and feel that they can dispose of their time and property as shall please themselves. They are God's purchased possession, and the Lord calls for the profit of their physical powers, which are to be employed in bringing a revenue to the treasury of the Lord.

Were the thousand channels of selfishness cut off that now exist, and the means directed in the right channel, there would be a large revenue flowing into the treasury. Many purchase idols with money that should go to the house of God. No one can practise real benevolence without practising genuine self-denial. Self-denial and the cross lie directly in the path of every Christian who is truly following Christ. Jesus says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Will every soul consider the fact that Christian discipleship includes self-denial, self-sacrifice, even to the laying down of life itself, if need be, for the sake of Him who has given his life for the life of the world?

Christians who view Christ upon the cross, are bound by their obligation to God because of the infinite gift of his Son, to withhold nothing which they possess, however dear it may be to them. If they possess anything that can be employed to draw any soul, no matter how rich, or no matter how poor, to the Lamb of God who taketh away the sins of the world, they are to use it freely for this purpose. The Lord employs human agents to be coworkers with him in the salvation of sinners.

All heaven is actively engaged in furnishing facilities by which to extend the knowledge of the truth to all peoples, nations, and tongues. If those who profess to have been truly converted, do not let their light shine forth to others, they are neglecting the doing of the words of Christ. We need not tax ourselves with rehearsing how much has been given to the cause of God, but rather let us consider how much has been kept back from his treasury to be devoted to the indulgence of self in pleasure-seeking and self-gratification. We need not reckon up how many agents have been sent forth, but rather recount how many have closed the eyes of their understanding, so that they might not see their duty and minister to others according to their several ability.

How many might now be employed were there means in the treasury to sustain them in the work! How many facilities might be used in extending the work of God as his providence opens the way! Hundreds could be employed in the field in doing good in various branches, but they are not there. Why?—Selfishness keeps them at home; they love ease, and so remain away from the vineyard of the Lord. Some would go into regions beyond, but they

have not the means to take them; for others have left undone that which they ought to have done. These are some of the reasons why a few workers have to go loaded down as a cart beneath sheaves, while others take no burden. Those who ought to be laborers in the vineyard will not undertake the work in faith and hope. The stay-at-home, professed Christians are misrepresenting Jesus Christ. They refuse to be partakers with him of his trials, of his humiliation, and of his burden-bearing. They do not wear his yoke. If they would engage all their powers for God, they would not work alone. But many feel no genuine burden for souls. Step by step they might work their way until, by study and prayer, they might become skilful in the Scriptures, and be able to lay hold with intense earnestness of the God of all grace, beseeching him for his Holy Spirit to mold and fashion them and make them wise to win souls to Christ.

Actual efforts must be put forth to save souls from sin and Satan. Why is it that men and women who know the truth do not work with all their God-given powers while mercy's sweet voice is heard? Jesus is entreating, "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." Many of those who are stay-at-home believers, are not taking upon them the yoke of Christ. They refuse to lift his burdens, although he says, "My yoke is easy, and my burden is light." Christ carries the pressing weight, and bears the heaviest end of the yoke. A large number will not go without the camp, bearing the reproach, as did Jesus their Master, and yet by their attitude, by their inconsistent conduct, they actually weaken the efforts of those who are bearing the heavy burdens. They know nothing of what it means to be meek and lowly of heart. They know nothing of what it means to be self-denying, of what it means to be a partaker with those who do go forth to labor in the cause of God. They misjudge the workers and depreciate their efforts. They are not prepared to sympathize with them in their trials, in their heartaches and disappointments. They cannot be partakers with their brethren in their sufferings, nor can they be partakers with Christ in his sufferings. Failing of this, they will not be partakers with Christ in his glory, nor enter into the joy of their Lord in seeing souls saved in his eternal kingdom as a result of their self-sacrificing efforts in being laborers together with God.

MADE SIN FOR US.

BY WILLIAM BRICKEY.
(Kimball, Minn.)

"FOR he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. We talk of the righteousness of Christ being imputed to us, and of our sins' being imputed to him; but if I should ask how and when sins were imputed to him, what would be the answer? Would it be said that sins are imputed to him when one believes? That would not do; for he died for the sins of the whole world. Would it be said that sins were imputed to him on the cross? True, he "bare our sins in his own body on the tree." 1 Peter 2:24. But did he not bear them before that, and there simply suffer the results of bearing them? "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb. 2:16. He was made in the likeness of sinful flesh. Rom. 8:3. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. 2:14. That flesh and blood was under condemnation,—was under the sentence of death before he took part of the same. Now when he partook of our nature, must he not have partaken of the condemnation of that na-

ture? He took upon him the sentence of death. This was when our sins were imputed unto him. This was when he was made to be sin, and of course it was for us. When we believe the exceeding great and precious promises of God, we are made partakers of the divine nature.

Now if when Christ took upon himself our nature, our sins were imputed unto him, it is reasonable to believe that when we partake of his nature, his righteousness will be imputed unto us; for we shall be righteous if we have his nature; we shall be made the righteousness of God in him. If when he partook of our nature, he partook of our condemnation, then when we partake of the divine nature, we partake of divine justification. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

THAT SEED BASKET.

BY ELDER J. P. HENDERSON.
(Galesburg, Ill.)

"HE that goeth forth and weepeth, bearing precious seed ['seed basket,' margin], shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6. The REVIEW may not weep, but it often causes the fountain of life to overflow in the hearts of those who read its pages. Other writers have been applauding this most excellent church paper, and not a few attribute their acceptance of the truth to its influence. Feeling also an inexpressible gratitude for the light it conveyed to my darkened mind, I wish to add my testimony as one who knows the truth from having read its pages. Like a basket filled with precious seed, sent forth to all the land, it bears the gems of truth to many who are hungering and thirsting after the things of God.

More than twenty years have passed since a stranger entered the business place of the writer one Friday afternoon, and after making his purchase, casually remarked that the next day was the Sabbath of the fourth commandment, and should be observed as such. A little controversy ensued, in which the usual arguments from tradition were presented in behalf of first-day observance. The stranger departed, but a few weeks later that "seed basket" found its way, uninvited, to my home. It made weekly visits, and has continued to do so ever since. It came laden with new and strange doctrines, which aroused some spirit of resentment. The seed of truth could not germinate until the irrigation of the soil had taken place; not until the archives of ancient and modern history had been ransacked for proof in favor of the lifelong theories of a previous education. But one by one these melted away like icebergs before the tropical sun. Those open columns offered no resentment, but silently, like the dews of heaven, they softened the heart until the seed sank down deep in the heart, and had rooted itself there. No rest of conscience could be obtained until obedience was rendered. Like Pilgrim, in his flight to the heavenly city, the slough of despond was fallen into. To cling longer to a worldly church was like remaining on a sinking ship. The conflict decided, the REVIEW became a friend in time of need. Its weekly visits were hailed with joy. The ridicule of friends, the loss of business, and times of trial were made endurable by the comforting words of this visitor. That which before was an unwelcome guest now became a consoling companion.

No Seventh-day Adventist should be without access to the pages of this church paper. Its supply of food is of special nutritive value to those who are striving to lead a spiritual life. Next to the Bible, it is the best source of obtaining those elements which give life and vigor to the last message. It is noticeable to those in the work that where the REVIEW does not make

its regular visits, there is an ebbing away of spiritual life. As daily food is necessary for our physical welfare, so spiritual nourishment is equally necessary. We should be constantly in touch with those of like precious faith, in order properly to fill our souls with advancing light. A part of every household's weekly market should be to carry home this "basket" of "precious seed."

THE LORD'S DAY OF REV. 1:10.

This is the Seventh-day Sabbath, and not Sunday nor the Day of Judgment.

BY ELDER D. T. BOURDEAU.
(Marquette, Wis.)

(Concluded.)

If it is said that the Greek reads, "In the Lord's day," meaning with respect to, or relating to, the Lord's day, so that the whole sentence would signify that John was in the Spirit or in a vision with respect to, or in relation to the Lord's day, the great day of the Lord's future, we reply:—

According to this interpretation, John was not really in the Spirit or in a vision; for in the Greek as well as in the English, we have, "I was in the Spirit." He was only in a condition or state of mind with respect to, or relating to the Spirit or a vision! Moreover, he never was in the isle of Patmos, but was simply in some place with respect to, or relating to, that is, for, forsooth! in this case also we have the preposition "in" in the Greek. And for the same reason we must conclude that we have misinterpreted these words of the Saviour: "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43. According to this theory, the Saviour simply meant that the righteous shall shine forth with respect to the glorious coming kingdom, but does not teach that they shall be so fortunate as to shine forth in that kingdom. And according to the way of interpreting the Scriptures, John simply teaches that we may have boldness with respect to the day of judgment when he says, "Here is our love made perfect, that we may have boldness in the day of judgment: because as he is so are we in this world." 1 John 4:17. And this text would even prove that we are not in the world, but that we may simply be as God is with respect to the world that we have thus thought that we were in! Where are we, then? Are we already with the Lord in heaven? And if we are to follow this interpretation, it is only with respect to the day of the Lord that the atmospheric heavens and the earth shall be burned up; for Peter says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. See also verses 7-12. Such refutations could be multiplied *ad infinitum*; and this interpretation falls under the crushing weight of its own inconsistency.

Some have pretended that the Greek of the sentence, "I was in the Spirit on the Lord's day," "could be rendered, 'I was borne away by the Spirit to the future day of the Lord.' Never was there a more glaring perversion of the original than in this case. This sentence could be rendered in various ways; but the question is not how it *could be* rendered, or even how it *is* rendered, but how it *should be* rendered to give the exact sense of the original, and consequently the mind of the Lord. A man could kill, but should he kill? A man could lie, but should he lie? And there is no way of lying that is so criminal as to say that the Lord has said a thing when he has never said it. Read Eze. 13:1-15. "He that hath my word, let him speak my word *faithfully*. What is the charge to the wheat? saith the Lord." Jer. 23:2

The original of the sentence under consideration is, *Ἐγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ*, a word-for-word translation of which would be: *Ἐγενόμην* (I was) *ἐν* (in) *Πνεύματι* (Spirit) *ἐν* (in) *τῇ* (the) *κυριακῇ* (lordly or Lord's) *ἡμέρᾳ* (day). Put into English, in an easy, running style, we would have, "I was in the Spirit on the Lord's day," so that on this point our English translation could not be improved. The Greeks used the preposition "in" before "day," as do also the French, etc. They also very often omitted the article before nouns, where we would use it without going against the sense of the Greek. Hence the omission of the article before *Πνεύματι* (Spirit). We very properly use the article in English. For confirmation of this, see Buttman's Grammar of New-Testament Greek, or Winer's Greek Grammar.

What a wide, inexcusable, censurable difference between our good English translation, in this case, and the one that some would suggest as an improved rendering, against which, however, the following fearful warning near the close of the Apocalypse comes with all its force and crushing weight: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22: 18, 19.

It is Jesus himself who testifies in this passage. Compare verse 18, first clause, with verses 16, 20. But in the rendering proposed, there is adding to the words of Rev. 1: 10 at a fearful rate. After "I was," the words "borne away" are added; then the preposition "in" is replaced by the preposition "by;" and after the noun "Spirit" the preposition "to" is made to replace the preposition "in," and the adjective "future" is added. By thus handling the word of God, every error that has been palmed off under a profession of Christianity could be established. And this way of interpreting Rev. 1: 10 does, so far as it is received, virtually "take away from the words of the book of this prophecy," the significant expression, "I was in the Spirit on the Lord's day." To those who indorse it, it is as if the beloved apostle had not said, "I was in the Spirit on the Lord's day." And just here how applicable are these words of the Lord: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4: 2. See also Deut. 12: 32. Again: "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30: 6, 7. As Rev. 1: 10 stands in the original as well as in our standard English translations, etc., it is like "apples of gold in pictures of silver," or like a precious, shining jewel placed in a glorious crown by the Lord of the Sabbath.

John might have omitted the mention of the particular day, and the narrative would have run without a break. But he purposely brought in the Lord's day. Rather, the Spirit of God, that does nothing in vain, purposely led him to do this. And thus was recorded a declaration which involves the obligation to give a particular day unto the Lord,—a day which other portions of Holy Writ show to be the Sabbath of the Lord, the Sabbath of God's immutable law; a declaration that rang in the ears and cheered the hearts of millions of Christians in ages of affliction and persecution, in whose lives the Lord's day became vocal, even to their enemies; a declaration which has ever annoyed those who have opposed the true Sabbath, but that is precious, courage-imparting, and a Gibraltar to true Sabbath reformers in these last days, and that will be eternally sweet to the ears and hearts of the redeemed in the earth restored. Isa. 66: 22, 23.

PSALM TWENTY-THREE.

BY ELLA KINGSBURY VINCENT.
(Savitarium.)

My Shepherd, tender and divine,
In pastures green and fair,
By cooling streams, I take my way;
For thou dost lead me there.

My weary soul thou dost restore,
When straying from thy side;
And in the paths of righteousness
My footsteps thou dost guide.

E'en through the somber vale of death,
I walk with tranquil heart;
Thy rod and staff such comfort give
That all my fears depart.

A table thou dost kindly spread
Before my waiting foes;
My head with oil thou dost anoint;
My cup with grace o'erflows.

Thy tender mercies and thy love
Defend me day by day;
Within thy house, O may I dwell
In joy and peace for aye.

A LESSON FROM THE SPARROWS.

BY P. M. HOWE.
(Chatham, Ontario, Jail.)

"ARE not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." "Fear ye not therefore, ye are of more value than many sparrows." Matt. 10: 29, 31. The blessedness of this scripture is continually impressed upon my mind, as the sparrows come day by day to the jail door to pick up the crumbs we throw to them through the iron grates. The Creator loves everything that has life in this world, and looks upon death with sorrow. He delights in supplying daily food to all his created creatures. This lesson is plainly taught in these words of the Saviour concerning the sparrows: "One of them shall not fall on the ground without your Father;" then he says, "Ye are of more value than many sparrows." The Father valued man so much that he even gave Jesus, who is now our Redeemer, to die, to suffer death on the cross, that we might ever know his love for us.

As they pick up the crumbs, the little sparrows chirp out their thankfulness for food. I wish I could tell them who it is that has such a loving watch-care over them. Then they would praise him even in this, their only life. But what about man—poor, poverty-stricken, rebellious man? God says of man, even in his degradation and sin, that he is of more value than many sparrows. Still he is unthankful. He refuses to be comforted by the words of promise. He goes on receiving bountiful blessings, rejecting many more he might receive; but still he never learns the lesson of the sparrows.

Our heavenly Father is not pleased when we worry over our work and multiply our cares. Every man is a creature redeemed; he is not classed with the birds, but far above them—"Ye are of more value." To help all to see of how much value we are to God, he says, "But the very hairs of your head are all numbered." Surely, dear readers and fellow laborers, we can boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." It seems to me, as I lie down in my cell at night, that the time has surely come when Christ should be all and in all; for all things else fail us.

"The disciple is not above his master. . . . It is enough for the disciple that he be as his master." "Every child of his will know that he is to be treated no better than was his Lord;" but let us who look for such things remember the words of David, "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." Let us learn the lesson of trust taught by the birds, the trees, the flowers, and every living thing about us, and rejoice in our trials, triumphing over sin and its agencies. Soon, very soon, Jesus will be revealed from heaven to deliver his

people. Prison bars will then be rent asunder, the great gates torn from their hinges, and the massive, high walls, shutting out the beautiful sunlight and the green fields from view, will crumble to dust. Then we can keep the Sabbath with Him who said, "Fear ye not therefore, ye are of more value than many sparrows." May our hearts be filled with joy, our lips with praise, and we go about doing good until he comes.

MAN'S WAY VS. GOD'S WAY.

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

GOD, in speaking through Isaiah, earnestly exhorts the wicked man to forsake his way, and the unrighteous man his thoughts, and turn to him, and he will have mercy, and will abundantly pardon. "For my thoughts," says the Lord, "are not your thoughts, neither are your ways my ways." Then he tells us the difference between his way and our way and his thoughts and our thoughts, and the difference he gives between the two ways is simply infinite, a wonderful contrast. Yet many are honestly deluded into the wrong way, and are made to believe that when the Lord made this earth and called it very good, he did not, after all, get it quite the right shape to enable men to keep the seventh-day Sabbath. Others are led to believe that time has been so lost that it is impossible to tell which day of the week is now the seventh; while others are taught that the Sabbath has been changed from the seventh to the first day of the week, and that we are now in duty bound to keep the first day in commemoration of Christ's resurrection from the dead. Others are made to believe that it makes little difference which day we keep, if we only keep one day in seven.

But if God has made a mistake, and the law is a failure, who can blame man for making a failure, too? Do not those who argue thus, say, "The way of the Lord is not equal"? Well, has not and will not the God of all the earth do right?—Yes; for thus we read in Psalms 119: "Thy word is true from the beginning: and every one of thy righteous judgments endureth forever." "Thy righteousness is an everlasting righteousness, and thy law is the truth." This law God spoke with his own mouth from Mount Sinai, out of the midst of fire and thick darkness, with a great voice, and wrote it on two tables of stone; and he has plainly told us that he will never break nor alter the thing that is gone out of his lips. In Mark 2: 27 we have the statement of the Saviour, that the Sabbath was made for man, and in Acts 17: 26, that he, its Lord, has made "all nations of men [for what purpose?] for to dwell on all the face of the earth." Adam was the only man living when the Sabbath was made, and he was the representative of the human family. For the benefit of whom, then, was the Sabbath made?—Man; *i. e.*, all mankind. But could the Sabbath benefit man if he did not keep it?—No. On what part of the earth was man to live? Mark the answer, "On all the face of the earth." Thus we conclude that man was made to keep the Sabbath on all the face of the earth, not merely in Palestine. "If ye transgress, I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of heaven, yet will I gather them from thence." The gathering of Israel is on condition that they keep the commandments of God among all nations upon all the face of the earth.

My dear readers, shall we not heed the injunctions of the Lord, and turn from the ways of the evil one into the ways of God's commandments, and thus receive mercy, and pardon, and life? "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," where sickness, pain, and death can never come. Will you be there? Shall I? We can, if we will.

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.

TALKING TO THE SICK.

We are often reminded of the moral effects that our words are sure to produce, and hence are exhorted over and over to be very careful with our words, that our conversation be always seasoned with grace. Our words have their physical effects also. Morally, the effect is most marked with those who are morally or spiritually weak and trembling. To such, a wrong word will often be their destruction, or a word fitly spoken be a great means of grace. Just so it is in the physical aspect of the matter. A person who is sick is always on the lookout for symptoms and indications, and often his imagination does more in determining his condition in his own mind than do the facts.

Such an imagination is very easily excited and led. No one who has observed such matters to any extent has failed to notice how closely the mind and the body are connected. The "mind cure" is a very important department of therapeutics. Mind-sickness is a serious aggravation in any disease; indeed, it is often a disease by itself, a malady which, when removed, opens the way for speedy and complete recovery. To have faith in one's recovery, to dwell on the favorable side, is one of the most wholesome medicines.

Now we don't always realize this as we should. We often feel that we shall seem unkind and hard-hearted unless we express our sympathies in words of real discouragement. We meet a neighbor who we have heard is not well. We know he is suffering, and feel sorry for him; and we feel that we ought to tell him so. And we do it in something like this fashion: Putting on a doleful countenance, "I hear, Neighbor A, that you are not feeling well." "No; I am rather poorly." "Too bad; you *do* look bad. You are losing flesh terribly. I hardly knew you. You will have to be very careful of yourself." We pass on, thinking we have done our duty as a friend by showing our appreciation of the situation. That poor man has been brooding over these things for weeks. Perhaps just before he met us, he was thinking that he might be a little better. But our speech affects the mercury of his backbone as it does that of a thermometer to set it in a snow-bank. We have put a ten-pound weight upon his head; his heart thumps violently; he probably turns around and goes back home straight to bed. At least a few doses of that kind will send him there.

On the other hand, we should not make light of real ailments. If a person is suffering, he does n't like to be laughed at. He does n't relish hardness of heart. We should always meet the sick with bright, cheerful countenances and greetings. If the sufferer is inclined to make too much of his trouble, or takes a hypochondriac view of his situation, a little loving pleasantries, and above all some good, hearty encouragement, will do him more good than a doctor's visit. "You have been sick, I hear, but I am happy to see you looking better." "O, no; I am not better; I am very miserable; my head aches, my back aches, my heart is weak, I have a bad cough, and I am worse and worse." "Yes, but those symptoms are not necessarily very serious; and your countenance is clear, your eyes are bright; you are having a temporary trouble and are already outgrowing it;" etc. In fact, something soothing and cheering can always be said.

Solomon says, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones;" and that is all very true. Don't visit a sick room as if you were going to view a corpse. Let your friends live till they die, and don't hasten that point by lugubrious sympathy

when they need cheer and courage. "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones." T.

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

Question.—What is the difference between Bright's disease and diabetes?

Answer.—They are entirely different. Diabetes is a disease of the whole body, while Bright's disease is an affection of the kidneys, in which they become so weakened that they cannot remove from the blood the poisons produced in the tissues. In diabetes the liver fails to retain the sugar which is produced in the alimentary canal, and so it is allowed to escape and pass into the blood. We might explain the difficulty by saying that the liver, which is naturally a closed door against poisons, and against the rapid escape of sugar, becomes a partly open door in diabetes; while the kidneys, which are naturally an open door through which poisons should continually escape, become partly closed. Now when the naturally closed door of the liver is open a little, or the condition called "hepatic insufficiency" exists, it means that things are allowed to pass into the liver which are injurious, and also that sugar is escaping into the blood. At the same time there is an insufficient activity of the liver in the destruction of poisons, which is one of its most important functions.

As I have already said, when the naturally closed door of the liver is a little open, we have hepatic insufficiency; and when the kidney door, which should be wide open, is partly closed, we have what is called "renal insufficiency." Diabetes and Bright's disease are often associated, because of the similar demands which seem to be made upon the kidneys in both diseases. When the liver fails to do its work, an extra amount of work is imposed upon the kidneys, in that they must remove all this surplus of sugar precisely as they would were there a surplus of poisons, as in Bright's disease. The liver being disabled, it allows both the sugar and the poisons which it ought to destroy, to escape into the blood, whence it becomes the duty of the kidneys to remove them.

Q.—What are organic diseases of the liver?

A.—The most important and the most common organic diseases of the liver are the various forms of inflammation which occur there. There are a number of different kinds of circulation in the liver,—the arterial, the venous, the portal, the lymphatic, and the biliary,—five different circulations. We might, perhaps, for practical purposes, say there are four different sets of vessels in the liver,—the arteries, the veins, the lymphatics, and the bile-ducts. Any one of these different sets of vessels may be the seat of inflammation,—we may have an inflammation of the arteries, an inflammation of the veins, an inflammation of the lymphatics, or an inflammation of the bile-ducts; and the results will depend upon which organ is affected. When a person has inflammation of the liver, the symptoms may be varied; for example, when the biliary ducts are affected, jaundice is often the result; when the veins are affected, dropsy occurs very quickly. In dropsy, the veins are partly closed up, forming a sort of dam, by which the blood is forced back, and the serum pours into the abdominal cavity; whereas, if the biliary ducts are affected, there is a failure of bile to escape rapidly into the gall-duct, and as the result, we have bile in the blood and the symptoms of dropsy. The other symptoms I will not stop to detail at this time.

Q.—Can goiter be cured? If so, how?

A.—Yes; goiter can be cured, as a rule; in fact, I think that nearly every case of goiter can be cured; but how it is to be done depends upon

the case. If there is simply a hypertrophied gland, applications of galvanism are sufficient to cure it. The improvement of the patient's general health alone, will sometimes suffice to cure it. If cysts are formed, the disease may be cured by tapping the cysts, the withdrawing of the fluid, and producing an inflammation by the injection of iodine. Sometimes a hypertrophied gland becomes very large and hard, and must be removed by a surgical operation. One patient under my care had a large mass upon the right side of the neck, which caused great obstruction in the throat. I succeeded in removing a part of the gland. It is not best to remove the whole of the thyroid gland, because if the whole gland is removed, a peculiar disease results which has not until recently been recognized as connected with the thyroid gland,—a disease known as myxedema. In this disease there is a general bloating of the whole body, which assumes a dropsical appearance, with thickening of the skin. There is also thickening of the speech, and the tongue is clumsy. The gait becomes slow, and the mind also is slow to act; in fact, the intellectual faculties all seem to become slowed down, and the functions of the whole body to be impaired. For this reason it is not safe entirely to remove the gland.

Q.—Is goiter ever the cause of death?

A.—Sometimes.

FRUIT-CANNING.

BY MRS. D. A. FITCH.

(Sanitarium Cooking-School.)

VERY much might be said concerning the canning of fruit, but the space allowed will admit of only a few of the most important suggestions. To insure success in keeping fruit, it is important that it be of the best kind and as sound as possible. It may do to remove an unsound portion, and can the rest of the berry, but it is better to use no part of decaying fruit; for there is more or less disease even in the apparently sound portions. The juice circulates in fruit in much the same manner as the blood does in the body, carrying with it the diseases of other portions. True, the cooking will destroy the germs, but the ptomains, or poisons, they have produced remain. These unsound portions have no nutrition and little pleasant flavor, so they are not really worth saving.

The fruit should be well washed and drained before being put to cook. Usually a small quantity of water will be required to start the cooking,—which should never be done in tin,—but we question the economy of buying cans in which to preserve water. It will be abundant and just as cheap in winter as now. The same may with propriety be said of sugar. It will be even cheaper in winter, it is not essential to the keeping of the fruit, and it occupies room which might better be given to the fruit itself. At the time the fruit is to be used, it can be opened an hour beforehand, and the sugar added, thus insuring a thorough permeation. The addition of the sugar to the cooking fruit raises the temperature a few degrees, so more germs are destroyed, but this is the only way in which it serves to increase its keeping qualities. If sugar be added, it is best to heat it in the oven, being careful not to melt it, until the fruit is nearly done; then sprinkle it in hot. The reason for this is that there are more or less germs in sugar which should be destroyed; but boiling sugar with fruit acids changes it to glucose, thus reducing its sweetening qualities two and one-half times.

If the can and cover are well washed and scalded, there will be little danger of the fruit's spoiling. When the scalding is done, a good way to test the can is to fit it with a cover and a good rubber, and invert it half filled with hot water. If the water spurts out, give the edge of the cover a few light strokes with something like the handle of a silver knife. Try it again and again

until it can stand on the cover and not leak. Sometimes the use of two rubbers will remedy defects. After the can has been filled, it is well to introduce a silver spoon or a knife, and lightly stir it round, to allow air to escape. Now you will see that there is room for a spoonful more juice. Put on the cover, tighten, and turn the can upside down for several hours. Give the cover an extra turn before putting away. A cool, dry place is best for keeping fruit. Too much light is not good for it.

Special Mention.

CHRISTIAN CITIZENSHIP.

THE subject of Christian citizenship is just now engrossing the attention of the country. Sunday, July 5, thousands of ministers preached upon that theme. The object of those promoting this work is to get the control of the government, and run it on Christian principles. As the very first principles of Christianity are to love one's enemies and forgive the erring, it is difficult to see how a government could be run that way. No government in the present condition of the world could stand upon such principles. Should we establish this government upon such a basis, and should another nation declare war upon us, this nation, if a Christian nation, and if the government were conducted upon Christian principles, would not resist evil, but would turn the cheek to the smiter. Then this nation, in order to carry out its principles, would willingly do good to that nation which despitefully used us. This is the spirit of true Christianity. Moreover, a government administered according to Christian principles should not attempt coercion of any kind. Taxes would be left to voluntary acts, and criminals, if criminals should persist in evil under such a government, would be punished only by loving acts, that they might be ashamed and turned into the right path!

We may be sure, however, that the governmental Christianity proposed by these Christian-citizenship people, is not the Christ-kind of Christianity at all, but a kind of their own devising. It is the kind which will allow certain ones, supposed to be in the secret council of the Almighty, to declare his mind and will, and to enforce what they shall thus reveal with necessary and appropriate civil legislation, in which punishment inflicted by men will not be omitted. Then woe to those whose Christianity is not of the same stripe as that of these self-constituted revealers of the divine will!

Apropos of this, *Zion's Herald* declares: "Discipleship in the kingdom of heaven is the only sound basis of ideal citizenship in the republics of earth." If this were so, then the puritanical idea, that a man must be a church-member before he could be a citizen and a voter, was right; for what is admission into the church regarded to be but admission into the kingdom of heaven in its earthly aspect? The acceptance of that idea led even such good men as the Puritans to acts of persecution. Of course the "sound basis of ideal citizenship" ought to be maintained. So thought the Puritans when they turned Roger Williams out of the Plymouth settlement in the dead of winter, to wander in the wilderness until at last he found friends and succor among the savage Indians, who, in true kindness of heart in this act of mercy toward Williams, exemplified the religion of Christ better than those who thought they were maintaining the true ideal.

Again: if "discipleship in the kingdom of heaven is the only sound basis of ideal citizenship," it follows that unless church-membership in some specified church or churches is recognized as discipleship, and thus fitting one for citizenship, it can never be known whether one is on the sound basis or not! Aside from the knowledge that one is a member of the church, all else in regard to his character would be mere guesswork. Church-membership is supposed to be discipleship in the kingdom of heaven. Beyond that supposition no board of inquiry as to one's being on the sound basis could go. The hearts of men cannot be read by any one save God, and he will not act as inquisitor on the earth.

This Christian citizenship movement is puritanical in its nature, and entirely un-American. It is a turning back from the principles of Washington, Madison, and Jefferson, to the principles which they repudiated and refused to allow, as the ideal basis of American citizenship. If those great pilots of our ship of state turned her head in the right direction,—and who can doubt that they did?—then these latter-day pilots, should they gain the helm, will surely run our glorious ship upon the rocks.

M. E. KELLOGG.

VIRTUE IN A PICTURE.

FEW Protestants realize how the practise of the Catholic Church to reverence pictures and images makes them believe that spiritual blessings can be gained only in certain places,—that these things have a local effect which cannot be obtained at any other place. The way this idea prevails and is sedulously fostered may be seen in a late number of the *Catholic Mirror*. A correspondent from Ireland, describing affairs in that island, notes some services held in a Catholic church in Dublin, in the following manner:—

The Very Rev. Prior Glynn, O. S. A., preached another of his series of May sermons, on Sunday, in the church of Sts. Augustine and John, Thomas street. In the course of a very eloquent address, he said that he regarded the singular preservation of the town of Genazzano, from pestilence of every kind, since the arrival of the picture, as the most extraordinary miracle wrought through the intercession of Mary. It was, he said, remarkable that in no other spot on the globe was this freedom from pestilence so marked. When the terrible Asiatic cholera plague swept over Italy in 1867, there was one spot left unpolluted by the foul visitation,—the town of Genazzano; and thither the people flocked in thousands, and offered up prayers of thanksgiving for their safety. Prior Glynn himself, who had just then been ordained, was a witness to it. Continuing, the Very Reverend preacher said he could relate many extraordinary favors Mary had granted through petitions offered to her before copies of the picture of Good Counsel at Genazzano, in every part of the Old World and the New. He could tell of the comfort and joy which such saints as Aloysius Gozaga and Alfonso Liguri experienced before the copies of Holy Mary of Genazzano. But it was not necessary to go to Genazzano to find favor with the Virgin Mother of Good Counsel. There was in that church a copy of the famous fresco on canvas, painted by Signor Tito Troja, of Rome. More than a dozen years ago the prior of that church asked him to have it painted from the original. He sent Signor Troja to Genazzano to paint that copy, and he believed he succeeded very well.

Notice to what depths of folly Catholicism leads its devotees! Here is a priest in Ireland telling how the cholera was kept away from a town in Italy because of a noted picture of the Virgin Mary in a church there! But for fear that his parishioners would murmur at this special favor to the Italian town, or would all want to fly there in case of another visitation of the cholera, he hastens to inform them that the very church in which they were, in St. Thomas St., Dublin, contained a copy of that cholera-curing picture, so exact that it would not be

necessary for them to go to Genazzano, Italy! It would seem that the spiritual and healing potency possessed by the copy, was in proportion to its likeness to the original. Thus the people of Dublin, in case of another cholera plague, would be as safe from the cholera as the picture there was like the original cholera-frightener in Genazzano, Italy! All, then, would depend upon the skill of the artist who copied the picture. So if Signor Tito Troja has not done a good job, and drawn protecting virtue from one canvas to another, Dublin will be unprotected in case another cholera scourge visits Ireland. The Virgin will repudiate a poor picture, and the cholera will claim many victims. Great are pictures, and greater is the credulity of simple-minded and ignorant people who may still be found in this supposed-to-be-enlightened age.

M. E. KELLOGG.

MORMONISM SPREADING.

In a letter from Utah, published in the *Occident*, Mr. N. E. Clemenson states some very significant facts concerning the present condition of the Mormon power, which, far from being subdued, is intensely active, and rapidly reaching an influence and extent never before dreamed of. He declares: "The Mormon Church was never more confident of victory than at the present moment. It confidently expects not only to control Utah, but to both own and govern this whole nation. Of course it is folly, but fools never learn. Moreover, things do appear to be coming their way at present. They get about what they ask for. Congress has not refused them a single thing since statehood was granted. They have tripled their missionary force since Christmas, I am told. Instead of four hundred missionaries at home and abroad, they now have twelve hundred. This country (Cache) is said to have one man in the missionary field out of each hundred. Mormonism is not wandering. It is gaining. It is growing. It is becoming more and more a factor in our national life."

"A man said recently: 'We already have one State, and will soon have another, and finally the nation.' The fact is, the Mormons at this present moment hold the balance of power in Idaho. As the Mormon vote goes, so goes the State. And I am not sure that they do not also hold the winning card in Wyoming. They have large contingents in Colorado, Nevada, and Arizona. It would not surprise me if the Mormon Church would be able to govern the votes of twelve United States Senators within five years from now. There is a colony of them in San Francisco at this very hour, and their contingents are honeycombing every State in the Union."

CUBA

THE Cuban question continues to hold the public eye and mind, even in the face of the Chicago convention. Spain is gaining nothing, and filibusters still continue to land men and military stores in Cuba for the insurgents. The steamer "City of Richmond" has been discharged by the United States officers for lack of evidence. There is a report that the ship "Three Friends" has been chased back to Florida by a Spanish cruiser, which fired at her many times, even when she was in American waters. The Spanish people are getting very angry at the United States again. It is probable that the worst is yet to come.

The Review and Herald

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

BATTLE CREEK, MICH., JULY 14, 1896.

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THE SECOND COMMANDMENT.

THE first commandment, as seen last week, clears the whole field of God's government of every false god. The second commandment, though very similar in nature, involves a distinct proposition of its own. It forbids not only the worship of false gods, but the worship of the true God under any outward or sensuous forms. It forbids the attempt to make any outward representation of the invisible God, who has never revealed his person to mortal man. To his most intimate and exalted servant, Moses, he gave only partial and momentary glimpses of his form. According to this commandment, no object in heaven or earth can be taken as an object of worship, nor any image or likeness of anything be formed for that purpose. Moses reminds the people that when God spoke to them from Sinai, they saw no similitude; hence as he gave them no warrant for any outward visible form, they should not attempt to represent him in any such manner.

The first and second commandments, as already intimated, are distinct from each other. While the one forbids the worship of all false gods, the other forbids the worship, or attempted worship, of the true God under any outward symbolism, which must itself be false. Some bodies of religionists have lost sight of this distinction, and confounded these two commandments together, thus paving the way for the use of pictures and images in their houses of worship and religious services. The excuse they offer for this course is the same that the heathen offer for their more open idolatry; that is, they claim that they do not worship the image or the picture, but use such objects only as aids and helps, to worship through them the true God. But the law of association is too strong for any such sophistry. All experience and all history show that the mind comes to rest upon the image as the important object, to the entire displacement of that which it is claimed to signify. God is thus left out; and that is why he declares himself "a jealous God;" it is because of this encroachment into his domain of these rivals which men have set up.

The same thoughts apply to the use of the crucifix, so common in the Romish Church. It cannot be denied that the image of Christ upon the cross, especially if it is of life-size, is calculated to stir powerfully the emotions and the imagination. But is that what is needed, and to be desired, in religious worship? He who habitually bows and offers up his prayers before a crucifix, cannot possibly avoid coming to cherish for it a feeling of reverence and devotion, which is the very essence of idolatry. In churches in Europe where this custom of setting up images is prevalent, the writer has seen numbers of poor peasant women bowing in tears before a statue of the crucifixion, wringing their hands, and swaying their bodies to and fro, in apparently uncontrollable emotion. But is this the desirable quality of worship? is it true religion?—It is not; and

for this reason, in addition to what is said above, and anything else that might be offered: it is giving up to a situation that does not now exist. Christ is not now on the cross; and this fact makes the worship and the prayers thus offered unreal. We have not now to contemplate a dying or a dead Christ; and the injury inflicted upon Christendom by the encouragement of this morbid and unreal devotion, is beyond calculation. We rejoice in the fact that Christ has died; but he has also risen again, and has ascended up on high to appear ever in the presence of God for us; and standing on these glorious facts, faith reaches up her hands to where he now sitteth on the right hand of God. We want to worship Christ where he is and as he is, and not merely as "a past remembrance." And we need no crucifix nor outward image to raise our minds to the true kind, and the proper degree, of adoration.

It is said by some that there is no love in the commandments; but this second commandment disproves that thoughtless and wicked charge. "Showing mercy," says God, "unto thousands of them that love me, and keep my commandments." This is more than an intimation that they who keep the commandments are those who "love" him; and if love prompts obedience, then the law itself is love, under the rule that "like produces like." This stamps its true character upon the whole law, as not "a mere negative law of righteousness, but a positive law of love."

But how, it will be asked, can it be a law of love while it denounces the iniquities of the fathers upon the children, to the third and fourth generation? Let it be noticed that it does not say that the children shall be *punished* for the iniquities of the fathers. The fathers will be condemned for their own iniquities; and if the same iniquities appear in the children, they will be likewise condemned on their own account; and it is a law of heredity that a wicked father will be more likely than otherwise to transmit his own perversity of nature to his offspring. But this line of thought, it will be noticed further, is followed only to the third and fourth generation, and that, too, of them that hate God; as if the Lord would hesitate to contemplate any further the consequences to follow those that hate him, but would fain believe that their hate would cease, and they return to him, within that short limit; while, on the other hand, his mercy is promised to thousands (not thousands of individuals, merely, but thousands of generations, unlimited) of them that love him, and keep his commandments. On the most liberal computation, there have been no more than about one hundred and eighty generations on the earth since the creation of man; and the last generation is now reached. "Thousands" of generations would therefore carry us far into the eternal state, with no limit assigned; for it is not stated how many generations are referred to; and so far God's law sets forth his love as enduring for his people. Yet it is strangely and unaccountably affirmed by some that there is no love in the law.

Another point in this commandment is worthy of note. God says that he will visit the iniquities of the fathers upon the children, etc.; that is, that he will punish the violations of his law. But all the punishing that is to be done in reference to his law, as such, he proposes to attend to himself, and not commit it to others. Yet there is a class of misguided men arising in our

land, who are spreading their perverted ideas through citizen homes and government halls as far as they are able, who would have the civil government assume the punishment of the violations of the law of God, after the ecclesiastical authorities, of course, have decided what constitute such violations. But this is not the plan God has set forth in his law. He does not say, "I am a jealous God, and have ordained the civil magistrate who will visit the iniquities of the fathers upon the children, to the third and fourth generation of them that hate me." No; man has no right to invade that domain in which God has established a system of worship between himself and his creature, man, and proposes to guard that worship by his own divine sanctions. Governments may take cognizance of crime; that is, acts which trespass upon the rights of others as members or citizens of the state; but woe to the government which presumes to take the place of God, and exercises its power to punish sin.

U. S.

THE NEED OF THE CHURCH.

THE great want of the Christian world to-day is personal piety,—true and undefiled religion in individual experience. The aim of the great majority of Christian workers is too general. The individual is lost sight of in the desire to convert the nation. The members of the church are being neglected, in order to build up the church. The extension of the gospel is sought by universal conquest of power and influence, rather than by the subjugation of the heart and soul to the grace of Christ. Consequently, religion is becoming superficial merely, rather than hearty and thorough. The progress of the cause of Christ is now measured by figures rather than by evidences of devotion and real consecration. Nothing can be more deceptive than figures can be when they are used to compute the real strength of Christ's cause. The minister who counts his gains as a merchant counts his dollars, or a farmer counts his flocks, will some day find that he has been building of wood, hay, and stubble.

Nor does the evil stop with statistics. It extends to the personal relation which the professed Christian really sustains to his Master. He learns to look to others rather than himself. When he hears of numerous conversions and general prosperity, he is elated, and rejoices in the glorious prospect which of course includes himself. When he sees failure and weakness and an apparent standstill in the cause, he is correspondingly depressed and discouraged. He becomes cynical and suspicious; he is dissatisfied with everybody and all things; he predicts ruin; he becomes uncertain about his own standing, and his zeal waxes cold.

It is not saying too much to claim that a majority of Christians are standing on no better platform than this. It is consistent that we should rejoice in the prosperity of the cause of truth and lament the weaknesses of our nature. But when it becomes the life and soul of our religious experience to watch what others are doing about us, we are in a very bad state of religious dyspepsia and starvation. In such a condition we are mere parasites, living or trying to live off a church which has no life of its own, and that ought to be able to depend on us for life. We ought to realize that the church has no capital, or reserve fund, of spiritual life except as it is possessed by its individual members. And while we are in a measure dependent upon each

er for sympathy and encouragement, there is excuse for the miserable pauperism that sees one individual wholly dependent upon the moral and spiritual resources of his neighbor. The church is strong only as its members are strong in individual strength, and the individual has no hope or prospect only that which he possesses in his own right, through his own connection with God, who is the only source of strength and life.

Therefore, while it is true that the church has greater power with God and men, a more primary need is that of personal piety and devotion, which is the church's only source of power. The more of her members who have a living connection with God, the greater vitality the church possesses, the greater will be her power for good, the brighter her light will shine. The church is recognized as the agent of Christ only while her members are branches of the True Vine. The church can of itself save no one. Christ is the only Saviour of men. The church cannot cover with a mantle of protection a single soul. By the associations of a church, men may help and encourage one another, and it is through his church that Christ carries on his work. In connection with the church, Christ blesses men and women, but only as they are so connected with himself.

What we need is more Christians who have personal power with Christ. Men and women of faith are needed, whose spiritual life does not come from a human source, that dries up in the summer and freezes up in winter; but from the never-failing source of the heavenly fountain of grace. Every such individual is a medium of divine blessing to others. He is a strength to the needy. He does not falter when others fail, nor stumble when others fall. He does not become discouraged over the human prospect; his trust is in God; he shall not cease from yielding fruit, and in time of drought his leaf shall not wither.

Lamenting the coldness of the church, criticizing the faults of others, are easy; any one can do that, and the devil will help him. But where are the men who will stand for God when others fall? who are treading the path of the just? who with steadfast purpose are pressing on in the divine life? The day that cometh will decide these questions. Those who are living on the human source will not go much farther. They may apparently hold on for a time, but they will soon wither-away. Those who trust in the Lord will renew their strength in him, and soon they will forever triumph. G. C. T.

EAST AND WEST.

THE past few months have been a very busy time in the General Conference office, and it has been with difficulty that we have kept up with the work. Indeed, we have not always been able to do so satisfactorily. Few of our brethren can realize the large extent of the work, and the many interests that need careful looking after at the present time.

The shortness of funds with which to meet the demands made upon the General Conference treasury, has added much to our perplexities. On the other hand, the rapid progress the truth is making, cannot but be a source of joy to all who have its love in their hearts, and long for the time to come when the gospel of the kingdom shall have been preached in all the world, and the Lord comes to redeem his own.

At the urgent request of our brethren in Pennsylvania, I was present a few days at their recent camp meeting, held in June. This privilege I enjoyed very much, though my worn and weary condition prevented me from doing as much work as I would have liked to do. The camp was beautifully located, the attendance large, and the interest good. I was greatly pleased to find Elder Underwood so much improved in health. The work in that Conference is looking up. The brethren have some perplexing questions to deal with, but they are of good courage.

On my way to Boulder, Colo., to attend the dedication of the sanitarium, I stopped over two days (June 24, 25) with the brethren in attendance at the South Dakota camp-meeting, which was held at Lake Herman, near Madison. The attendance this year was larger than at any previous meeting. The brethren were of excellent courage, and the occasion was a most profitable one in every respect. The past year the Lord has greatly blessed the laborers in this conference, and many additions have been made to the membership. The Dakota Conference has been passing through close times, brought on by disastrous droughts; but this year plenty of rain has fallen, and I think I never saw crops looking so well anywhere. It was a feast for the eyes to look out from the car windows, and see the large fields of waving grain so fresh and thrifty. The present prospect is that harvest will be abundant in those parts.

Sabbath, June 27, I spent in Lincoln and College View, Neb., meeting with the brethren and sisters in the city in the forenoon, and enjoying a good social meeting with the church at College View in the afternoon. A part of the following day was spent in council with brethren White, Hoopes, and others. I also met Brother and Sister E. W. Farnsworth, who were making arrangements to start for Australia. I reached Denver, Colo., Monday, June 29, and went up to Boulder in the evening, in company with Elder Kauble. About three years ago our brethren in Boulder thought a hygienic boarding-house was needed in the city, and made arrangements to start such an enterprise. Two nurses from the Battle Creek Sanitarium were placed in charge. This effort proving a success, there arose a demand for a physician, and Dr. O. G. Place was sent in response to the call. From that time on, the work took a new start, and grew so rapidly that it became necessary to secure permanent quarters and larger and better facilities. Arrangements were also made about this time for the General Conference to take charge of the enterprise.

A little more than one year ago several brethren met at Boulder to locate a site for a sanitarium building. They were successful in finding a very fine location at a moderate price. It seemed to us that we were especially favored, as it would be hard to find another spot which would offer as many advantages as does this one. Arrangements were soon made to put up suitable buildings. We first erected two cottages, containing some twenty rooms each. These filled up as soon as they were ready. Then the main building was begun. It is 52 x 110 ft. in size, with an annex, or wing, for treatment rooms and kitchen, of the same height, 44 x 50 ft. At first it was planned to invest only twelve thousand dollars, but it has taken more than double this amount to meet the growing needs of the work.

We now have a fine building, and commodious

rooms, which are being taken up as fast as they are ready. We are greatly pleased with the building and its general arrangement. If we were not so short of funds, the equipment would be more complete. But it is as well furnished as circumstances permit. Much credit is due Dr. Place for the efficient manner in which he has conducted the medical work, and looked after the general interests of the enterprise. Brethren A. R. Henry and F. J. Hartman have also borne heavy responsibilities in connection with this enterprise. The readers of the REVIEW will no doubt soon have the privilege of seeing a cut of the buildings and grounds, and of reading a full description of the same. The dedication occurred Wednesday, July 1, at 2 P. M., and was largely attended. The fine gymnasium was crowded to its utmost; while the porch in front, the halls, and other available space were also occupied. All manifested much interest. The mayor of the city and other prominent citizens were present, and spoke words of appreciation and commendation, expressing their deep interest in the enterprise, and their best wishes for its success. Dr. J. H. Kellogg gave an interesting presentation of the rise and progress of our health work and the principles underlying it. Considerable time was spent in laying plans for the carrying forward of the work in the most efficient manner. I enjoyed some very interesting meetings with the sanitarium family. The success of the institution will depend very largely on the efficiency and devotion of its faculty and helpers. That they may all have the true spirit of the Master, and ever be guided by it in their work, is my earnest prayer.

The institution is provided with a large and efficient medical faculty. Much regret is expressed over the fact that Dr. Place has been called by the Foreign Mission Board to go to India. This is always the case when an efficient laborer is called to some other field. But while we might be inclined to sympathize with this feeling, we should remember that it is just this kind of men who should be sent to these important mission fields. We are very glad that in the present instance the vacancy made by the departure of Dr. Place can be filled by a man of such long experience and known ability as Dr. W. H. Riley, who is already on the ground, and will have a full acquaintance with the work before the departure of Dr. Place.

The work is one in all parts of the world; and while we naturally regret to part with brethren and sisters who have shown efficiency and faithfulness in the work, and have endeared themselves to us by their Christian graces, still it should be a cause of rejoicing that we can have a part in sending forth just such laborers to those parts of the world which have not been favored with as many blessings as we have. I am now on my way to attend some of the camp-meetings in the South. O. A. O.

TENT-MEETING LEAFLETS.

Designed for Those Who may Become Interested in the Investigation of Our Faith.

No. 3. *What the Bible Says about the United States.*

"AMERICA for Americans," is the proud motto of the people of this country. We have one to suggest which is more important still, and that is, "A Prophecy for Americans."

What! it will be asked, is there any prophecy about America? Does the Bible have anything to say about the United States?—It certainly does. The reason for such a view will at once be called for, and very properly, too; and it can be given in very few words. God governs the world, and the principal events of that government he has engaged to reveal to his servants. Amos 3:7. Things that are revealed are for the church to understand. Deut. 29:29. The object of prophecy is to show the great events of the world's history before they transpire, that the church may not be in darkness, but be able to perceive their relation both to what is past and to that which is future. Dan. 2:29; 1 Thess. 5:4; Rev. 1:1.

On this ground no one will question that the United States should have a place in prophecy; for it is one of the most marvelous developments in the way of a government which has a wide-spreading influence, in the history of the world. But to be more specific, attention is called to the following facts:—

1. In the second, seventh, and eighth chapters of Daniel, and in the twelfth, thirteenth, and seventeenth chapters of Revelation, are given symbols of the leading governments of the earth, from the days of Babylon to the end of time. In tracing the application, these are found to represent Babylon, Medo-Persia, Grecia, Rome, and the ten kingdoms that arose out of the divisions of Rome when the empire was broken up by the barbarians of the North; and when we locate these kingdoms and divisions on the map, it is found that they cover all the portions of the Eastern hemisphere that were known to history and civilization. Now it is the rule of symbolic prophecy that each symbol must have its own peculiar territory; that is, in the same line of prophecy the power denoted by one symbol cannot occupy the same territory as that which is occupied by another. But in addition to all the symbols, covering, as we have seen, all the territory of the Eastern hemisphere, John, in Rev. 13:11, says: "I beheld *another* beast coming up out of the earth." Here, then, is a government we must look for in the Western hemisphere, as the Eastern is all taken up by other symbols. Hence, the symbol described in Rev. 13:11 as a beast having two horns like a lamb, can refer to no other power but the great Republic of the West. This point, which there is not opportunity here to elaborate, is a very decisive one in the discussion of this question.

2. This symbol arose out of the earth. The others came up out of the sea. Daniel 7; Revelation 13. The sea denotes peoples, multitudes, nations, and tongues. Rev. 17:15. The nations represented by symbols from the sea, were therefore developed in the thickly-populated regions of this globe. In contrast with the sea, or waters, the word "earth" in this prophecy would denote a new, or unoccupied territory. From just such a location was the United States developed; which is another strong point in favor of the application of the prophecy to this country.

3. The prophecy points to the very time when the nation symbolized by the two-horned beast must appear. The symbol next preceding the two-horned beast in this prophecy signifies the papacy. The forty-two months, or twelve hundred and sixty years, of its triumph, are pointed out in verse 5. The papacy was established in 538, and reached the end of the forty-two months,

or twelve hundred and sixty years, in 1798, when it was temporarily overthrown by the French, and went into captivity, as stated in verse 10. But right at that point the two-horned beast is introduced as just coming up. Of all the nations of the earth, this was true of the United States *alone* at that time. Hence, the United States must be the power in question.

4. The nation symbolized by the two-horned beast must be Protestant in religion, because it causes the earth (the country which it controls) and them which dwell therein (the people of the country) to worship the previous beast, which, as we have seen, is the papacy; and no government could cause its subjects to worship the papacy, except a government which was not itself papal, but Protestant. Verse 12.

5. The government must be republican in form; for when there is any important action to be taken, the people are appealed to, to ratify the action sought. Verse 14.

6. The government symbolized by the two-horned beast must be a government in which marvelous and deceptive wonders are to be developed. This is true of the United States, as here modern Spiritualism, with all its preternatural manifestations, originated, with its signs and wonders,—a strange movement, which has spread to nearly all other nations on the earth.

7. It speaks like a dragon. Its profession is innocent and lamblike. It has two horns like a lamb; but it speaks like a dragon. A government speaks through its national legislation. This is to be contrary to its profession. To cause men to worship the beast, and to receive the mark of the beast, and worship the image of the beast, which it causes to be made,—acts which this government is to do,—is all contrary to its profession; for it involves the utter destruction of the rights of conscience, which the government professes to guarantee. This is to be brought about by religious legislation, the path on which this nation has already entered. Congress has presumed to define the fourth commandment to mean the keeping of Sunday, instead of the day which the commandment itself names; and old Sunday laws, most inconsistently retained from the medieval legislation of the dark ages, are found on many State statute-books. These are made use of to fine, imprison, and link to the chain-gang many who, as a matter of conscience, feel that they must observe the seventh day to obey God, and that they have a right to labor the other six days, as the commandment gives them liberty at least to do. And now there is a rising in the religious world, a blind, vindictive, and appalling clamor for more comprehensive and stringent Sunday laws. National legislation is being called for, which will make compulsory Sunday observance binding through all the country. In this is involved the worship and mark of the beast. Ecclesiastical bodies are coalescing together to form a religious organization which can appeal to the government for power to carry out its decrees, which will constitute a union of church and state, and the full development of the predicted image, the last symbolic manifestation of religious tyranny in this misguided and doomed world.

These are a few fragments of the outline of the reasons to show that this nation is a subject of prophecy, presented by the two-horned beast of Revelation 13, and to set forth a little of its work. These things now call upon all men to prepare for the issue. U. S.

Progress of the Cause

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

TURKEY.

I AM sure the readers of the REVIEW will impatiently the progress and power of the angel's message in Turkey, a country which these years, has been an interesting spectacle for the world. From April 2-27 I was engaged in visiting Bardizag, Ovajuk, and Shagshag villages of Nicomedia. We had interesting meetings for Bible study. I labored nine days in Ovajuk without interruption. Many came to our meetings. Three sisters and one brother were baptized, which created a great agitation. It was a cold day, and the water was cold, but no one was injured, though the people blame us. Seeing that the purpose of my visit was accomplished successfully, I left the village and bidding farewell to the friends at Bardizag started for Shagshag, where two sisters were ready to be baptized. This was done in a small hut near by without any trouble.

Spending about two weeks at Constantinople, May 14 I started, with my family, for Brusa to continue the work which I began last year, but was hindered in doing, having been arrested and sent back to Constantinople. When I arrived there this time, I was glad to see that the police did not hinder my entering the city. So I once began to work, visiting families and preaching the present truth as I found opportunity. Remembering that last year I had begun to hold Bible readings with a young Armenian named Azniv, who had given himself up to infidelity but was converted through the truth, I found him again, that we might continue our study. Though he was plunged again into infidelity through the influence of his infidel friends I was glad to see that the truth brought him back at once. O how gladly he continued every day to study the Bible! Two Greek Protestants also were moved to study the Scriptures. So these also openly saw our message, and were brought to the point of decision. Could Satan keep silent longer?—Certainly not. Azniv's parents learned that he kept the Sabbath, and the wrath of the enemy! Sabbath night, June 6, was an awful night for Brother Azniv. He passed through a fiery ordeal indeed. First his brother beat him, being athirst for his blood; then his father ran up stairs to get his gun to kill him; but fortunately Azniv had been taken out the bullets. His mother lost her mind, likewise his father fell to the ground seemingly lifeless, because of his intense anger. His relatives and others frightened poor Azniv, telling him that he would be the murderer of his father unless he should give up the Sabbath. Azniv's weak faith could not endure all this, and he yielded to the suggestions of the enemy, thinking to withdraw from the truth for some time till he should have his own freedom. The enemy was not satisfied with this. Seeing that so long as I was there teaching the truth, his kingdom was imperiled, he devised a plan to drive me out. The Armenians made a complaint to the pasha against me, as though I was disturbing the peace of the land. The pasha called me into his presence, and bade me leave Brusa. In vain I tried to explain to him my work. His decree was final. Poor Armenians! How long will they refuse the hope of the salvation? They have so much disturbed the peace of the land that no safety is left in the country, but now I was complained of as a disturber of the peace!

June 16 was the day appointed for my start. The day before, I sent word to Azniv to call on me, which he did that evening. I encouraged him with the word, showing his danger and pointing his attention to the power of God. I was glad to see that he gained courage to start

in the truth and pass another trial. I left my wife there to help him more in his trials, and to continue the Bible study with those Greek brothers.

Dear brethren and sisters, pray for us, that we may have divine wisdom and guidance in our work in this important field under such unfavorable circumstances. The Armenian question has united Armenians and Protestants together. They oppose the government, and so cause much trouble. But they unite with the government to oppose God, and the government listens to them! Two enemies are reconciled in order to crucify Christ.

Z. G. BAHARIAN.

June 19.

AMONG THE SANTALS OF INDIA.

A FEW weeks ago I visited, by invitation, a mission station among the Santals, conducted by the Rev. A. Haegert. Mr. Haegert is a Baptist, but the mission under his charge is independent of any denomination. Leaving Calcutta at 9 P. M., I arrived at Jamtara at 1.45 A. M., where I was to leave the railway and go twenty miles into the hills. At the station I was met by three Santals. Two were to carry my luggage, while the third had a horse on which I was to ride, and he was to act as guide to the station. The usual thing in this country is to carry a good quantity of luggage, and when these fellows saw what I had, they looked disgusted. One of them took up my two parcels, held them both out in one hand, and then another did the same thing, till they all had tested their weight. They finally decided that one man could carry the luggage, and act as guide, too.

Taking a bamboo stick about eight feet long, which had attached to each end a sort of network bag into which my two parcels were put, this dusky son of the hills, with a big lantern in hand, started off to lead the way for twenty miles. I pitied him, for I would have been very unwilling to carry the load one mile. The sensations which, on the start, were rather peculiar under the circumstances, were somewhat heightened in the course of a half-hour, when my guide, by signs and gesticulations, made me acquainted with the fact that he had lost his way, and that he must go back. Of course all I could do was to follow. This occurred twice, so that instead of reaching the station at 7 A. M., we did not get there till after 10 A. M., when the thermometer stood above one hundred degrees in the shade.

A long horseback ride is not the pleasantest thing under such conditions, but there was only one thing I could do, and that was to follow my guide. For six long months no rain had fallen. The country was parched and dry beyond description. On our way we came to but two places where water could be found, and these two brooks were so nearly dried up, and the water in them was so filthy from the herds of buffalo, that, although it sufficed to slake the thirst of my guide, I did not make up my mind to try it. The anticipation of presently reaching the station, together with the picture in imagination of all the cold springs of water I had ever seen in Maine, New Hampshire, and New Brunswick, was the only satisfaction I could get for a thirst which is easier felt than described. The pity which, at the outset, I felt for my guide, was now turned upon myself. The saddle on which I sat was hot, but the sun above was hotter. My horse was getting weary, but that naked heathen seemed as fresh as when we first started.

These natives, unlike the Bengalis, do not abstain entirely from the use of meat, but they are practically vegetarians because they cannot afford to buy meat. Their diet consists largely of grains and fruit. The women work outdoors as well as the men. I saw scores of women carrying heavy baskets of earth and stone under the tropical heat of the plains, and keeping it up for hours in a way that seemed incredible.

Mr. Haegert began his work in the locality under consideration, which is about one hundred and eighty miles from Calcutta, eight years ago. He now has five mission stations in as many directions, each about twenty miles from his central and chief station. At these out-stations, native preachers are at work, and Mr. Haegert visits them as time and opportunity will permit. At the central station there is a good sized church, which will accommodate over eight hundred people, and on special occasions this place is filled. Those desiring baptism all come to the central station. I was informed that over five hundred had been baptized during the last eight years.

At the chief station are two schools, one for boys and another for girls. There is also a hospital where the sick can be cared for. Mr. Haegert is a physician as well as a preacher, and so does a good deal of work on medical lines. He also carries on quite a work in agriculture. At the time I was there, he had more than one hundred natives, men and women, at work on the land. With the exception of six persons, all these were heathen. Each night, about forty minutes before time to stop work, he goes out into the field, blows his whistle, and calls all the people together. They sit down on the ground, a hymn is sung, and then for half an hour Mr. Haegert gives them a talk from the word of God, offers prayer, and at the close of this interesting service pays each one for the work of the day. I asked if these people made any objection to listening to what he had to say to them. The reply was that they would rather sit there and rest than to be at work for that forty minutes. During such talks, the word has found a lodging-place in some hearts. I had the privilege of attending two such meetings, and a more quiet and orderly company of people I never saw. I could see that some were listening with attention to what was said; others were indifferent, but sat in silence out of respect to the sahib.

The Santals are said to be scattered over a strip of country about three hundred and fifty miles in length, extending from the Ganges to the River Baitarani. They number something over a million. They have straight, coarse black hair, thick lips, and the cast of countenance resembles the negro type more than any other natives I have seen. Their language is distinct from the great northern and southern families of India, and is noted for its numerous inflections. I am told that its verb system has five voices, five modes, twenty-three tenses, three numbers, and four cases. The language is rendered in Roman and Bengali characters.

There is a national antagonism between the Santals and the Hindus. During the famine of 1866, when the government made some provision to feed the starving thousands, this race hatred was not understood. The cooks were Brahmans, and the Santals kept aloof and *died* rather than eat from the hands of Brahmans.

The dead are disposed of by burning. The body is carried away on a cot by relatives, and when the procession reaches a cross-road, some parched rice and cotton-seeds are scattered about as a charm against the evil spirits that might interfere with the ceremony. The bones saved from the pile are thrown into the River Damodar. I met some who were on their way to the sacred river to perform this last rite for their dead. With one exception the Santal gods are malignant and destructive. Their chief deity is the sun-god, to whom the head of the family periodically offers a goat for the prosperity of his children, that they may not be cut off by disease.

The priests are an indolent, unscrupulous set of men, and live upon the superstition and credulity of the people. Mr. Haegert related to me several cases that had come under his observation, where the priests had swindled the people. One instance I will mention. In a village a few miles away lived a well-to-do *ryot* (farmer).

His son fell sick. Two priests were called to cure him. After going through certain incantations they declared that a *bhoot* (demon) was troubling him, and said they would induce the *bhoot* to go if he would give a big sacrifice. A sheep, a goat, a pig, two cocks, and two pigeons were quickly given and sacrificed to the demon. None of the afflicted family was allowed to partake of the sacrifice, as that would break the charm. The priests and their friends carried off all the meat, and while they were feasting, the son died. "Others will die," said the priest, "if you do not give more sacrifice. A big devil is troubling you for a cow." The afflicted father went to visit a *jan* (a sort of bishop). After getting his fee, the *jan* said, "To be sure, a big devil is after you. If you do not give a cow and a big sacrifice, he will destroy you all." So the *ryot* gave the priests a goat, a sheep, and some pigeons for sacrifice, and a cow for themselves.

Sadly do these benighted souls need the gospel of Jesus Christ. Whatever direction one takes in this country, heathenism in its grosser forms stares him in the face; and the greatest evidence that not a few have to give their heathen neighbors that they have embraced Christianity, is that they smoke cigars, eat meat, and wear clothes like Europeans. In heart and life evidently little change has been made, and the result is a sad misrepresentation of Christianity and its Author. A theory of what Christianity is, is not so essential as to have the life of Jesus lived among the people in the persons of those who are called to make him known; and such is the calling of every follower of Jesus Christ.

D. A. ROBINSON.

Calcutta, June 2, 1896.

NEW ZEALAND.

[FROM a letter written by W. M. Crothers to F. M. Wilcox, we are permitted to copy the following interesting statements concerning the progress of the work in New Zealand.]

When I wrote you last, I think I was on a trip among the churches. Six weeks were thus profitably spent. With one exception, the churches are now in perfect union and harmony, and are, I believe, in a better spiritual condition, as a whole, than at any other time since I have been in the field. Although I suffered much with ill health during the entire trip, I felt the special blessing of God with me, and many of the meetings held were seasons of spiritual refreshing. At Palmerston N., a gentleman of means came nine miles with one of our brethren to attend a meeting in a private house. This man is very deeply interested in the truth, and is honestly studying to learn what the Lord would have him do. He is a sincere Christian, but is connected with no church; therefore I hope soon to see him with us, and if he does take a stand, he will be a help, both financially and otherwise. Mr. Amyes, of whom I have written before, has been threatened with prosecution for Sunday labor; but his faith is firm, and his trust is in God. The same letter which told me of his troubles contained a check for two pounds as a donation to our home missionary work. This indicates that his faith is of the right kind.

From other parts of the colony we also have encouraging news. A few days ago we received a letter from a lady in Westport, saying that for two years a number of persons in that city have been studying our tracts and papers and a copy of "Great Controversy," and have now united to keep the Sabbath, without, so far as we know, having ever seen a Sabbath-keeper. They also sent money for tracts, ordered two or three periodicals, and urgently requested that a minister be sent for further instruction, and that they may unite with us. I am waiting now for another letter; and if, after receiving it, all seems well, I shall probably visit them and hold

some meetings, as others are said to be interested and investigating besides those who have taken their stand. I had thought of canvassing for a few weeks during the winter; but the Lord seems to call me to other work, for the time being at least, and I fear that much will be lost if this interest is left until some one else can attend to it.

The canvassers who are now at work are doing well, but we greatly need more consecrated workers. A few are giving their attention to the sale of small books and the *Bible Echo*, and those who are working for the paper especially are meeting with wonderful success. In order to increase its circulation, the publishers of *Bible Echo* are offering it to canvassers who will devote their whole time to its sale, at three shillings a week for a club of twelve dozen. One sister in Dunedin took up the work, and found she could sell from six dozen to eight dozen a day. She is now using twenty-four dozen a week, and supports herself on the profits. Another sister in Wellington sells twelve dozen weekly, and we expect another twelve dozen will soon be used here. Twelve dozen are also being used by a sister in Christchurch. From fifty to one hundred of the papers sold in each place are taken by regular customers, many of whom are becoming deeply interested, while others have already begun to keep the Sabbath.

The Lord is working for us in this field; but every advance step we take is contested by the enemy of souls, and the indications are that we shall soon be involved in a struggle for our rights of conscience. The ministers of the various churches are using every means of influence to compel Parliament to enact legislation directly contravening our God-given liberties, and they are obtaining a strong support, although they are meeting with determined opposition on the part of some who can see what the sure result of their success will be. Just now the religious leaders are waging war on some so-called sacred concerts, which are more than successful in competing with them for Sunday evening audiences. Strenuous efforts are also being made to secure the enforcement of religious instruction in the public schools, on grounds that are subversive of every principle of liberty. We have seen indications of the coming storm for a long time, but during the past few months rapid developments have taken place along these lines. Two of our brethren have already been warned and threatened, and others have had reason to think they were being watched. But all these things only indicate that we are rapidly nearing the end, and so we will lift up our heads and rejoice, for our redemption draweth nigh.

W. M. CROTHERS.

SWEDEN CONFERENCE.

I REACHED Eskilstuna, Sweden, on the morning of June 9. This place is a great manufacturing town of some ten thousand inhabitants. It has a reputation for producing the best knives and scissors in the world. There are some eight or ten of our people in the place. These, with their children, have a Sabbath-school of twenty-four members.

It is too cold nights at this season of the year for camping out in Sweden. Our meetings, which began the evening of the 9th, were held in a large hall, centrally located, and our people lodged in rented rooms. From the twenty-two churches in Sweden, with six hundred and forty-seven members, we had an attendance of about one hundred and twenty five. The meetings were not largely attended by the townspeople, although they were thoroughly advertised. It is difficult to get people into evening meetings, unless they are interested, where the sun sets about 9:30 P. M., and it is twilight all night. In the business of the conference the same officers were elected as last year. The tithes and donations for the support of the ministry during

the year amounted to about 10,750 kroner (\$2900). Of the membership reported above, fifty-eight were received by baptism, and fifty-nine by vote or letter the last year.

Thirty-eight colporteurs go out from the conference into the canvassing work, ten of these being beginners. One man from the north of Sweden, who embraced the truth by reading, came over four hundred miles to attend the meeting in Eskilstuna, and was baptized. A young lady who became interested by conversation with some of our company on the ship, crossing the Atlantic, came quite a distance to attend the meeting the last Sabbath and First-day, and said she would have to join us. She is a Swede, and her home is in Brooklyn, N. Y.

I had the privilege of giving thirteen talks on the rise of the Advent cause and the agencies God has connected with the work. Our meeting closed with the celebration of the ordinances of the Lord's house. It was a precious season.

On my way to Frederikstad, I spent a few hours in Christiania, Norway. There I visited the grave of our devoted brother, Knud Brorsen. His grave is surrounded with a nice coping of gray granite, and a small monument of polished red granite, erected by his friends in Scandinavia, stands over him. A bush of dark red roses was in blossom on the middle of the grave. I thought of the time when I baptized this noble young man in Yountville, Cal., at the camp-meeting in 1874. He has been a faithful soul. Our meeting in this place began last evening.

J. N. LOUGHBOROUGH.

Frederikstad, Norway, June 24.

MANITOBA CAMP-MEETING.

THIS meeting was held at Portage la Prairie, about sixty miles west of Winnipeg. There were about seventy-five adults encamped on the grounds. The meetings were held in a forty-foot tent, which was surrounded by twenty smaller tents, in a pleasant grove within the city limits.

Portage la Prairie has a population of some four thousand. There has never been any public effort made in this city, so Seventh-day Adventists and their doctrines are entirely new to the people, with the exception of what Elder J. C. Foster has done the past few months by distributing reading-matter in the town. There was a large attendance from the city every evening, and quite a number attended the meetings through the day.

This being a General Conference mission field, there were no business meetings such as are held in our organized conferences. However, there was one meeting held when a report of the progress of the work in the province was given. This report showed that there was a church-membership of ninety-six. These have contributed, in tithes and offerings the past year, somewhat over seven hundred dollars. There are several other Sabbath-keepers in the province, who have not yet been baptized and united with the church. The canvassing work has been quite prosperous under the direction of Brother E. H. Huntley. Owing to the hard times, the canvassers have not done as well as in other years, but those who have put in full time have done good work. It was very interesting to hear the testimonies of the brethren who received their first knowledge of the message from reading the books brought to their homes by the canvassers. It appeared that nearly half of the Sabbath-keepers received their first impression from reading.

Owing to the very bad roads, caused by heavy rains in the southern part of the province, the German brethren were kept away from the meetings. Elder Schultz will visit them before he returns to the States. The laborers from abroad were Elder H. Shultz and the writer. Elders Falconer and Foster assisted in the preaching, while Sisters Tillie Olds and Mary Wilson, with other help, gave instruction to the children. The meetings were excellent all the way through.

The Spirit of the Lord was present, and I never saw a people that were more ready to receive instruction than at this meeting. The people from the city expressed themselves as glad that the meeting was held with them, and some made a start to serve the Lord, while others sought him for a new consecration.

Sabbath was a good day. After the revival service, Brother J. C. Foster was ordained to the gospel ministry by prayer and laying on of hands. After this service, which was something new to most of those present, a general social meeting was held. There was a general response by nearly all, regardless of denominational belief. The testimonies were excellent.

The last meeting, held Sunday evening, was well attended. There were about one hundred and fifty more present than could be seated in the tent. I never spoke to a more appreciative audience. The interest to hear seemed to warrant the holding of a tent effort, so Elders Falconer and Foster will continue meetings in Portage this summer. May the Lord bless their efforts. The expenses of the meeting were more than met by the brethren, and there was a unanimous expression in favor of having another camp-meeting next year. This field needs another minister who has experience in city work, and two more lady Bible workers. I hope the Lord will select the right persons for this field before the coming winter.

J. H. DURLAND.

CALIFORNIA.

YREKA.—Since writing my last report, we have enjoyed a pleasant and profitable State camp-meeting, of which you have doubtless received a report. June 14 it was my privilege to baptize two souls in the baptistery of the Oakland church. June 16 I started for this place, in company with my wife and Elder George Snyder and his wife. We had the pleasure of Elder A. J. Breed's company most of the way, as he was journeying to Oregon, thence to Walla Walla, etc. The scenery along this route is the most inspiring and picturesque that it has been my privilege to see. Yreka, the place of our present labor, is a mining town and the county-seat of Siskiyou county, Cal. We have held three meetings. The attendance is small, being from twenty-five to forty at each meeting. We believe the Lord has a few honest souls for whom he is calling, even in this place. We feel that we need much more of the Spirit and power that should accompany the work of Christ. Brethren, remember us in your prayers.

H. F. COURTER.

VIRGINIA.

KILMARNOCK.—This portion of Virginia, known as the Northern Neck, which comprises the land between the Rappahannock and Potomac rivers, from Chesapeake Bay to Fredericksburg, is well settled, and is a fine agricultural country. Though shut off for sixty miles from a railroad, the daily ships plying from Baltimore and other points do sufficient service to meet all demands.

A Baptist brother here gave us a beautiful place for our tent on a clover lot, but advised us not to preach anything to cause controversy among the people. June 5 we opened services. A few came through curiosity, but the truth won their hearts, and soon our tent was found too small to seat those who wished to hear. A number of prominent people have attended, and much opposition has been manifested.

The rains have interfered with the work somewhat during the past week, but the attendance is still increasing, and a deepening interest to know the truth is manifested by many. What results will be I cannot tell as yet, but knowing the power of truth and the shortness of time, I hope that some will yet obey. Our donations

amount to over five dollars each week in cash, besides many articles of food. Brother Everett faithfully acts as tent-master, and in other ways helps on the work. We pray for power.

July 1.

C. A. WATKINS.

OKLAHOMA.

BEAVER CITY — We have just held meetings at Clear Lake, where seven families live. Two persons were keeping the Sabbath as a result of our work in Kansas. One more was baptized, and the truth entered two more families. Others are interested. We shall visit them on the Sabbath for a time while working elsewhere.

G. G. RUPERT.

ILLINOIS.

WE pitched our tent in Minonk and began meetings, May 18, continuing them until June 14, holding thirty-four meetings in all. The prejudice was very strong. This, with almost constant rain, caused our congregations to be quite small. Two new believers began the observance of the Sabbath, and a few others are deeply interested. June 15 we moved our tent to Long Point, a town of about two hundred inhabitants, ten miles southwest of Streator. There seems to be a good class of people here. Over one hundred were out at our first service. Since then our congregations have increased to over three hundred. Brother L. D. Santee has been with me until the last week. He has now gone to Peoria to open the work there. Brother W. D. McLay is now with me, and renders efficient aid in the work. We have already discussed the Sabbath question, and the interest seems to increase. Pray for the work here.

C. H. BLISS.

ALABAMA.

OAK LEVEL.—Since my former report, the work has gone forward, and at this writing there are nine or ten families keeping the Sabbath, besides some individuals in other families. It is in justice to the faithful missionary efforts of Brethren Charles F. Wilcox, of Battle Creek, and L. Dyo Chambers, of Chattanooga, Tenn., that we acknowledge much assistance in the preparation of this field. And above all would we offer praise and gratitude to God, whose truth and love have sustained us in the arduous labor of this very needy field. Poverty and illiteracy are great hindrances to the rapid march of the message here. The land is sterile, and of the products raised, only cotton has brought actual money into the country the last few years. A little later on, we hope to get a Bible and the REVIEW into each family where the truth is a welcome guest. Other calls for help are coming in. The field is enlarging. May the Lord soon send the latter rain abundantly.

GEORGE W. WELLS,
W. T. DRUMMOND.

MISSOURI.

At the time of my last report I was holding meetings at Tyrone, Texas county, closing meetings at that place, March 30. The inclement weather in March broke into the meetings very much, and there being much prejudice in the vicinity against the Sabbath truth, the congregations were small. The Seventh-day Baptists have a small organization here, and I used their house of worship. One who had kept the Sabbath in the past, but had given it up, renewed his covenant with God, and commenced obeying, by keeping his commandments. The Seventh-day Baptist brethren attended regularly, and acknowledged the truth of the third angel's message. June 13, 14, I visited the place again, and talked up the importance of a Sabbath-school and meetings. They decided to meet the next Sabbath and organize a Sabbath-school.

April 17 I commenced meetings in a school-house near Alton, Oregon county, which continued until June 8. As the results of the meetings, six signed the covenant, and as many more are keeping the Sabbath. A Sabbath-school was organized and meetings instituted.

June 19-22 I spent with the Antler church at Mountain Grove. Five services were held, and the ordinances were celebrated. Seven united with the church by letter, and an elder was chosen by the church and ordained to his work. The meetings encouraged the church much.

June 23 I began meetings at Swan, Taney county, and up to the present have given thirteen discourses to fair congregations. Am now in the midst of the Sabbath question, and have hopes that a few may take a stand for the truth. There are twelve adults in the vicinity obeying the truth, and several have never before heard any preaching by Seventh day Adventists. The meetings are strengthening and building them up. I am laboring on with courage, knowing that the Lord has promised to give the increase.

W. S. CRUZAN.

MICHIGAN.

HARBOR SPRINGS.—We pitched our tent in this place, and began meetings, June 24. Our attendance thus far has not been very large, but there seems to be a real interest on the part of some to hear the message. Harbor Springs being one of Michigan's most popular summer resorts, it is to be expected that the work will go hard. With God's blessing, through the means of visiting and the distribution of literature, we shall endeavor to reach the people if we cannot reach them by preaching. Our hearts are stirred within us as we see the words of Jesus in Matthew 24 so literally fulfilling. Pleasure-seeking seems to be the whole aim of many. One man seems to have stated the exact truth when he said, "We have come here to eat and drink, and we want what is good, at whatever cost." We believe that there are jewels here, however; and our one desire is that we may, by patient work, gather them for our Master.

E. R. WILLIAMS, J. C. HARRIS.

WISCONSIN.

AMONG THE FRENCH.—Last Sabbath was a day of refreshing to the brethren and sisters of Little River, Brookside, Oconto, and Lena. The place of rendezvous was the Seventh-day Adventist church at Lena. Eight French converts from Little River and Brookside were added to the church by baptism. Adding to these, two French converts from Brookside, who were baptized at our late camp-meeting, we have the encouraging result of an addition of ten French members to the Lena church. All these are adults, who pay their tithes, contribute to the support of our missions, and remember the poor and the endowed bed.

The following was one of the interesting occurrences at the time of the examination of candidates: A venerable Belgian, who had made life a success and brought up a noble family of children, arose and said (in French): "I never was accustomed to speaking in public, as that was not the practise in the church to which I belonged; but I have decided to be baptized and to unite with this people, if you will accept me and pray for me. I have given up my pipe, and have not smoked for two weeks. I also offer to the Lord and to you for baptism my wife, two sons, and one daughter." Of course this precious offering was accepted, with tears of gratitude on the part of the Lena church, and with joy among the angels. The baptism occurred in a beautiful stream on Brother Wise's farm, a spot made sacred by the burial of twenty-seven persons with their Saviour by baptism in less than one year.

July 7.

D. T. BOURDEAU.

TENNESSEE.

CHATTANOOGA.—May 20 we began our services in the tent at this city, the theme being the brotherhood of God, introduced by Brother John A. Brunson. Only eighteen persons were out the first night of the service. The attendance has grown, however, and the past few nights over one hundred have attended; the interest to hear is on the increase. The papers have spoken highly of the meetings. We have felt the power of God in the work, and some are planning to obey the Lord. We pray that many may give themselves wholly to the Lord, and help by their lives, influence, and means, to extend the cry of warning till all shall have heard the glorious news of the coming of our King. Satan is working because he knows his time is short; but the Lord is also working mightily through his people. Let us all consecrate ourselves to God as never before.

W. WOODFORD.

VERMONT.

I LEFT Kissimmee, Fla., June 2, where I had been associated with Brother L. H. Crisler for seven weeks in a series of meetings. As Brother Crisler will no doubt report the particulars of this meeting, I will not attempt to do so.

It affords me great pleasure to be again associated with friends and brethren in my native State. I am happy to be connected in labor with Brother P. F. Bicknell and his wife this summer. Yesterday, in company with Brother Bicknell and his wife, I visited the old home of William Miller, at Low Hampton, N. Y. The old farm has been occupied by his son, John Miller, who died three years ago, leaving a wife and daughter. To me it was a great privilege to sit in the same room and chair which William Miller occupied when he was studying the Bible, and learning the truth which, when presented, stirred the world as perhaps no other message has ever done. On the wall of the parlor is a life size portrait of Brother Miller and his wife. We visited his resting place, which is about one-half mile from the house. Near the top of the stone which marks the spot where he is sleeping sweetly in Jesus, are these expressive words, "At the time appointed the end shall be." Below these words is an open Bible, on the left-hand page of which are recorded the words in Dan. 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." On the right-hand page are these words: "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Dan. 12:12 Below the Bible is the following inscription:—

WILLIAM MILLER died Dec. 28, 1847, in the sixty-eighth year of his age.

"But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:13.

There are also a few lines of poetry.

CHARLES P. WHITFORD.

CONNECTICUT.

NEW HAVEN.—The work in this city of more than a hundred thousand inhabitants was begun about three months ago. The few that were keeping the Sabbath here were like sheep without a shepherd. I have now organized a Sabbath-school, with Brother D. R. Leighton as superintendent. Very comfortable and commodious apartments have been secured in which to establish a mission, and there our regular Sabbath services are held.

Shortly after my arrival here, I made the acquaintance of several influential people, through whose influence I was permitted to hold Bible readings in a religious society known as the "Gospel Workers." The first person here who accepted the truth after my coming was the lady who organized the band referred to. This same

woman introduced me into the Old Folks' Home, where I have held services each week since. The man and his wife who have charge of the home are now rejoicing in the truth.

Another woman who has had a most wonderful Christian experience, and who is a leader of another religious band, has firmly taken her stand with us. She will be a most valuable addition to our company. Her husband is fully in sympathy with us, and will obey just as soon as he can arrange his business to do so. A gentleman and his wife attended services at our mission quite recently expressly to listen to a talk upon the subject of the Sabbath. At the close of our meeting they were anything but pleased with what they had heard; but, very much to my surprise, they are now seeking to make arrangements for me to speak in their church, one of the most popular in this city. I have been invited to speak in the M. E. church here, during the vacation of the pastor, which occurs in a few weeks. Of course I shall do so.

Some have lost their situations because of keeping the Sabbath. Ten adults have begun to keep the Sabbath since I came here. Some who were nearly dead spiritually have been quickened by the Master's spirit, and are now doing what they can to help forward the good work with their prayers and their tithes, which had been withheld for many years. I have obtained several subscribers for the REVIEW, also for our Conference paper.

MINARD WOOD.

WEST VIRGINIA.

SINCE my last report, Brother W. E. White has visited Sulphur city, Capon Springs, and Three Churches, in Hampshire county. He commenced work at Three Churches about the middle of May. Some interest was manifested. As no visible results are yet seen, he has decided to begin meetings at Cedar Grove, not far from Three Churches. Those who are interested at that place can well attend at Cedar Grove. Brother White writes very encouragingly concerning the work there. Brother C. B. Rule reports additions to the church at Huntington, and that others are accepting the truth in villages near that city.

After the meetings closed at Bloomington, I came to Swanton, Md., and commenced meetings in a schoolhouse. I continued the meetings as long as it seemed advisable, and closed Sunday evening, June 14. During the meeting eight adults, including Sister Beckman, who has kept the Sabbath for about four years, arose by invitation, thus showing their decision to keep the commandments of God and the faith of Jesus. All of these have not proved faithful; but including young people and children who now keep the Sabbath, our company there numbers fifteen. Arrangements are now being made to build a small house of worship, and we hope to see others accept the truth.

A good field is now open in Pendleton county, W. Va., where I shall begin work in about one week. Garrett county, Md., has been thoroughly worked by our canvassers, and meetings have now been held in both the eastern and western parts of the county. Allegany county has also been well worked by our canvassers, and they are now entering Washington county. This will cover all the territory belonging to the West Virginia Conference in the State of Maryland. Our companies at Bloomington and Swanton, Md., are threatened very severely with the Sunday law.

The canvassing work is moving along in different parts of the State. Brother S. F. Reeder and his son are working in Parkersburg; Brother J. A. Fraugh and his company are in Charleston. A company has just completed the canvass of Cumberland. Brother Rule and his wife are working in the southwestern part of the conference; a company is also in the northeastern part of the State. Thus our workers are scattered

well over the State, for the number we have in the field.

Our camp-meeting will be held at Point Pleasant, Mason county, on the Ohio River. It can be reached by water or railroad,—from Huntington to Wheeling on the Ohio River, and from Charleston, the capital of the State, on the Great Kanawha River. I will speak further concerning this before the camp-meeting.

I am glad to note that there is a deeper interest taken in tithes and offerings. There is a small increase in tithes, and in a recent request for means to buy a new tent for field and camp-meeting use, much more has been given than was asked for. For this good spirit we praise the Lord. Some have deferred buying things they really needed, in order to give to the Lord. As the brethren and sisters have related to me how they worked to get the means for the tent fund, I could not but say, "Praise the Lord!" With all our trials and perplexities to meet, we cannot but say, "Courage! Move forward."

D. C. BABCOCK.

GENERAL MEETING IN ARGENTINA.

WE have made arrangements to hold a general meeting at Crespo, in the province of Entre Rios, September 30 to October 12. We expect a general attendance from Uruguay and various parts of Argentina. The brethren at Crespo have made arrangements to care for all that come. They are anxious that all shall come and share the blessing of the meeting. Pray for this meeting, that the Lord's blessing may rest upon it. We would gladly welcome the president of the General Conference and other such help, if we could have it, at this meeting, but we can hardly expect that at this time. We invite our English- and Spanish-speaking people to this meeting, as arrangements will be made so that they can enjoy it. There will be meetings held in the French, English, Spanish, and German languages.

F. H. WESTPHAL.

THE CLOSING EXERCISES OF HEALDSBURG COLLEGE.

TUESDAY, May 26, marked the end of another year of school work in Healdsburg College. For nine months the teachers and students together had watched, and prayed, and studied. All felt that it had been a year of hard work rewarded, both intellectually and spiritually, with substantial results.

The commencement week began Thursday, May 21, with the closing exercises of the intermediate and primary departments of the college. These departments were under the immediate charge of Mrs. Florence J. Morrison, ably assisted by Miss Ora M. Peoples. The program was varied, interesting, and instructive, consisting of vocal and instrumental music, recitations, essays, reviews, and calisthenic exercises. The walls of the room were decorated with specimens of work in drawing, sewing, crocheting, etc., executed by the pupils. This phase of the primary work was largely under the direction of the preceptress of the students' home, Mrs. S. B. Kinner.

The annual sermon was given by President Howe, Sabbath, May 23, in the auditorium of the church. It was based on 1 Sam. 7:12, and was timely and impressive. The extraordinary success of the vocal, instrumental, and choral program, rendered in the evening of May 25, in the gentlemen's study of the students' home, attested the efficiency of the work done during the year in the chorus class, in charge of Professor Howe; in voice culture, in charge of Mrs. Howe; and in instrumental music, under the direction of Mrs. Jessie E. Paap. Though the program occupied fully two hours, excellent attention was given throughout. The Philomathic and Philonican societies, each of which gave one program a week throughout the year,

rendered a joint closing program in the forenoon of May 26. The work exacted of students by these societies during the year possesses a high disciplinary value; they constituted, therefore, one of the most valuable agencies for general and practical culture in the whole range of college work.

The commencement exercises proper were held at eight o'clock, Tuesday evening, May 26, in the auditorium of the church. The room, large enough to seat an audience of one thousand, was filled to the doors with intelligent and attentive people from the town and vicinity. "Thy Word is a Lamp," is the title of the beautiful anthem sung by the school. Elder H. A. St. John, who had charge of the Bible work during the year, offered prayer. President F. W. Howe read the words of Scripture found in 2 Tim. 3:14 to 4:8. The principal feature of the program, the address, was given by President E. A. Sutherland, of the Walla Walla College. "Some Lessons from History," was the title under which Professor Sutherland presented similarities between the work of Luther and his associates in the University of Wittenberg and the work done in the schools under the control of the Seventh-day Adventists. The discussion was given in the form of easy, running narrative, which made the address doubly interesting. The graduating class consisted of four members, all ladies, one of whom, Miss Clara M. Lake, completed the classical course; two, Miss Latta V. Wallar, and Miss Maggie R. Ross, the scientific course; and one, Miss Kitty Wagner, the Biblical course. President Howe conferred the degrees. Thus closed the eighth annual commencement of the Healdsburg College.

GEORGE W. RINE.

BATTLE CREEK COLLEGE.

THIS school has recently closed its work for the year. A few words in reference to the past year, and concerning plans for the coming year, we trust will be of interest to the readers of the REVIEW AND HERALD. The attendance for the past year was quite large, there being seven hundred and sixteen enrolled in all departments of the school. Besides this, an evening school was conducted during six months of the year, in which one hundred and sixty-two were enrolled.

The work done in the school was thorough, and such as any school might well be proud of. The religious interest was good, and quite a number of the students were baptized during the year. One feature especially is worthy of notice: A society was organized in the school, for the purpose of giving young men and women the privilege of learning to give Bible readings, and of preparing and delivering sermons. Quite a goodly number of the students entered into this work with real earnestness, and very much good experience was derived in this way. Also, some of the students engaged in active missionary work in various lines, throughout the city and vicinity. Meetings were held at a number of places near Battle Creek, and in some of these a good interest was developed, which has since been followed up by ministers from the Michigan Conference.

It has been the purpose of those in charge of the school to make a training for Bible and ministerial work the leading feature of the school; and it is certain that no amount of learning alone will accomplish this so well as to have the students get some actual experience in the work. The missionary society, organized in connection with the school, also did a great deal of work, not alone in the sending out of tracts and papers, but also in conducting Sabbath-schools, visiting those in need, and rendering assistance throughout the city wherever there was opportunity.

The Special Course, organized last year for the benefit of those who could spend only a short time in school, was quite well filled, there being about fifty who entered upon it. For the coming year it is the intention of the managers of

the school to carry on this same line of work, only endeavoring to make it more effective and to increase its usefulness by means of the experience gained the past year.

The school was able to furnish work to about forty students, enabling them to pay nearly one half of their expenses. This necessitated the students' working about four hours a day. This they were able to do, and still had sufficient time left to do nearly as much work as other students in the school. It is expected that we shall be able to accommodate about the same number the coming year. But this department is intended only for those who are unable to pay their way in school. A large majority of the students work enough in families and in the different institutions located in Battle Creek, to pay part or all of their expenses.

We believe that "God would not have us in any sense behind in educational work, and our colleges should be far in advance in the highest kind of education." Consequently, we feel that good and thorough work should be done in all departments.

The teachers in the college have been very largely retained for the coming year, and we are glad to say that a more thorough, conscientious, and God-fearing corps of workers it would be difficult to find; and we certainly expect that, with their past experience, they will be able to do even better work than ever before.

While our school was well filled the past year, there is room for quite a good many more, and there certainly are a very great many young people who ought to have the privilege of attending our school. If the importance of this work were realized as it should be, we are very certain that not only Battle Creek College, but all of our schools, would be crowded during the coming year. We would be pleased to correspond with any who are interested in this question. Calendars for the coming year may be obtained on application.

GEORGE W. CAVINESS.

KEEP IT AGITATING.

FROM time to time there has been a little said through the columns of the REVIEW and the *Home Missionary* in regard to the fact that many of our people are now doing but very little for the cause; and plans have been suggested by which they could engage in some kind of colportage. We feel satisfied that there are thousands of our brethren and sisters, who, if they would only try it, would make successful colporteurs. All of these might not be able to spend all their time in the field, but they could spend quite a large share of it. We have a large line of well-written tracts and pamphlets, as well as good periodicals, which, if placed in the homes of the people, would result in bringing a great many individuals into the truth; but our brethren and sisters do not seem to take this matter to heart as they should.

Storms are devastating many portions of our country; war-clouds are darkening the heavens; the distress of nations is seen all about us; capital and labor are in continued and more and more acute difficulties; this country is rapidly fulfilling the predictions in prophecy concerning it; and the Eastern question is fully developed, ready completely to fulfil the prophecy concerning it. Now, as we see these things all around us, should we be indifferent to the work the Lord has for each one of us to do? Why should not our conference presidents, tract society secretaries, general canvassing agents, and other leading workers join in one continued agitation of this important question until our people are fully aroused to the importance of the work?

Hundreds of them may be in a condition where they will be eternally lost unless they take hold of this work as God would have them; and unless their attention is called to it again and again, many will allow it to pass by without settled conviction in their hearts, or active service in their lives for the Master.

Brethren and sisters, let us arouse and go to work, and be fully awake to the duty of advancing God's cause. Our ministers and other workers in many parts of the field no doubt have interesting experiences that they could relate in the line of colportage. We have no doubt that these would be profitable if expressed in brief paragraphs either through our church or missionary paper, the REVIEW AND HERALD or the *Home Missionary*. Let us agitate this question as never before, and get our people to think about it, because there are great possibilities before us in these lines, and we should be doing everything within our power to get these workers into the field, doing what the Master would have them do.

A. O. TAIT.

"A LETTER."

UNDER this very modest title a sister in Kansas sends us the following, expressive of her appreciation of our church paper, the REVIEW AND HERALD:—

DEAR EDITOR: As others of like precious faith have been writing about the welcome visits of the REVIEW AND HERALD, perhaps it would not be amiss for me to say a kind word for it. I have been a subscriber for over thirty-one years, and I prize it more and more every week. I prize it next to my Bible. It doesn't seem as if I could get along without it. I have been here in this county for over twenty-four years, and the most of the time it was all the Adventist I saw. But I thank God that now my husband and a few neighbors are with me in the faith, so we have a small Sabbath-school. My prayer is that when we have the camp-meeting, there will be scores added to our numbers. The good old REVIEW AND HERALD,—O I could not be deprived of it; it is food for my hungry soul. I read the papers and then loan or give them away; for I don't know what good they may do to some soul, hungering for the truth. I hope it will find a place in every Seventh-day Adventist family.

A friend to the REVIEW AND HERALD.

It will be noted from the foregoing that the REVIEW has been a regular visitor to her home for over thirty-one years, and that when it first began to make its visits, to use her own language, it was "all the Adventist she saw," but God has graciously given her her husband and some neighbors to be connected with her in like precious faith. It is evident that if she had not been such a faithful reader of our church paper, she would not have kept up her courage and accomplished this good work. We trust that our many lonely Sabbath-keepers who are struggling along with difficulties and perhaps opposition in their own homes, may take courage from this sister's experience, and continue steadfastly in the work, knowing that God will surely give fruit as the result of every faithful effort made for the advancement of his cause.

A. O. TAIT.

News of the Week.

FOR WEEK ENDING JULY 11, 1896.

NEWS NOTES.

The Democratic convention at Chicago has nominated William Jennings Bryan, of Nebraska, for president, and Arthur Sewall, of Maine, for vice-president. The free-silver wing of the party controlled the convention from start to finish. The first contest came over the temporary chairmanship, the men presented for this office being Hill, of New York, and Daniel, of Virginia. Daniel was elected, and his opening speech set the pace for the whole convention. The entreaties of the gold men for a straddle were not heeded, the majority of the convention holding that the currency was the chief issue in the campaign. By skillful management and by the unseating of some and the seating of other delegates, the silver party gained a two-thirds majority, so that they could nominate candidates and establish a platform entirely independent of the gold men. The names of several candidates and favorite sons were presented before the convention. Prominent among these were Bland, of Missouri; Boies, of Iowa; Blackburn, of Kentucky; Matthews, of Indiana; and Bryan, of Nebraska. Bland, who for so many years made such a determined fight for the coinage of silver and its restoration as standard money, that he gained the cognomen of "Sil-

ver Dick" (his name is Richard Bland), was first in the lead, and for several successive ballots kept at the head; but finally the delegates began to vote for Bryan, and then there was a rush for him, and his nomination was made unanimous, the New York delegation and some others from the East refraining from voting.

William Jennings Bryan, nominee of the Democratic party for president of the United States, was born in Illinois in 1860. He is the youngest man ever nominated to that high honor. According to the Constitution, a man cannot be president until he is thirty-five years of age. He is of Irish extraction, as his name indicates, but the family have been in America one hundred years. He is a Presbyterian in religion. Mr. Bryan has been a member of Congress, and is well known because of his remarkable powers as an orator, being commonly known as the "boy orator of the Platte." His nomination was no doubt secured by a speech made in the convention which delighted the delegates. Mr. Bryan is a lawyer by profession.

Reports from Cape Town indicate that the war with the Matabeles is assuming very serious proportions. There is no safety for the white people in Rhodesia except in the large towns; and it is not safe to venture far outside of them without a strong escort. It is estimated that 300 white settlers have been murdered by the blacks, and many of those who have succeeded in reaching the large towns passed through terrible experiences on the way. One man, on his way to Buluwayo, was nine days without any food except a few ocusts. Buluwayo is now safe from assault. General Sir Frederick Carrington, commander of the British army in South Africa, arrived at Buluwayo, June 3, and a general offensive movement against the enemy will soon be made. The prices of all kinds of provisions have arisen to an enormous figure.

Mrs. Harriet Beecher Stowe, author of "Uncle Tom's Cabin," died at her home in Hartford, Conn., July 1. Mrs. Stowe was a daughter of Dr. Lyman Beecher, and sister of the renowned preacher, Henry Ward Beecher. No family is more widely known or has wielded a greater influence in America than the Beecher family. Dr. Lyman Beecher was himself a man of great influence. His eight sons all became Congregational clergymen. Of these, Henry Ward was the most famous, but Thomas K., Charles, and Edward were noted men. A sister, Catherine Beecher, is well known as an author, but Mrs. Stowe is the best known of all the family. Her greatest work, "Uncle Tom's Cabin," was written in 1852. By it the people of the world were enabled to see slavery as it then existed in the United States; and the influence this book exerted in the cause of the slave can never be overestimated. It went through many editions, and was translated into many languages, and the name of Mrs. Stowe became a household word throughout the civilized world. Mrs. Stowe herself has said that the book was written at intervals of a few hours or minutes at a time, in the midst of pressing household duties. Another book, entitled, "Dred," was nearly as successful. Mrs. Stowe has justly earned the gratitude of all lovers of liberty, and has demonstrated the power of the pen to affect and mold the public opinion of a nation. It is not probable that the writings of any other woman ever did so much to accomplish so great a social revolution, or that there is one whose fame as a writer rests on so solid a basis. She acted a very important part in preparing public sentiment to oppose slavery until the shackles were broken from the necks of four million bondmen. Mrs. Stowe was a woman of retiring disposition, devoted to her husband and family, and never had a great desire to shine in the world; but by many she is considered to be the greatest authoress America has produced. For seven years she has not been in her right mind, and has required much care, which she has received from her children. The immediate cause of her death was congestion of the brain and paralysis. She was eighty-four years old.

ITEMS.

- King Khama, of African fame, has taken a wife.
- Cretans killed 200 Turks in a battle near Kisamos, July 2.
- Nyamanda, son of Lobengula, has been made king of the Matabeles.
- There are about 25,000 Jews in Johannesburg, South African Republic.
- The pope has been called upon to act as arbitrator between San Domingo and Hayti.
- Emperor William continues to agitate for a big navy, but the project is not popular in Germany.
- The New Haven Homing Pigeon Club attempted to send some birds from Havre de Grace, Md., to New Haven, Conn., Sunday, June 28; but the express agent at Havre de Grace would not release the birds, for fear that they would break the Sabbath.

—The German military maneuvers this fall will be a reproduction of Napoleon's plan of the battle of Austerlitz.

—Ex-premier Crispi, of Italy, declares that the Triple Alliance is only an alliance for defensive purposes. It expires in 1901.

—Archbishop Langevin, of Manitoba, will soon go to Rome to have a consultation with the pope on the school question in that province.

—Not only are American bicycles being sold in large numbers in England, but American machinery for their manufacture is also being sent there.

—The pope is an expert checker-player. The popes have always been anxious to get into the "king-row," but since 1870 they have had to keep out.

—Prince Louis, of Bavaria, has been ordered to his Hungarian estate for a time as a kind of mild punishment, by his father, for his Moscow speech.

—Fourteen prisoners at Guthrie, O. T., mostly members of the Dalton gang, overpowered the guards, July 6, and escaped. All of them were desperate characters.

—According to newspaper reports, Bishop Falconio, of Acerenza, will take the place of Satolli as papal delegate to the Catholic Church in the United States. Of course he is an Italian.

—The Cretan rebellion, like Banquo's ghost, will not go down. Now it is reported that the Cretans have formed a provisional government, and expressed a desire for a union with Greece.

—The Spanish government announces that it is now ready to introduce reforms in Cuba. The great question now is how to introduce the reforms. The patriot army is much in the way.

—The steamer "Three Friends" has landed sixty-four men, 400,000 cartridges, and 350 rifles in a little bay nine miles from Havana! What more need be said of Spanish failure or incapacity?

—Much was expected in Germany from the visit of Li Hung Chang, but the wily celestial has gone away and made no promises. Considerable chagrin is felt in Germany over this failure to gain anything.

—It is related of "Uncle" Horace Boies, of Iowa, that he took sixty silver dollars to Chicago, and when he paid his first hotel bill, he put the bag containing the silver on the clerk's desk and jingled the money, to the great delight of the silver men.

—The Venezuelan government, through the efforts of the president, Joachim Crespo, intends to donate to the city of New York an equestrian statue of Simon Bolivar, and has commissioned the work to the Italian sculptor, Giovanni Turini, of Staten Island. The cost of the monument will be about \$25,000.

—The reports of Senator Tillman's pitching into his opponents, caused his admirers to present him with a badge consisting of a silver pitchfork. Many silver people are adopting it as a party badge for the campaign. The pitchfork has three tines. On the end of each tine a gold bug is empaled, whose drooping wings indicate death. These are labeled respectively Cleveland, Sherman, Carlisle.

Special Notices.

NOTICE TO TEXAS.

THE next annual meeting of the Texas Conference, for the election of officers and the transaction of other business, will be held in connection with the camp-meeting at Keene, Tex., July 23 to Aug. 3. Also the annual meeting of the Texas Tract and Missionary Society will be held during this camp-meeting.

H. W. DECKER, Pres.

RAILROAD RATES TO COLORADO CAMP-MEETING.

REDUCED rates to this meeting have been granted on all Colorado lines except the Cripple Creek terminal lines, on the certificate plan. All should buy full fare to Denver, taking a certificate showing that passenger has paid full fare. This certificate, properly indorsed at Denver, will entitle the holder to buy return ticket a one-fifth fare.

N. W. KAUBLE.

OKLAHOMA, NOTICE!

THE third annual session of the Oklahoma Conference and Tract Society of Seventh-day Adventists will be held in Guthrie, O. T., in connection with the annual camp-meeting, July 30 to Aug. 10. Will all those who desire to rent tents for the Oklahoma camp-meeting please send their orders immediately, so that we may be prepared with as many as will be needed. Tents 12 x 14 ft. will be rented for \$2. Make your orders to D. D. Rees, 318 Fourth Street, Oklahoma City, O. T.

J. M. REES, Pres. Oklahoma Conf. and Tract Soc.

COLORADO, NOTICE!

THE next annual meetings of the Colorado Tract Society and Conference will be held at Denver, Colo., Aug. 19-31. The first meeting of the conference will be called Aug. 19 at 9 A. M. All delegates should be present at this first meeting.

N. W. KAUBLE.

GRAYSVILLE ACADEMY.

THE annual calendar of Graysville Academy, containing the courses of study, expenses, and all general information concerning the school work, is now ready. Those who are planning to attend school during the coming year may find it very much to their advantage to examine a copy, which will be sent free upon application. Address Graysville Academy, Graysville, Tenn.

TENNESSEE RIVER CAMP-MEETING POSTPONED.

WE have secured very desirable grounds in a grove at Clarksville, Tenn., but are dependent on an electric street-car service, not yet completed, to get to the grounds. It now appears that this line may not be ready for use until after the first of August. After counseling with the president of the General Conference, it has been decided to postpone our camp-meeting until Aug. 14-24. We hope that this time will better suit all, and that the attendance will be increased thereby. The change seems imperative, and especially for the convenience of the people at Clarksville who may attend.

CHAS. L. BOYD, Pres.

OKLAHOMA CAMP-MEETING.

THIS meeting will be held at Guthrie, in a beautiful park lying just south of the city limits. I need not say to you that this will be the most important meeting ever held in the Oklahoma Conference. We are sure that a more opportune time could not have been selected than the first ten days in August,—a time when our farming brethren can leave their homes and crops better than at any other time during the summer. Everything is quite favorable this year for a large meeting. The location is central, crops are quite good, excellent in some localities, and the times in which we live demand our attendance. Never have we seen the fulfillment of these words of the Saviour, as recorded in Luke 21, as we see them now: "And upon the earth distress of nations, with perplexity. . . Men's hearts failing them for fear, and for looking after those things which are coming on the earth." And when we see this fear in the hearts of men, the Saviour says, "Look up, and lift up your heads; for your redemption draweth nigh."

At the present stage of the message I cannot see how any can afford to remain away from these meetings. They are becoming more and more important every year; for we see from things happening around us, that the great day of the Lord is right upon us. How necessary it is that we should be prepared for what awaits us in the near future; and not only that we be better prepared ourselves, but be better able to set these things before our neighbors, that their blood may not be found on our garments when the end comes! How good it is that arrangements are made so that we can meet at least once a year, and become better acquainted with one another and with the work pertaining to the last message of the Master on this earth. None of you, my dear brethren, can afford to stay away.

We shall have German as well as English preachers on the ground. We hope you will arrange to come at the beginning of the meeting and prepared to stay to its close. Bring with you the children and youth, and if possible, your neighbors. Children's and young people's meetings will be held every day through the entire meeting. Let none fail to come, who can possibly do so.

J. M. REES.

Publishers' Department.

IMPORTANT ARTICLES FOR THE REVIEW.

OUR readers will be pleased to learn that arrangements have been made for two series of important articles for this paper from the pens of Elder A. T. Jones and Professor P. T. Magan. Brother Jones will write on the themes which he has made the subject of such thorough study,—the righteousness of faith and the great principles of the gospel of Christ. Brother Magan will treat of the French Revolution, showing the parallels between those times and ours, and bringing to view the points on which history is likely to repeat itself. This latter series we expect will be commenced in about two weeks; the other, perhaps not till a little later.

This announcement is made thus early to give our brethren opportunity to procure subscriptions from their friends and others whom they would be glad to have

read the entire series. Many can be induced to read special subjects, which will be not only entertaining and instructive, but important to spiritual growth and historical knowledge, who would not be attracted by general miscellaneous matter. We hope our brethren will take advantage of this inducement for new subscribers, and that we shall receive the names of many new readers for the articles in question.

U. S.

NEW TRACTS OF SPECIAL INTEREST.

THE International Tract Society has just issued several new tracts that are of special interest to all our workers. "Our Answer," twelve pages, retail price one and one-half cents, has recently been revised and is issued as No. 37 of the *Religious Liberty Library*. This perhaps has been one of the most useful little tracts that we have as yet produced. It has already had a circulation of well on toward a million copies, and still may be circulated everywhere to good advantage. It tells in a most interesting manner why Seventh-day Adventists suffer imprisonment rather than keep Sunday.

"Is Sunday Called the Sabbath in the New Testament?" (*Bible Students' Library*, No. 142), eight pages, retail price one cent, is a very interesting and timely leaflet from the pen of Elder Uriah Smith. The older friends of the cause know the efforts that the enemies of the truth have made to show that the Greek of such texts as Matt. 28:1 indicates that the first day of the week is called the Sabbath. The first tract that we had upon this subject was entitled, "Sabbaton." This was revised and published as a 32-page tract under the title of "A Greek Falsehood." But there seemed to be such a demand for a small tract upon this subject that Elder Smith was requested to compress all the points into an eight-page tract, which he has ably done, and our workers everywhere will hail the publication we trust, and give it the extended circulation that it so much needs.

Elder G. C. Tenney has given us a new tract, No. 143 of the *Bible Students' Library*, upon the subject of "Truth for the Times." This tract shows in a pleasing and readable manner that God has had special messages to give to the world at different times, and that among the most important of these special messages is the proclamation to the world of the second coming of Christ. It is a tract that will not only interest and instruct our own people, but one they will be pleased to place in the hands of their friends whom they may wish to interest in the truth.

"The Eastern Question," No. 144 of the *Bible Students' Library*, is treated in a 16-page tract by Elder A. T. Jones. The Eastern question is one that has been prominently before the world for the past few months. Perhaps more has been written recently upon that question than upon all other political questions combined. And while the question as to what shall be done with Turkey seems to be resting just at present, we know that the public mind is stirred, and now is the time to circulate this tract.

In the *Apples of Gold Library* we have a most valuable little four-page tract from the pen of Mrs. E. G. White, on "Knowing and Obeying the Lord." It will be most helpful to any one.

No. 31 of the same *Library* gives us a brief eight-page treatise on "Why the Earth was Made," by Elder Wm. Covert. Many of our workers have been calling for some time for a leaflet upon the subject of the new earth. We are glad to announce that this publication is now ready.

"Trine Immersion" is a question that has been agitated a good deal in many localities, especially in some of the Western States, where the German element is quite strong. Elder Uriah Smith gives us a brief but forcible treatise upon this subject in the eight-page number of the *Apples of Gold Library*, No. 32.

No. 33 of the *Apples of Gold* series gives us "Scripture Answers to Worldly Questions." This is a most excellent document to place in the hands of those who are on the point of deciding in regard to the truth. Our tent companies could use this pamphlet most excellently, and we believe that all our brethren and sisters will find it very useful.

Then No. 34 of this same *Apples of Gold* series, "Seventh-day Adventists and Their Work," is presented by Elder U. Smith in the form of a supposed dialogue between an "Inquirer" and an "Adventist." You know that the form of questions and answers is the most readable way in which anything can be written. Those neighbors of yours who would like to know something about Adventists, perhaps would read this tract when they would not read any other.

For a supply of these, as well as any of our other publications, address our tract societies or publishing houses, as usual. The REVIEW AND HERALD Publishing Company keeps on hand all the time a full supply of all the various numbers of the *Libraries* published by our people. Any tract, pamphlet, or other publication published by the denomination may be had at this Office. Send in your orders for our valuable publications, and we will be glad to give them our most careful attention.

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THE REVIEW AND HERALD

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WANTED.

SITUATION.—A girl nineteen years of age would like a place to do housework in an Adventist family. Church privileges desired. Address H. M. Sutherland, Ovid, Mich.

PAPERS.—Clean copies of the REVIEW, Signs, and Medical Missionary, for work in city hospitals. Send post-paid to Mrs. E. E. Baldwin, 555 W. Thirteenth Place, Chicago, Ill.

ADDRESS.

THE address of J. G. Wood is now 356 Columbus Ave., Washington C. H., O.

Obituary Notices.

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

HOPKINS.—George Walter, infant son of Brother George and Sister Dallas Hopkins, passed from this life, June 15, 1896, aged 1 year and 10 months. F. S. WYNN.

EALY.—Died of erysipelas, near Tustin, Mich., June 9, 1896, our infant son, Clyde Wilbert, aged 5 weeks and 1 day. Words of comfort were spoken at the funeral by Elder Hugh Bracelin. FRANK V. AND ELIA M. EALY.

BAREFOOT.—Died in Greensboro, N. C., June 30, 1896, Garland, infant son of B. F. and Anna B. Barefoot, aged 1 year, 11 months, and 26 days. Garland was a sweet little boy, and his death is a very sad affliction to these dear parents, but they sorrow not as those who have no hope. The funeral services were conducted by Rev. Gay (Methodist), assisted by the writer. B. F. PURDHAM.

GRIGGS.—Ezra S. Griggs died at his home near St. Charles, Mich., Sabbath morning, May 23, 1896, in the sixty-first year of his age. Brother Griggs accepted the truths of the third angel's message more than thirty-five years ago, and has since been a faithful, active, and influential member of the S. D. A. Church. He was a member of the Michigan Conference Committee for a time, and has also labored for a while as a minister. He will be deeply missed by the church of which he was a member, and also by a large number of acquaintances throughout the Michigan Conference. During his last sickness he was patient and uncomplaining, and willing to die if that should be the Master's will. He leaves a wife and four children, three daughters and one son, Professor Frederick Griggs, of Battle Creek College. The church was filled to overflowing at the funeral, by brethren and neighbors, and a long procession followed him to his final resting-place in the village cemetery. He rests in hope of a part in the first resurrection. Funeral discourse from John 11: 25, by the writer. G. W. CAVINESS.

CAMPBELL.—Died at Mountain Grove, Mo., June 1, 1896, Pearl J. Campbell, daughter of H. M. and Dollie Campbell, aged 10 months and 21 days. She suffered greatly, but now rests in Jesus. Services conducted by the writer. Text, Rev. 14: 13. F. J. RICE.

PARMELE.—Died at the home of his parents, near Tillamook, Ore., June 19, 1896, in the thirteenth year of his age, Seth Parmele, son of Brother and Sister George Parmele. He will be especially missed in the Sabbath-school. Funeral services conducted by the writer. B. C. TABOR.

SANDERS.—Died at Shortfalls, N. H., June 18, 1896, Mrs. Caroline Sanders, aged nearly eighty-seven years. She early gave her heart to God. She received the Sabbath and other kindred truths about three years ago. She leaves one brother, three sisters, and three children to mourn. Funeral services conducted by the writer. S. A. FARNSWORTH.

OSBORN.—Died at Detroit, Mich., May 13, 1896, of locomotor ataxia, Brother Aaron L. Osborn, aged sixty-five years. Brother Osborn embraced the truths of the third angel's message in 1863, under the labors of Elder I. Sanborn. He leaves a wife, a son, five brothers, and two sisters to mourn. On account of the feeble condition of Sister Osborn at the time of his death, only a short service was held at the cemetery. H. M. KENYON.

MC CAMLY.—Carrie J. Mc Camly, daughter of Lydia L. and the late S. S. Mc Camly, of Kalamazoo, Mich., fell asleep in Jesus, June 4, 1896, aged twenty-two years. Sister Mc Camly was a member of the Boulder, Colo., church of S. D. Adventists. Though a great sufferer, she bore her affliction with most remarkable patience, meeting death with unfaltering confidence in the soon-coming Saviour and a resurrection to immortal life and joy. N. W. KAUBLE.

LOOMIS.—Mrs. Hannah Loomis died at her home in Providence, R. I., of intestinal obstruction, in the seventy-ninth year of her age. She has been a believer in the special truths of the third angel's message for about forty years, and during this time has verily been a mother in Israel. She passed quietly away, and now sweetly sleeps in Jesus, awaiting the call of the Son of God to an eternal life. Funeral services were conducted by the writer. H. W. COTTRELL.

FRANCIS.—Sister Ann Francis was born in Laporte, Ind., in 1837. She moved to Plymouth, Ind., where she remained until 1863, when she came to California. She was married to Elixis Francis the same year, by whom she had one daughter. Sister Francis accepted the faith of S. D. Adventists in 1885, and united with the Healdsburg church. She remained faithful until death. The last four years of her life she was a great sufferer from paralysis and other complications. Words of comfort were spoken by the writer, from Amos 4: 12 and John 14: 1-3. H. F. COURTER.

HAMLIN.—Died June 7, 1896, at the home of her son, in St. Cloud, Minn., Sister Laura L. Hamlin, aged 70 years and 3 months. In 1889 she accepted the message of our Lord's soon coming, which she dearly loved. About two years ago she was stricken with paralysis, and suffered from its effects till near the last, when another stroke caused her death. She rests in hope of the first resurrection. She leaves her companion, a faithful servant of God, and four children to mourn the loss of a faithful wife and loving mother. Sermon by the writer, from 1 Cor. 15: 58. J. H. BEHRENS.

MARKEL.—Sister Markel, wife of William Markel, died May 28, 1896, aged thirty-six years. She was buried at Williamsport, Pa., Sunday, May 31, the writer preaching the funeral discourse from James 4: 14. Sister Markel accepted the third angel's message two years ago, under the labors of Elder L. S. Wheeler, at Bellefonte, Pa. Her life was one of self-sacrifice for others, in spreading the light God had given to her. She left a babe two days old and a daughter twenty-two months old. Her husband and numerous friends have the blessed hope of the gospel to sustain them in this sorrow. R. A. UNDERWOOD.

SLOCUM.—Died in South Dartmouth, Mass., June 9, 1896, of pneumonia, Willard W. Slocum, in the eighty-first year of his age. Brother Slocum's early Christian experience was with the Baptists. At the time of his death he was a member of the S. D. Adventist church in New Bedford, Mass., having embraced the faith held by our people about ten years ago, when the camp-meeting was held in that city. The funeral services were held at his late residence, on the Sabbath, and were attended by members of the church, neighbors, and relatives, among whom were his bereaved companion, an aged brother, and two children. Discourse by the writer. E. E. MILES.

WAKEMAN.—Fell asleep in Jesus, June 21, 1896, at her home in Greenville, Mich., of paralysis, after a severe illness of nearly nine months, Mrs. Harriet Wakeman, in the sixty-ninth year of her age. She believed in and loved the truths of the third angel's message. She bore her sufferings with Christian patience. A husband and five children are left to mourn. Discourse by Elder Hill (Baptist), from 2 Cor. 1: 4. ADDIE CYPHERS.

EDWARDS.—Died at Brodhead, Wis., June 17, 1896, of paralysis, Asa Edwards, aged 80 years and 2 months. Brother Edwards was born at Morristown, Vt., and moved to Wisconsin in the fall of 1845. He leaves a wife, ten children, and a large circle of relatives and friends. We laid him away in the union church cemetery at Oakley to rest till the voice of the Saviour in whom he trusted shall call him, when we believe he will come forth clothed with immortality. Words of comfort were spoken by the writer to a large congregation, from Job 14: 14. G. M. BROWN.

HARPER.—Blythe Harper died at his home near Charlotte Center, N. Y., June 10, 1896. Brother Harper was born in Ireland, Aug. 1, 1824, and came to this country when fourteen years of age. He was married April 19, 1849, to Miss Lois Mitchell, of Chautauqua county, N. Y., who survives him. They accepted the Sabbath truth under the labors of Elder S. Thurston. He was a member of the S. D. Adventist church at Sinclairville, N. Y. Two sons and one daughter are left to mourn. The funeral was held in the Methodist church in Charlotte Center, June 13. Sermon by the writer, from Job 14: 14. J. B. STOW.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 21, 1896.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., N. Shore Limited, Eastern Express, Kalam. Accom., and Pacific Express. Lists departure and arrival times for various stations including Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, and Boston.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday. Jackson east at 7.27 p.m. Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m., and arrive at 12.25 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). Rows list STATIONS and times for Mail, Day, and Express services. Stations include Chicago, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Leapeer, Inlay City, Tunnel, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, and New York.

Trains No. 1, 3, 4, 6 run daily. Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on the night trains in Chicago and Grand Trunk dining cars. V. paraiso 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. S. PARKER, Ass. Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., JULY 14, 1896.

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Editorial Notes.

THIS WEEK'S PAPER.

THE REVIEW greets its readers again this week with a stirring Advent hymn on the first page. The unrest and forebodings of the world, and the calm trust and happy anticipations of the believer, are finely depicted.—The article from Sister White is calculated to lead all to put their talents of means to the right use, and become "cheerful givers," such as God says he loves. He "exhausted the treasury of heaven" in his liberality to us, and carries on a work in the earth as a channel through which we may show our liberality to him.—"Made Sin for Us," by Wm. Brickey, shows when the Saviour, in his own personality, assumed the load of the world's sin.—Elder J. P. Henderson aptly compares the REVIEW to a Seed Basket. The effort of its conductors is to see that it bears seed true in kind, not such as will produce weeds and tares.—Elder Bourdeau gives the third and last article on the Lord's day, producing in the three articles an argument which leaves no excuse to any one to call the Lord's day other than what it is, the holy Sabbath of the Lord, the seventh day of the week, which he so emphatically claims as his.—Then follows another poetical rendering of Psalm 23, recording the many-sided exhibition of God's goodness to us.—We are glad that Brother Howe can see a comforting lesson of God's goodness and love in the little sparrows which he feeds with crumbs through the grating of his jail window in Chatham, Ontario. See page 3. He may take comfort also from Rev. 1:9.—In "Man's Way vs. God's Way," Elder Huffman calls attention to the matter-of-course way in which the Bible shows that the Sabbath can be kept, not simply by a few in Palestine, but by all men in all the earth.—Important and timely topics are considered in the Home department. Especially should the caution in the first article, "Talking to the Sick," be ever borne in mind.—In the Special Mention department, the mistake which is to transform the Christian citizenship movement into a gigantic evil, is exposed; an instance is given of the superstitious reverence of

papists for pictures; and the growing power of Mormonism, and the situation in Cuba are presented.—The Editorial speaks of the Second Commandment, showing its broad scope, and its nature, as love, and how it is made void by the perversions of men.—"The Need of the Church" is a subject to which all should take heed.—Elder Olsen gives an interesting and encouraging account of his recent trip East and West.—Another leaflet touches briefly upon what the Bible says about the United States.—The Question Chair is again omitted for want of room, and our correspondents will please have patience.—In the Progress department, reports from Turkey, India, New Zealand, Sweden, and Manitoba, represent those portions of the foreign field. Seventeen other interesting reports fill out the department.—In the News department the reader will be especially interested in the Democratic convention, the war news from South Africa, and the death of Harriet Beecher Stowe.—Seven Special Notices claim attention.—In Publishers' department note especially the articles engaged for the REVIEW, by Brethren Jones and Magan.—We make room this week for seventeen more Obituary Notices.

We have received a sample copy of a nicely prepared pamphlet in the Bohemian language, giving a series of Bible readings on the present truth. It is from our office in Hamburg.

From the *Echo* Publishing Company, North Fitzroy, Victoria, Australia, we have received copies of the "Gospel Primer," and "His Glorious Appearing," which they have reissued in that country in very attractive style.

It seems that in some religious circles, even faith won't work on Sunday! In a notice of the meetings of Dr. Dowie, the faith-healer of Chicago, the *Inter Ocean* of July 6 remarks that "as Sunday is not the doctor's day for curing, no cures were effected."

The Calendar of Walla Walla College for 1896, is now ready for delivery. A neat, large-page pamphlet of 52 pages, containing a view of the college building and dormitory, the record of a prosperous year's work, and full instruction to those who may wish to avail themselves of the benefits of a course of study there. Address E. A. Sutherland, College Place, Wash.

The Duke of Argyle has just issued a work in England, under the title, "Our Responsibilities for Turkey; Facts and Memories of Forty Years," in which he takes the English government to task for throwing the mantle of protection over the Turk in his iniquitous career of oppression and murder, because England is financially interested in Turkish securities; and he acknowledges his own share of responsibility in the matter. But it is especially with reference to England's supineness in regard to the recent Armenian massacres, that he holds up the government to reprobation, and says that England "must at least give up at once and forever a close personal alliance with perhaps the best existing representative of the kingdom of evil upon earth. We must seek every means of hastening its fall [italics ours], always with due regard to the avoiding of bloody catastrophes, but not always recoiling, as a matter of course, from the alternative of war, as if it were the worst of all evils,—which it certainly is not."

In the REVIEW of June 23, reference was made to the arrest of Brother P. M. Howe, in Chatham, Ont., because he chooses to worship God after the way which that province calls heresy. Acts 24:14. The time had expired within which, according to the warrant, he could be legally arrested, and he thought he might be released; but persecutors are not to be cheated out of their victims on such a little technicality as that, and he has since lain in jail. An article from him in this number, page 3, shows how he is bearing the injustice. His term of imprisonment is to be some forty days. And all this at the instigation of so-called ministers of the gospel! How such a loving, heavenly spirit is calculated to win people to the cause of Christ!

The July *Review of Reviews* gives a graphic description of the condition of the Ottoman Empire, likening it to a vast rubbish heap of burning refuse, of which it says:—

It reeks all over with smoke, and sometimes when the wind blows, it bursts into flame. But as no one can say on what side of the rubbish heap the wind will play, so no one can predict where the flame will appear. All the provinces smolder with discontent; and every now and then, under some unseen influence, that discontent leaps forth into active insurrection. Last month it was the turn of Crete, where there has been bloody work by the Turks in Canea, apparently by way of reprisals for the insurrectionary movement of the Christians in the hills. It is more dangerous to kill Greeks than Armenians. Crete, moreover, is accessible to warships; and the sultan has therefore been sternly told that Europe will stand no nonsense in the Mediterranean.

Just so the powers might repress the cruelties of the unspeakable Turk in Armenia, if they would. The guilt of the Armenian massacres rests not alone upon the Turk, but upon the nations of Europe as well.

HEARTS ARE TOUCHED.

In a recent number of the REVIEW, a paragraph under the caption, "It Shows Earnestness," told of an aged sister who sent twenty cents for tithe, that she had saved from the sale of eggs from her seven hens. In the same letter she requested us to continue her REVIEW until she could sell her small crop of green peas, in order to pay for the paper. A sister in Wisconsin, reading the paragraph, promptly sent one dollar to apply on this sister's subscription. We are glad to note the spirit that prompted our sister in Wisconsin to do this, and it causes us to believe that if the matter was properly set before our people everywhere, there would be plenty of liberal brethren and sisters who would be glad to pay a year's subscription, or possibly a part of a year, if they were not able to pay a full year, for those who are so situated that they cannot take the paper for themselves. There are worthy poor people among us who have to sacrifice, and carefully gather together the savings of months, in order to be able to pay for our church paper, and yet they prize it so highly that they would not think of doing without it. Perhaps some of these cases are near you; and as you read this note, let your mind go out to those around you, and see if you do not think of some who should have our church paper, but who are too poor to subscribe for it. The great difficulty with many of us is that we are so busy that we do not think of these things until our attention is called to them in some way. We know that it must have been a great pleasure to our Wisconsin sister to render this assistance to an aged woman struggling under difficulties, and such opportunities may be right at our door, if we only look after them.

A. O. TAIT.