

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

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MY COMPANIONS.

BY T. WHITTLE.

(Queensland, Australia.)

Though but a lonely pilgrim, with garments travel-worn,
 Though my earthly friends may turn from me with
 pride and scorn,
 O King of that fair country toward which my
 footsteps tend,
 O love for lonely pilgrims did me three companions
 send.

Though they are of high degree, and I of low
 estate,
 O hold my hand, and forward urge my weary,
 plodding gait,
 O tones of such encouragement that my spirit melts
 within,
 O with courage fresh I haste anew my journey to
 begin.

At times, as on I journey, when the sun is shining
 bright,
 O birds and insects on the wing are sporting in the
 light,
 O steal into some arbor cool, with green leaves man-
 tled o'er,
 O talk about the heavenly King, and the bright,
 eternal shore.

When Joy brings out her much-loved lute, and soon its
 dulcet sound,
 O exalting strains of melody, fills all the air around,
 O all the sun, declining, bids me make no more delay,
 O with heart refreshed and strengthened, I resume
 again my way.

At other times, when clouds arise, and stormy winds
 prevail,
 O when darkness brings discouragement, and doubts and
 fears assail,
 O when Hope strikes up her clearest note, and sings her
 sweetest song,
 O and by a thousand arts beguiles the weary way along.

Across the forefront of the storm her rainbow hues are
 flung,
 O and on the dark background of care her rosiest tints
 are hung;
 O and by my side, in shining robes of brightest colors
 dressed,
 O she walks, until my heart lays by the burden that op-
 pressed.

O and Peace, sweet Peace is always there! O how her
 gentle charm
 O subdues my soul, and soothes to rest, when in her
 presence calm!
 O cheered by her soft, abiding smile, my spirit soon
 forgets

O the sorrows that beset the day, and all its sordid frets.
 O and so I onward journey, now in shadow, now in
 shine,

O my Heaven-sent companions walking with me all the
 time;
 O bright harbingers serene are they, of that blest home
 above,

O where the sunshine is eternal, and the atmosphere is
 love.

Our Contributors.

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

TAKE THE CUP OF SALVATION.

BY MRS. E. G. WHITE.

JESUS says, "My peace I give unto you: not
 as the world giveth, give I unto you. Let not
 your heart be troubled, neither let it be afraid."
 The peace spoken of by the great Teacher is
 larger and fuller than we have imagined. Christ
 is ready to do large things for us, to restore our
 natures by making us partakers of his divine
 nature. He waits to link our hearts with his
 heart of infinite love, in order that we may be
 fully reconciled to God; but it is our privilege
 to understand that God loves us as he loves his
 Son. When we believe in Christ as our personal
 Saviour, the peace of Christ is ours. The rec-
 onciliation provided for us in the atonement of
 Christ is the foundation of our peace; but
 gloomy feelings are no evidence that the prom-
 ises of God are of no effect. You look at your
 feelings, and because your outlook is not all
 brightness, you begin to draw more closely the
 garment of heaviness about your soul. You look
 within yourself, and think that God is forsaking
 you. You are to look to Christ. In me, Christ
 says, ye shall have peace. Entering into com-
 munion with our Saviour, we enter the region of
 peace.

Satan is our destroyer, but Christ is our
 restorer. We must put faith into constant
 exercise, and trust in God, whatever our feelings
 may be. Isaiah says: "Who is among you that
 feareth the Lord, that obeyeth the voice of his
 servant, that walketh in darkness, and hath no
 light? let him trust in the name of the Lord,
 and stay upon his God." You can say with
 the psalmist, "Yea, though I walk through the
 valley of the shadow of death, I will fear no
 evil: for thou art with me; thy rod and thy
 staff they comfort me. Thou preparest a table
 before me in the presence of mine enemies: thou
 anointest my head with oil; my cup runneth
 over. Surely goodness and mercy shall follow
 me all the days of my life: and I will dwell in
 the house of the Lord forever." "Believe in
 the Lord your God, so shall ye be established;
 believe his prophets, so shall ye prosper. And
 when he had consulted with the people, he ap-
 pointed singers unto the Lord, and that should
 praise the beauty of holiness, as they went out
 before the army, and to say, Praise the Lord;
 for his mercy endureth forever. And when they
 began to sing and to praise, the Lord sent am-
 bushments against the children of Ammon, Moab,
 and Mount Seir, which were come against Judah;
 and they were smitten." "Unto you therefore
 which believe he is precious." Consider the
 fact that the Lord has given his only begotten
 Son, "that whosoever believeth in him should
 not perish, but have everlasting life."

God has given Jesus as our sin-bearer, in
 order that we may be presented perfect in the

merits of Christ before the throne of God.
 Those who receive Jesus as the way, the truth,
 and the life, are beloved of God, even as his
 only begotten Son is beloved. Jesus died to
 rescue souls from the bondage of sin, and every
 one who returns to his loyalty, is precious in the
 sight of God. Our glorious Redeemer, who
 died to secure our eternal happiness, is a risen
 Saviour, who has ascended to the Father. He
 led captivity captive, and gave gifts unto men.
 The administration of his grace is in his hands,
 and he ever liveth to dispense blessings in abun-
 dant measures of grace. He will give power to
 his children, according as their circumstances
 demand. He says, "Incline your ear, and come
 unto me: hear, and your soul shall live; and I
 will make an everlasting covenant with you, even
 the sure mercies of David." "As thy days,
 so shall thy strength be." Little annoyances
 and trials borne with patience, will fit the soul for
 the endurance of greater trials and more severe
 tests, but proportionate grace will be given for
 every trial that shall come upon us. The Sa-
 viour says, "These things I have spoken unto
 you, that in me ye might have peace. In the
 world ye shall have tribulation: but be of good
 cheer; I have overcome the world."

Satan knows that Christ has purchased re-
 demption for the whole world, and he is deter-
 mined to wrest from the hand of Christ every
 soul that he can possibly influence. But be-
 lieving in Christ, we shall have grace to meet
 his temptations. Jesus would have us comforted
 with faith in his goodness. Whatever may be
 the tribulation that shall come upon us in the
 world, we are to be of good cheer, knowing that
 Christ has overcome the world. We will have
 tribulation in the world, but peace in Jesus
 Christ. Turn your eyes from within, and look
 to Jesus, who is your only helper.

How thankful we should be that Christ took
 human nature upon himself, and became subject
 to temptation, even as we are! Though he took
 humanity upon himself, he was divine. All
 that is attributed to the Father himself is at-
 tributed to Christ. His divinity was clothed
 with humanity; he was the Creator of heaven
 and earth; and yet while upon earth, he became
 weary, as men do, and sought rest from the con-
 tinual pressure of labor. He who made the
 ocean, who controls the waters of the great deep,
 who opened the springs and channels of the
 earth, felt it necessary to rest at Jacob's well,
 and to ask a drink of water from a strange Sa-
 maritan woman. When she questioned the
 propriety of his request,—how it was that he,
 being a Jew, should ask water of one who was a
 Samaritan,—he spoke words to her that re-
 vealed his divine character. He said: "If
 thou knewest the gift of God, and who it is that
 saith to thee, Give me to drink; thou wouldest
 have asked of him, and he would have given
 thee living water." When the woman expressed
 surprise at this statement, he continued, "Who-
 soever drinketh of the water that I shall give
 him shall never thirst; but the water that I
 shall give him shall be in him a well of water
 springing up into everlasting life."

Christ was one with us in suffering the tempt-
 ations common to human nature. He was

tempted in all points like as we are, and yet he sinned not, neither was guile found in his mouth. When tempted, he sought strength from his Heavenly Father, just as every individual may do who is tempted. He prayed often, pouring out his petitions with strong crying and tears. He besought his Father for help, in order that he might be braced for trial and strengthened for duty. My dear brother, you place yourself in the society of those who bring temptations upon you, and you do not always resist temptation; yet the first decided resistance would bring angels to your side, to strengthen you. When you present your petitions to God for help, an angel lifts up a standard for you against the enemy, in order that you may not be overcome. You should look by faith to Jesus, saying, "Lord, save, or I perish." When this petition is sincerely offered, the heavenly standard is raised, and one stronger than your enemy shields you from his assaults. Our precious Saviour condescended to take humanity upon himself, and for our sakes became poor, that we through his poverty might be made rich,—not rich in worldly treasure, but rich in the gold of love and faith,—rich in imperishable treasure. The Lord has given us precious blessings in the simple flowers of the field, in the fragrance so grateful to our senses. He has tinted every flower with beauty; for he is the great master artist. He who has created the beautiful things in nature will do far greater things for the soul. God is a lover of the beautiful, and he would adorn our characters with his own rich graces. He would have our words as fragrant as the flowers of the field. He has given us blessings in daily provision for our physical needs. The very bread we eat has upon it the image and superscription of the cross. If Christ had not died upon the cross of Calvary, we should all have miserably perished. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

But though the Lord has freely given us all things richly to enjoy, it is essential that we pray to him, in order that he may bestow upon us his gifts. There is no uncertainty as to what will be the result. The promise is, "Ask, and ye shall receive." Watch unto prayer, and be assured that the representatives of Christ are close beside you. When you are placed in circumstances where you are tempted to indulge appetite, or to forget that you are not your own to do with yourself as you please, ask God for help. You are in the service of God, and Jesus is waiting to restore to you his moral image. He loves you. He knows that your temptations are strong; but he is by your side, in order to make a way of escape, that you may be set free from the snares of the enemy. Do not fix your eyes upon the discouraging features of your religious experience. Look to Jesus. Seek for a new heart, and never rest until you can say, "I know that my Redeemer liveth." Acknowledge every ray of light that Jesus in his matchless love and mercy gives to you.

Do not think that because you have made mistakes, you must always be under condemnation; for this is not necessary. Do not permit the truth to be depreciated before your mind because those who profess it do not live consistent lives. Cherish faith in the truth of the third angel's message. If you do not cultivate faith, its importance will gradually lose its place in your mind and heart. You will have an experience like that of the foolish virgins, who did not supply oil for their lamps, and their light went out. Faith should be cultivated. If it has become weak, it is like a sickly plant that should be placed in the sunshine, and carefully watered and tended. The Lord would have every one who has had light and evidence, cherish that light, and walk in its brightness. God has blessed us with reasoning powers, so that we may trace from cause to effect. If we would

have light, we must come to the light. We must individually lay hold on the hope set before us in the gospel, making the most of the blessings that are placed within our reach. Instead of looking to see if we have not made some mistakes in believing, we should look for evidence by which to strengthen and confirm faith. The things that have been revealed, belong unto us and to our children. God's promises have been given for our encouragement.

Shall we look at our sins, and begin to mourn, and say, I have done wrong, and I cannot come to God with any degree of confidence? Does not the Bible say, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"? It is a proper thing for us to have a realization of the terrible character of sin. It was sin that caused Christ to suffer an ignominious death on Calvary. But while we should understand that sin is a terrible thing, we should not listen to the voice of our adversary, who says, "You have sinned, and you have no right to claim the promises of God." You should say to the adversary, It is written, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." I am so glad that God has made a provision whereby we may know that he does pardon our transgressions! We do not believe in God as we should, and I have thought that this unbelief is our greatest sin. The psalmist says, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." "Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. . . . The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." This is the kind of experience that we should have.

We must not think, when we are afflicted, that the anger of the Lord is upon us. God brings us into trials, in order that we may be drawn near to him. The psalmist says, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." He does not desire us to be under a cloud. We should pray as did David, "Open thou my lips; and my mouth shall show forth thy praise." The Lord would have us lay hold of these promises for ourselves. He does not desire us to go in anguish of spirit. We are not to look at the thorns and the thistles in our experience. We are to go into the garden of God's word, and pluck the lilies, the roses, and the fragrant pinks of his promises. Those who look upon the difficulties in their experience, will talk doubt and discouragement; for they do not behold Jesus, the Lamb of God, who taketh away the sins of the world. We should keep our minds upon the love, the mercy, the graciousness of our God, in order that we may become changed into his image, by beholding the divine character. Thus joy will be brought into our experience; for by studying the word of God we shall see that we are not left to our weakness, to our doubts, and that there is no occasion for sinking under discouragement. Talk faith; act faith. Cultivate the faith that works by love, and purifies the soul.

I have not always dwelt on the good things of God as I should have done; but I do not make it a practise to look on the dark side. This morning my heart was drawn away from the things that are seen and temporal, to the things that are unseen and eternal. I said, O God, I will pluck the roses and the lilies and the pinks! I will call upon the name of the Lord! I will take the cup of salvation!

THE RIGHTS OF SELF AND OTHERS

BY ELDER WILLIAM COVERT.

(Burlington, Vt.)

WHAT great rule of right is applicable to people in every place?—The golden rule, says, "Whatsoever ye would that men do to you, do ye even so to them." 7: 12, first part.

To what is this equivalent?—"This law and the prophets." Last part of verse.

Upon what principle is the rule based? Upon love. See Matt. 22: 37-40; 13: 8.

What prevents its fulfilment by the chief of men?—Selfishness. "For I say, that the grace given unto me, to every man that is among you, not to think of himself more than he ought to think." Rom. 12: 3. "Undue regard for self will hinder one from early esteeming the rights of others. "Inequality of mind let each esteem other better than themselves." Phil. 2: 3. "Submitting ourselves one to another in the fear of the Lord." Eph. 5: 21. "All of you be subject to another, and be clothed with humility." 1 Peter 5: 5. "In honor preferring another." Rom. 12: 10.

Why will there be trouble in the last days?—"This know also, that in the last days, troublous times shall come. For men shall be lovers of their own selves." 2 Tim. 3: 1.

Instead of being so selfish, what does the Lord enjoin?—"Thou shalt love thy neighbor as thyself." Matt. 22: 39.

What relation does love have to the law of God?—"Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13: 10.

Why do not men love their neighbors as themselves?—Because they love themselves too.

How much do selfish men lack of happiness?—They lack the difference between what they have and that which they desire to have.

If all people were wholly given to selfishness, how many would each one have to make himself happy?—Just one person, and that one, himself.

In that case, how many would there be against him?—The remainder of the human family.

If all obeyed the golden rule, how many pleasures would each one have to help make himself happy?—He would have all mankind.

In this case, how many times greater would his happiness be than as if all were selfish?—Many times as the number which denotes the difference between himself and all other people—say about 1,400,000,000 times.

What reason did Cain assign for his unhappy state of mind?—He cited the fact that his brother Abel did not worship as he did, as the principal reason why he was so distressed.

What course did this man take, that he made his situation correct?—He murdered his brother. Gen. 4: 3-8.

Wherein did the real trouble lie?—"Our own works were evil, and his brother's righteousness." 1 John 3: 12.

Whose faults do selfish people first discover?—Those of their best friends and their neighbors. See Matt. 7: 1-5.

Why cannot men see their own eyes?—Because these members always look away from themselves.

To whom should people look?—Unto Jesus.

Instead of doing this, to what do they look?—To the real or the supposed faults of others.

What do they obtain from such a view?—The faults which they claim to see in others. Men would be happier if they did not expect much of others. All could more nearly reach their demands if they should make them less. When every person shall regard the rights

thers as fully as he would ask his own to be regarded, there will be no need of reformation for reformers. All would then be right, and in such a case there would truly be a Christian people in every land. Until this is so, there can be no such thing as a Christian nation; neither can there be any such thing as a National Reformer at work in a Christian nation.

GETHESEMANE.

BY MRS. PAULINE ALDERMAN.

(Madison, O.)

O HALLOWED garden, on that mountain side
Where my Redeemer prayed before he died!
Sacred thy dust to every Christian heart;
Thy rocks and hills forever stand apart,
A witness to the wondrous scheme of Heaven,
That Christ should die that man might be forgiven.

Gethsemane! thy mystery sublime
Echoes to weary hearts of every clime.
'Twas here the Man of sorrows wept, oppressed,
Stricken, afflicted, wounded, and distressed.
O mountain where true loveliness and shame
Forever blend about his holy name!

Dear garden, where the sweat and tears of God
Long centuries since were mingled with the sod!
I backward gaze upon thy hallowed shrine,
Untarnished by the reverent touch of time,
And all the real and all the grand and bright
Hover about this sacred hill of light.

But O, what darkness, death, and gloom were there
That night when light was brought from dark despair,

When Jesus wept alone — no pitying friend
Had this dark world his sympathy to lend!
Alone in sorrow, pain, and shame he stood —
The Man divine, the holy and the good.

Salvation, thou art born of sorrow's hue,—
Thy glory shines with luster ever new.

THE GOODNESS OF GOD.

BY ELDER D. E. LINDSEY.

(Norwalk, O.)

WE have all sinned and come short of the glory of God, and are under condemnation, and by nature are the children of wrath; but "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Despise thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?"—repentance toward God, and faith in our Lord Jesus Christ? "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." To be justified is to be made conformable to law, and as we have peace with God by faith, we conclude that we are not in conformity with his law. This is sin,—transgression of law. How good of God to free us from the penalty for violation of his holy law! Sin is a capital offense, to be visited with death. So we are saved from death. By justification, the governmental act of God absolves the sinner from all past guilt, and removes the penalty for violated law. Justification thus brings peace through our Lord Jesus Christ: "He that committeth sin is of the devil." Grace abounds much more where sin abounds, but "shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" "He that saith, I know him, and keepeth not his commandments, is a liar."

No state of grace admits of committing sin. "Whosoever is born of God doth not commit sin." We may well say that the minimum of salvation is salvation from sinning, and the maximum of salvation is salvation from pollution—the inclination to sin. Christ is received by penitential, submissive faith; and as we receive him thus, we should continue to walk in submissive faith rather than in sin. Obedience makes faith perfect. We cannot have confidence while guilt is in our hearts. To com-

mit sin after justification, is to forfeit the justification, with all its attendant blessings; and we can retain our justification only with a strong and honest intention to obey the commandments of God. To sin would be inconsistent with supreme love to God, and would be a denial of his goodness. To retain the favor of God, we must not be a hearer of his word only, but a doer. It is not sufficient to look into the mirror of his word, and then forget what manner of person we are; but we must correct the defects of character revealed. God in his goodness puts a difference between deliberate sin, with a set purpose, and sin under impulse, or on account of lack of wisdom. "We have an advocate with the Father, Jesus Christ the righteous," a High Priest who can be "touched with the feeling of our infirmities;" and we have need of such a high priest.

To sin wilfully is to outrage law, insult the Lawgiver, and bring upon us the curse denounced. We should remember that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." The spirit of obedience, like that of disobedience, is ever the same. "He that is faithful in that which is least is faithful also in much." The spirit of obedience has respect unto all the commandments; and if the Spirit of God reveals an error to one who has the spirit of submission and faith, the goodness of God will constrain such a one to obey. To refuse obedience would be to avow disregard for the Lawgiver, and would be a slight to his majesty, and invite his wrath upon a defenseless head. We cannot serve God and mammon; we cannot continually sin, and at the same time obey God. We will either regard divine authority, or follow the way of Baal. For one to respect any but divine authority intelligently, is to insult divinity, and lay a foundation for universal disobedience. Disobedience vitiates our mind, and blinds our eyes to the goodness of God and our obligation to him. Our prayer should ever be, "O for a closer walk with Thee!"

To be born again, to become a new creature, to be regenerated, or to put on the new man Christ Jesus, is to receive spiritual life from God, and to engage all our capabilities, attributes, and functions in his service. The dominion of sin is broken, and God in his goodness begins the reformation of his image in man. God by his own governmental act, justifies us from our sins, to work a divine work by sanctification in our hearts. He not only designs freeing us from condemnation, but freeing us from all filthiness of the flesh, thus purifying the body, the temple of his Holy Spirit. When our eyes are opened to his goodness, we observe a changed relation toward God, and long for a moral renovation, soul and body. The goodness of God leads us to seek for a higher life, that we may have a sanctified influence upon our fellow men with whom we come in contact.

We not only need to be forgiven for past offenses, but we need a change of disposition, of heart. We not only need the guilt of sin removed, but we need its power over us broken, so that it shall have no more dominion over us. We not only need the adoption of sons, but we want the necessary preparation to enjoy the inheritance of the saints. We not only want to become children of God, but we want to look like our Father, have his image restored in us. The goodness of God not only relieves us from exposure to the miseries of hell, but it fits us to enjoy the reign in heaven, and finally the inheritance on earth. It is all by faith, and meritorious by the blood of Christ, through the word by the Spirit. The Lord calls upon us to go on to perfection, assuring us that milk is for babes, but meat for men who have exercised their senses, those who have developed their powers, improved their opportunities, used their privileges, and utilized their strength for growth in the divine life.

The imperfections of the babe are to be replaced by the perfections of the full-grown man, even the fulness of the stature in Christ Jesus. Without holiness, no man shall see the Lord. This declaration of Holy Writ calls for wholeness in soul, body, mind, and spirit. The body that now is, is not that body which shall be; but when he giveth us a body, as he will, then this vile body will be made "like unto his glorious body," and his work completed, he, beholding his image in us, will be satisfied. "We shall be like him; for we shall see him as he is." The goodness of God manifested to us in his promises leads those who have this hope in them to purify themselves, even as he is pure. Let the goodness of God lead us to forsake every evil way or thought, and to think of things pure and holy while we gaze upon him, and by beholding, become changed.

HE WILL COME.

BY ELDER M. E. KELLOGG.

(Battle Creek, Mich.)

THE second coming of our Lord and Saviour Jesus Christ has been the hope of the Christian church in all ages. To Paul it was the "blessed hope"—blessed because it was the finality, the consummation, of all spiritual hopes. The Christian hopes for immortality; but this is not bestowed upon him until the coming of Christ, for it is then that Christ will "swallow up death in victory." He hopes for a resurrection of the dead; but the realization of that hope waits the time when the "Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." The Christian longs for the realization of Christ's prayer to his Father for his followers, that they may "be with me where I am; that they may behold my glory;" but this will not be realized now, nor can it be until the shout rings down from the rent sky, and the joyous, glorious meeting in the air takes place; for it is then that "we which are alive and remain shall be caught up together with them [the ones who are raised from the dead] in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Since, then, all hopes center in the coming again of Christ, it is eminently proper that the term "blessed hope" should be applied by the inspired apostle, to the hope of Christ's coming. The resurrection to life of the righteous dead, and the change to immortality of the righteous living,—the meeting of those known and unknown, fathers and mothers, brothers and sisters, saints, prophets, apostles, patriarchs,—all "caught up" together to meet Jesus, their King and Saviour, who suffered that he might bring them to glory, and all to be forever with him! O hope of His coming, transcending all other hopes! banish the sad past, welcome the glorious future! Trials and tears will be gone; joy, happiness, and gladness come with Jesus. They are brought with him to stay forever. Blessed hope, indeed!

Do the people of the world love the blessed hope?—No, they do not know how blessed it is, or what its realization will be. They are more interested in the things of this world. They are looking forward to the success of some earthly undertaking, rather than to the success of the gospel, as the fruits of six thousand years of divine and human efforts are gathered up by angels on wing for God's great garner. The eyes of some are blinded by small things, others by things of greater magnitude, but all by things of an earthly, trivial, and transitory nature. The eye of Christian faith penetrates the mists of the future; and as Stephen saw Jesus on the right hand of God, so it sees the white cloud, and on it one like the Son of man with sickle in hand, emblem of the gathered

harvest,—wheat for God's garner, tares for the unquenchable fire.

Many who profess to be the people of God allow these grand truths to be—I almost said, spiritualized away; but that is not the proper word, for truth spiritualized is truth brightened. Christ's coming will be eminently spiritual, because it will be the revelation of a spiritual, supernatural power, but it will be no less a glorious, blessed reality. *Philosophized* is a better word; many allow the truths of the second coming of Christ to be philosophized away. By means of philosophy, the plainest, sweetest, most glorious, most blessed promises of Christ are explained away. A human, unnatural, and forced construction is put upon them. O for more Pauls to say to the professed people of God of this age, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ!"

One of the sweetest promises of the actual return of our Lord is that one made by Jesus himself, just before his crucifixion. None were present but his disciples, the winnowed few who had followed him through evil as well as through good report, fit representatives of those who will welcome him when he returns again. To them he said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This is a most precious promise. Notice the points mentioned, and their beautiful simplicity: A father's house and many mansions; going to prepare a place for his children; coming again to receive them unto himself, that where he is there we may be also. Simple faith grasps these statements of Him who was the truth as well as the way and the life, and believes them. The Father's house is real; the mansions are real. How vast, how many, or how constructed, we are not told, but faith whispers that they are as real as God and Christ are real. A place is being prepared for us. That is also a reality. The Truth cannot lie. Jesus will come for us, come to take us to the place prepared for us. He comes to take us where he is; we shall be with him. The above is the language of faith. Christians have believed it; thank God, some believe it still.

But at the great Methodist Conference lately convened at Cleveland, O., the presiding bishop in his address undertook to give this text a new meaning. Far be it from me to cast any reproach upon the Methodist Church, or upon the bishop. I only refer to it as a certain evidence that men in high places, in one of the great bodies of professed Christians, are losing sight of the ancient landmarks. Thus said the bishop:—

The church has put away its old interpretation of the words of Christ that made him say, "I will come again at some distant appearing," and now reads as Christ said, in the present tense, "I come." The absence is but for three days, then I come personally, potentially, and plenarily, and receive you unto myself. I come presently and continuously to abide in my church. I am with you always. We have revised our version.

Here the coming promised by Jesus in the text referred to, is made to be nothing more than his resurrection from the dead, after his three days in the tomb! According to this, he came from the tomb to remain with them forever! But really, he did not do this. The going away was more than going into the tomb; it was the ascension to the Father. Thus he said, "Nevertheless I tell you the truth." Now here is the truth; let us listen to it: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Jesus died, was buried, and rose from the dead; but had the Comforter come?—No; because Jesus had not gone away. Forty days passed, and Jesus ascended to heaven; then the Comforter could

come, and remain forever with his children, until Christ's own personal appearing promised by him, and confirmed by the angels at his ascension. A few more days passed, and then came Pentecost. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Had Jesus then come again?—No; he had gone away, and had sent the Comforter to take his place until he should, according to his promise, return again. Thus Peter testified, "This Jesus hath God raised up, whereof we are all witnesses." Yes, Peter was right. Jesus was not there, but was "up" in heaven. Further he says: "Therefore,"—since he is in heaven,—"being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts 2:3. That Spirit, representative of Jesus Christ, came to the disciples, and it came to stay with them. By that holy representative, Jesus, now in heaven, is with us always, even unto the end of the world.

There is another coming, not of the Spirit, but of the "Lord himself,"—a coming in the clouds, when every eye shall behold him, and the wicked world will then be as dumb as were the Roman guards upon his coming from the sepulcher. He comes not to stay with his people, as the Spirit remains with them, but to take them to himself. He did not say, Where you are, I will be. That is true of his presence by his Spirit; but of his actual return from heaven he says that he will receive us, "that where I am, there ye may be also." Then will his prayer be answered, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." That prayer was heard; it is recorded in the archives of heaven. Said Jesus, "Thou hearest me always." It will be answered. He will come again; there will be a meeting in the air. He who has "borne our griefs and carried our sorrows," can bear us to the place prepared. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Cheering promise, blessed hope, sublime reality, made real by living faith, and to be realized ere long,—

When Jesus shall come in the fulness of glory,
To receive from the world his own!

"THE HOUR OF TEMPTATION."

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

"BECAUSE thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10.

It seems from this scripture that there is to be, sometime in the history of this world, a special hour, or season, of temptation, a time when all earth's inhabitants will be tried simultaneously on the same point. Other passages give us information as to the nature of this temptation, or trial. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14. "And the beast was taken,

and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshiped his image." Chapter 19:20. We learn from Rev. 13:13-17 that not only are seductive miracles wrought to deceive the people, but that also an intolerant decree of disfranchisement is enacted, and even death itself threatened against all who will not conform to this unscriptural worship and teaching, whether they are convinced by the lying miracles or not. Rev. 14:9-14 shows us that this takes place under the warning of the third angel, just before the Lord comes. As to the power of these miracles, Paul testifies that they are "strong delusions," and that they are "the working of Satan with all power and signs and lying wonders." 2 Thess. 2:9-11. Our Saviour also forewarns us thus: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

We have no record of a time when all the inhabitants of the world have been tested in the manner designated. God once tried a whole nation in a somewhat similar manner. Concerning this we read in Deut. 4:34: "Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?" See also Deut. 7:19; 29:3.

At this time miracles were wrought, not only by divine power, but also by satanic agency. The power of Satan was strong enough to deceive, by miracles wrought, the heart of the wicked king of Egypt. Not only the Israelites, but also the Egyptians, were tested by the signs and temptations then placed before their eyes. How much greater will be the power of Satan when through his agents fire is brought from heaven! Rev. 13:13. This could not be done in the days of Elijah. See 1 Kings 18:21-29. When the very miracle which once was sufficient to indicate who was the true God, shall be performed by the power of the devil, the masses of the people will be deceived by the supernatural demonstration, and accept error for truth. From this deception God has promised to shield his people.

The hour of special temptation usually comes to different individuals at different times. One may now be passing through his most trying experience, the crisis of his life; another may already have passed through that ordeal; while to still another one, that season of most severe temptation may be yet in the future. Our Saviour was in all points tempted like as we are, yet without sin. It was his lot to experience a time of special temptation: Concerning this we read in Matt. 4:1-11 and Luke 4:1-13. When the devil had finished his temptations, he left the Saviour for a season. The severe conflict was over. So it is in the ordinary Christian experience. The time of your conflict with the powers of darkness may not be that of your brother's.

But while that is so, in the case before us, all are tried at once. That temptation will, as we have seen, be twofold. First, there will be the deceptive miracles, attended by a power never before manifested by Satan's host. These will convince the judgment. Then if the mind is not fully convinced, there will be, secondly, the terrors of the law to drive to obedience all who may not yet be led into the deception. The temptation to yield outward obedience, even though not yet deluded by the miracles, in order to escape persecution and death, will be a strong temptation indeed. Thus a mark will be received in the hand, if not in the forehead. Rev. 13:16. Who will stand the test? How precious the promise, "I will keep thee"!

THE POWER OF THE SPIRIT.

BY ELDER E. HILLIARD.
(Tonga, South Pacific Ocean.)

WHENEVER the Saviour had any important work to do, he sought his Father in prayer. Before he chose his twelve apostles and ordained them, he spent all the night in prayer. We read, "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." Luke 6:12, 13. "And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." Mark 3:14, 15.

These twelve apostles were not only preachers, but they were virtually so many physicians. They were the very best physicians. Jesus said to them, "As my Father hath sent me, even so send I you." The Spirit of his Father was upon him (Isa. 61:1; Luke 4:18), and if he sent his disciples as he was sent, they must receive the Spirit also. "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20:22. This power imparted by Christ to his ordained apostles was to do the work, while they were to be simply the instruments to give praise to God, that men might know that it was God working to save the poor and the afflicted. With this power of the Spirit, they could care in the very best manner for the bodies of the diseased, and teach eternal, saving truths to the soul. No matter if a council of physicians had pronounced the disease incurable; it yielded obedience, and fell at the touch of the apostles, in the name of God. Even the dead heard the voice of these mighty healers, and arose. It was God speaking, in the voice of men, to the lifeless form. They had more than power over death and disease; even Satan, the author of death, had to obey them; for we read: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases." Luke 9:1.

These twelve apostles were very closely associated with Christ in his work of healing and casting out evil spirits, and thereby learned many helpful lessons. Let us notice one instance, that we may learn the principles involved in the great controversy between Christ and Satan. When Jesus, with his disciples, crossed the sea and entered into the country of the Gadarenes, a man met him from the tombs, who was possessed with an unclean spirit. (Matthew, in recording this incident, says there were two. Matt. 8:28. The principles we wish to notice, however, are more fully set forth by Mark, so we shall follow his account of the one demoniac.) It appears that the man saw and recognized Christ afar off. "But when he saw Jesus afar off, he ran and worshiped him." Mark 5:6. This demoniac, in his distressed, perishing condition, saw in Jesus, at a great distance, his needed help. He hastened to him, and bowed in worship at his feet. Others dared not pass the tombs where this man dwelt. He was fierce. Even strong chains and fetters could not bind him. He broke these, and fled to the wilderness. Jesus and his disciples did not fear to meet him. While he bowed in the act of worship at the feet of Jesus, and desired the help of the compassionate Saviour, the demons in him cried out, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit." Verses 7, 8.

Satan had been tormenting the man in the most cruel manner. "Night and day, he was in the mountains and in the tombs, crying, and cutting himself with stones." No sleep by night, no rest by day! Poor man! but what

did Satan care? He exulted in the man's misery. But as soon as a stronger than he appeared, he was fearful lest he should be tormented for his cruel treatment to the man, and cried out, "Torment me not." The spirit of the request was, "Torment me not, but let me torment him." This is the same spirit that characterizes religious persecutors. The persecutors want to persecute, but do not want to be persecuted.

As far as the man was concerned, Satan was defeated. But he is shrewd and persevering in his work of destruction, and began immediately to plan how to get Christ out of the country of the Gadarenes. If he could create a desire in the minds of the people to have Christ leave, and cause them to express this desire to Christ, he thought his object would be accomplished. To this end he prayed that Christ would allow the legion of his demons to enter a large herd of swine that were feeding by the mountains. This was permitted. The granting of Satan's request meant the destruction of two thousand swine. Verse 13. Two men were saved, and two thousand swine lost. This was a great loss of property in the eyes of their owners, and upon learning the cause, they requested Jesus to leave their country. They saw men clothed, and in their right minds. Before, they were naked and insane. Luke 8:27. But instead of rejoicing that these fierce men, who were such a terror to the Gadarenes, were healed, and could be welcomed with safety into their houses, the loss of two thousand swine outweighed it all. "And they began to pray him to depart out of their coasts." Mark 5:17. Jesus complied with the request of these swine-owners, through whom Satan petitioned. The man whom he healed desired to depart with him: "And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not." Verses 18, 19. He granted Satan's petitions, but refused to grant the prayer of him whom Satan had held in bondage. To look at it from the standpoint of human sympathy, it would seem, at first sight, cruel to refuse the man his request; but to allow the man to accompany him would have been to allow Satan to carry his point in ridding the country of a knowledge of Christ.

If the people did not want Christ, he would not stay there personally; but, in his infinite love, how could he leave them to the control of Satan, who had so unmercifully abused the man in the tombs? By leaving the restored man, he would have an agent who would be a blessing to the people. Jesus said to him: "Go home to thy friends, and tell them how great things the Lord hath done for thee." While Christ works only for those who choose him, and Satan works by force, Christ outgeneraled the devil by leaving the healed man to proclaim a Saviour to the people.

The man who was delivered from the power of Satan, was immediately made a missionary, and told to commence his labor at home. Said Christ, "Go home to thy friends, and tell them how great things the Lord hath done for thee." The Saviour pitied men who placed a higher estimate on two thousand hogs than they did on two souls, and would not let them perish without an opportunity to be saved. Blessed Jesus! how he loves sinful, rebellious man! O, how can any one withhold himself from Jesus? How can any refuse to go anywhere that Jesus sends them?

Men and women are now being sent out as missionaries for Christ. Christ desires to send them, as he sent the restored man—free from the power of Satan, but not always to their own friends and kindred. Sometimes it is to their dark-skinned brother and sister in foreign lands. Upon arriving, they find the outward appearance disheartening. Gross immorality, ignorance, and superstition hold almost universal sway;

but when the life of Christ is looked into, and the power of the Spirit contemplated, courage and faith revive, and the missionary, trusting in God, goes cheerfully about his work. Christ told the man to tell what had been done for him. That is all any missionary can do with success. He cannot successfully work beyond what he has personally experienced.

The Home.

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

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

Question.—Is inflammatory rheumatism a disease, or a symptom of a disease?

Answer.—It is not a disease; it is a symptom. The real foundation of inflammatory rheumatism is a poisoned state of the body; the real malady is a general state of poisoning. The inflammation of the joint is not the disease; it is only a symptom. Bouchardat, some years ago, showed that a very large number of cases of rheumatism arise from dilated stomachs, and this dilation of the stomach results in the retention of food in the stomach. Some of you know about that, because you have had your stomachs washed some fourteen hours after eating, and a portion of your meal was still there. One lady complained of the sick-headache at one time, and I told her the difficulty was in her stomach. "Oh, no," she said; "I have had no inconvenience about my stomach; the trouble is in this side of my head. It's a nervous trouble, and I want some treatment for my nerves."

"No," I said; "this sick-headache is a symptom of a difficulty in your stomach; the trouble is in your stomach." I sent an assistant up to her room to do something for her stomach, but she said she hadn't eaten anything, so she knew it was n't her stomach. Upon passing a stomach-tube down into her stomach, I found there a portion of her undigested dinner, which she had eaten about three o'clock the day before; so eighteen hours had passed, and her dinner was still in her stomach, and in a state of decomposition. Now the decompositions which had been formed there by the retention of that dinner, had poisoned the blood and the nerves, and the nerves had conveyed the pain to the head; and this condition is what is known as the "sick-headache."

It is precisely so with rheumatism. It is nearly always treated as a disease, primarily, but it is only a symptom, as I have said. The same thing is also true of many of the so-called chronic diseases, which are really back of the symptoms which appear. The same thing is true of gout. Gout is not a primary disease; but people are treated for the gout. Usually, if a person suffers from rheumatism, he is treated with salol or salophen,—it used to be salicylate of soda. There had previously been many remedies for rheumatism; but none of these remedies will cure rheumatism. What I mean to say is, that none of these remedies will cure the patient; almost all of them will cure rheumatism, but the patient will be a very sick man from some disease; and while the person may be cured for to-day, he is not cured for to-morrow.

It is the same thing with nervous headaches. The opprobrium of the profession has been that physicians could not cure nervous headache. Great remedies have been proposed and recommended, but they were not remedies. It was even believed that bromid or caffeine would cure a nervous headache; but it will only cure it temporarily, and does not touch the disease at all.

The same is true of antipyrin, antifebrin, etc. The secret is to remember that it is not the headache that is to be cured, but it is the patient that is to be cured. It has been found, within the last few years, that as a result of disordered digestion we have a great share of the chronic diseases which afflict mankind. It is very rare indeed that you will find a case of chronic rheumatism that is not the result of a disordered digestion, or a case of gout that is not the result of a disordered liver. You can hardly find a case where there is a disordered state of the liver or stomach that is not the result of poisons. Dr. Dana, of New York, also calls attention to the fact that such diseases as degeneration of the spinal cord and of the brain originate in poisons in the stomach, which are absorbed in the blood, and poison the nerves. This is the real origin of disease; it is particularly true of rheumatism.

Q.—What should be the diet of one who is suffering from acute inflammatory rheumatism?

A.—At the commencement of the attack, his diet should be like this: For breakfast he should take a glass of hot water; in a half hour, another glass of hot water; and so on till dinner time. As dinner is the principal meal, he should take a pint of hot water, and then hot water for dessert. He should drink hot water for supper; and he should keep covered up all the time. The next day he should take three meals of hot water, and the same the next day,—three days' breakfasting and dining and supping on hot water will almost always be sufficient to cure an attack of acute inflammatory rheumatism. And that is the only way that I know of to cure it. It is put down in the old medical books that it takes six weeks to cure it. Since that time, investigators at the Bellevue Hospital have found that sweating is the great cure for inflammatory rheumatism. In this, as in many other cases, nature gives us a hint as to what the remedy is. We must induce perspiration in inflammatory rheumatism, by giving great quantities of water,—the patient should drink hot water, be given hot water enemas, and then be put in hot baths. In Berlin the patient is kept in a hot blanket pack for three days in succession. We may call rheumatism "auto-intoxication," or self-poisoning. Bright's disease of the kidneys, except when it originates from acute inflammation, is formed in the alimentary canal, and injures the kidneys, because all these poisons pass through the kidneys.

THE BABY'S CLOTHING.

IN arranging clothing for a young infant, the principal points to be taken into consideration are looseness, softness, warmth, and simplicity. The necessity of closely wrapping the body of the new-born babe in order to keep it from falling to pieces, or to encourage the development of a better form, or even to hold the cord firmly in place, has for some time been recognized by the best informed, even among the laity, as a mistake. Still some continue the custom of making all the baby's clothes on broad bands, to be pinned firmly about the body; a custom which must result in great discomfort to the child, if not in actual harm, from interference with lung action and digestion.

In some countries the custom of swaddling young infants still prevails; and much might be said in favor of this practise, especially during the first week or two of life. It is no doubt true that many infants are robbed of the good start in life which is their due, by being unduly fatigued in the process of elaborate dressing to which they are subjected during the first days of their existence. The process of swaddling interferes greatly with freedom of motion. This is not objectionable during the first week or two, when in any case a well-regulated baby will put in most of its time in sleeping. But it should not be kept up longer than this. For

three or four weeks, however, it is far better that the child should not be subject to the fatigue of putting on more than two garments, an extra wrap being thrown about it when exposed to changes of atmosphere. These two garments should consist of a flannel slip and a flannel nightdress. These, with the band, will be quite sufficient for its needs. The band should be of light-weight flannel, the edges being turned but once, and should be pinned loosely about the body. After two weeks this may be removed with safety, to be put on again when the baby is put into short clothes.

The flannel used for making the clothes should be of the softest quality, in order not to irritate the delicate skin of the child.

When the baby is completely dressed, its clothing may consist of a very soft, light flannel shirt, a pinning blanket, which should be sewed to a flannel waist, preferably open in front, and fastened with tape or ribbons. To this may be buttoned, if it is cold weather, an outside flannel skirt. It is recommended by some that the combination waist and pinning blanket take the place of the shirt, and that the outside flannel slip also be furnished with a waist without sleeves, if the weather is warm, or with sleeves in the winter season. Over this may or may not be worn a cotton skirt. If worn at all, we recommend that the waist of the same be made of a straight piece of single muslin, cut down slightly in front and behind, and provided with armholes. This should have tapes in the top and bottom, which will furnish the means of fastening. The dress may be of any pattern to suit the fancy of the mother, but simplicity is recommended, as scrupulous cleanliness is thereby more likely to be secured. Fine needlework is more admired than fine trimmings by those of refined taste.

While we should guard against dressing the baby so warmly as to induce constant perspiration, thus increasing the liability to colds, we must remember that young children do not bear well the depressing influence of cold. In the prematurely born, indeed, life depends upon the maintenance of bodily heat more than upon nourishment, even. All parts of the body should be equally protected, as the parts exposed are not so likely to suffer as some more remote part. Pneumonia and diarrhea often result from chilling of the extremities. Hence the custom of allowing the neck, arms, and knees of young children to remain unprotected, is very dangerous, and even cruel.

All the clothing should be very loose, in order to provide for the expansion and natural development of the body in every direction. Loose garments are warmer, as well as more comfortable, than tight ones. Loosely woven cloths are always warmer than those more tightly woven. Special pains should be taken to keep the feet warm.

The diaper, or napkin, should be made of light, soft, absorbent material. A napkin made of not too heavy Turkish toweling is most excellent on account of its superior absorbent qualities. An inside napkin of cotton, covered with one of flannel, is to be recommended. Many children have received great injury from carelessness in removing the wet napkin, and, indeed, we doubt not that many severe and even fatal bowel troubles in young children are due to neglect in this respect.

Great care should be exercised in shortening the clothing. Extra pains should be taken to protect the limbs and abdomen. A great deal of care should be exercised during the first few days after the change is made, to keep the baby from exposure. It is desirable to make the change in warm weather, or at least in pleasant weather. Many authorities on the subject of clothing for the young, recommend that children never be put into long clothing, at least that the skirt should never be below the bottom of the feet. There are many things to be said in

favor of this method. Certainly it is to be preferred above that of making the skirts very long and weighty, or continuing the use of the long skirt for a great length of time. The circulation in the lower limbs of very young children is comparatively feeble, and it is very important that they should be kept warm; but this is very soon established, so that in a healthy child there is no special tendency for the feet to become cold. We would recommend that the short clothes be adopted as early as the second or third month.—*Harriet S. Maxson, M. D., in Pacific Health Journal.*

SUBSTITUTES.

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

MANY people labor under the mistaken idea that "health reform" consists almost wholly in "leaving off," and that to reform just right, there must be so much "leaving off" that finally little or nothing is left on which to subsist. If your mind is not so fully made up that the above is true that it cannot be changed, I will try to convince you that true health reform is a knowledge of how to substitute a good food for a poor or a bad one. Much of the food ordinarily used in the family is open to objection, either from the standpoint of proper cooking, digestibility, healthfulness, or proper proportion of food elements. In the beginning, God gave to man the bill of fare best suited to his physical and spiritual need (Gen. 1: 29), and the foods which have since been adopted are bad substitutes for a good article. In God's bill of fare are all the elements necessary to the proper maintenance of the body. A little thought will make apparent the great variety of the natural foods which the seasons and the climates offer; and the taste of the most fastidious, unless it is badly perverted, can certainly be pleased. It seems too bad that these delicious fruits and nutritious grains have largely given place to flesh foods, free fats, condiments, and stimulating drinks.

So much for the poor substitutes. Let us now learn a method of substitution which will give better physical health, better morals, sweeter tempers, and more happiness generally. If we must have a beverage, let us use clear hot water, or a drink made from roasted grains, instead of the stimulating coffee.

Our bread should be made from flour of the whole wheat kernel, as nearly as may be, for the starchy portion of the wheat makes neither muscle, bone, nerve, nor brain tissue. Bread is better when as free as possible from yeast or chemicals. Of course potatoes are on the usual bill of fare, and if they are properly cooked, they are not particularly objectionable; but to their discredit be it said, they are deficient in nutritive qualities; and there is very little in them to build up the wastes of the body, and promote growth in a child. Do not expect your child to do the best of work in school or on the farm if you feed him on white bread and potatoes.

Beef occupies a prominent place on the ordinary bill of fare; but from every standpoint, the common white bean surpasses it. Beans are much less expensive than beef, in building and repair material they are one third richer, in energy-producing material they far surpass it, and they are much freer from disease germs. Lentils and mature peas, especially the Scotch peas, are similar in nature, and their use leaves no reason for the use of flesh foods. In fact, a diet of grains, in their various forms, obviates the supposed necessity for an animal diet. The dessert may well be in the form of fresh fruits instead of the complex pudding or pie which costs so much more, and involves hard work, both upon the hand and upon the digestive organs.

Special Mention.

PASSING EVENTS AND COMMENTS.

New Enemy to Sunday Sacredness.—

Innovation of modern times has sprung so early and highly into popular favor as the bicycle. Our streets are lined with wheels, and our passengers ever had any rights which were bound to respect, those rights have been ruthlessly torn from them, and they are to death under the pedals of the invincible "bike." There is but one rule known to the police in reference to pedestrians, and that is, "get out of my way." But pedestrians are the only ones who are in danger of being run over. The careless manner in which wheelmen and wheelwomen treat the Sunday, shows a greater want of respect than their conduct for people afoot. On a fine Sunday morning they troop by our office windows in processions and processions, and they keep it up all day. People who aforesaid used to go dutifully to church and pay their respects to the contribution-box, now find the fascination of a run in the country or to a neighboring town, too great to be resisted. The consequence is that the churches are depleted. People for whom churches were built, don't go, and Sunday is becoming a grand picnic day.

What the national reformers of different denominations are going to do about this is a serious question for them to consider. We apprehend that the method which will commend itself to the public as most direct and easy will be to have a law making it a crime to ride a wheel on Sunday. If they can only turn these people who on pleasure bent over to policemen, it will be a relief to the situation, and they can then drive to church, and let the police drive in the meantime.

An Episode.—An interesting episode was introduced upon the Methodist General Conference last week by the publication in the city papers of a remark by Dr. Quayle, of Kansas City, in reference to the "idiocy" of the idea proposed by the Christian Endeavorers of having a day of special prayer for the conversion of Robert Ingersoll. The next morning a resolution was introduced into the conference disclaiming any responsibility for the expression, and proceeding to give to the society named the most sweeping disavowment of the conference, and thus of the denomination at large. The presentation of the resolution was the signal for one of those disorderly scenes not uncommon in the proceedings of that body. Doctors of divinity, bishops, ministers, and laymen, suddenly assumed the appearance of the Chicago Board of Trade when members act as if life depended upon each other's being heard just then. The sentiments expressed by those who "got the floor" varied widely in their scope, and showed that the Christian Endeavorers were not fully approved by the Methodist clergymen. The author of the remark denied having made it as reported, but insisted upon the pertinence of its drift, and that he had nothing to take back. Some things were said that rather cut the young champions of the new religious crusade. In a subsequent meeting Chaplain McCabe referred to praying for Ingersoll as a very proper thing to do,—a thing which he often did;—for nothing would

please him more than to see Ingersoll converted and become a Methodist preacher.

But praying for Ingersoll is one thing, and making a world-wide parade of praying that he be converted, willing or unwilling, is quite another thing.

ENGLAND'S CRY FOR REUNION.

THE cry for reunion with Rome is heard in all directions in this country to-day. The very air seems full of piteous appeals to Leo XIII, not only from the Established Church, but also from several leading non-conformists who we should have thought would know better from the light of past history. The *Catholic Times* of Nov. 1, 1895, reprints the letter that was addressed by the conference at Grindelwald to the pope, in reply to his letter to the English people, and in it the following expressions occur:—

As a company of English Christians met together to further the sacred cause of the reunion of Christendom, we desire to acknowledge the Christian courtesy and devout aspiration of your Holiness's letter. While we cannot forget the teaching of history, that existing divisions arose in defense of vital elements of apostolic Christianity and Scriptural truth, we lament the present divided state of Christendom, and, with your Holiness, continually pray for the visible unity of the catholic and apostolic church. . . . We gladly and affectionately join in your appeal for united and continuous prayer to the triune God, that in his great power and mercy he would overrule all things to the end that the visible unity of his church may at length be fully manifested according to his purpose. And lastly we implore the Father of all mercies that he would in his infinite compassion increase in us all that spirit of brotherly love for our fellow Christians which breathes through the letter addressed by your Holiness to the English people.

This letter was signed by many of the leading men of the different denominations. Among others were the names of—

F. W. Farrar, dean of Canterbury, and chaplain to the queen.

I. Monro Gibson, ex-moderator of the Presbyterian Church.

Charles A. Berry, ex-president of the Free Church Congress.

William T. Stead, editor of the *Review of Reviews*.

Urijah R. Thomas, chairman of the Congregational Union.

J. G. Greenhough, president of the Baptist Union.

Hugh Price Hughes, president of the Free Church Congress.

Henry S. Lunn, president of the Grindelwald Conference.

These men, with others, all united in addressing the pope as "your Holiness." If they believe him to be such, then he must be implicitly obeyed, and they must lay down their arms of rebellion against the "Holy See." If they do not believe him to be such, then why give him a title which belongs to God alone? The very fact of the address being embellished with such a title shows where they are drifting.

Dr. Lunn, the president of the conference, carried this document as far as Rome, and sought an audience with the pope, who sent word out to him that while thanking the conference for the courtesy of their address, he could not receive him in his official capacity as president of the conference, but would be glad to receive him personally in audience. Dr. Lunn stated that it would be out of "harmony with

the object of his visit to accept the private interview which the pontiff was willing to grant." He therefore returned to England, presumably much crestfallen.

This is but the moth flitting around the flame, seeing how near it can get to the flame without being burned. These men have surely forgotten the history of the past, although they profess still to have it in mind. At any rate, they have failed to learn its lesson. Do they want to see the fires of Smithfield relighted, and hear again the death-cries of the hapless victims of religious intolerance? Are they not satisfied with the amount of blood that has been shed, that they must seek out the bloodhounds, and put them again on the track? Surely this very appeal will lead many in the different denominations represented by these individuals to turn away with abhorrence from having any part or lot with those who seek reunion with the "mother of harlots and abominations of the earth," "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," who in direct contradiction to the word of God, address her supreme pontiff as "your Holiness." God grant that they may hear the call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," and separate entirely from Rome.

HARRY CHAMPNESS.

London, Eng.

A MOVING MOUNTAIN IN FRANCE.

A PHENOMENON which, from its remarkable character, has attracted much attention in Europe, recently occurred in the department of Gard, France, where Mount Gouffre, a mass of rock six hundred and fifty feet in height, suddenly gave way at its base, and began moving toward Gardon River, upon the left bank of which it was situated. The movement began on the 15th of February, and on the 23d the advance had destroyed the machinery in the pits of the Grand Combe colliery, and nearly a mile of the Alais Railway, and had deflected the course of the Gardon six and a half feet. Six hundred persons were obliged to leave their homes at Grand Combe, and a water famine having been created, it became necessary to install an engine up stream to pump water from the river, to supply the inhabitants of the mining center.

On the 29th the mountain came to a standstill; but it is believed by engineers that this state of rest will be but temporary, and that the rocky mass will resume its motion, cross the Gardon, and finally abut against the mountain that skirts the opposite side of the river. Should this occur, very important geological and topographical modifications will of course be made in the region, and it will become necessary to prepare new channels for the Gardon and Gard rivers.

The cause of the accident is shown by the geological structure of the mountain, which consists of grit, green marl, limestone, and triassic rocks resting upon a deep bed of clay. These different strata dip at considerable of an angle toward the Gardon. The mountain was therefore influenced by its own weight to follow the slope offered it by this inclined plane. The position was unstable, and the danger imminent. Rain or the water of the Gardon must have infiltrated and accumulated upon the stratum of impermeable clay; and such infiltrations must have disintegrated certain points of support of the mountain, and led to its sliding, which was prepared for by the very arrangement of the ground. The noise made by the mass while it was moving is described as having been frightful.—*Scientific American*.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 19, 1896.

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HOW SHALL WE CHECK BACKSLIDING?

THE tendency of human nature to degenerate is one of its most marked characteristics. The combined force of its elevating tendencies, such as self-respect, the love of appearance, the sense of honor, and so forth, does not furnish sufficient buoyancy to maintain for it an upward, or even a level course. It can by no inherent means, nor by any means of human invention or combination, sustain the weight of its own gravitation. Its downward tendencies are too strong, and it is as impossible for men to maintain their moral equilibrium unaided by divine grace, as it is for men to walk upon the water unaided by artificial means. This great fact manifests itself in every department of human experience, whether we consider men as nations, as churches, as social beings, or as individuals. The history of every nation is marked by rise and development to that point where its heaven-appointed mission carries it. But it no sooner reaches the zenith of influence and glory, than it begins at once to decline. No nation has ever remained long in the height of its power. So with a church; so long as it is sustained in its progress with a consciousness of a divinely-appointed work, so long as it feels underneath it the influence of divine power and blessing, so long it can maintain the process of development, and make progress toward the goal; but the moment this impulse is lost, it is but a question of time, and that a short time, when "Ishabod" will be written across its door-posts, its glory will have departed, and it will exist only as an empty form.

Human society, left to the weight of its own tendencies, soon deteriorates into the depths of immorality and degradation. The individual starting out in his Christian experience, earnestly consecrates his heart and life to God. He seeks in every possible way so to relate himself to the divine will, that he may receive from above the necessary strength and grace; and just as long as he maintains that close relation to God, he may pursue the upward path; his experience grows brighter and brighter, and God continually brings him nearer and nearer to himself.

But alas, the history of Christianity attests the sad fact that but few have traveled perseveringly in this way! They have run well for a time, but gradually have been overcome with the cares of life, the deceitfulness of riches, or the love of pleasure. They have fallen into some snare of the enemy, and have gradually been led to deviate from the path in which they so earnestly set out. We can single out churches whose early days were characterized by great devotion, plainness of dress, and earnestness of demeanor. We have seen those churches retrograde from the position which they at first assumed, until, except in name, they bear but little resemblance to the original body. This has been enacted as many times as there are denominations existing. It is peculiar to no one

people, but it is characteristic of humankind.

Shall we include in this category Seventh-day Adventists? Our history is as yet hardly extended enough fully to decide that matter. But we have gone far enough to develop the common tendency. The truth is already demonstrated that Seventh-day Adventists are made of the same material as other people. If they do not deteriorate, it is because they have had more to uphold them than other people have had. It will be because they have a firmer hold on God, a better sense of their need of divine help, a more profound sense of their heavenly calling, more love for the truth, and less love for the world than others have had. To say that we have all these advantages, is to say a great deal. To say that we have not, is to declare that we are traveling over the same road.

Signs of retrogression are not altogether lacking in our ranks. It is not difficult to perceive in some of our larger congregations a growing tendency to imitate the world in dress and appearance. The outward signs of pride and vanity begin to show themselves. With some there is not that particular regard for the sacredness of the Sabbath that there used to be. With others, covetousness and love of the world are outstripping love for God and zeal for his cause. These things cause sadness. It is to be regretted that they should exist, even to any extent. What will be the remedy? Judging from past history, we might reach the conclusion to which some zealous people have already jumped, that God will soon choose another people; that this work will be superseded by another movement, and the people who have carried this message thus far, will be left stranded with a dead work and a dead message on their hands.

But this cannot be so; the third angel's message is that message which carries a people from commandment breaking to commandment keeping, through the wrath of God and the time of trouble, through the latter rain, seals them with the seal of God, and takes them clear through to Christ's second coming on the cloud, to reap the harvest of the earth. There will be no other work to succeed this work. The people who carry this message are going through with it. There is no propriety, therefore, in looking for another work, or seeking out another people, or starting off on a different line than that which God has marked out; for God is not leading in any of those directions. Apostasy is an individual process. Entire churches may apostatize, it is true; but they can only do so when each member of the church apostatizes. Hence, the remedy must be a personal matter. The questions which should agitate our minds upon this point, are those which relate to our own condition and example. Let true-hearted Christians steadily advance in the divine life. Let them pursue in a consistent manner the path of duty and Christian living. We cannot promise that they will draw all men after them; for some will be so joined to worldly idols, that they will be left to perish with them. But some will be drawn into the path of duty, others will be encouraged, and we shall thus do the most effectual work that it is possible for us to do.

So long as human nature prevails, there will be backsliding. But it will do us no good, or do any one else any good, to spend our time talking dolefully about these matters, and insisting upon turning this and that one out of the church. That will never cure the evil.

Only the abundant grace of God shed abroad the heart, can preserve within us a close communion with God. Let us each do all we can to abide in this grace, and thus encourage others to stand. Kindly admonition is calculated to help people; scolding seldom does. Cynicism, Phariseism, and croaking are all bad; the best we can do is to get so much of God's blessing that the light and warmth of our hearts will be a constant witness of the sweetness and power of the gospel of Christ.

G. C. T.

THOROUGHLY ALARMED.

THIS heading does not refer to Adventists. They have the directions of the Master, say unto them, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." It refers to another class, of whom Christ speaks when he says that men's hearts shall fail them "for fear, and for looking at those things which are coming on the earth." And the object of this article is to call attention to the fact that that time has come, and every class of persons is unconsciously testifying to the truthfulness of Christ's words. Those who will withdraw their minds long enough from the scramble for wealth or the intoxication of pleasure, to take into serious consideration and form an intelligent idea of the present state of the world, are almost sure to become thoroughly alarmed at the outlook which it presents.

The usual charge against Adventists is that they are "alarmists," a word intended to mean that they are laboring to excite fears which are groundless, and evil forebodings for which there is no occasion. But there are times when there is real danger, and alarm is necessary; and there is no alarmist, in the sense of the scoffer's vocabulary, who points out the danger. If one's house is on fire, and the inmates are sleeping unconsciously within, some one should arouse them by a cry of alarm, and hasten their escape. To try to excite fears for which there is no ground, is a practise, of course, to be condemned; but Adventists are careful to avoid any charge of being alarmists, unless a calm and sober statement of real danger is open to the charge.

But however this may be, it will certainly be legitimate to call attention to the alarm felt and expressed by others, especially if there appears to be sufficient reason for it. And in these days there is abundant material of this kind. The New York *Thrice-a-Week World* of April 24, presents a significant article on this line. It utters a stirring appeal to the people in view of the dangers rolling up like a dark and devastating storm-cloud over this land, and now assuming an acute and threatening aspect. It declares that it has looked with amazement upon Congress for giving so much attention to the affairs of other countries, and apparently seeking to pick a quarrel with other nations, while influences are here in full play, which, if not checked, must soon ruin our own country. Here are a few of its words:—

The *World* has looked upon the recent talk of foreign wars with amazement. With matters of such a pressing nature at home requiring immediate attention, the gentlemen at Washington have occupied their time with the affairs of foreign nations, and seemed bent upon declaring war upon the whole world. They have been like the man who was busy meddling in his neighbor's business, while his own house was burning over his head.

If our government is like a building burning over our heads, the need of some remedy for the

existing state of things is urgent, or it is not difficult to see what the result must soon be.

Concerning the feature so recently developed, of monopolies, trusts, and combines, which, like a huge octopus, is throwing its insatiate arms over society, and sucking the life-blood out of the people, the *World* speaks as follows:—

More good hard blows should be aimed at the trusts and combinations, which, cornering the necessities of life, squeeze the multitude, and make a few men enormously rich. This country should be made too hot for such as these. The universal complaint against them is just. The farmers may think sometimes that they are the only people who suffer from the trusts and rings, but their brethren of the city are treated just as badly. Right here in New York this week we have had a most striking instance of it. New York and Brooklyn and the neighboring cities have three and a half million inhabitants, of whom at least three and a quarter million are poor people. For the last ten or twelve days we have had a spell of very hot weather. Now in a great city, ice is an absolute necessity in very hot weather, because the city is hotter than the country. There is no cool water except that which is cooled by ice. There is no shade, and vegetables shrink and wither without ice. But a number of gentlemen representing the ice companies have got together and raised the price of ice seventy-five per cent., and everybody in New York has to pay it. There is no cause for the advance. There is no shortage in the ice crop. But these gentlemen merely mean to make a few millions for themselves without earning it, and most likely they will do it. It is such things as these that infuriate, and justly infuriate, the public mind.

This incident illustrates the prevailing trait of human nature as abnormally developed in these days, and described by Paul to Timothy: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous," etc. With rare exceptions every one seems to be now for himself. Self, self, is the god of this world. Themselves are the deity that they worship, and their covetousness is the idol to which they bow down. So when they see a chance to take advantage of the necessities of the people, and force up the price on some commodity, as in this instance on ice, to add to ill-gotten treasure for themselves, they grasp the opportunity, regardless of the distress and suffering it may cause to others, and of even a multitude of deaths that may perhaps result from it. They might just as well reach their hands into the pockets of the people and extract the millions which they intend by this means to secure, on the same principle, and with the same motive. Morally they are thieves and robbers, and refrain from the more direct method only because that would render them liable to the laws of the land. James has pointed them out as those who are heaping "treasure together for the last days," for which they will be called to "weep and howl." James 5: 1-8.

Referring to the country at large, the article from which we quote further says:—

Lawlessness has grown to an alarming extent in the United States. Perhaps some of our readers will be surprised at the statement that, next to Italy, more murders are committed in the United States than in any other civilized country on the globe. But such is the case.

It says further that "the United States is the only civilized country in the world in which lynchings occur." Then referring to the bribery resorted to at elections, and to the fact that several members of the United States Senate hold their seats as a matter of purchase, it continues:—

No government that is run by bribery can exist long, and stern measures are required. Take the most shining marks. If a few United States senators who buy their offices could be sent to the penitentiary, it would be an example worth millions to the republic.

Putting these statements together, what a picture do we have! The United States like a

house on fire burning over our heads; trusts and combines, oppressing and robbing the millions of the poorer people; lawlessness growing in the land till, next to malodorous Italy, this nation takes the palm for murder; this the only civilized nation on earth where mob violence triumphs over law, and lynchings occur; the cancer of bribery eating at the vitals of the nation, and some members of the highest legislative body in the land, of such a character that they ought to be in the penitentiary! These features make the remark very self-evident that such a government cannot exist long.

If we enlarge the view so as to take in the whole world, the aspect of the scene does not materially change; only in this view perhaps the leading feature seems to be "wars and rumors of war." In the March *Cosmopolitan* appears a poem by Archibald Lampman, on the present condition of the world. The last stanza voices so well the expectation now agitating the hearts of men, that we take the liberty to quote it:—

One more war, with fire and famine,
Gathers—I can hear its cries;
And the years of Might and Mammon
Perish in a world's demise.
When the strength of man is shattered,
And the powers of earth are scattered,
Peace shall rise.

Here a final war, in which the world shall perish, is anticipated, and its initial strife and confusion already recognized. In what manner this writer expects peace to succeed, is not stated. But the fact itself is certain; for after the stone cut out of the mountain without hand has smitten the great image of Daniel 2 upon its feet, and dashed it as a representative of all earthly governments, to atoms, the stone, representing the kingdom of Christ, will become a great mountain and fill the whole earth. Then, indeed, "peace shall rise," for "he shall have dominion also from sea to sea, and from the river [the river of life] unto the ends of the earth." Ps. 72: 8. U. S.

THE MISSIONARY SOCIETY AND ITS WORK.

THE organization known among us as the Tract and Missionary Society has existed for many years, and has been the instrument of accomplishing a large amount of good. It took its rise in New England. A few sisters,—four in number, I think,—seeing the need of carrying on an active line of work in the church as well as outside it, began by holding prayer-meetings, at which certain persons who were in need of help and encouragement were made subjects of special mention. Then these individuals would be visited in their homes, and the sisters would do what they could to help them by personal intercourse.

This feeble effort proved eminently successful. Little by little the movement spread to other places, and soon many of our sisters in different States were taking an active part in it. As a result, discouraged souls were comforted and restored to hope in Christ. After this kind of work had been carried on for some time, the plan of the society was enlarged, and the additional duty of circulating reading-matter and corresponding with interested persons was assumed by the members. In this they were equally successful.

Encouraged by the good results, Elder S. N. Haskell began to advocate the importance of all our people's engaging in the work, especially as

it afforded an opportunity by which many of our lay brethren and sisters, whose circumstances prevented them from giving their whole time to the work, could take an active part in spreading the message. This movement resulted in the organization of the Tract and Missionary Society, which was so heartily entered into by all our people. At the same time the scope of the work was still further enlarged, so as really to include, besides the circulating of literature and laboring for the comfort and encouragement of the blackslidden, what is now known as Christian Help work, as far as it was then understood, and could be done with the facilities then at hand.

The tract and missionary organization is still in existence, and the good work is going on today to a greater or less extent. Many of the societies are very active, others are not so much so as they ought to be. Some are taking an active interest in Christian Help work, and one of the objects of this article is to urge the importance and propriety of our missionary societies doing more in this line. The real objects of their organization are the good of humanity and the furtherance of the gospel. The same may be said of true Christian Help work, which therefore rightly comes under the head and jurisdiction of the missionary societies.

There are many and various ways of working to effect these objects, and we are not, neither should we be, confined to any one way, but we should rather be prepared to take hold and do what is most needed. This is what our Saviour did. He mingled freely with the people everywhere. We see him in the midst of a great assembly in the temple, by the seaside, on the mountain; we see him enter the palace of the influential Jairus, and follow him to the humble abode of a fisherman. He opened the eyes of the blind, and unstopped the ears of the deaf; the burning fever departed at his word, and the cripple leaped for joy.

Our Saviour did not discriminate in favor of his friends. The case of the loathsome leper received as prompt attention with him as the death of the dearly-loved Lazarus. His heart was full of pity for suffering in every form. When the multitude had been with him for three days, and had had nothing to eat, the disciples advised sending them away, that they might go and buy bread; but the order of the Master was, "Give ye them to eat." Thus we find that the work of Christ comprehended all that needed to be done for fallen and suffering humanity. That is also the work which he has called his people to do, and if we would be in truth laborers together with Christ, we must follow his example.

Something has been done in these lines, but nothing compared with what ought to be done. Let the interest in real missionary work be revived everywhere; then our churches will be greatly benefited, and their works of love and mercy will call forth blessings from the fatherless, the widow, the suffering, and the needy. Then will the graces of the Spirit be more fully manifested, and the people of God will become indeed as a city set on a hill, whose light cannot be hid.

The plan of interesting oneself in providing for the temporal needs of his neighbors, will also give the best of opportunity for the introduction of proper reading-matter. When people have come to feel that we have their best interests at heart, a desire will arise in their minds to read

and learn something about the principles which underlie such a course of action. Reading furnished under such circumstances is quite sure to be favorably received. The heart-soil has been softened by the gentle showers of love. No wonder that the gospel seed can easily take root. I fear that we have sometimes urged reading-matter upon persons who did not care to receive it. It is always better so to direct our efforts that the desire to read on the part of the individual may be the reason for our furnishing the opportunity.

A question may be raised as to the fitness of many of our people to take up this line of work. Some may feel that they need special instruction before undertaking it; but while thorough instruction is always desirable, there is much that can be done without waiting for it. The first and most important qualification needed is a heart filled with love for God and our fellow men. A second qualification is a willingness to take hold of and do anything that needs to be done, as far as we are able. A cheerful word spoken to some burdened, sorrowing soul; a kind deed, though ever so insignificant, — these things will have blessed results. We ought to show more interest in our neighbors and their children. Perhaps we can make a friendly call, and, as other topics are discussed, speak of the lovely character of Christ, and the comfort that we have found in trusting him. Our duty in this regard is plainly set forth in the following words:—

Take up the work anywhere and everywhere. Do that which is the nearest you, right at your own doors, however humble and uncommended it may seem. Work only for the glory of God and the good of men. Let self sink out of sight, while with earnest purpose and solemn prayers of faith you work for Him who has died that you might live. Go to your neighbors one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good, and as you can, gather a few together and open the word of God to their darkened minds. Keep watching, as he who must render an account for the souls of men, and make the most of the privileges that God gives you of laboring with him in his vineyard.—“*Gospel Workers*,” page 336.

Are any in need of food or clothing? Let us do something to bring relief, both out of our own store, and also by interesting others. Is there sickness and suffering? That offers another opportunity for us to do something for our Master. Those who have received some training in nursing, can do this kind of work very acceptably; others can show their sympathy by doing all they are able to do. It is not always what we do that accomplishes the most, but rather the spirit with which we do it. Neither must we sit down and fold our hands till people come to us for help, but rather, like Job, search them out. Instruction is most valuable, and proper effort should be made to obtain it; but let us not settle down to idleness because we have not had the benefit of some training. A better way is to go ahead and do what we can, and then improve every opportunity to increase our stock of knowledge.

I earnestly hope that practical missionary work, in its broadest sense, will receive more attention than formerly at the coming annual meetings, and that a decided revival will be brought about in our churches everywhere. Arrangements should be made at each camp-meeting and conference to have these matters fully talked over, and the necessary plans laid for carrying forward the work in every community where our people live. Several of our trained nurses will be present at each of our

camp-meetings. They will be ready to give instruction in different lines of Christian Help work, and it is hoped that our brethren and sisters will make the most of the opportunity. A physician will attend some of the meetings. God has given this people great light in regard to healthful living, and this light is not to be hidden under a bushel, but elevated to a position where others can see it.

The State conferences are, for convenience' sake, usually divided into districts, over each of which it has been customary to place a director. These officers have been dispensed with in several of our conferences, which is very unfortunate; for the work done by these lay brethren was of more value to the cause than many knew. It is no doubt true that some of them were not working to the best advantage; but this cannot be wondered at, when it is considered that they did not in every case receive the instruction necessary to qualify them to work acceptably. I would suggest that the question of directors and their work receive more attention; for I believe that laborers of this class are needed for the accomplishment of the work that is given us to do. In all cases, of course, these directors should be chosen from among our lay brethren, and not from the ministry. Then they should be thoroughly instructed in their duties. A most excellent thing it would be if they could, along with other instruction, take a short course at one of our sanitariums. Such a training would enable them to work to better advantage in many ways.

It needs no argument to prove that this is an all-important time, and that we ought to make all haste to do faithfully the work which God has laid upon us. Our annual camp-meetings are close at hand, and those who especially have them in charge should study to make them productive of the greatest practical good to all who attend. We have been advised that more attention should be given to practical instruction, and less to preaching. Let this be the case, and let the various branches of our missionary work, especially, receive the thoughtful consideration of all who attend. The Master's command is, “Go work to-day in my vineyard.”

O. A. O.

THE ORIGINAL COUNCIL BETWEEN THE FATHER AND THE SON.—NO. 3.

CHRIST CARRIES OUT THE PURPOSES OF GOD.

CHRIST had been invested with the authority to command all the heavenly host. He was especially to co-operate with the Father in the anticipated creation of the earth, and every living thing that should exist upon the earth. “After the earth was created, and the beasts upon it, the Father and the Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth, and every living thing upon it; and now God said to his Son, ‘Let us make man in our image.’” Man was placed upon probation to test his loyalty to God's law, which was as immutable as his throne, being a transcript of his character. If man had endured the test wherewith God saw fit to prove him, he would eventually have become equal with the angels. This position is attainable only through Christ by the resurrection from the dead. Matt. 22:30. This was also in the purpose of the high and lofty One. It was not left for angels, who were amenable to the law of God, to work out the

plan of redemption, providing man should fall; for from their nature and the nature of their position, they would be unable to do this. It would require one equal with the Father, above the law,—one whose own actions and life were the law itself.

Christ was the only being in the universe of God who could redeem man; he was equal with God, and the purposes of God were placed in him. Christ had created the angels and the world, and man also had come forth from his hands, bearing the image of his Creator. Satan, the enemy of all righteousness, sought to interfere with this plan by destroying the image of God in man, and placing there in its stead his own image and likeness. To carry out the purpose of God, Christ now became to the lost race the Restorer of what was lost by sin, and the final destroyer of sin, Satan, and those who persist in refusing to be healed. “For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.” John 5:26, 27. Because Christ took of our nature and became man, knowing the strength of temptations which come upon man, he therefore executes judgment upon the ungodly, and this in unison with the saved. Ps. 149:5-9. But this plan for the salvation for the lost race was first devised and laid in the council of the Father and the Son before the creation of the first intelligent being. In the continued councils between the Father and the Son, it became necessary further to unfold the plan to reach man as he would sink deeper and deeper in sin. The fallen angels also counseled together to lay schemes to defeat the plans of God. Angels of God watched the unfolding of the plan as it was revealed to the prophets by the Spirit of God. 1 Peter 1:12.

“Many of the words and dealings of Jesus appear mysterious to finite minds; but all his purposes were clear to his divine understanding. His whole plan was mapped before him, perfect in all its details. Every act was calculated to produce its individual results. The history of the world from its creation to the end of time was fully known to Christ. Were the mind of man capable of understanding his dealings, every act of his earthly life would stand forth important, complete, and in harmony with his divine mission.” (“*Spirit of Prophecy*,” Vol. II, p. 285.) “There was not a single act in his life unimportant. Every event of his life contained lessons for his followers in future time,” for “a wise purpose underlay every act of Christ's life on earth; everything he did was important in itself and its teaching.” (*Id.*, 161, 162.) All was in the counsels of God. But God did not ordain that any particular individual should act any particular part, unless he first freely yielded himself to do it. The Saviour could therefore say, “Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh.” Matt. 18:7. In Peter's discourse on the day of Pentecost the following remarkable statement was made: “Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up,

...ing loosed the pains of death: because it is not possible that he should be holden of it." Acts 2: 22-24.

It had been determined before the world was, that should man sin, Christ would die; but it was not determined that the Jews should be his strayers and murderers. This they took upon themselves. Caiaphas was very bold in this when he said unto them, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this we have done for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death." John 11: 49-53. Thus was Caiaphas the direct, voluntary agent of Satan to give up not only himself to do an evil work, but to lead others to do the same. Had they not done this, some other agent of Satan would have done it, for Satan had determined that Christ should die; and as it was necessary he should die to save a lost race, he had given himself for that purpose. For this cause he came into the world. The same spirit Caiaphas had is in the hearts of men at the present time. It is thus that every scheme of Satan to destroy souls only leads to the further unfolding of the plan of God, which was hid in him from the foundation of the world. Christ has ever been, and is, the object of attack. The important question with every soul is, What part in the great plan shall we not? Satan's, or Christ's? S. N. H.

IN THE REGIONS BEYOND.

South Australia—Melbourne—The Avondale School.

At the time of writing my last report of work in these colonies, we were about to leave Melbourne for Adelaide, the capital of South Australia, where we were to hold a general meeting for ten days. These meetings were well attended by the members of the Adelaide church, by representatives from Broken Hill, and by some from neighboring places. All who opened their hearts to the instruction given were greatly blessed, and a real advancement in personal experience was the result of the meeting to many. On the two Sunday afternoons and evenings we held meetings in the Town Hall. On the first Sunday the audiences were good, especially in the evening; there seemed to be a real interest to hear, the papers gave good notices, and the prospect was excellent for a largely increased attendance the following Sunday; but a hot wave and a dust storm interfered with our expectations. The mercury registered 106° in the shade when I spoke that afternoon, and of course the attendance was light. In the evening there was a fair audience. As a whole, we were much encouraged by the meetings at Adelaide.

Having been requested to speak in some hall in the city of Melbourne before leaving Victoria, we decided to do so, and advertised for a meeting in the Masonic Hall, Sunday evening, January 12. The day proved to be a very hot one, but an audience numbering between seven and eight hundred gathered in the evening, more than half of whom were not of our own people. I

spoke upon "The Coming Crisis," presenting the evidences for the soon coming of the Lord as emphasized in the current fulfilment of prophecy. Very close attention was paid. It was a pleasure to me to see at this meeting quite a number who had accepted the truth as the result of the Armadale camp-meeting.

The following week we came to Cooranbong, New South Wales, the location selected for the Avondale School for Christian Workers. Very soon after reaching Australia, I made my first visit to Cooranbong in company with Elder W. C. White. As our coming was unannounced, we walked from Morissatt station, three miles away, and this gave me a good opportunity to observe the general nature of the surrounding country. It was toward the close of an unusually dry season, and the dress of green which Nature usually wears had been exchanged for a brown one which was by no means as attractive. On going to the estate, we found the men plowing the lot which had been recently cleared for an orchard. The ground was exceedingly hard, and as dry at the bottom of the furrow as at the top. It was necessary to cart water for the trees as fast as they were set, or they would immediately wilt and die. The outlook was certainly not overencouraging.

About two weeks later I again visited the school, and spent a week with the family. The weather was still dry, bush fires were raging in every direction, and the air was full of smoke. The work of preparing some of the ground for planting was still going on, but there seemed little prospect that anything would grow. However, those in charge of the work were of good courage, moving forward by faith, as they felt sure that the providence of God was guiding in the plans. Looking at it from the standpoint of my own judgment and experience, I could not but feel some misgivings about the wisdom of selecting this place for the location of the school, and I am free to say that the wildness and roughness of the country made a rather unfavorable impression on my mind. I have learned since that others have had a somewhat similar experience on first coming here.

In returning this time we rode by rail from Adelaide with a stop of only a week in Melbourne. But little rain had fallen in these other colonies for some time, and the crops were suffering severely. The eyes became weary of looking at the parched ground, and it had a depressing effect to travel through the country. As we came near to Sydney, however, we could note some improvement, and as we traveled from Sydney to Cooranbong (about seventy-five miles north), the change was more marked, and as soon as we had opportunity to look over the school estate, we were gratified to see how well things were looking. The country about Cooranbong wore a more inviting look than any we had seen in coming all the way from Adelaide. The pastures were green with an abundance of feed, and the crops were thriving beyond our most sanguine expectation. The change since our last visit was very striking, and the experiments which had been made upon the land had demonstrated the fact that all kinds of crops could be grown successfully with proper cultivation. The young trees in the orchard had made a surprising growth, and were looking thrifty. I picked the first apple from the orchard, and we found it to be of excellent flavor. We have eaten vegetables grown upon the very land which they were plowing when we

made our first visit to the place, and can testify to their good quality. What had been largely a matter of faith was now becoming more a matter of sight. The earlier misgivings were being banished by the facts of experience. Agricultural operations could evidently be carried forward here successfully. W. W. P.

(Concluded next week.)

TO CORRESPONDENTS.

100.—(1) PLEASE give me your views respecting the future life of little children who have not yet arrived at the age to know right from wrong. (2) In Dan. 12: 2 we read, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." What becomes of those that are awakened to everlasting contempt? Will they suffer the second death, return to their graves, and then at the end of the thousand years have a resurrection, and suffer the third death? G. O. E.

(1) Jer. 31: 15-17 is quite direct evidence for the resurrection of children to the future life. There are also other passages of Scripture which might be cited. (2) From this passage of Scripture, Rev. 1: 7, and others, we are led to conclude that at the second coming of Christ there will be a special resurrection of a limited number whose names are not in the book of life. It would seem to us very appropriate that those who took part in the humiliation and crucifixion of Christ, should view his second coming. Christ himself said to the high priest, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." That this may be fulfilled, he will have a resurrection; but not having eternal life, he will die again,—not as a punishment for his sins, but as a natural consequence,—and then have his part in the second resurrection and the second death, with other sinners.

101.—Please explain 2 Cor. 3: 7. Does the ministration of death refer to God's law, or to the law spoken of in Deut. 27: 3? E. L.

It is not the doing away of the law that is spoken of in this passage, but the glory of the two ministrations is being contrasted,—the glory of the Mosaic ministration was represented by the shining of Moses's countenance when he came down from the mountain, having a veil over his face, because his countenance was so bright that the children of Israel could not look upon him. This glory represented that which pertained to the ministration of the old covenant, "which glory was to be done away." Then the ministration of the Spirit is introduced, and it is declared that this latter is much more glorious than the ministration of condemnation. Nothing is said about doing away the law.

102.—Will you please explain Heb. 4: 4, 8? Does it mean that God has given another day for the Sabbath? W. P.

No. In the eighth verse the word "Jesus" means Joshua, as you will see by the margin. Jesus in the Greek is the same as Joshua in the Hebrew. Reference is made to Joshua's leading the children of Israel into the land of Canaan, which was but a type of a future rest; and if Joshua had given them rest, then there would not have been another rest day spoken of; but Joshua did not give them that promised rest, and "there remaineth, therefore, a rest to the people of God." Of this eternal rest, the Sabbath is in a certain sense a type, but no reference whatever is made here to a change of the Sabbath. G. O. T.

Progress of the Cause.

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

1 SAMUEL 15 : 29.

BY MRS. S. L. STOUT.
(Mackinaw, Ill.)

THE strength of Israel is our God;
Trust not in fleshly arm;
He comforts with his staff and rod,
And shields his own from harm.

The Lord the strength of Israel is;
Man's strength indeed is small;
The sea, the sky, the earth are his;
He made and holds them all.

O Lord, thou strength of Israel,
Thy handiwork is sure!
It proves thou art Emmanuel,
And all thy works endure.

Now Israel, wrestle with thy God!
Creation's strength and power
Stand ready waiting to bestow
His Spirit's richest dower.

OUR MATABELE MISSIONARIES.

No doubt all our people have watched with deep interest the progress of events in Matabeleland, Interior Africa, as chronicled in the newspapers from day to day. It is a satisfaction to know that the situation in that field has been somewhat relieved, and that our missionaries are no longer in imminent danger of their lives. The Foreign Mission Board has been anxiously awaiting news from our laborers, but owing to the long distance, and the cutting off of mail communication between Buluwayo and South Africa, word has been long in reaching us. We are glad to lay before our people the following letter, just received from Elder G. B. Tripp, on the eve of the uprising:—

"I hastily drop you a line this morning, to inform you of the situation here. There is much that could be said, but I must hasten, as I must be off on my way to Buluwayo in a few moments. In short, I will say, things are in a peculiar condition just now, but we trust the Lord, and believe all will be well. Recently a disease has broken out among the cattle in this territory, and hundreds have died, and many more have been killed to prevent the spread of the disease. The disease is now on all sides of us, but thus far our cattle have been spared. However, we know not what a day may bring forth. As a result, the road has been blocked, and transportation is in a measure stopped, and food supplies are very low. We have not had flour for more than two weeks now. Brother Anderson and the doctor have a small amount yet. Flour is quoted at thirty-five dollars a hundred pounds, but it is not to be had at that. Still, we are happy, and have enough to eat to keep us from getting hungry; we have corn, etc., so we are all right, and as happy as ever. We do not know how soon the road will be open for transport, but probably not for some weeks to come.

"We have not learned yet whether any have been sent to assist in the work here; if they have, we will be unable to meet them, as all ox-teams are prohibited from passing over the road. We would have to let them come on the stage, and leave their goods until the roads are open; this would cost much more, but would be the only thing to do.

"Then on top of this, there is an uprising of the natives, and several families have already been murdered; the remaining families are fleeing to Buluwayo for protection, and according to all accounts, they are poorly prepared there for any resistance. A letter from there yesterday stated that they expected the natives there any night. While this may look dark, and may in reality be dark, somehow we feel as safe as

ever; true, we may lose property if the rebellion is not put down at once, but we are hopeful, and expect the best. I expect, by traveling all night to-night, to be in Buluwayo to-morrow morning, when I shall learn more of the particulars concerning the uprising. As yet, we do not know of any depredations within about seventy-five miles of us; but if the uprising is general, we shall be in the very midst of it.

"We called the people together on the place, and laid the matter before them, and showed them what the results of such a course would be, and they did not seem to have any sympathy with the movement. As I said above, we do not feel alarmed, and are going forward, the same as ever, with the work.

"In addition to this, the dry weather and the locusts have just stripped the country of crops, and of course it will be hard to make the work tell as we could do if circumstances were different; but we are comforted with the thought that this is not our work, but the Lord's, and whatever he permits, he will work out for our good; so we press on, and rejoice all the while.

"Now do not think that these few lines are expressive of doubt or regrets on our part; on the contrary, *I am glad that I am here now*, and if the Lord sees that our work is done, I am willing to rest at any time; but I am not impressed that our work is done yet. I am sure that there is a great work that is to be done by some one, and if it is the Lord's will that we should fall now, which we do not believe, I trust the Board will not delay to send others at once to take up the work. Not one of our company has expressed a fear, and we sleep as soundly as ever, although many are trembling, and hastening with all speed to places of supposed safety. I will write you more fully as soon as I get more definite information."

It will be observed from what Brother Tripp has written that the native rebellion is not the only difficulty with which our missionaries have to contend. What will be the effect of the locust scourge, the disease among the cattle, and the native uprising, upon our mission property, we have no means at this time of ascertaining. We are glad to know, however, that in the midst of all these difficulties, our missionaries are of good heart. And truly our thanks should ascend to our merciful Father that, in the midst of these dangers, he has kept his children safe. As we come to understand the many difficulties under which many of our missionaries labor, we are sure that all will feel it a blessed privilege to give of their means more liberally than ever before, to carry on the work in these heathen lands. It would indeed be sad should our missionaries in that far-away land come to want while we in this more favored country are surrounded by abundance on every hand. Surely of our store we should be willing,—yea, anxious,—to contribute generously to sustain those whom we have sent out to represent us, and to do the work we could not go to do. In our prayers and offerings, let us remember the work in Matabeleland.

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

THE FOURTH VOYAGE OF THE "PITCAIRN."

[We are very happy to be able to present to our readers the following interesting account of the last voyage of our beloved missionary ship, the "Pitcairn." The account is taken from the *Bible Echo*, of Melbourne, dated March 23, 1896. The REVIEW has been watching for some account of this voyage for the benefit of its readers, and this is the first we have seen.—ED.]

Our missionary brigantine "Pitcairn" was anchored in San Francisco Bay, Thursday, December 12, having just returned from its fourth cruise among the islands of the Pacific. Cap-

tain Graham reported that all on board were well, and the voyage a very successful one.

The boat left San Francisco Wednesday, May 1, 1895, having on board besides the officers and crew, the following-named persons: Dr. F. E. Braucht and his wife; Elder E. Hilliard, wife, and child; Elder J. D. Rice, wife, and child; E. S. Butz, wife, and child; R. A. Prickett and his wife; Captain Graham's little boy; and a little Tahitian girl who had previously come to this country with Brother Read.

The vessel sailed direct to Pitcairn Island, where Brother and Sister Butz were left to carry forward the school work, which had been so successfully begun by Elder Gates and Sister Andre.

Tahiti was the next stopping place. Here Brother and Sister Prickett were left to take the place of Brother and Sister Chapman, who had decided to return to America on account of the failing health of Sister Chapman.

The boat then made its way westward to Raratonga, calling at several islands on the way. Brother and Sister Wellman, who had been taken on board at Tahiti, were left at Raratonga, together with Brother and Sister Rice. From Raratonga the vessel sailed south to the Tonga Islands, where Brother and Sister Hilliard were located; thence west to Fiji, where Dr. Braucht expected to locate; but on account of certain laws governing practising physicians, it was not thought best for him to remain, so he, in company with his family and Brother Owen and son, were taken to Samoa. Here they found a very favorable opening; and it would seem that the Lord had specially directed in this matter. His promises are sure, and he has said that if we acknowledge him in all our ways, he will direct our paths. It would appear that this promise has been fulfilled on more than one occasion during the last voyage.

Captain Graham reports the work in a very prosperous condition at all the different islands where we have gained a footing, and he hopes that a goodly number of missionaries may be sent out on the next voyage. There are calls for more laborers in every direction. Truly the "harvest is great, but the laborers are few."

No definite decision has yet been reached as to when the boat will sail on the next voyage, but probably not before July.—*C. H. Jones.*

EAST TENNESSEE.

SINCE our institute at Atlanta, I have been holding meetings at Spring City, Evensville, and Graysville, working with my hands during the week while at home. I also spent one Sabbath with the Cove church. This little church is full of faith, and its members are growing in the grace and knowledge of God. They appreciate every effort made in their behalf. The Graysville church holds its own, though two of its number have recently become infatuated with antinomian views, and are withdrawing from the body. During our good quarterly meeting Professor R. B. Taggart, of Harriman University, was present, and preached twice. The Lord was present, and we were blessed. Since the close of the Graysville school, in April, sixteen of the students and teachers have gone to work in several departments of the cause, and encouraging reports are received that success attends their efforts.

At Evensville the prejudice which kept so many away has been removed, so that some who were thus blinded have become deeply interested. Our congregations increased till the meetings closed, and there are five adults there keeping the Sabbath. I shall return and labor there as the way may open. At Spring City those who took their stand for the truth at the close of the tent meetings, are all firm, and growing up into Christ; and a few others have recently begun to obey.

ROCKWOOD.—I am now here at work with the tent. The interest is increasing so that

The tent is full of attentive hearers every night, and the Lord is giving great freedom in talking the truth to them, for which I praise his name. More than five dollars was contributed at our first collection. Calls are coming in for labor at other places, but I shall work and watch for souls here till I am sure the Lord calls me elsewhere. My son Charles and his wife, and my daughter Mary, are with me, and assist in the singing and care of the tent. During the day they canvass and do colportage from house to house. We are having some very precious seasons with those who have invited us to their homes to pray and talk with them. The Lord is good. We ask the prayers of God's people, that souls may be saved. My address is Rockwood, Tenn. R. M. KILGORE.

NEW BRUNSWICK.

I SPENT last week with the brethren at Hopewell Cape, N. B. Brethren Langdon and Corkham have been laboring in this place and its vicinity for about ten months. Between forty and fifty have embraced the truth. Last Sabbath we organized a church at Hopewell Cape, and had an excellent meeting and Sabbath-school. Sunday afternoon we had the largest congregation at our meeting that has listened to the word since Brother Langdon began meetings here last fall. The hall was crowded, and many sat on the steps at the door. After the meeting, Elder Langdon had a baptism. A large company thronged the banks of a beautiful stream of water, and many were heard to say that it was the most beautiful baptism they ever witnessed. Brother Langdon informs me that two more have taken their stand for the truth since I left there last Monday. A most determined effort has been made here to hinder the truth, but still it goes on, and I think that many more around there will soon see the light. Two weeks ago we had a beautiful baptism in St. John. We expect to have another in connection with our general meeting that will be held in this place beginning May 27. Brother Farman is having some excellent meetings in Nova Scotia, and several have embraced the truth. Our courage is good; we trust in God. R. S. WEBBER.

MISSISSIPPI.

VICKSBURG.—On Jan. 10, 1895, the southern missionary steamer, "Morning Star," reached Vicksburg, Miss., with a company of workers, and began operations among the colored people of this place. The "Gospel Primer" was used very successfully by canvassers and Bible workers, as a means for becoming acquainted with the people, and ascertaining where work could be done among them.

The first Bible readings were held on Fort Hill, one of the most neglected portions of the city, beginning in a private house near the Mt. Zion colored Baptist church. Seventeen attended the first reading, and it was apparent that this house was too small for the purpose, and the church above mentioned was thrown open to accommodate the people. Here the interest became so great that the attendance reached between sixty and ninety.

It was soon seen that but few could read at all, and they only imperfectly, and so a night-school was started, in which reading and spelling were taught during the first part of the evening, and the Bible reading was given in the latter part. The interest was good, and the attendance constantly increased. Some who could not read at all before this school opened are now reading quite readily.

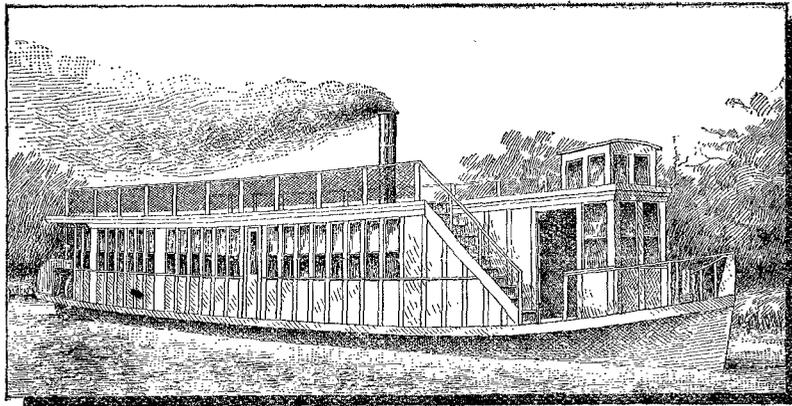
In all the Bible work in this and other churches no controverted points were discussed. The importance of the word, and the life, example, and work of our Saviour, were the themes considered. But these lessons were paving the

way for the acceptance of advanced truths when they should be seen.

It was not long until the Sabbath question began to stir the people. It had not been mentioned to them, but some had heard the music and singing of the company at the boat at their regular Sabbath service, and began to question concerning these meetings. As they learned the truth in response to these questions, several took a stand at once, and joined in our Sabbath services, rejoicing in the truth. This resulted in closing the church against the work, notwithstanding it had been leased for a year, and the rent paid in advance. The quiet withdrawal of the workers under such circumstances, without standing for their rights, turned public opinion greatly in their favor; while on the other hand public opinion was strong against the church that would stop a work that was doing so much to enlighten and elevate the people. This paved the way for the more successful school started in our own chapel nearly a year later.

In the meantime Bible readings were being held in private houses in different parts of the city, and soon quite a company had accepted the truth, and plans were laid for a plain house of worship, 20 x 40 feet, which was finished and occupied last July.

Last January the night-school which was driven from the Baptist church months before, was reopened in our own chapel. This is held on Monday and Wednesday nights, with a large attendance, the highest being one hundred and



"MORNING STAR."

forty-two; the average at present, however, is less than a hundred. Here are gathered people of all ages, from children of six years to aged men and women, and the studies taken up in this school are reading, spelling, arithmetic, grammar, and penmanship.

In February another night-school was opened in another part of the city, on Tuesday and Thursday nights. This school is not very large, but the interest is good. In the afternoons of Tuesday and Thursday, another school is held in still another part of the city, composed entirely of grown people, one being an old woman of seventy-six years, who is as much interested as the little child who first enters school.

Recently a day-school has been opened in our chapel, with Brother E. W. Carey, of Ohio, as teacher. At this school a small tuition is charged. The attendance is good, and constantly increasing. The schools have all done much to remove the prejudice which has stood in the way of the work, and our Sunday afternoon lectures are well attended, and openings for Bible readings are constantly coming to notice. The Sabbath meetings are well attended. A Sabbath-school has been conducted from the very beginning of the work, and the present membership is forty-two, twenty-eight of whom are adults. The subject of tithing was early introduced, and the tithe for the last quarter was \$50.05, all coming from the new members. Within the last month, a new church building, 26 x 30 feet, has been added to the chapel, and also a library, 12 x 16 feet. About five hundred volumes have been donated by friends in the North for this purpose.

The first of January, 1896, Dr. W. H. Kynett opened the medical missionary work in this place, and was joined a month later by his daughter, who had taken the nurses' training-course at the Sanitarium. They found much suffering and destitution, and considerable time was spent in visiting and relieving such cases. A cooking-school has been started, and is attended with good interest. The weaving industry has been started, but there has been little accomplished thus far. Lack of material for rugs and rag carpets has been some hindrance to this work.

The Dorcas society has been organized for the purpose of preparing old clothing, and giving instruction in plain sewing. Christian Help bands, as such, have not yet been organized, but the work of this society lies along this line, not only in providing clothing for the needy, but food and other necessaries as well. A fund has been created for this purpose by the sale of some of the best articles of old clothing which have been sent by Northern friends. These contributions have been greatly appreciated.

A bakery is in process of preparation, and it is hoped it will be in operation soon, by which we hope to be able to furnish to the people some good, wholesome Graham and whole-wheat bread, articles which have been hitherto almost unknown to the people of this city.

For the purpose of uniting the different branches of the work in this city, it was thought best to organize into a society, which organization was effected in the first part of April. This society is called the Southern Missionary Society, Vicksburg Branch, of which J. E. White is president, W. H. Kynett, M. D., vice president, and Lydia E. Kynett, secretary and treasurer.

We have been blessed with good experiences since coming to labor here, and have seen some good people taking hold of the truth, who, as we have reason to believe, will be a blessing to the cause here.

We rejoice to be honored with

a corner in the good work of the Master, and our prayer is that we may be able to do well the work that is given us to do.

Report of labor for quarter ending March 31, 1896:—

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|--|-----|
| Number of visits, | 289 |
| Number of treatments given, | 109 |
| Medical prescriptions given, | 66 |
| Office consultations and examinations, | 34 |
| Garments distributed (No. of bbl.), | 14 |
| Dorcas society meetings, | 5 |
| Cooking-schools, | 4 |
| Bible readings held, | 117 |
| Sermons preached, | 26 |

LYDIA E. KYNETT, Sec.

CALIFORNIA.

CALISTOGA.—Since my last report, the interest in Calistoga has been considerably increased by a debate with a Baptist minister. Two questions were to be discussed; the first was upon "the true church," and the second upon "the Sabbath." I affirmed the first, and it was evident my arguments were new and quite unexpected to my opponent, for he had little to say in reply. Arrangements had been made for a six nights' discussion, three evenings to be spent upon each proposition. The first night he admitted that we are living in the last days, and by so doing, really gave his case away, and he was glad enough to close the debate the second night.

I had an excellent opportunity in which to present the truth, and as a result, some noble souls became deeply interested, and two are now rejoicing in the third angel's message, one

"an Israelite indeed" of the literal stock of Abraham.

On Sabbath, May 2, I met with the church at Healdsburg. I enjoyed my visit there very much, as I had not been there since leaving school over eight years ago. I am now at Forestville in company with Brother Parrot, and we expect to begin a series of meetings to-morrow night in this place. Remember us in your prayers.

H. G. THURSTON.

MINNESOTA.

ST. PAUL.—It has been some time since I have written for the Progress department of our paper,—not because I have nothing to report, but because there has been so much to do. The Lord is at work in this city. A burden of work is resting upon the church. Two Bible workers find all they can do. A club of one hundred copies of the *Signs* is being used. Some of them are being sold. The Lord is with us in the Sabbath services, sometimes in a real revival, so that every soul present moves forward to seek a nearness to God. Two kindergarten schools are maintained by the sisters, with good interest. The Christian Help work is onward.

Since moving to our new quarters, nearer the center of the city, at the Wacanta street chapel, we have been holding Sunday evening services, with a varied attendance, and some interest; but our congregation through the daily papers has been large, for the papers have been quite liberal in the space allotted to reports. There are over one hundred ministers in the city, and many, no doubt, are anxious to write, as some do, on the various reforms of the day; and considering this, the liberality of the two morning papers has been marked.

My work with the secular press has been more encouraging the past year than ever before. And here is a large field that should be occupied. From May 1, 1895, to the same date of 1896, nearly two hundred and fifty articles have been published, giving accounts of persecutions, and advocating the principles of right. Some use my articles as editorials, thus giving all the influence of their paper for the cause of the oppressed. To God be all the praise.

H. F. PHELPS.

PERSONAL.

ELDER ALLEN MOON, the president of the Religious Liberty Association, has announced the fact, through the columns of this paper, that the office of that association has been moved to New York, and that Elder A. F. Ballenger, who has been connected with the Religious Liberty Association in various capacities from its beginning, has been appointed the corresponding secretary in my place; but perhaps the readers of the *REVIEW* will expect a note from me personally in regard to the matter. It seemed expedient for me to accept a position in connection with the *REVIEW AND HERALD* Publishing Company, to assist in extending the circulation of our publications, and as my new position would require all my time, it therefore necessitated my resignation as corresponding secretary of the Religious Liberty Association.

In making this change in my work, I call to mind many pleasant memories and experiences during the five years that I have been connected with the I. R. L. A. as its corresponding secretary. During these past five years, our religious liberty work has developed in quite a marvelous manner. Its development has not been the result of any individual efforts upon the part of those connected with the association, but has been due to the conditions that have surrounded us in fulfilling prophecy. A large number of our brethren have been arrested, and the attention of the people has been called to these questions, not only through our publications, but

through the public prints, both secular and religious, quite generally.

With the developments of these questions before us continually, it has been necessary to make constant calls upon our people for funds with which to advance the work, and I am glad to say that these calls have always been responded to promptly and cheerfully; and as Brother Ballenger takes up this work, I know that our people will give the same hearty support to this branch of the cause as heretofore. The message is rapidly advancing in all its lines, and we should each be earnestly seeking to stand in the place where God would have us, and laboring faithfully and earnestly for the advancement of his cause.

Yours for the advancement of the work,
A. O. TAIT.

News of the Week.

FOR WEEK ENDING MAY 16, 1896.

NEWS NOTES.

An ecclesiastical movement was inaugurated in Brooklyn last week at one of the Catholic churches, which has for its ostensible object the obliteration of sectarian lines. Its real object was the glorification of the Catholic Church. The first service was conducted by Catholics in a Catholic church. Non-Catholics were especially invited, and all forms and ceremonies were carefully excluded. "Nearer My God to Thee" was sung, and an appearance, at least, of a fraternal feeling was displayed; but the despatch adds that "the object of this movement is to spread facts concerning the Catholic worship, and ultimately wipe out the lines separating different denominations." Of course one way to wipe out these lines would be for the Catholic Church to swallow all the rest, and that is the way it would like to wipe them out.

Mr. Eben-Powell, the English clergyman of Findley, O., who, in order to prove the corruption of the municipal government, boasted of his success in deceiving them, and registered as a voter when he was not a naturalized American citizen, is in hard luck. He was arrested for his trick, and, being convicted before the court, he made a motion for a new trial, which has been denied him, and he is under sentence of one year in the penitentiary. The sentence was suspended, however, to June 26, to allow the attorneys to take the case up to a higher court. Perhaps he will change his mind about the corruption of American government. We have little sympathy with this way of preaching the gospel. While we do not wish to see him imprisoned, we have no objection to his and many other similarly disposed ministers' learning a practical lesson from the circumstance.

There is a movement before Congress to establish military training as part of public-school education throughout the United States. The American Humanitarian League is making an active fight against the bill. The expressed purpose of the bill is to appoint a military educational bureau, under control of the secretary of war, this bureau to prepare printed instructions for military training, to be sent to the schools. The antagonists of the bill say that military practise with musket drills makes schoolboys round-shouldered, and that it "swells their heads" so that they "think they know it all." And there is much else that might be said against the tendency and effect of such a measure. The average boy does not need to have his pugnacious qualities cultivated. It is not good for his moral qualities to be schooled in the thought of war and killing. He does not require to be educated in the use of a gun.

If we can believe the published reports, the successful operation of an air-ship is now an accomplished fact, at least on a small scale. According to this report Professor Langley, of the Smithsonian Institution, in Washington, has been engaged in the preparation of an aerodrome, and the other day had so far completed his machine as to give it a trial. It was able to rise and fly successfully for a distance of half a mile, rising with a spiral motion to a height of one hundred feet. The machine is driven by a steam-engine; but since, on account of its lightness, it was unable to carry a supply of water and fuel, it could only exhaust itself, and then come to the ground. When the steam gave out, the propellers stopped, and the machine settled slowly and gracefully, as a bird, to the ground, and was picked up without harm. If that much has been attained, it is doubtless a basis for further developments in air navigation.

The most interesting feature of the Methodist General Conference that has occurred so far, or that is likely to occur, is the report of the committee of the episcopate who in their recommendations last Thursday proposed the retirement of bishops Bowman and Foster, two archbishops of the denomination, who have held the bishoprics for twenty-four years. Such an action has never before been taken in the church. But the work is progressing toward democracy, and the absolute power of the bishop is trembling before the advanced demands of the people. The action was not intended as a reflection upon the work or character of these men, being taken only on the ground of their incompetency through age; but in its significance it marks a strong step in the direction of democratic control in church affairs, and toward the time when the bishop's office and other offices will be wholly elective. The report of the committee recommended the retirement of the two bishops, and the election of two new ones, one of whom was to be of African descent. The first part of the report was adopted.

Spain, it appears, has yielded another point in controversy with the United States. The court martial in the cases of the men who were captured on board the schooner "Competitor" convicted them; they were sentenced to death, and preparations were made for carrying out the sentence. But at the earnest solicitation of the United States minister, the matter was referred to the Madrid government, and a stay of proceedings was obtained. General Weyler protested pointedly against any interference, but in spite of his protest, the Spanish government decided that the men should have trial before the civil court in Madrid. The matter has aroused to some extent a hostile feeling on the part of the Spaniards toward this government, but it was plainly announced that if the sentence of the court martial were carried out, there would be serious trouble between the governments at once. In setting aside General Weyler's court, and taking the matter into its own hands, Spain claims to be acting in harmony with existing treaties between the two countries. It is rumored that General Weyler will resign his command on account of the interference with his plans.

ITEMS.

—Anti-missionary riots broke out at Kiang-Yin, China, May 12. The British mission was looted and burned. The missionaries escaped.

—Perc Hyacinthe, the distinguished protesting priest, formerly Abbé Charles Loyson, is about to marry an American woman, Miss Laura Bucknell. The ex-priest is sixty-three years old.

—The gold output of Alaska for the year will amount to between \$8,000,000 and \$10,000,000. Even calculated on the basis of the smaller sum, this is more than the original cost of the territory to the United States.

—Fifteen years ago D. W. Simkins, of Mason City, Ia., was bitten by a mad dog, and after this lapse of time is now suffering the agonies of hydrophobia, and for safe-keeping has been taken to the county asylum. The disease appeared in a mild form last winter, but it was warded off.

—Out of 650 soldiers sent from England to conquer Ashanti, 477 were smitten with the fatal African fever which killed Prince Henry of Battenberg. Previous residence in a malarial climate does not seem an adequate protection, for one regiment of West India blacks had 206 hospital cases.

—Many reports of very serious fires in different parts of the country east and west have been received through the last week. The hot, dry weather was very prevalent, and the country became much parched under its influence. More lately rains have occurred in various parts, and the damage is for a time, at least, abated.

—It is stated in a despatch from Duluth, Minn., that vast beds of anthracite coal have been discovered in the northern part of Minnesota, and that President Hill, of the Great Northern Railroad, is their sole owner, he having recently purchased 25,000 acres of the land. This is decidedly important, if true.

—A despatch from Larned, the center of the wheat belt of southwestern Kansas, says that much damage has been done to the growing wheat by electrical disturbances. The farmers find that many thousand acres of wheat have been entirely destroyed, and the burned and blackened blades of the plant indicate beyond doubt that electricity was the cause. There has been much rain in recent days, but the germ of the wheat has been killed beyond resuscitation.

—It was discovered that the corner-stone of the old Lutheran church, at East Liverpool, O., which is being demolished to give place to a new structure, had been robbed. The church was originally built in 1837. The corner-stone, when opened lately, contained only a brick. The tin box in which had been placed money, newspapers, and interesting church history, had been stolen the night following the laying of the corner-stone, before the original walls were built. The congregation is one of the oldest in the city.

A Mrs. Kelly died in Brooklyn last week, and the physician who signed the burial certificate wrote the coroner that the case was a strange one, and called for investigation.

Several destructive cyclones have occurred this season, the worst being one that devastated a portion of Grayson county, northeastern Texas, last Friday, by which fearful loss of life and property was inflicted.

The South African Telegraph, of April 15, contains the following despatch, which will be of interest to our readers: "At the mass-meeting held in Buluwayo yesterday a telegram was read from Mr. Rhodes, assuring the people of every arrangement's being made for the transport of foodstuffs into the country, also that compensation will be made to those people who have lost property through the native rising."

attention; and we hope that every reader of the paper will not only appreciate it, but will endeavor to get others to appreciate it, and become subscribers. It is not at all necessary that in doing this any one should lose his interest in the Signs or any other of our publications. We believe that the more fully our church paper is appreciated, the greater will be the interest in the other papers and all other lines of missionary work.

Editorial Notes.

Quite a number of letters and queries have reached us lately bearing no signature, or at most, only initials. All such communications are undeserving of notice. Some receive it, however, and others are held to be answered by mail when the writers give us addresses. But we are under no obligation to notice anonymous communications.

Elder C. A. Hall and his family, formerly of Kansas, are now at the Sanitarium. We regret to learn that the health of Brother and Sister Hall is not the best, on which account it has been thought advisable by himself and the Foreign Mission Board that they proceed to Jamaica, and fill the vacancy made by the departure of Brother Richardson, instead of going on the long journey to South Africa, as was at first proposed. After taking some treatment and instruction in giving treatment at the Sanitarium, they will proceed to their new appointment.

The faculty for Battle Creek College for the ensuing year has been chosen, with the exception of two or three places. But few changes have been made, most of the teachers remaining. Professor G. W. Caviness will remain president of the faculty. On account of failing health, Professor Walter E. Sanderson has been compelled to resign the chair of mathematics, and this position has been offered to Professor W. E. A. Aul, who has accepted. Professor F. A. Howe will be absent on a year's leave of absence. He desires to pursue further studies in the university. J. E. Tenney, of Minnesota, will fill Professor Howe's place as instructor in English literature. Professor Griggs, principal of the preparatory department, will spend a year in the Cook County Normal, studying normal work, and two of the teachers in his department, Mrs. Hattie M. Biser and Mrs. Ella R. Sanders, expect to accompany him. Professor Griggs will retain charge of the department. Miss Ruth Merritt, of Illinois, will join the corps of teachers, as teacher of the fifth grade, and Miss Rosma M. Whalen, as teacher of the seventh grade.

Obituary Notices.

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

PROCTOR.—Died at Verndale, Minn., Vera D., adopted daughter of Sister Clara Proctor, aged eighteen months. SAMUEL H. WING.

PETERSON.—Died at her home near Brayton, Ia., April 29, 1896, in her forty-seventh year, of a complication of difficulties, Bodel Maria Peterson. She was born in Lille Rise, Denmark, and came to this country at the age of twenty. In 1871 she was united in marriage to J. M. Peterson. Later, she accepted the truth of the third angel's message, and walked in the path of obedience until death. She often spoke of the Christian hope. A husband and four children are bereft of a kind wife and mother, but she died with a bright prospect of a part with the people of God when Jesus comes again. L. F. STARR.

LANGACRE.—Died in the twelfth year of her age, at La Junta, Col., April 8, 1896, Ethel, only child of Brother and Sister J. W. Langacre, after two days of great suffering caused by the kick of a horse. About three weeks before her death, Ethel and her mother embraced the truths of the third angel's message at a series of meetings conducted by the writer and G. W. Barker. Just before the end of her sufferings came, she said to her sorrowing mother, "Mama, God will take care of me." This was comforting to the sorrowing parents, who rejoice in the assurance that when the Lifegiver comes, if they are faithful, their child will be restored to them again. Words of comfort were spoken by the writer, from 1 Cor. 15:19.

J. B. WILSON.

ADDRESSES.

THE present address of Elder C. H. Keslake is 71 Diana St., Roath, Cardiff, England.

THE present address of Elder H. F. Graf is Rua Barao de Antonina 27, Curitiba Estado do Parana, Brazil, S. A.

WANTED.

A CHRISTIAN home for my boy, aged ten years, for the summer, on a farm near Detroit or Battle Creek, Mich., or Marion, Ind. Wish that he might have light work to pay his way, or at least partly to do so. Mrs. Lillie Van Deusen. 1481 Russell St., Detroit, Mich.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected March 1, 1896.

Table with columns for EAST, WEST, STATIONS, and various train services (Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, Atlantic Express, etc.).

*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 10:0 a. m. and 4:35 p. m., and arrive at 12:40 p. m. and 6:35 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect March 20, 1896.

Table with columns for GOING EAST, STATIONS, and GOING WEST, showing train schedules and times.

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

Publishers' Department.

WILLIAM MILLER AND JOSHUA V. HIMES.

We have on hand a limited supply of portraits of William Miller and Joshua V. Himes. There are none of our people who are not familiar with the prominent part these men took in the Advent movement of 1844, and we believe that many would like these pictures not only for themselves, but to show to their children. There is nothing like keeping our children familiar with this work from the very beginning. Size of portraits, 8 x 10 1/2 inches. Either one sent, postpaid, for fifteen cents, or the two for twenty-five cents. Address, REVIEW AND HERALD, Battle Creek, Mich. A. O. T.

THE "REVIEW AND HERALD" AND "SIGNS OF THE TIMES."

As efforts are put forth from time to time to increase the circulation of our different periodicals, it is perfectly natural for us to find ourselves comparing the various papers, the prices of each, etc. For instance, a person will say, "Here is the REVIEW AND HERALD, a sixteen-page paper, and the price is two dollars, while the Signs of the Times is also a sixteen-page paper, with about the same-sized page, and it is furnished for one dollar." But in making such a comparison, we must remember that the price of the Signs of the Times was reduced with the understanding that our people all through the field should make a strong effort to increase the circulation to at least one hundred thousand. Quite a little has been done in that direction, but still we are far from the one-hundred-thousand mark, and doubtless, at the present low rates, the publishers will lose a large amount of money. But if the list could be increased to one hundred thousand, as was at first suggested, the paper would probably be self-supporting.

The field of the REVIEW AND HERALD, however, is different from that of the Signs of the Times. The Signs is designed pre-eminently for our pioneer missionary paper. Our missionary societies take it in large clubs, and send it out through the mails; they endeavor to get those not of our faith to subscribe for it, and various efforts are made to extend its circulation. But the REVIEW can never expect to have such a large patronage. It is our church paper, and supplies all our church reports and general church news. Through it our brethren speak familiarly to our own people, in a way that would not be intelligible always to those who do not understand the peculiarities of our work. It is through the REVIEW that Sister White speaks to us in the same manner. It is through the REVIEW that appeals are made by the president of the General Conference, and other leading brethren, in regard to the advancement of our work. All these things necessarily make the REVIEW pre-eminently a church paper; and there is no one who is interested in the advancement of the third angel's message that can afford to be without it. Since the number of subscribers must necessarily be very much smaller than that of our pioneer missionary paper, it will always be necessary for the price to be higher, unless the REVIEW should be published at a loss, and there are certainly none of our people who desire this. Another point that must be taken into consideration is that the REVIEW contains no advertisements. Many papers are supported by advertising, but the REVIEW depends entirely upon its subscriptions to sustain it.

We are quite sure that those who read this notice are already convinced that they could not do without our church paper; but Sabbath-keepers living in your neighborhood who are not taking the REVIEW are the ones who need to have this matter brought to their

The Review and Herald.

BATTLE CREEK, MICH., MAY 19, 1896.

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It is hoped that Elder W. C. White, now in Australia, will be able to attend the next meeting of the General Conference.

We are expecting the return of Elder Smith, the senior editor, from Florida this week. He spent last Sabbath in Atlanta.

On account of Sunday, May 17, being appointed as a day of fasting and prayer, the REVIEW Office was closed that day, and this delayed the closing up and printing of the paper one day; but we hope that it will reach most of its readers before the Sabbath.

The Foreign Mission Board have voted that on account of his wife's ill health, Elder J. E. Fulton, now in New Zealand, be recommended to go to Fiji Islands; and if that climate be not suitable for Sister Fulton, that they be at liberty to return to this country.

Will our brethren out in the field please send in their reports of labor? There is a period of time with farmers which they call "between hay and grass," when feed is apt to be scarce. We have such a time in our work. Between the winter and the summer seasons of labor there is usually a dearth of reports for our Progress department, and yet we do not believe that there is any time in the year when our five or six hundred ministers could not fill our Progress department with good and interesting reports. Please send them in, brethren.

The Foreign Mission Secretary has received a very interesting letter from Brother D. U. Hale, one of our missionaries in the Gold Coast, West Africa, which we hope to lay before our readers next week. One statement of that letter we can hardly withhold even for a week; that is to the effect that last year thirty-eight out of every forty of the white people in the Gold Coast died, but that the company of five of our people who went over together, are all alive, and doing well healthwise. Not only have they been able to withstand the dreadful deadliness of that climate, but they have also helped to save many other lives, and their experience is a glowing testimony to the value of the health principles which they carry with them and which they practise in their lives. We hope

this fact will lead us as a people the better to appreciate, and the more carefully to cherish, these God-given principles.

We have just received the sad news of the death of Elder Chas. L. Kellogg, of the New England Conference, who died in Norwich, Conn., of pneumonia. He was a brother of Elder M. E. Kellogg of this Office, was an active laborer, widely known, and universally loved. His family have our deepest sympathy. In his last letter to his brother he said, "I shall be glad when the conflict is over." He was nearer its close than he was aware. It may be so with us; even with all.

Brother Conradi states that a little volume of Bohemian Bible readings is now completed, and will be published with illustrations shortly. The same will be published in Livonian. The translation of that tract entitled "The Judgment" in modern Syriac, is also soon to be published for distribution in Persia and Babylon. A Persian brother at Hamburg is now preparing this publication. He is also at work with the hectograph, translating and sending to the Orient others of our publications. Thus God is pushing forward his work. May he hasten its consummation.

The enemy of all righteousness seeks in every possible way to bring the truth into dispute with the world. Elder E. A. Merrell, of Philadelphia, has sent us some circulars advertising a most grotesque travesty on present truth. The circular announces that "The world has come to an end in 1895;" "The Bible Seventh-day Israelite for gospel missions;" "The Seventh-day Jesus Christ Apostolic Church Ordinances restored;" etc., and then goes on to spin out the most palpable foolishness by the yard; all of which is calculated to bring the real truth of God into disfavor.

Dr. J. H. Kellogg, superintendent of the Sanitarium, informs us that on account of the pressure of work at that institution, they are in need of good efficient help as nurses. There is an urgent call for trained workers of this class, but at present the Sanitarium can spare no more until they have received some recruits. This is a most excellent opportunity for proper persons to obtain a useful education and practical training, while at the same time they are able to make their living, and even to earn wages. Such opportunities are very rare. Young ladies of high moral standing, of good physical and mental abilities, desiring such a position, should make application at once.

We have a very deep interest in the progress of our mission work, and we believe that this interest is a general one; and yet it is liable to lag. One way in which it may be most successfully maintained is to keep the different features of this work constantly before our people. Every week thousands of eager eyes scan our paper to learn some tidings of our distant laborers. In some cases they are disappointed week after week and month after month, until the heart becomes sick. Now we know that all our laborers are busy; they are hardly able to see the time when they could write; but we are sure that if they realized the anxiety there is to hear from them, they would find time to com-

municate frequently with those who sustain them by their means and their prayers. We do not find any fault in this matter, but we extend to all our workers in distant fields the most cordial invitation to report often and freely. We want to hear from you; we want to know of your trials as well as your triumphs; we want as far as possible to share in your experiences, and to help you bear your burdens.

One of the editors spent a couple of days in attendance on the Methodist General Conference in Cleveland last week, and in our next paper an account of the observations taken during the visit will probably appear.

We have two or three reports from Elder Conradi, which have not yet appeared. The one for this week was unavoidably crowded out. Not for lack of interest, however. We greatly value Brother Conradi's spirited contributions; the way in which he sets forth the progress of the work in his extended and important field, is very refreshing and encouraging to us all. There are a lot of good things in these reports, and we are all heartily glad that the Lord is blessing his work in Europe. We will be equally glad to hear from the work in other places.

The word received from Elder Tripp, our missionary to Matabeleland, will be read with interest by all, and yet it does not give us much of an insight into the present situation. We note that the letter is written before they left the mission farm; since then, despatches have informed us of their removal to Buluwayo, where, according to the word sent us from Cape Town, they arrived safely. How they have fared since April 3 and 4, we do not know, but advices from Cape Town papers, which our brethren there have kindly sent us, show that Buluwayo has been reduced to very straitened circumstances for food supply. We publish in our news column a despatch which states that the Chartered Company will make up the losses which the settlers have sustained. This is right, and we trust that the losses of our Foreign Mission Board and of our workers will be satisfactorily reimbursed.

The season of fasting and prayer was appropriately observed by the church in Battle Creek, public services being held four times each day in the Tabernacle, and frequently at the College and Sanitarium. The published readings were read, accompanied by remarks. At all the meetings the blessing and presence of God were manifested, and we judge that a good and permanent work of grace was done. Also the people were, we believe, more closely united to the work of the message as it is being carried on in the world. The appeals for consecration of all we have to God seemed to meet with a hearty response. No regular collection was taken, though some voluntary offerings were made at the last meeting; but the people were directed to the opportunities for helping forward the cause at any and all times.

Notices Received too Late for this Week.—Rates to Minnesota camp-meeting, one and one-third fares. Camp-meeting for Black Hills, Crawford, July 3-12. Quebec camp-meeting commences June 18. Particulars next week.

(Editorial Notes continued on p. 15.)