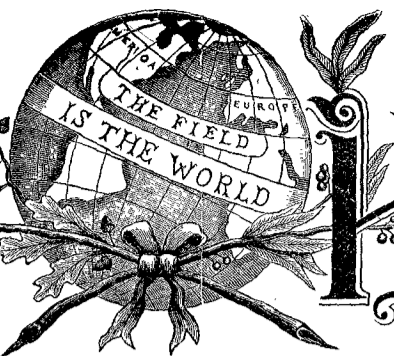


The Advent HOLY BIBLE REVIEW AND HERALD AND SABBATH



"Here is the Patience of the Saints:—^{Gen Conf Library} are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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THE BIBLE.

BY ELDER L. D. SANTEE.

(Princeton, Ill.)

SEARCH the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John 5:39.

When seas are dark and doubts prevail
On life's tempestuous ocean wide,
The Bible, like a friendly sail,
Brings tidings from the other side;
And storm-tossed voyagers in the night,
With failing strength and weary hand,
Find heart grows strong and eyes grow bright
With news from heaven's shining land,—

That land where countless morns shall rise
Wrapped in a glory all untold;
Where 'neath fair heaven's celestial skies
The saved shall walk the streets of gold;
Where life, with rarest, richest grace
Shall fill the years that never cease,
While Christ, the Lord, with shining face,
Proclaims a home of perfect peace.

Across the stormy sea of strife
That beats upon the shores of time,
There comes a prophecy of life,
Happy, eternal, and sublime,—
A promise of the "yet to be,"
To purchase which the Lord has died;
And we have immortality
Through Jesus Christ, the crucified.

O wondrous life that hath no end,
That freely to the saints is given!
O Jesus, Saviour, Brother, Friend,
We thank thee for our home in heaven!
And through a glad eternity
Where foot of sin has never trod,
Through endless life, so rich and free,
Shall praise go up through Christ to God.

Our Contributors.

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

LAY HOLD OF THE HOPE.

BY MRS. E. G. WHITE.

"COME unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." When you begin to feel despondent, look unto Jesus, and commune with him. When you think your brethren misunderstand you, remember that Jesus, your Elder Brother, never makes a mistake. He will judge righteously. The words of Christ uttered in the great day of the feast have a wonderful meaning

and power. He lifted up his voice and said, "If any man thirst, let him come unto me, and drink." We are not to be driven to Christ. It is our part to come,—to make our own choice, and come to the fountain of life. Why should we not come to Christ? for in him our hope of eternal life is centered. The lessons that have come to us through Christ are not oft-repeated maxims; they are full of vital thought. But it is our part to appropriate divine truth. The apostle Paul exhorts us to lay hold on the hope set before us in the gospel. By faith we are to appropriate the promises of God, and to provide ourselves with the abundant blessings which have been secured for us through Christ Jesus. Hope has been set before us, even the hope of eternal life. Nothing short of this blessing for us will satisfy our Redeemer; but it is our part to lay hold upon this hope by faith in him who has promised. We may expect to suffer; for it is those who are partakers with him in his sufferings, who shall be partakers with him in his glory. He has purchased forgiveness and immortality for the sinful, perishing souls of men; but it is our part to receive these gifts by faith. Believing in him, we have this hope as an anchor of the soul, sure and steadfast. We are to understand that we may confidently expect God's favor not only in this world, but in the heavenly world, since he paid such a price for our salvation. Faith in the atonement and intercession of Christ will keep us steadfast and immovable amid the temptations that press upon us in the church militant. Let us contemplate the glorious hope that is set before us, and by faith lay hold upon it.

We must not permit Satan to cast his hellish shadow athwart our pathway, and accomplish his purpose of eclipsing the bright views of our future reward. Let us not look upon his shadow of darkness. We gain heaven not through our own merits, but through the merits of Jesus Christ. We cannot find salvation in our own individual selves; we are to look unto Jesus, who is the author and finisher of our faith, and as we look, we live. Satan would point us to ourselves, and seek to make us feel that we must bear our own sins. How hard poor mortals strive to be sin-bearers for themselves and for others! but the only sin-bearer is Jesus Christ. He alone can be my substitute and sin-bearer. The forerunner of Christ exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." Shall we not give up our sins, and let them go? Shall we not turn from them and hate them, and still remember that Christ regards his human agents as of great value? We cannot calculate the estimate placed upon the soul. Then take your eyes off yourself, and encourage hope and confidence in Christ. Let your hope not be centered in yourself, but in him who has entered within the vail. Talk of the blessed hope, and the glorious appearing of our Lord Jesus Christ.

It is true that we are exposed to great moral peril; it is true that we are in danger of being corrupted. But this danger threatens us only as we trust in self, and look no higher than our own human efforts. In doing this we shall make shipwreck of faith. Our hope of salvation is

an anchor to the soul, both sure and steadfast, when it entereth into that which is within the vail. Anchored in Christ, the soul, like a ship amid the raging elements, tempest-tossed and driven, is immovable. It is not driven on the rocks or drawn into the whirlpool. "Wherefore didst thou doubt?" said Christ to the sinking Peter. The same question may be addressed to us. Why do we dishonor God with our shameful unbelief? The Lord has pledged himself to give us strength to enable us to stand. As we search the Scriptures, we find ground for confidence, provision for sufficiency. It is our privilege to say boldly, yet humbly, The Lord is my helper, therefore I shall not be moved from my steadfastness. My life is hid with Christ in God. Because he lives, I shall live also. Let us pledge ourselves before God and the angels of heaven that we will not dishonor God by speaking words of discouragement or unbelief. If we talk faith, we shall have faith; we shall be confirmed in faith. Close the door to distrust, and open the door wide to faith. Invite into the soul temple the heavenly Guest. Let every word we utter, every line we trace with the pen, give evidence of unwavering faith. Let us not think that Jesus is the Saviour of some one else, but that he is our personal friend. Entertain the precious thought that Jesus loves me. In this way the cloud of despondency and gloom will be rolled back from the soul, and we shall be enabled to make melody in our hearts unto God. We may triumph in the Lord, every day acknowledging the fact that our heavenly treasure, our everlasting portion, is sure to us through the atonement and righteousness of Jesus Christ. Believing this ourselves, we shall be able to aid others to see that their only help is in God, and encourage them to flee for refuge to Christ, laying hold on the hope set before us in the gospel.

You need never feel that you are alone. Angels are your companions. The Comforter that Jesus Christ promised to send in his name, abides with you. Christ said of his followers, "Ye are the light of the world." It is your part to let the light shine forth in clear, steady rays. Let your good works represent Christ. How many there are who feel that it would be a good thing to tread the soil of old Jerusalem, and that their faith would be greatly strengthened by visiting the scenes of the Saviour's life and death! But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven. The darkest blot of guilt rests upon the city that refused the light of Christ. Do we want to walk in the footsteps of Jesus? We need not seek out the paths in Nazareth, Bethany, and Jerusalem. We shall find the footprints of Jesus by the sick-bed, by the side of suffering humanity, in the hovels of the poverty-stricken and distressed. We may walk in these footsteps, comforting the suffering, speaking words of hope and comfort to the despondent. Doing as Jesus did when he was upon earth, we shall walk in his blessed steps. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." When the sin-cursed earth is purified from every stain of sin; when the

Mount of Olives is rent asunder, and becomes an immense plain; when the holy city of God descends upon it,—the land that is now called the Holy Land will indeed become holy. But God's cause and work will not be advanced by making pilgrimages to Jerusalem. The curse of God is upon Jerusalem for the rejection and crucifixion of his only begotten Son. But God will cleanse away the vile blot. The prophet says, "I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new." Rev. 21: 1-5, R. V.

**THERE COMES THE DECEPTION!
BEWARE! BEWARE!!**

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

WE read of "the wiles of the devil" (Eph. 6: 11), by which expression we are to understand that the devil uses great cunning to deceive men and ensnare them, that he may compass their ruin. He always sugar-coats the poison with which he would destroy men. It would not do for him to represent himself to mankind in his true character; for then all would discern his satanic toils, and shun them. The only sure way to detect his fiendish plots and delusions, is to bring them to the test of Holy Writ, and see whether they agree with the word of God on all points. It is not sufficient to know that a doctrine agrees with the Bible in one particular; we must be persuaded that it agrees with that blessed book in every particular. One leakage in a ship is enough to sink it, and one deviation from the book of God may, though it appear trivial to some, prove to be the starting-point of a by path leading to ruin.

Not long since, I met a company of spiritualists. They read the Bible, pray to God in the name of Christ, heal the sick, and do many wonders in the same name, and believe and teach that it is the spirits of the dead that do the wonders they frequently witness. They also pray to the spirits. They asked me the following question: "Will God permit the devil to answer our prayers offered in the name of Christ?" I told them that while God regards honesty, he cannot do miracles through lying spirits, through spirits which claim to be the spirits of the dead, while the Bible says, "The dead know not anything." Eccl. 9: 5. God has not become so friendly with the demons whom he cast out of heaven because of their sins, as to carry on his work through their instrumentality. The spirits which do these wonders speak against the law of God, and would keep men from studying the prophecies fulfilling in our day, and showing up the very work they are doing.

The Bible says, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 19, 20. "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. "Whose coming [that of Christ] is after the working of Satan with all

power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2: 9, 10. "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. Behold, I come as a thief." Rev. 16: 14, 15.

Among the kings of the whole world whom these spirits of devils are to gather to the great final battle, will be so-called Christian kings. These kings will lead out so-called Christian armies. And they will be influenced, by whom? — By the spirits of devils. But will they think they are influenced by these fallen angels? — Oh no! They will think they are led by good spirits. And this will be because Satan will have deceived them by his "wonders, and with all deceivableness of unrighteousness,"—that which turns people away from righteousness — God's law. Isa. 51: 6, 7; Ps. 119: 172. Among these deceived souls will be preachers of the gospel; for the Saviour says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity [or ye that work against the law, Greek]." Matt. 7: 22, 23.

Here are some that have done wonders in the name of Christ. They have even cast out devils in that name. They profess to believe in Christ. They prophesy, or preach, according to their profession. And yet Christ never knew them. Consequently, they were never converted. And yet they cast out devils. How could they do this? The answer is easy: To fasten his consummate deception upon ministers, Satan can, and will, let them exalt Christ, and call upon his name; and he will gladly, for the time being, leave persons he has possessed, that the ministers may think Christ has done the wonders, and that they are all right in opposing God and his law, and the last merciful message of God to the world.

Since Christ has told the truth (and who can deny it?), such things will be acted over again and again in these last days of great peril to the church, because there is so much counterfeit in religion, as well as in temporal things. Men claiming to be ministers of Jesus Christ will set themselves up as having the gift of healing. They will send out their handbills like the leaves of autumn, and say what wonders they have done in the name of Christ. They will even offer to heal you by correspondence. And thousands—yea, millions—will believe in them. Readers, beware! "All that glitters is not gold." Where you see self made prominent, even under a show of humility, put it down as an infallible rule that Satan is behind the curtain, burning an incense to his own satanic majesty, and inspiring his agent near by to make him think he is very holy, and is some wonderful personage, conformably to the devil's lying words to Eve, "Ye shall be as gods." Gen. 3: 5.

We are safe only in following the word of God. The Spirit of God and good angels work in harmony with the Bible, and endorse and enforce present truth,—truth that relates to Christ's second coming, and to a needful preparation to meet the world's Redeemer. This truth leads to great self-abasement, and to longings for that holiness that is conformity to the divine law. Whatever spirit does not teach in harmony with the truth for these times, which is based on the fulfilment of more than one hundred prophecies, and leads its adherents to die to self, to hunger and thirst after Bible truth and righteousness, is not of God, but comes from the enemy of God and of man. The fact that there are counterfeit religious wonders in our earth, is proof conclusive that God is also

working miraculously, and that he is to do more than in the past. I will close quoting one scripture that may be safely regarded as an infallible test. Here it is: "A whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3: 22. Here is infallible proof of saving, miraculously working faith. Knowingly transgressing any of God's commandments, places men on Satan's ground and under Satan's control, so that if they perform wonders, they perform them through a power that is in antagonism with divine power.

"BE YE THANKFUL."

BY WM. SIMPSON.
(Darrell, Ontario.)

How full of meaning are the words, "Be ye thankful," and with what timely instruction are they fraught. Every day comes to us laden with the blessings of God which are so bountifully showered upon the human race, and still these blessings hardly elicit a grateful expression. Truth will compel the admission that our age is one of great unthankfulness, a sign that means to the child of God, "The end of all things is at hand." In this sinful and corrupt age, men are living for self and the pleasures of this life alone. There are more men who curse God than there are who bless him. There are more who blaspheme him than there are who pray to him. They do not remember that every good and perfect gift is from above. Let sunshine be taken from men for six months, and they might be willing to thank God for the light of each returning day. Let men be obliged to water their own fields for a year, and there would be less complaint about foul weather and rainy days.

Paul, in his epistle to the Romans, describes our times thus: "When they knew God, they glorified him not as God, neither were thankful. . . . Professing themselves to be wise, they became fools." Multitudes profess to know God, but do not render to him the praise due to his name. What a long suffering Heavenly Father we have, and how patient and kind he is with the ingratitude of his erring children! He is kind even to the unthankful and to the evil. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." We need to be more grateful to God for his mercies. While ingratitude and unthankfulness are being cultivated by the children of disobedience, gratitude and thankfulness should be cherished by those who keep God's commandments. Now, as never before, we need to heed the admonition, "And let the peace of God rule in your hearts, . . . and be ye thankful." While uneasiness, unrest, and ingratitude are taking possession of every earthly element, we should let the peace of God rule in our hearts, and be thankful.

Although the marks of sin are about us on every hand, we can take courage, and thank God that this world is not all sorrow and misery. We can thank God for the bright pictures of life. We need not breathe the foul miasma of ingratitude by which we are surrounded, but let us show forth the praises of Him who has called us out of darkness into his marvelous light. Our enemies may cast us behind prison-bars, but like Paul and Silas, we can even there sing praises to God. We may be persecuted; but we can rejoice that we are accounted worthy to suffer for Christ, who suffered so much for us. Now is the time to put on the garments of praise, and cast off the spirit of heaviness. With the sweet singer of Israel, let us magnify God's name with thanksgiving. With Daniel let us thank and praise the God of our fathers. With Jesus let us thank God that he hears us when we pray, and that he has revealed his truth to babes. With Paul, let us in everything give

anks. Let us thank God because he always useth us to triumph in Christ. Let us thank him because he giveth us the victory through the Lord Jesus Christ. In one grand anthem of praise let us thank him for his unspeakable gift. Let us remember that the dead praise not the Lord. "The living, the living, he shall praise thee." For this reason the psalmist is led to exclaim, "Let everything that hath breath praise the Lord." Soon the grand choir in heaven and earth will be united, and the heavenly voices will echo and re-echo with the song of Moses and the Lamb, a song of triumph; and the words which we should now learn to repeat will be sounded throughout all God's creation, saying, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, unto our God forever and ever."

IMMORTALITY.

BY THORO HARRIS.
(Washington, D. C.)

How long, O Lord, shall Hades reign,
And stamp thy children in the dust?
How long th' insatiate grave retain
The sacred relics of the just?

Break, slumbering earth and fettering tomb,
And all ye sons of God, awake!
The seeds our hands have planted, bloom!
Ye dark abodes of silence, break!

Break into song! the shades of night
But usher in a glorious morn.
As broader grow the streams of light,
The nations of the dead are born.

Born and to conquer! on the wing
Of buoyant hope they joyful rise;
God's own appointed chariots bring
Them to their mansions in the skies.

Nor longer shall dread Death bear sway;
Slain is the great arch-enemy.
Then hail, thou resurrection day!
Thrice welcome, Immortality!

THE WAY WE LOOK AT IT.

BY E. D. STILLMAN.
(Ceresco, Mich.)

IN view of the recent appeals from the General Conference for means to carry on the work now started in different parts of the field, I desire to set before our people a few thoughts as they have presented themselves to me from time to time. It is too bad to have an abundance of means, and yet withhold it in such a time as this. There is an abundance of means, but where is it? There are many who read these appeals, and long for something to give; but their circumstances are such that they really excuse themselves from doing anything. I am sorry for those who have means at their command, and do not help now; but I am also sorry for another class who have not the means to use in this noble and worthy enterprise.

There is a class among us (I will not say how large a class) that could be in better circumstances if they were properly instructed. I look at it like this: Many of us have been looking for the Lord to come for many years. We reasoned that, as he was to come so soon, we did not want much of this world's goods, so we did not work very hard to get property. If we had food and raiment, we were therewith content. We thought it wrong, and denying the faith, to set out orchards, and improve our homes in various other ways, and some of us have not trimmed and cared for the fruit trees we already had. Well, time has come and gone; our farms are running down, and we are falling behind every year, and have less and less to give to the cause that is to go with power to all the world. We love the message, and would be glad to go anywhere and preach the truth; but the conference is not able to send us, and we have no way to support ourselves away from home. So we have nothing to do? Is that it?

—He giveth to every man his work. Let us wake up, right where we are, and go to work with an earnestness that cannot be defeated, and get something to give to the cause that we profess to love. "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

If you find yourself in possession of land, and it is your lot to till the soil, make the very best of your circumstances. "He who taught Adam and Eve in Eden how to tend the garden, would instruct men to-day. There is wisdom for him who holds the plow, and plants and sows the seed." Study the best methods. Obtain the best seed. Love your work; let it tell, to all, of the glory and honor of God. If your lot be that of a servant, do your work faithfully; take an interest in the work, just the same as if it were your own, and you will not lack for employment. Farmers who have an intelligent knowledge of agriculture are wanted to go to other countries, to be missionaries to instruct others how to plow the soil, and plant and sow the seed. Men are wanted to teach others how to raise and use the different fruits that God has caused to grow for man's food. Gen. 1:29. Who is ready to go? Men are wanted in other countries to teach others how to build comfortable and healthful houses to live in. "Whatsoever thy hand findeth to do, do it with thy might;" and get right at it, for the time is short.

WATCH AND BE SOBER.

BY CLARA M. CURTIS.
(Edison, Neb.)

ON a recent trip through the Rocky Mountains, as we neared a bridge suspended to the rocky walls on either side of a deep gorge, the passengers rushed to the car windows, with so much eagerness to see the wonderful sight, that the thought occurred to me as I watched them, "If only they were watching with such eagerness and expectation for the coming of our Lord and Saviour Jesus Christ!"

Our Saviour said, "Watch therefore: for ye know not what hour your Lord doth come." And again, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." By considering these passages carefully, we may know he has something for us to do, and that that something is very important. It is also evident that if we do not do it, he will appoint some one else in our place; for his work must and will go on.

Satan is working all manner of devices to draw our attention from this most solemn charge, to watch and pray always. It may sometimes seem to us that we may join the revelers for a little while, or go to one more theater before we prepare to watch for the King, and it will make no difference; the Lord will forgive just this once. Let us not be among those who tarry thus; for the Lord will come at that moment when he is least expected. Do you suppose, my dear friends, that if the Lord should come when you are among the revelers this "once" more, he would go around to the dancing-hall, the theater, or perhaps to the saloon, in search of you?—Most assuredly he would not. And when, at last, you would knock at the gate of the golden city, you would hear the dreadful words, "I never knew you." O, let us ever strive to do the will of our Master, and ever be found on duty!

The minds of to-day have become so thoroughly absorbed with the pleasures of the world, seeking for worldly honors and the praise of man, that the solemn warnings of the Saviour pass by unheeded while the world marches on to destruction. Why do we not pause for a moment, at least, and look about us? Are all God's warnings given in vain? Did he sacrifice

his only begotten Son for naught?—God forbid.

Let us not be found among those wasting their God-given talents on the treasures of this world, but be found faithful, with our lamps trimmed and burning brightly, when he comes, and hear that precious voice saying, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

THE MAPLE DALE MISSIONARY MEETING.

BY A. SMITH.
(Grandville, Mich.)

THE church of Maple Dale assembled in their neat house of worship on the evening of missionary day, to relate their experiences. After singing the hymn commencing, "One more day's work for Jesus," followed by a few fervent prayers, Brother A. arose, and said, "I made no change to-day in my ordinary work, only that I tried to do it for Christ's sake. Here are a dollar and fifty cents, my earnings to-day." Brother B. said, "I also earned a dollar and fifty cents, which I gladly contribute to the missionary-day fund. I would not have thought it possible to spare that amount in the way of an ordinary contribution. I am glad that this plan of labor in the cause of God has been introduced."

Brother J. said, "I earned one dollar, which I also cheerfully contribute to this fund. I felt that I was working for Jesus with my hands, and it inspired me to talk about Jesus to my fellow workmen, as opportunity offered. I think that if all our people everywhere would adopt this plan, it would bring a large amount of funds into the treasury, and put new life into missionary labor. There is an inspiration in doing *real work* for the Lord, that is not usually felt in contributing money in the ordinary way."

Brother F. usually earned fifty cents a day, out of which he had to pay house rent and support a small family. He insisted upon paying his earnings on missionary day, although the brethren thought he could not afford to do it. The circumstance awakened an interest among the brethren, in harmony with instructions found in Deut. 15:7-11.

Brother E., a farm laborer, gladly gave his wages for the day, and very favorably recommended the plan. Sister O. said, "The brethren earn all the money contributed, and we sisters have but little opportunity to help in that way. I therefore explained our plan to friends, not members of the church, and easily obtained a contribution of one dollar for this fund."

Sister N. said, "I had no opportunity to earn any money; so I filled a basket with wholesome food, including delicious fruit, and taking, also, a good supply of patchwork with me, I went to spend the day with a poor widow who is in ill health, and has a small family to support. My heart was full of praise, for I was doing special work for Jesus. The family was much pleased with our plan of labor, and urged to have a share in piecing quilts for the Orphans' and Old People's Homes. Grandma Brown, a neighbor, called; and when she learned about our work, she said, 'I cannot see very well to do nice patchwork, but, if you are willing to accept it, I would be glad to knit some stockings for the children and the old people.' Of course I assured her, in behalf of our people, that we were very willing that all who wished to join us in works of love should do so."

All then joined in singing—

"Anywhere, dear Saviour,
In thy vineyard wide,
Where thou bid'st me labor,
Lord, there would I abide."

Elder M., who was visiting our church at the time, said, "I am very much pleased with the plan you have adopted, and I sincerely hope

that all our people in the world will devote certain uniform days, as you have done, to this excellent work. I think if all our ministers, physicians, teachers, and wage-earners would devote the entire income of such days to the cause of God, the result would be a great help in carrying the truth to the world. I think that, as you have suggested, one day in each quarter of the year would be often enough for a world-wide, or general, missionary day, while other like days might be set apart at the option of local conferences, churches, or individuals; and while the funds accruing from the general missionary-day effort should be placed at the disposal of the General Conference Committee, those accruing from such special efforts might be used for local purposes. I understand that the plan is designed to be an auxiliary to the missionary-farming enterprise, so that those who have not land to cultivate, may, in this way, share in the good work. I commend the enterprise."

Sister O. then arose and said, "We sisters have arranged to observe Tuesday of each week as missionary day in this way: Having agreed beforehand upon a pattern for a quilt, or upon some other work, we spend what time we can spare from our household duties in sewing for the Master's sake. Last Tuesday I had so much other work to do that I did not accomplish much missionary work; but I kept thinking, 'My sisters are all at work to-day for the Lord, but what am I doing?' It was so provoking [see Heb. 10:24], that I resolved next time not to be encumbered with unnecessary household cares. I think we ought to do Christian Help work whenever it is called for; but it seems easier for us who have so many other burdens, to have stated times, when we can feel conscious that all are lifting the burden together."

Sister G. said, "If all our sisters and their daughters were to adopt this plan, what a mighty Dorcas effort it would prove to be!"

Brother A. said, "Of course the first object of this organized movement should be to earn something, or sell something, to create a fund for carrying forward missionary enterprises; and the second, to call into exercise the latent ability of thousands not already actively engaged in such work. We need to watch and pray, or Satan will push the overzealous to discouraging extremes."

All then united in singing, to close,—

"Ask not to be excused;
There's earnest work to do;
Stand ready to be used
Where God may station you."

"JESUS WEPT."

BY S. E. HYATT.
(Battle Creek, Mich.)

OFTEN when a person is asked to quote a text of Scripture, no particular one being designated, a smile will come over his face as he repeats John 11:35, "Jesus wept." The reason for the smile is, no doubt, the brevity of the verse, being the shortest in the Bible, and the one quoting it thinks he is repeating almost no Scripture at all when he repeats this. But I wonder if we realize what is embodied in those two words,—the simple statement that Jesus wept.

Weeping is caused by strong feelings of emotion, either of sorrow or joy, principally those of sorrow; and here we find Jesus, the Son of God, so touched with the sorrows and woes brought upon his followers that his heart aches, his breast heaves, his whole being is convulsed, and feeling breaks forth in weeping. O the kindness, the love, the tenderness, the sympathy, expressed in those two words, "Jesus wept"! The Saviour's feelings are so completely wrapped up in mine; my joys are his joys, my sorrows his sorrows, to that extent

that he rejoices with my feelings of happiness, and smiles as I bask in the sunshine of prosperity; and that same One weeps with me in my sorrows.

"Then," one may ask, "if Jesus is so intimately connected with our every joy and sorrow, perplexity and care, why does he, when he loves us so, permit sorrows to come?" The poet has answered it:—

"If we knew no lacks nor losses,
Disappointments, toil, or care,
Would we pity him whose crosses
Are too wearisome to bear?"

"If we slept on silken couches
Decked with costly gems of gold,
Would we pity him who crouches
By the wayside in the cold?"

"If we left no graves behind us
Where our loved and lost ones sleep,
No sweet memories to bind us,
Would we weep with those who weep?"

"If our paths were strewn with roses
That concealed no stinging thorn,
And the hour when one joy closes
Saw another newly born;

"If our clouds were all of sunshine
And our sorrows all of bliss,
Would we ever think of heaven
As a better place than this?"

We are purified through affliction. The Refiner watches until he can see his own image in his child. The sculptor takes the rough piece of marble, and by means of chisel and mallet brings forth the beautiful figure of an angel. Then let us not grow weary with the chiseling of the heavenly Sculptor, for by and by he will bring forth the perfect image of Jesus Christ.

Are you sad and downcast?—Jesus is touched with the feelings of our infirmities. Are you a mourner? have you lost all that earth held dear?—Jesus wept with mourners of old. He will weep with you and me. O the sweetness of those two words, "Jesus wept"!

"PONDER THE PATH OF THY FEET."

PROV. 4:26.

BY J. B. SCOTT.
(Shamrock, Wis.)

WE read (Luke 13:23, 24) that but few of the many who seek to enter the strait gate will be able to do so, and but few of the great throng who have taken up the march for Canaan will ever tread its peaceful shores, and pluck its fruit from the tree which grows on either side the river of life. In view of these facts, we should carefully note the course in which our pathway is tending, for we read: "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

It is quite evident that a change is coming over some of the people of God; they are less plain in their attire than they were two decades ago, and some are erecting costly and substantial structures, as if to provide for generations yet unborn. How is this, dear brethren? Does this mean that we are adapting ourselves to the circumstances of the times, in order to hasten the message of love to a lost world? or does it indicate that we are drifting into the world? Professing to know God, do we in works deny him? Titus 1:16.

We are in the "sifting time," when those who fail to put on the whole armor of God will also fail to stand in the evil day. As the message has sped onward, some have fallen farther and farther behind each year, until, becoming discouraged amid the gloom that surrounds them, they have come to a halt, and are slowly but surely slipping back into the world. Think of a soldier forsaking his country in the hour of its peril, just on the eve of a decisive engagement! This is the hour of Zion's peril and triumph. Awake, Christian soldier! put on thy strength; gird thee for the battle. Soon "ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break

forth before you into singing, and all the trees of the field shall clap their hands."

O my brother and sister, are you standing firmly for the truth, having your feet upon the Rock, and your "hearts sprinkled from an evil conscience"? Are you redeemed by the precious blood of Christ, our Passover? and does its crimson tide witness to the cleansing of your soul from every sin? Are you daily crucifying the flesh, with the affections and lusts, and thus growing in grace and in the knowledge of the truth? "Ponder the path of thy feet, and let all thy ways be established."

CHRISTIAN DUTY.

BY R. L. WILDMAN.
(Princeville, Ill.)

OUR Saviour went from place to place healing the sick, giving sight to the blind, making the lame to walk, and better than all these, teaching the way to eternal life, and setting at liberty those who were bound in sin and wished forgiveness. Often he prayed far into the night for those who should take him for their counselor and guide. In loving tenderness he watched over his disciples, and taught them the things which he had heard from the Father. When he ascended on high, he left his blessing with his dear ones, and sent the Comforter unto them. Rom. 5:8 tells us that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

In no way could love be more tenderly manifested than that in which God has manifested his love toward us. When we hear the great truths connected with the plan of salvation, we are touched with the depths of his love, our hearts are melted with his compassion, we see our own sinfulness, and wish to change our way. We take up our cross and begin our new life; all is changed; we feel the animating influence of the words which are spirit and life. Our sins are forgiven; we are free. Our very being thrills with gratitude. But we are to be tried. We decide that death itself shall not break our faithfulness. We are determined to be true. Our strength is tried; we trusted in it, but it was weakness. With anguish of heart we seek Him whom we have offended. We wrestle with God, and find mercy. Then, with a sense of our own weakness and the power of God, we go forth trusting in him. We feel the need of constant prayer, and understand our duty to be watchful.

Again we go forth rejoicing. We see those for whom Christ died, but who have not yet found the way of life. We long to lead them to Jesus. Our duty in this is plain, but how can we approach them? We seek a solitary place and pray; the love of Jesus is shed abroad in our hearts, illuminated with the light of his love. Then we approach our friend; the victory is won; we rejoice as never before, and feel that Christian duty is Christian privilege. More precious to us than the joys of earth is the thought that soon, in the beauty of holiness, we shall see Him who has loved us, and be approved of him.

A SERMON IN A NUTSHELL.

BY G. S. HONEYWELL.
(New York City.)

CHARITY, or love, "rejoiceth not in iniquity [lawlessness], but rejoiceth in the truth." 1 Cor. 13:6. The opposite of lawlessness is obedience to law. As love rejoiceth in the truth and in obedience to law, it logically follows that charity rejoiceth in obedience to a perfect law. "The law of the Lord is perfect." Ps. 19:7. "Thy law is the truth." Ps. 119:142. Having found a law which is not only perfect, but true, we have found the literal reading of 1 Cor. 13:6 to be, Love rejoices not in transgression of the law of God, but in obedience to it.

Special Mention.

They Object.—A short time ago we published in our News columns a despatch concerning the terrible and shameful whipping of a little girl by people who called themselves "the Saints." The organ of that party, the *Gospel Trumpet*, blows a bitter blast in response to the reports, the truth of which it cannot deny, though it disputes some of the published details. After going as far as they dare in the line of contradicting the report, the Gospel Trumpeters make the following admission: "While much that has been said is false, yet there were punishments beyond what there should have been. The party who did it were laboring under the influence of a delusion, a fanatical and clannish spirit that was of the devil, and not of God." We do not doubt the above statement, and commend it to the consideration of all who have any interest in this disgraceful affair. How widely that spirit extends and permeates the whole enterprise, we leave others to judge. But a fanatical spirit has various ways of manifesting itself besides that of wickedly beating little children. The paper goes on to say that "the trustees of the Home advise that there be others to take the place of these parties as workers in the Home, which change was made. The parties stated that they were willing to suffer anything that might be permitted to come upon them, and remained on the ground about three weeks after making their confession to the public." Of course, having acknowledged that they did cruelly and wickedly beat the child "in the name of the Lord," they are now willing to bear their cross, and be turned out of office for a good cause, and heroically stand in their place three full weeks after confessing the shameful thing. We wonder if the *Gospel Trumpet* will grant them a medal for their heroism.

"The Mercenary Spirit in Religion."

Under the foregoing head the *Times-Herald* gives an abstract of a discourse preached in Chicago last Sunday, in which the minister took Paul's companion, Demetrius, as his text, showing with considerable force the inroads which worldliness and covetousness are making in the church. It is not necessary to attempt to reproduce any of the statements or arguments of another to enforce the truthfulness of the situation upon the minds of any. It is painfully evident that there are strong tendencies on the part of human nature to court the favor of the wealthy and the influential. Say what we have a mind to against the capitalist and his schemes, against covetousness and its horrible wickedness, against money and its temptations, the average minister loves to gather into his flock the bankers and the successful men. They are counted as pillars of strength; they are looked upon as representing just so much of the real sinews of war and work.

In reality the capitalist is just as good as any other man, provided his character sustains that claim. In the sight of God he is not one whit better than the poor tottering pauper sitting on a bench. It is spiritual power that strengthens the church. Money is important, but consecration is essential. A rich man in the church may be a great blessing to the church. He may be a great stumbling-block and a hindrance. By his example in covetousness and close deal-

ing he may spread abroad in the church the seeds of discontent and worldliness, which will accomplish far more evil than he ever can do for good. On the other hand, a converted rich man may be of the greatest blessing to mankind.

A Human Cyclone.—Just after we had closed our News columns last week, word came of one of the most terrible catastrophes of modern times, which occurred in Russia in connection with the coronation festivities, on May 30. It seems that the city of Moscow was reserved for the more select class of visitors and inhabitants, and that the common people herded in great masses outside the city. On the day in question there was to be a big free dinner, and souvenirs, to the number of half a million or more, were to be distributed among the people. Wagons loaded with these presents were sent out to the expectant throngs, and on their passage through the crowds, some of the attendants thought to amuse the people by throwing a few of the presents into the crowd, and witness the scramble.

This thoughtless trick was the apparent cause of the terrible panic. Word immediately passed through the vast throng that the distribution had begun, and a rush was made for the wagons. The crowd became uncontrollable, and hundreds of people were crushed to the earth, and trampled to death. Numerous ditches that had been constructed were quickly filled with struggling people. Booths and buildings, horses and their riders, were overthrown and crushed in the indescribable agony and fury, in a scene which has seldom been equaled. The first official record of the loss of life placed the number at 1135, but this has been increased by later reports, and it is said that 3000 will not cover the number of corpses left trodden to death, besides a large number of people who are more or less seriously injured. Many of the dead are trampled and mutilated beyond recognition.

In the midst of the field was found an unused well, the plank covering of which had given way, and about thirty inanimate bodies were pulled from the pit. Wedged in between them were two men, uninjured and alive, who had spent the night in that horrible position. But the strain on their minds was so great that they had become raving maniacs. On the night following the terrible catastrophe, the czar and czarina continued the festivities, and engaged in a dance at the French embassy.

The Powers of the Air.—The frequency and terribleness of the catastrophes which seem to lurk in the atmosphere, and which, like a powder-magazine, go off on the slightest occasion to the destruction of life and property, must give rise in every mind to serious inquiries why this state of things should be so much more prevalent than formerly. That it is so, there can be no question. Years ago, when a lad, we used to see in an old geography a picture of a West Indian hurricane, in which the trees were represented as bent over to the ground before the storm, and we can well remember the gratitude of our boyish heart that we did not live in a country where such things happened. But now we do live in a country where worse things are of almost daily occurrence, and it is the same country, too. It must be because there has some organic change taken place in the conditions of the atmosphere; and that this is so, would seem to be indicated by various phenomena.

For instance, two or three weeks ago we had in Michigan a windy day; the wind blew strong and steady from the west; there was no rain and no clouds; it was a genuine Nebraska zephyr, and it twisted our tender trees into various shapes. But the effect was seen in a few days following, in the blighted and withered leaves. Fruit trees and many shade trees bore the appearance of having passed through a fire, many of their leaves being dried to a crisp. The same thing was noticeable in some parts of Indiana, and despatches from Anderson state that much of the corn was cooked, the leaves being left brown and crisp, and the paper attributes it to the presence of the electricity in the atmosphere. The curious freaks attending the cyclones would seem to indicate that there was much of that element present at times. What other destructive forces may be mustering for the coming great catastrophe of the last days we may not know, but we may expect strange sights in the heavens above and in the earth beneath. T.

KATE FIELD DEAD.

MISS KATE FIELD, who died of pneumonia in Hawaii, May 19, was a woman whose influence, political, social, and moral, has been of a most positive quality. Politically, she believed in woman's franchise,—though not aggressively so,—and was said to have understood politics better than most men. Socially, she was a "valiant woman, yet gentle withal,"—a woman of fine education, to whom the whole world was a home, and all its inmates interesting. Morally, her special work of reform was in connection with the Mormon marriage laws. Congress had legislated on polygamy; but legislation without public opinion does not accomplish much. Kate Field went to Salt Lake City as a tourist, and returned as an apostle of reform. She lectured, wrote, and talked upon the sorrows she saw and heard of while in the center of Mormondom—of the "households that were living tombs for the unfavored wives, hierarchies for the preferred concubines;" and her burning words probably did more than anything else done by man or woman, to create a public opinion against the religious immorality of that strong Western sect.

The insertion of a clause into the Mc Kinley bill, providing for the admission of art treasures, free of duty, into the United States, was largely due to Miss Field's efforts. She was an enthusiast in art, and firmly believed that a knowledge and love of beauty and true art would materially help in the formation of beautiful lives.

Miss Field was a woman of great force of character and many talents. She wrote and lectured effectively; for a short time she was an actress in Booth's theater in New York City, and her histrionic powers were considerable; for about five years she was the editor of *Kate Field's Washington*, which took a vigorous stand against all sorts of abuses of power and privilege, religious legislation among the number; and at the time of her death, she was in Hawaii as staff correspondent of the *Chicago Times-Herald*.

She was about fifty years old when she died. She was not a church-member, but her ethics claimed that society should be the "best expression of humanity," and her religion was that of "good deeds." Her good deeds are certainly apparent in her timely and vigorous crusade against polygamy, and all the world, unless it be the Utah Saints, must be her debtors.

M. B. C.

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.

WHAT HAVE WE TIME FOR?

BY DELLA A. ROBBINS.
(Ashford, N. Y.)

Is this a time for giddy mirth,
When filled with sin is all the earth?
When unto mortal man is given
Just time to fit himself for heaven?

Is this a time for idle talk
When men in wickedness will walk?
When Jesus is so soon to come
To judge our words, the work we've done?

Is this a time to cherish pride,
If in God's love we would abide?
When pure and humble is the heart,
Iniquity will soon depart.

Is this a time at ease to feel
When to dumb idols, thousands kneel?
From lands far distant comes the cry,
"O send us help, before we die!"

O let us love and follow Him
In deserts wild or pathways dim!
And when at last our Lord shall come,
Then may we hear the glad, "Well done."

THE BLOSSOMS OF PRIDE.

AN esteemed subscriber asks that we write an article on the subject of wearing flowers and other ornaments. We will do so only on one condition, which is that no one shall read it for the benefit of others than himself. Sometimes much harm comes from the use that is made of writings by those who interpret them for others.

The Bible is not silent on the subject of dress. It even specifies some articles as being contrary to piety; but in doing so we believe that principles rather than specific articles were aimed at. Nevertheless, principles attach themselves to concrete objects, and these objects become the visible token of the principles. It is in this fact that the harm of certain articles of ornamentation and adornment consists. It is not because gold is any more wicked than steel, or because artificial flowers are any more wicked of themselves than any other gay-colored rags, but because the wearing of these things is the index to the heart, and indicates that pride and vanity dwell there. The apostle Peter says, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." And Paul writes, "In like manner also, that women adorn themselves . . . not with broided hair, or gold, or pearls, or costly array." It is doubtless expedient to draw a line somewhere, beyond which it is inconsistent for Christians to go in matters of display, and where can we draw it more consistently than at the point where the sacred Scriptures have placed it?

But some will say, "I don't wear gold as a sign of pride; I wear it because it was presented to me, out of respect for the giver." Others say, "I don't wear flowers because I am proud of them, but because I think they are pretty." And thus one excuse after another is framed, by which the consciences of people are in a measure, at least, quieted, and liberty is taken with the word of God. It is undoubtedly true that God looks at the heart rather than the outward object; but our fellow men can look no farther than the outside appearance, and so far as our influence over others goes, it proceeds from what they see on the outside. It is impossible for most people to discern between an earring or finger-ring worn for display and one worn as a mark of affection. That they are worn at all must be for display solely, because earrings, nose-rings, finger-rings, etc., have no place among the necessities of life. They are not necessary to neat-

ness. A person can dress becomingly, and with entire propriety, without these things; hence their addition to the dress must be for the purpose of show. In some instances it may be to show affection and respect; but pride lies just beyond that as the ultimate reason for which these things were originally worn.

The wearing of these things is censurable from more than one standpoint. It marks a mischievous distinction between those who wear them and those who are not able to wear them; it is a token of self-love and self adoration in place of loving God. It is a waste of means which ought to be consecrated to a better cause. It is in violation of the plain teaching of the Scriptures. The wearing of these things goes a great way in breaking down the distinction that should exist between God's people and the world.

The time was when members of the Methodist Church could be distinguished for their plainness of dress. That time is now past, and the Methodist Church is the loser in spiritual power with God and man. The time was when members of the Seventh-day Adventist Church could be distinguished in the same way. That happy time and state are passing away. It is to be feared that we as a people are losing that vantage-ground. The plainness which should characterize the humble people of God is in many instances sacrificed to love of dress and display.

What are we going to do about it? Our advice is that each one search his own heart with the prayerful inquiry, Is it I? And so far as we individually are at fault in this matter, let us return to the Lord with all our hearts. Don't let us take this little article as a text or a pretext with which to belabor those whom we consider at fault. This will not do any good. The adornment of a meek and quiet spirit is, in the sight of God, of great price; and its influence, though silent, is all-powerful.

HER WEALTH TO BE COVETED.

BY ELSIE A. BROWN.
(Watrousville, Mich.)

"I KNOW of few people more to be envied in life than she." As these words fell upon my ear, I turned myself to look upon the one of whom they were spoken. What was my surprise to see only a plainly attired woman, past the springtime of life, whose hair was already threaded with gray, and whose face bore no signs of ever having been beautiful. On the contrary, it had the unmistakable indications of ill health, and but ordinary intelligence beamed from the countenance.

"Has she wealth?" said I, glancing at her plain attire.

"No earthly possessions; not so much as a home," was the reply.

"Has she accomplishments?"

"None whatever."

"Friends?" said I, wondering to what my friend alluded.

"Not many; few people seem even to understand her."

"Well, then, has the current of her life run smoothly, or to what can you have reference?"

"By no means. On the contrary, much of life's pathway, for her, has been rugged and uneven. Many deep experiences have left their impress on heart and brain. But she has learned to know that the great God, who created the worlds and holds them in space, is her God and friend."

Ah! thought I, she has learned what is true of all his children: that although God made them of the dust of the ground, and knows that any good that may be in them is but as the dust of which they were formed, and which would very soon crumble to ashes without his sustaining power, he is their friend. He looks with loving interest upon them, and is earnestly de-

sirous to fit them up a character that, with his own, may span eternity for measurement. This was the lesson this woman knew by heart.

Finite man sees only the poor little parcel of clay, "without form or comeliness," but by some means God can make something of that little mass of dust, that will give joy and satisfaction to him throughout the ever-rolling, never-ceasing ages. There is something about her that he feels will give unending pleasure to him.

It is this knowledge of God that constitutes her wealth. She has learned that the bitter experiences through which she must pass, are but the shadows of the great blessings in store. She has come to know that even the little daily affairs of life which concern her are interesting to him; that all her plans, hopes, and aims may be submitted to him; her trust and confidence reposed with safety in him; that his power is omnipotent, and will avail for all who trust him.

Knowing these things, she covets no man's gold or silver, envies no man's office or station. Contentment with her lot fills her soul, and she thanks God for what he is to her, and for what she is to him. This is her wealth.

I looked again upon the plain features, and fancied I saw some things in that countenance which I had failed to note before; and I answered, "Truly her wealth is of the right sort, and her lot most enviable."

ENCOURAGEMENT FOR CHRISTIAN MOTHERS.

BY MRS. E. M. PEEBLES.
(Cincinnati, O.)

How can I make home happy, and train up my children for God and heaven? These are questions that many a weary mother asks, and longs intensely to see answered in actual fact, but feels discouraged beyond expression as she realizes the sacredness of her work. Her home is not the little paradise she expected it to be. She longs to see her children develop true and noble characters, but trembles as she realizes Satan's power, and the natural tendencies of the human heart. The whole current of the age is downward, and is rushing blindly on with an ever increasing velocity; and in her very soul she asks God to lay her little ones away in the innocency of childhood, rather than let them live to grow up wicked, and at last be eternally lost. To such I would recommend the careful study of the "Testimonies for the Church," and the little book called "Christian Education," by the same author. There is in these books much valuable instruction upon the subject of the proper training and education of children and youth. There are reproof and admonition, counsel and encouragement, to show that God is very particular as to how we rear our children, and the influences that are thrown about them in early life.

So much depends upon beginning right; but if the beginning has not been right, the Christian mother has one source of help and encouragement, and that is in prayer. She can keep the ideal before her own mind, and labor patiently and pray earnestly; and God will surely remember the prayer of faith. "Let us not be weary in well doing: for in due season we shall reap, if we faint not." She may not be able to control her surroundings, but she can do her best, and leave the result in the hands of God. But by all means keep a high standard before the mind, and do the very best to reach it, and God will do the rest; and if for a time the child seems to be wayward and to go wrong, the sweet, patient face of mother will be a talisman, and will sometime bring the wanderer back.

Not long ago I attended a meeting at a rescue mission. One of the workers, a fine, intelligent-looking man who had been reclaimed, related his

experience. He told us how he had gone down in sin, and brought sorrow and disgrace upon his family; "but," said he, "in it all I loved my mother." He said with emotion, "Mother and I had a way of talking it over by ourselves, after one of my sprees, as I would sit at her feet on the floor, with my head in her lap, and her soft hand soothing my forehead; and I would resolve then and forever to stop the life I was leading, only to plunge again into sin." But at length, after a rude awakening to the fact that he was surely on the road to destruction, he was reclaimed, and feels that he owes it to the memory of his loving, patient mother. Instead of rebidings and reproaches, she brought him back with loving tenderness and prayer.

The children should never be allowed to feel that they are in the way. We have a beautiful example of home life in the little bird families every spring. Together the parent birds build their home nest, and together rear their little brood. There is no bickering and complaining of each other, or because the house is too small, or not finely enough furnished. Their wants are very simple. They have neither "storehouse or barn," yet "God feedeth them," and "that thou givest them they gather,"—always cheerful, always patient. In their simple trust they should be a lesson to us. Man, with his superior intellect and ability, is to blame if he does not take forethought sufficient properly to provide for those dependent upon him; yet on the other hand, he is as much to blame for allowing ambition and pride of appearance to steal away the comfort and happiness of home life. We should provide for ourselves as comfortably as our means will allow, and then be happy and contented with what God has given. Let us learn the simple lessons of trust and confidence in him that he has given for our encouragement in Luke 12:22-31.

Above all things else, the blessings of a contented mind and a hopeful, trustful spirit are most to be prized, as relating to home life. All things work together for good to those who love God, and it is always best to keep the fact before us, doing the best we can. Then we should keep cheerful, and leave the rest to God. Come to Jesus with the heavy burdens. Drop them at his feet, and bear a song away. It may seem impossible to do this, but it can be done, and is so much better than to carry the burdens all the while, wearying ourselves with the load, and everybody else with the story of it. Whisper your cares into the ears of the loving Father, and then forget them. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him."

JEWISH VITALITY.

It has been calculated that the children of the Jews, in Frankfort, Germany, during their first five years of life, showed a death-rate of 12.9 per cent.; for others it was 24.1 per cent. Of adult Jews, 54 per cent. (of both sexes) reached the age of fifty; and only 38.1 per cent. of the other classes attained that age. Among the Hebrews, 24.7 per cent. reached the age of ninety; the proportion of others attaining that patriarchal age being only 13.4 per cent. Other statistics show that one half of the Jews reach the age of fifty-three, while one half of other races attain the age of thirty-six; and while one fourth of the Jews reach seventy, one fourth of the others scarcely attain fifty-nine years and ten months. So, also, investigation into special classes and orders of the population at Frankfort showed the same disproportion.

It has been calculated that on almost all points of comparison the vitality of the Jews has exceeded that of other races; and as regards Jewish life in England, Dr. Richardson has shown that "the vitality of the Jews in London contrasts, as elsewhere, favorably with that of the members of other classes of the community."

The death-rate of London Jews in infant life stands as forty four of the Jews to forty five of the whole population; but later on, from thirty-five to forty-five years of age, the mortality shows that only five Jews die to eight of other classes. The contrast is still more striking in old age. At eighty-five and upward, the number of Jews who died was 2 to 0.8 per cent. of the population. The Jews who died at over fourscore years "were nearly three to one when compared with their neighbors." It may be added that in the matter of longevity the Jewish women surpass the men. Eleven female Jews lived to over ninety, to five male Jews; and fifty-three women died between eighty and ninety years, to twenty-two men of the same age. The Jew owes his vitality to the husbanding of his vital resources. "As thy days, so shall thy strength be," is an axiom which may very well be read in the contrary way; and it is the attention to health laws in the earlier days of his race that has given to the Jew a racial strength which prolongs his years even among conditions of life often the reverse of sanitary and the antipodes of pleasant.—*Journal of Hygiene.*

MISSIONARY BAKING.

BY JESSIE C. MC ELVAIN.
(Champaign, Ill.)

OUR attention has been called frequently this spring to the subject of "Missionary farming" or "gardening." Now, we are not all so situated that we can engage in that, however much we would like to do so; and as we hear and read the earnest appeals for means to carry forward the work, our hearts are stirred with earnest longing that we may do something to help in that way, as well as to give our own personal labor. Yet many of us find ourselves seemingly helpless when it comes to giving money, and we each ask ourselves, "How can I earn some?" A way has suggested itself to my mind which will enable me to be of some service, at least. I submit it to my sisters; it may help some one.

My family is small, consisting only of my husband and myself; and in order to prevent having a surplus of dry bread on hand, I bake less at a time, but more frequently. From the standpoint of economy and personal pleasure, I would rather bake more; and as I saw the baker's wagon drive up to a neighbor's door, day after day, the thought came, "Why not bake for your neighbors? They would probably be pleased to have home-made bread." Accordingly, I took a loaf to one neighbor, and I did not have to do further soliciting. She showed it to her neighbors, and told her friends about it; and as a result, I have as much as I care to do.

Now many of the sisters make excellent bread, and doubtless have neighbors who would be just as anxious as mine, for good home-made bread, yet who cannot, or do not, want to bake, especially in summer. Why not try the plan? It takes very little, if any, more effort to make one or two extra loaves of bread each time; and if we arrange our work rightly, we can have it all out of the way by eleven o'clock, or even earlier, without interfering materially with other household duties, and then have the afternoon for missionary work or whatever duties we may have.

A good loaf of home-made bread sells for ten cents, and the total expense amounts to not quite half as much. We may not earn much; but every penny counts, and with the blessing of God upon it, it may be "worth its weight in gold."

"BUT PAPA SWEARS!"

HE sat upon his mother's knee, a beautiful boy of eight years of age. His great blue eyes seemed heaven-lit when he raised them to the face of his mother in an earnest, half-sad expression, saying: "But papa swears, and you say he is a good man, mama!"

Tears filled the eyes of the mother. She had just punished her boy for using profane language.

She bent over and kissed the beautiful lips which had sent the lance to sever her arguments, and then lovingly answered:—

"Yes, darling, papa is a good man, but not a perfect man; and this is his one great fault. We must ask our Father in heaven every day to help the papa we both so fondly love to break away from this bad habit. Will my boy promise, for the love he has for his mother, that he will never swear again?"

The sweet lips pressed her own, and his answer was like a well-spring of joy to her heart!

This eight-year-old boy is now a young man, but the promise so long ago made to his mother has been faithfully kept.

Do not get discouraged, anxious mothers. You may find it hard to pilot accurately the little one entrusted to your care, while he who sits at the helm thoughtlessly guides the rudder in an opposite direction; but keep ever in mind that prayerful, loving, intelligent perseverance in the right direction may influence even the pilot to change his course.—*Selected.*

WITHOUT MILK, CREAM, OR BUTTER.

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

It is frequently considered almost impossible to make cooking palatable without the use of the above-mentioned articles, and quite a majority of cooks would feel somewhat restricted if lard, or some other animal fat, were not obtainable. The amount of fat actually needed in the system, and usable by it, is very small indeed, only about one ounce a day. The natural foods contain quite a percentage of fat; as, for instance, oats and corn have from five to nine per cent. of it. So we see that when we subsist on grains, we have little need of the addition of fats, as such. When the principal food is deficient in fat, or when, because of abnormal conditions, we need to add to it, no animal fat need be used; for we find in nuts an article which, if thoroughly masticated, is easily digested and exceedingly palatable, as well as quite economical.

Pie Crust.—To each cupful of flour used, incorporate two or three tablespoonfuls of finely pulverized nuts. Use water to make the dough, as though you were using lard.

Rolls and Puffs.—In preceding lessons I have given recipes for rolls and puffs in which milk and cream are used. In place of this, use cold water, to which has been added nut meal in the proportion of one tablespoonful to each cupful of water. Perhaps a trifle more flour will be needed than when the milk is used.

Savory Lentils.—Cook lentils until tender, and sift them through a fine colander. Add to them an equal quantity of crumbs of well-dried and toasted bread. Add a tablespoonful of nut meal to each pint of the mixture, a trifle of sage and salt, then moisten with water enough so that all the bread-crumbs are well soaked, and bake until dry enough to slice nicely.

Vegetable Roast.—To one cupful of strained tomatoes add one cupful of sifted lentils, one-half cupful of crystal wheat, and one tablespoonful of nut butter. Season with a little salt and sage or onion. Bake until quite dry.

Lentil Dressing.—A fine dressing for the above may be made by the following recipe: Cook lentils with just enough onion to flavor. Sift, and add one half as much strained tomato, a little salt, and nut meal to suit your taste. If for any reason lentils are not obtainable, Scotch peas or white beans will be excellent substitutes.

The nut meal may be prepared from any nuts preferred.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 9, 1896.

URLAH SMITH,
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LABOR TO ENTER IN.

THE article from Elder Starr in last week's REVIEW, on "Trying to do Right," of which we hope all our readers took especial notice (or if they did not, they should do so now), plainly sets forth the danger of falling into the attitude to which many seem so prone; that is, to stop "trying" to do right, or to make any efforts in the Christian life, as though there was sin in resolution, and condemnation in any efforts to press on in the Christian journey. He presented many scriptures to correct this wrong impression, and also many quotations from "Gospel Workers" to the same effect, which might be greatly multiplied from other writings of Sister White's. As we read that article, another direct testimony from the apostle Paul came to mind, and that is, what he says in Hebrews 4 about avoiding the sin of unbelief or disobedience of the children of Israel in the wilderness, by which they came short of reaching the Canaan to which God had called them. They were going on to an earthly inheritance, but were terrified at the dangers in the way, and gave up their hopes, saying they were not able to go up and possess the goodly land.

But that was a figure of a larger company who have been called to seek a greater Canaan, even a heavenly; for this was the gospel which was preached to them also. Heb. 11:10, 15, 16. Paul's argument is that a true, heavenly rest still remains, and that we are to labor to enter therein. "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:11.

He was speaking of Christians, of whom he was one—"let us." He did not speak of the unconverted, and say, Let them, but, Let us, who have already entered upon the journey, and have run well thus far,— "Let us" continue to labor on for the heavenly rest which is yet future. But it will be asked, Do we not have rest here? Does not Christ say, "Come unto me, . . . and I will give you rest"?— Very true, as the result of his presence with us by the way, and all the way, till the end of the world shall come. This is the "earnest," foretaste or pledge, of the future possession, the heavenly Canaan, to which we look forward. Eph. 1:14. And this, so far from leading us to give over all further efforts, should lead us to more vigorous exertion in behalf of the prize. The good fight of faith is still to be maintained, the race to be run, the crown to be sought, the goal to be kept in view. We can no more reach the heavenly Canaan by sitting down and ceasing to try, thinking we can drift into the kingdom with the tide, than Israel could have gained the earthly Canaan without battling bravely with the foes that beset their pathway, and meeting with dauntless courage the obstacles which they encountered in the way—not of course in our own strength, but by the help of Him who walks by our side for the purpose of making us strong in him and in the power of his might. U. S.

THE ORIGINAL COUNCIL BETWEEN THE FATHER AND THE SON.—NO. 6.

144,000 (CONTINUED).

SPECIAL promises are made to the remnant as an encouragement to fight manfully the fight of faith, and bear the victor's palm in glory. The prophet thus describes them: "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. . . . And they sung as it were a new song before the throne: . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:1-5. Here is a wonderful description of those gathered from the last generation. (1) They are distinct from the innumerable company of the redeemed standing upon Mount Zion. (2) They sing a song that no one can learn but the hundred and forty-four thousand, not even Abraham, Isaac, or Jacob. (3) They are not "defiled with women"—the word "women" is taken to represent the professed Christian organizations. It is through false theories and traditions that Satan gains his power over the human mind. Error cannot stand alone, and would soon become extinct if it did not fasten itself, like a parasite, upon truth. The professed bodies of Christians have become fallen by clinging to their errors; but the remnant people of God shake from their skirts every trace of papacy, and, irrespective of errors, forms, and ceremonies, take Christ's righteousness. (4) These follow the Lamb whithersoever, or to whatsoever place, he goeth. (5) They are the first-fruits unto God and the Lamb. (6) They are ever before the throne of God. Can it be that these who, by the grace of God, shine the brightest, and are the nearest to the throne in glory, will take the very place made vacant by Satan's iniquity, and thus the original purpose of God be carried out in creating Satan a covering cherub around the throne?

Those gathered from the last generation will be a most wonderful company. In their experience they will be brought into great distress. They will feel the ire of the dragon and his hosts. The apostate churches are numbered as Satan's subjects; but here is a little company of saints which it would be his delight to blot from the earth. He has them in prisons, in dungeons, and in the caves of the earth. They stand stiffly for the truth. They will not compromise their integrity. When the cause has called for means, they have sacrificed for the salvation of souls; and now a crown of glory awaits those who bow at the foot of the cross. Now Satan's jealousy is stirred as he sees them gaining the victory over him and his temptations. "Are these," he says, "the people who are to take my place in heaven, and the place of the angels who united with me? While they profess to obey the law of God, have they kept its precepts? Have they not been lovers of self more than of God? Have they not placed their own interests above his service? Have they not loved the things of the world? Look at the sins which have marked their lives. Be-

hold their selfishness, their malice, their hate toward one another. . . . Will God banish me and my angels from his presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Thy throne will not stand in righteousness and judgment. Justice demands that sentence be pronounced against them." . . . He who has been most abused by their ingratitude, who knows their sin, and also their repentance, declares, "The Lord rebuke thee, O Satan." I gave my life for these souls. They are graven upon the palms of my hands." ("Testimony for the Church," No. 32, pages 229, 230.) The eternal purpose of God stands secure. The final issue of the conflict was determined in glory before an angel was created.

But this is not all. In Revelation 7 we have other expressions which also indicate the future of those who are faithful. The sealing of the one hundred and forty-four thousand is brought to view in the first eight verses. The innumerable company of the redeemed are mentioned in the ninth verse. The former number is again referred to as follows: "One of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7:13-17. Two points in the above quotation are worthy of notice. One is the sun does not light on them, nor any heat. And why is this?—The prophet says, "The sun shall be no more: thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory." Isa. 60:19. The same prophet declares, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days." Chapter 30:26. But so much brighter is the glory of the Lord, that the people do not feel or recognize the light of the sun. God's throne is in their midst, and the saints are around it day and night. They follow the Lamb whithersoever he goeth. As a special trophy of grace, the one hundred and forty-four thousand follow him from world to world, and behold the glories of the Lord, and exclaim, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15:3. He leads them by the river of the water of life, and unfolds to them the dark providences of their earth-life.

But one other point should not be passed over: They serve him day and night in the temple. Just where that temple is located, we will learn when once on the earth made new. But there was a place on the sides of the north, on Mount Zion, where Satan was anxious to "sit" when he aspired to be like God. See Isa. 14:12-14. And there is a temple which none but the one hundred and forty and four thousand shall enter. The prophet Ezekiel

viewing the time when the everlasting covenant of peace is made with the people of God, exclaims: "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." Eze. 37:26, 27. Concerning the place of its location, Isaiah says, "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Chapter 60:13. "There were all kinds of trees around the temple to beautify the place; the box, the pine, the fir, the oil, the myrtle, the pomegranate, and the fig-tree bowed down with the weight of its timely figs,—these made the place all over glorious. And as we were about to enter the holy temple, Jesus raised his lovely voice and said, Only the hundred and forty-four thousand enter this place, and we shouted, Alleluia. This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious." ("Early Writings," pages 14, 15.) My brother and my sister, do you think it will pay to fight on a little longer? Can you not afford to practise self-denial? Who will enter this place, and around the throne of God praise his name forever and forever? is a question we must individually answer by our daily lives.

S. N. H.

THE WORK IN EASTERN EUROPE.

AMID various difficulties, the work in the East seems to be steadily gaining and extending. Cheering reports come from the various quarters, not only from Russia proper, but also from Siberia and Transcaucasia. A number of German colonists are ready for baptism in the Crimea and on the Don. In the Crimea the elder of our church was called to account for work on Sunday, and he was asked to sign a paper that he would cease Sunday work, and also cease holding meetings on the Sabbath. He naturally refused. All, however, gladly signed a statement that in case they employed members of the orthodox church, they would not detain such employees from their services on Sunday. On the Don the Lutheran pastor has entered complaint against our laborer there to the chief of the district of the Cossacks, and the matter is being investigated. As the ministers have no power from the word of God to stay the progress of the message, they appeal to Caesar; and the worst is, men do this who are called after Luther, and are his professed followers. In the Baltic provinces the pastors have succeeded in shutting out the *Herald* and our publications entirely; but we know that God has ways and means men often do not even dream of. We are glad that even there we succeed now and then, and we have also found ways to walk in other parts of the empire. The work is the Lord's, and who can hinder it?

The following extracts give to our readers some idea of the difficulties and persecutions our brethren have to meet in the far East. A German brother writes from his colony: "The magistrate of our colony has now for four Sabbaths imprisoned us for forty-eight hours each time for holding our Sabbath meetings. We were from twenty to twenty-two persons, men and women, some of the women with nursing babes, in a narrow cell, low and damp, contain-

ing about one hundred and twenty square feet. The Lord, however, gave us grace and strength to bear it; we can but praise him for it. Over Easter the officer did not molest us on account of the holy days. We leave the future with the Lord."

Another Russian writes from Eriwan, near the Ararat, where Noah's ark is said to have rested: "We thank the Lord for the light and truth he is sending us in these last days. We are so glad to receive the tracts and letters. The little tract, 'Blessed Hope of the Christian,' cheered our hearts. We are poor people, for our possessions had to be sold for a trifle, and we had to leave home on account of our faith. Some of our brethren became so straitened that they had to call on others for help; but we know that we have great possessions on high. We are glad that the truth is stirring the people more and more. The Lord will surely grant the victory!"

Another writes from western Russia: "Thanks be to the Lord, that you have awakened me from my slumber by your letters and tracts. I have commenced to read the Bible, and I am fully convinced that the Sabbath is the eternal sign between God and his people. O we rejoice that you remember us, and send us such publications! We almost devour them, day and night. I like to study in my Bible now; it has not only become another book to me, but I have been entirely changed by it. I cannot but tell to others what the Lord has done for me!"

From a former Polish Catholic we received the following: "We are four brethren surrounded by zealous Catholics. Very rarely one meets a dissenter; we are the first ones in our town. In a wonderful manner has the Lord found us. I came to the city to go into apprenticeship. Here I formed the acquaintance of Russians who had been truly converted to God, some Germans being the instruments. My younger brother was also thus converted; but when it became known in our native town, the uproar was great. Soon ten families were gathered here, but then the persecution arose. Some were banished; others moved away; some joined the Molokani. There are now but six families, and us two. The only thing that has saved us thus far is that we never belonged to the Greek Church. But the enemy does not slumber. Each Catholic is to go to the confession once a year, and if he does not go, the priest sends him a written invitation. As I did not go, the matter was reported, and the priest came, cursing me in his rage, and calling me an arch-heretic. He then used his influence so that I lost my place as bookkeeper; but just then I received a package with 'Steps to Christ' in Polish, etc. We all at once concluded to send you three roubles as a gift. It is little, but consider, we belong to those in James 2:5."

From distant Siberia we received five roubles, with the following touching request: "Your letter and publications sent December 14 reached us safely. We praise the Lord for these evidences of your love to us. We have been notified that we are banished still farther again; but we do not fear. We sold the little we had, and are cheered to know that the Lord will go with us. The words in Matt. 10:34-36 and Luke 12:48-53 are also true in our case. The fire burns, and they try in vain to smother it. The dragon cannot bear that the message should be proclaimed in this wilderness, but living waters must flow, even in the wide desert of

Siberia! Some investigate; others reject. We rejoice that we can have a part in this last message, and our faith looks to the glorious mansions above. The Lord gathers his children from among all nations. Soon we shall all meet. Enclosed we send five roubles, to be sent to a brother who is condemned to severe confinement in—prison."

Thus the poor exile in distant Siberia, himself not knowing where next his lot will be cast, sends five roubles for another still worse off, being deprived of the open air and light! This is surely more than human love; it is love kindled by the Spirit of God. O that we may all be filled with the same faith in God, be moved by the same love, be cheered by the same hope; and soon the whole world will be lightened by the glory of the last message of mercy.

L. R. C.

TO CORRESPONDENTS.

112.—PLEASE explain Rom. 14:14-23. What is meant by "meat" as it is spoken of in these verses.

J. T. S.

The question which the apostle was discussing in this and parallel passages is not of the intrinsic qualities of various articles of diet for food, but the question of ceremonial cleanness and uncleanness, and the observance of days. Intrinsically, each day is just as good as another day, except it has been blessed by the special act of God. But in the question of food, all articles of food are not equally desirable or wholesome. But among those articles of food which were usually considered wholesome, there arose questions of ceremonial distinctions, and it was in reference to these questions that Paul discusses the question of meats in this chapter and others. He has no allusion to those things which God had declared to be unfit for food.

113.—In Gen. 1:27 we are told that God created man and woman, and in Gen. 2:5 it is stated that there was not a man to till the ground, and in the seventh verse we have an account of the creation of man out of the dust of the ground. Were there two separate creations of man?

H. K.

Both these passages undoubtedly refer to the same act of creation. It is a repetition of the account of the creation of man, rather than two separate creations. Down to Gen. 2:3 we have the work of creation fully gone over, including the creation of man and the institution of the Sabbath. Then the story of man's experience is taken up, and in order to make it complete, the record goes back to the time when there was no man, and begins the account from that point.

114.—(1) Please harmonize Num. 14:14; 12:8; Ex. 33:11; with Ex. 33:20. (2) Was man made in the physical image, or bodily shape, as well as in the moral image of God?

J. L.

(1) There is no serious difficulty involved in the texts alluded to. The last one declares that no one can see the face of the Lord and live; two of the other verses declare that the Lord talked with Moses face to face, as a friend talks with a friend. That is, he spoke to him in an audible voice. He has also spoken to others in the same way, but we do not infer necessarily that they saw him; in fact, circumstances go to show that the voice of God proceeded in each instance from an invisible source. For this reason Moses was very anxious to see the Lord, and pleaded that he might have the privilege. In reply the Lord told him that no man could see his face and live. Num. 14:14 simply says that it was reported among other peoples that

God was seen face to face. If that report was abroad, it was not exactly true, although the visible sign of his presence was in their midst. (2) We understand that both the physical and the moral image are referred to in the declaration, in the image and after the likeness, of God. The same expression is used in Gen. 5:3 Of Jesus we read that he was the brightness of his Father's glory, and "the express image of his person." Heb. 1:3. And from all the revelations we have of the person of God, we are led to conclude that he has the form in which man was created. See "Patriarchs and Prophets," page 45.

115.—What is meant by the word "stranger" in the fourth commandment? I have known of Seventh-day Adventists' renting their farms to others to work them on the Sabbath. It seems to me that the command including the stranger that is within thy gates would prohibit this. M. D.

It is generally held by our people that it is no infraction of the Sabbath commandment to rent a farm or home to people who do not keep the Sabbath, when we give them full possession. It thus becomes their gates, not ours.

116.—(1) Please explain the following passages found in Rev. 2:1, 5. What is the angel of the church? and what is the candlestick? (2) In view of James 5:12, is it wrong to be qualified before a justice of the peace? M. F. B.

(1) For the answer to the first question we would refer the reader especially to "Thoughts on Daniel and the Revelation." Probably the angel of the church refers to the ministry or the messengers of that church, and the candlestick refers to the light and blessings of God. (2) It is not thought wrong by our people to take the judicial oath. It is believed that the Saviour and the apostle James, in speaking against swearing, had reference to the using of oaths in ordinary conversation.

117.—Some think that the redeemed will not have flesh and blood, and refer to 1 Cor. 15:50 for proof. Is this idea correct? D. E. D.

It is hard to see how any one who believes the Bible can doubt the correctness of that idea, in view of the plain statement that "flesh and blood cannot inherit the kingdom of God." It could hardly be stated plainer. Blood, which is the life principle, is exceedingly corruptible and perishable. No part of the system corrupts and perishes so quickly as the blood, and yet it is the medium of life, and by it the whole body is nourished. It becomes the vehicle of disease as well as of nutrition. It is capable of disseminating death as well as life. It will no doubt in the future existence be replaced by another life-principle, an incorruptible and imperishable principle, which will nourish the body only in the way of life and immortal youth.

118.—Please explain 1 John 5:8. (1) Is the word "spirit" synonymous with Holy Ghost of verse 7? (2) What is the Holy Ghost? How do we receive it, through God, or through angels? (3) Is the Comforter of John 16:7, 8 the Holy Ghost? If so, how can it be alluded to as "him" and "he"? C. W. W.

(1) We might dispose of the first question by saying that the last portion of verse seven and the first portion of verse eight is an interpolation, and has no place in the sacred Scriptures. It is not in the Revised Version, and it is well understood by Biblical scholars that those words were inserted by some one who desired to render more prominent an erroneous idea of the dogma of the Trinity. The text should read like this, "For there are three that bear record, the Spirit, and

the water, and the blood: and these three agree in one." From the fact that "spirit" is not capitalized in the eighth verse, we would infer that the interpolator did not have reference to the Holy Ghost in the contrast which he was drawing between the heavenly witnesses and the earthly witnesses. (2) We cannot tell. We cannot describe the Holy Spirit. From the figures which are brought out in Revelation, Ezekiel, and other Scriptures, and from the language which is used in reference to the Holy Spirit, we are led to believe he is something more than an emanation from the mind of God. He is spoken of as a personality, and treated as such. He is included in the apostolic benedictions, and is spoken of by our Lord as acting in an independent and personal capacity, as teacher, guide, and comforter. He is an object of veneration, and is a heavenly intelligence, everywhere present, and always present. But as limited beings, we cannot understand the problems which the contemplation of the Deity presents to our minds. (3) Undoubtedly the Comforter is the Holy Ghost. It is so declared in John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name." He does not come to us through the agency of angels; he is sent direct from the Father by the Son. And for reasons noted above, he is spoken of with the personal pronoun as an intelligent, independent existence. G. C. T.

GRAYSVILLE AND OAKWOOD.

MAY 27 I left Battle Creek for a brief visit south in the interest of our schools. Professor W. T. Bland, who had come on from Mt. Vernon, joined me the evening of the same day at Cincinnati, and we journeyed together to Graysville, Tenn., arriving at our destination the following morning. There we met Elder Irwin, and spent the day in looking over the ground, and consulting with the brethren in reference to plans for the Graysville Academy. Heretofore this school has been under the management of Elder G. W. Colcord; but his health failing, arrangements have been made by which he makes a donation of the school property, turning it over to the General Conference.

Graysville is but a small place, but, in many ways, it is favorably located. The climate is healthful, and the water cannot be excelled. The school grounds cover about twelve acres. The academy building is forty feet square, and two stories high above the basement, which is unfinished. Then there is a school home which will accommodate twenty or more boarding pupils. The school has enjoyed a good patronage, and has been greatly appreciated. Arrangements for the next school year are now being made, and will be announced in due time.

Having accomplished our errand at Graysville, Professor Bland and myself took the evening train for Chattanooga, and the following morning went to Huntsville, Ala., and drove to the Oakwood farm, which is four miles distant from the city. We found the family all well, and glad to see us. Brother Jacobs and his helpers are effecting a very rapid improvement in the appearance of the place. The crops look well, but on account of the lack of teams, a considerable portion of the farm has not been put under cultivation.

The special object of our visit at this time was to perfect plans for the future working of the school. There are serious difficulties to

be met. We must have more room; otherwise we shall be compelled to say to many who are planning to come, We cannot receive you. But is that the right thing to do in such a time as this?—Surely not.

I am more and more pleased with the location and surroundings. Surely the Lord has directed in this matter, as many things indicate. On the Sabbath we enjoyed our Sabbath school and Bible study, and on Sunday evening Professor Bland spoke to quite a congregation of the neighbors, who all gave the best of attention. Some are deeply interested in the truth. Monday evening we took the train for Chattanooga, and thence returned to Battle Creek.

The way is open for our Oakwood Industrial School to do an important work, and never was I more confident of the Lord's blessing in any undertaking than in this. Professor Bland, having been released from his work at Mt. Vernon Academy, will connect with our educational work in the South. He will take charge of arranging instructors and preparing announcements for Graysville Academy and the Oakwood Industrial School. O. A. O.

IN MEMORIAM.

THERE are some providences in this life so strange and inexplicable that it is only by strong faith in the righteousness of our Heavenly Father that we are enabled to believe that they are for our best good. Such a providence was the sudden death of my dear brother, Elder Charles L. Kellogg, which occurred at Norwich, Conn., May 17, 1896. Through the kindness of the editors of the REVIEW, I am permitted to give a brief sketch of his life, labors, and death, in these columns.

My brother was born in Richford, Vt., June 22, 1847. At the age of seventeen he enlisted into the Eleventh Vermont Volunteers, and served the last year of the war. He joined his regiment the day before the battle of Winchester, participated in that noted action, and was an eye-witness of Sheridan's celebrated ride. He was one of five able-bodied young men who went out together as recruits. The bones of the other four were left to molder in Virginian soil. Nor did he entirely escape; for his exertions in that battle, which at the first was a surprise and a rout, were so great as to cause a weakness of the lungs, which made him peculiarly susceptible to the disease which caused his death.

His first profession of religion was made in 1867, in the Freewill Baptist church, in the city of Haverhill, Mass. The pastor of that church was Elder E. A. Stockman, the present editor of the *World's Crisis*. My brother always declared that Elder Stockman's sermons made a powerful impression upon his mind, and under the strength of new-found conviction of sin he determined to keep the Sabbath, which from a child he had been taught to observe by precept and example of our parents. He left that church, and also lost a position in business; but he never regretted it. In the spring of 1873 he came to Battle Creek, Mich., and attended the College for a time. On March 16, 1875, he was married to Miss Emma Kellogg, sister of Dr. J. H. Kellogg. Later, in 1882, he was given a license to preach by the Vermont Conference of Seventh-day Adventists. He labored in that conference until 1889, when he

removed to South Lancaster, Mass., and in the autumn of that year he was ordained to the ministry at that place. Since then he has labored continuously in that conference, with a degree of success which marked him as a devoted and efficient laborer. The president of the New England Conference declared at his funeral that the conference had lost one of its most devoted and successful laborers, which sentiment was concurred in by all the ministers present. His whole heart was in the work, and in his zeal he often labored far beyond his strength. He was engaged in labor with the church in Norwich, Conn., when taken ill. His disease, *la grippe*, soon developed into pneumonia. He was at the home of his friend and brother in the faith, Dr. N. P. Smith, who did for him all that medical art could devise, but in vain. His wife had hastened to his bedside, but he was able to give her only a faint sign of recognition. In his delirium he was engaged in his work, preaching, and arranging business matters for the church, which had been his last work, and had caused him much anxiety. One Scriptural expression, "great Shepherd of the sheep," was many times murmured by him in his delirium. In this way he sank into unconsciousness and death.

He leaves a wife, four children, an aged mother, four sisters, and one brother besides the writer. It seemed to his companion that she could not give him up; that he must live for the family, and the work so dear to him. But when she was able to say, The will of the Lord be done, she experienced a great blessing; and, as she expressed it, "all the bitterness was gone, and only the sorrow remained." The funeral was held at South Lancaster, Mass., May 20. All the ministers of the conference, but one, were present. Elder H. W. Cottrell comforted us with the promises of God, from the text, "He giveth his beloved sleep."

This has been to me the greatest bereavement and sorrow of my life. My brother was less than three years my senior; we were playmates in childhood, companions in youth, and brothers always. He was my confidant in everything, and there were no shadows between us. I had perfect confidence in him, and I am sure he reposed the same confidence in me. Joined together by such strong natural and spiritual bonds, we had learned to love each other more as we grew older, and I feel that much for which I lived, and which made life desirable, is gone. To visit my brother's home, as I had often desired to do, but had not done for more than ten years; to associate with his family; to see so many things which reminded me of him; and then to find no active, joyous brother, but lifeless clay instead, caused a sorrow which can only be realized; it cannot be described. I brought his remains to this city, and on Sabbath afternoon, May 23, the concluding funeral services were held in Oakhill cemetery, in the presence of a large concourse of sympathizing brethren and friends. Elder Uriah Smith conducted these services, speaking of the blessed hope, and the certainty of the resurrection. Thus, having done all for him here that loving hearts could suggest or willing hands could do, we laid him to rest, committing him to God, whose servant he was, and fully believing that he who notes the sparrow's fall and numbers the hairs of our heads, will mark his resting-place, and will "raise him up at the last day." This hope is to us like an anchor of the soul in this sad bereavement.

Rest thee, my brother, beloved, until the voice of Jesus shall bid thee awake, to look upon a fairer world than this, and to be forever with him.

M. E. KELLOGG.

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.

OUR ABLE PASTOR.

YEARS ago the time was when nearly every Seventh-day Adventist was more or less acquainted with the REVIEW. It is our oldest and best established paper. For several years it was the only paper printed by our people. Whenever a minister preached the truth in a new field, or visited a company of Sabbath-keepers, he felt it his imperative duty to call the attention of all to the REVIEW, and induce every family to subscribe for it. He did not think he had done his duty unless he did this. As the result, it was a strange thing to visit a family of our people, and not find the REVIEW. This being the case, our people were acquainted with all that was going on in the entire field then covered by the message.

This being true, whenever a call was made for men and means to carry forward the message, a quick response was made, and the work was prosperous in a marked degree. As time has passed, and the scope of our work widened, other papers have been issued. They are valuable, and have done a noble work. Some of them have been established for youth and children, some as general pioneer papers for missionary purposes. Our workers, as they have presented the truth in new fields, have decided that they could not successfully introduce all these papers; and perchance having a decided preference for some particular one, they have introduced that one. The family soon becoming attached to that one, has continued to take it. Some deciding that the REVIEW, not printing so many articles on doctrinal subjects, is therefore a church paper, and not so good a publication to be used outside our ranks as a missionary paper, have taken some other one, and thus lost their direct connection with the work, through the knowledge that they might have had, had they taken the REVIEW. Again, it being higher in its subscription price, some, from an economical basis, have subscribed for one of our cheaper papers. Thus, for these reasons and others, the REVIEW is not nearly so generally taken, in proportion to our church-membership, as it was a few years since. This should not so be.

The REVIEW is that paper, above all others, which stands abreast of our work. It reports, as none other does, the work of our laborers, and the advancement of the cause in all parts of the world,—

"From Greenland's icy mountains,
From India's coral strand."

If you want to know anything of the work in North and South America, Europe, Asia, Africa, or the islands of the sea, subscribe for and read the REVIEW. If in the early morning, or the twilight, or in the cheerful hours of the merry lamplight, you desire to enjoy a profitable visit with our faithful workers in all parts of the world, peruse the columns of the REVIEW. If you desire to become acquainted with the up-to-date doing of earth's angry nations, read the news columns. If you desire information in regard to many texts of Scripture which are hard to be understood, which some wrest to their own destruction, peruse the question department. If you wish to be electrified with the inspiration of such subjects as Faith, Hope, Sanctification, Consecration, Personal Piety, Holiness, and True Christian Life, in public and private, you will find these subjects fully treated upon in the REVIEW. It always has spoken with no uncer-

tain tone, and does so yet. It defends the truth nobly on every point. If you have friends not of our faith, who are earnest Christians, living up to the best light they have, do not hesitate to send them the REVIEW, which is heavily and richly laden with a rich feast of Christian experience. They will through it appreciate the fact that the third angel's message—the last message of mercy to a doomed world—has a modest, earnest advocate in the paper sent them. They will also learn through the weekly visits of this, our able pastor, the fact that the Lord is now calling out a people from the world and Babylon, and fitting them to stand in defense of the truth in the last great decisive struggle. Many will hail the truth with delight, and learn the workings of the cause in all its various bearings from the REVIEW as from no other paper printed by our people; and these things must be learned by all new converts, before they can make a success in the message, and be of value to it.

How can we increase the circulation of this valuable paper? Let us do now as workers did a score of years ago; namely, introduce it in all new fields, working to the end that if an individual cannot take but one paper, that one must be the REVIEW. As Bible workers, present a copy of it to your readers, persuading them, if possible, to subscribe for it. As lay members, call the attention of your neighbors and friends to its well-filled pages glistening with truth. Shall we not all put forth one united effort to place the REVIEW where it belongs—in the homes of thousands?

"Thus age and youth will love the truth,
And spread it everywhere."

If so, we shall, ere long, see many rejoicing in the message; and in turning many to righteousness, the blessing will react on us, and we, in the soon-coming kingdom, will shine as the stars forever and ever.

S. H. LANE.

ENCOURAGING RESULTS IN SELF-SUPPORTING HOME MISSIONARY WORK.

Does it pay to remail our papers, and follow up the work with letters? I say emphatically, Yes. This is one of God's appointed means of spreading a knowledge of the truth for this time. Many can be reached in this way who might never be interested if they were to wait till the living preacher could present the closing message of the gospel. For the encouragement of others, and to show what the Lord is willing to do, I will relate some of my experiences in this line.

Some four years ago I began systematic work of sending out the *Signs, Sentinel*, and REVIEW. With the first paper I designed to send a short letter, telling where the paper came from, and asking for a careful reading of it. Usually I have asked those to whom I sent papers to write me frankly what they think of them. I express my great appreciation of the paper,—whichever one of the three it is,—and my wish that they may find it as profitable and interesting as I have. As a rule, not over six papers have been sent, unless I receive a reply. Sometimes a second letter of inquiry has been sent, and in a few instances good results have been seen. The average number of responses from the first letter is between one fifth and one fourth. Quite a number who reply to the first letter never write again. In some cases it has taken persistent work, following up any line of thought that my correspondents seemed interested in. Objections have to be met, questions answered, and erroneous views of wide-awake, zealous souls have to be replaced by clearer light from the unfolding gospel. This last line of work is both interesting and perplexing. Honest people often desire to set forth their views, hoping, of course, to win me to their belief. It often takes time and patience to bring about good results in these cases. But having studied the

Bible evidence very carefully, they are firm and zealous when they do move, and they know what they believe and why.

I often felt that it would be most honorable to be a self-supporting missionary, to stand in a dark corner of the earth, and let the bright beams of precious truth shine amid the moral darkness, that souls might be saved. But this has not been my privilege. Daily toil to support my family is my portion. But true friends have supplied the means for papers, and the work has been mostly done while others slept, or were enjoying the pleasures of this world. Briefly, the results that can now be seen for the past three-years' labor may be summed up as follows:—

An earnest man and his wife rejoice in all the message in one of the Middle States, and he is zealously doing what he can in canvassing and in other ways to make known the truth to others. In a southern State a family of nine rejoice in the light, and a tent meeting is, I suppose, now in progress in their town. They have interested quite a number of their neighbors, and look for several to accept the advancing light. In one of the Carolinas a family of six bless God for the third angel's message. They are quietly, yet zealously, working for their neighbors, and already some families are reported as walking with them, and of others they are hopeful. In the same State a school-teacher and her sister have embraced the message. They have nearly all our papers, and several of the books, and these have been passed on to others. Seed thus sown will bring forth fruit by and by.

In an eastern State an aged sister, who knew the truth twenty years ago, but who through circumstances beyond her control was cut off from association with believers, had lapsed into darkness, and given up. She is now rejoicing greatly in the hope of soon seeing Jesus. She is doing what she can to place the truth before others. In a western State a brother and his wife accepted the Sabbath and kindred truths in six weeks from the very first paper, and for almost two years they have been moving from place to place, scattering the printed page, canvassing, and working to support themselves; and judging from what I know of companies rising up near where they have been, the people are being warned, and some are heeding the light of truth. I seldom hear from them, and the reason they give is that they are too busy to write.

In a southern State a gentleman past middle life has engaged in making known the truth to others. He stands alone, but there is good promise that through his zeal he may have others walking the narrow way sometime. A man in the prime of life in a western Territory, fifty miles from others of like faith, is making people understand that God has a message for this time. He has done some public work, and hopes to see others embrace the gospel for this time. A man and his wife in this State have gone to the extreme southern part of an adjoining State to spread the message as the way may open. A man who has been reading, for over two years, two of our papers on an average each week, has just reported that he and his wife and married daughter have taken their stand on the Sabbath. Up to the first of January this year, they lived in one of the Dakotas. Since then they have gone South, and this week go to another southern State, to counties newly settled with some eight thousand people from the North and West. If faithful to their opportunities, they may do a good work in that newly settled field. Word just received from a lady past seventy years of age says she gives it up that we have the truth on the Sabbath question.

Many others are deeply interested, and some of them I think are keeping the Sabbath. One of the brightest omens in this work is that so many of them have taken hold and are scattering the truth, even before they get fully hold of it themselves. I have sought to make it one

of the conditions of my sending them the papers that they pass them on to others. This has begotten the missionary spirit in them from the first, and gives them good reason to hope for church companionship at an early day. Another thing that is of interest, is the fact that scarcely a single one of these was located anywhere near any of our people. Out of twenty-five adults who have reported themselves as taking their stand for the Sabbath, only four were so situated that they could attend meetings with believers. And both of these two families moved away as soon as they accepted the truth, so as to be able to carry it to others where it was unknown. I believe that if one has really accepted the third angel's message, he will at once go to work for others. If he does not work for others, he has not truly received the light he professes to accept. I might give many other personal instances that show that missionary work pays. Many might engage in this work. It must be learned. God gives wisdom if we want it, and then we can reach hearts with the truth, and they will bless God for the precious rays of light.

CHAS. F. WILCOX.

Battle Creek; May 20.

MATABELELAND, AFRICA.

IN view of the many reports that we imagine our brethren are receiving through the papers, relative to affairs in Matabeleland, I thought it proper to write a few words for the REVIEW. Of course we know but little about the reports which go out for publication, but we imagine that, if they are anything like what are daily afloat here, our friends in America will be anxious to know how we are getting along, or if we are among the killed or missing. By the blessing of God we are all safe in Buluwayo, and living in our wagons, endeavoring to make the best of the situation; but to say that all is to our liking, would not be stating the truth. We would much prefer to be on the farm, attending to the work there, as formerly. We received news of the uprising of the natives, and it was decided that I should go to Buluwayo, and ascertain the facts. Accordingly I started about 2 P. M. on Monday, and, by traveling the greater part of the night, reached Buluwayo about sunrise on Tuesday morning. Here I found fortifications already well under way, and the people sleeping inside, as it was considered unsafe to sleep in the town outside the places fortified. The native commissioner was interviewed, and he stated that the uprising was quite general among the Matabeles, and that we should lose no time in getting our families to a place of safety. I did what business I had on hand, and started on my return journey about noon. By steady traveling I reached home about one o'clock at night, where I found Brother Sparrows, from the Wessles farm, with his wagon, ready for a move, he having received word of the rising the day before. We at once set to work to pack such things as we could carry on our wagon, and buried many other things, and soon after dark we started across country. [The account of their journey to Buluwayo having been already given, we omit it here.—Ed.]

We were glad to have a prosperous journey to a place of safety, and tried to settle down in our wagons, and make ourselves as comfortable as we could under the circumstances. We learned that a few small battles had already been fought, but none that could be considered decisive, the whites being forced to retire in every instance, because of the overwhelming numbers that opposed them.

After four days, I thought I ought to return to the farm, and do what I could to encourage the natives on the farm to loyalty, and at the same time learn the true condition of affairs in that vicinity. Accordingly I started in the morning, and about eight o'clock in the evening I was within about two miles of our houses,

when I met two boys from the farm, who were on their way to Buluwayo, to inform us that the Matabeles had been there that day, and had taken the cattle (something over a hundred); and said they would return and complete the work by burning the buildings and killing the natives who would not join them against the whites.

After giving them such instructions as I thought necessary relative to the few things remaining, and their attitude toward the rebellion, I started on my return to Buluwayo, and reached our wagons just as the folks were getting up in the morning, having walked about sixty-five miles in the last twenty-two hours. While I had been gone, the troops had had an engagement, and two had been killed and five wounded, with an estimate of two hundred and fifty killed on the side of the natives. Several skirmishes have since been had, with a result of some eighteen or twenty wounded and a small number killed on the side of the whites. Nothing decisive, however, has yet been done, and no attempt at an aggressive move will be made until reinforcements arrive, which will probably be in about three weeks, or about May 12. At present there are but about eight hundred men to defend the entire country, and nearly all of these have been recruited since the outbreak. To-day (April 21) there has been some fighting outside the town about four miles. Nothing decisive was accomplished, as there were only a few whites and about fifteen hundred natives. The whites simply beat a hasty retreat to town, leaving one of their number mortally wounded on the field. Whether or not there will be an attack made on the town, cannot now be ascertained, but the general belief is that there will soon be an attempt made to take it.

We are all of good courage, and have not as yet experienced the slightest fear. We trust in God, and believe he will care for his own work in his own way; and we wish for patience to abide his time. There is a heavy loss to the mission, in cattle and crops; but God can, if he sees it is for the best, make it all up to us again, even in a multiplied form. We will trust him still.

G. B. TRIPP.

Buluwayo, Matabeleland, April 21.

DISTRICT 1.

SINCE returning from the council at Battle Creek, in company with Elder Cottrell I have visited the Norwich and Worcester churches in the New England Conference. We enjoyed a very pleasant season with these brethren and sisters. We were glad to find a wide awake missionary spirit among the members, and an earnest desire to keep pace with the advancement of the message.

Later, accompanied by Brother S. A. Farnsworth, I attended the Vermont general meeting, which was held at Burlington. The work is progressing in that city, and members are being constantly added to the church. During the meeting the outside attendance was good. Nearly all with whom Bible readings are being held, were in attendance. Good interests are also reported from other parts of the conference. An excellent spirit prevailed during the council, and plans were laid to push the work quite vigorously during the summer. It was with much regret that the conference parted with their president, Elder Covert, who had been called to labor in Wisconsin. Elder P. F. Bicknell was selected to act as president the remainder of the year. The prospects are good for a prosperous summer's work.

The general meeting for New England was held at South Lancaster. The attendance was quite good. As it came upon the date appointed for the season of fasting and prayer, it was thought best to follow the program arranged by the General Conference, and have the readings prepared for that occasion read, and the collection taken. The collection, which was

mostly in cash, amounted to over four hundred and fifty dollars. On Sunday afternoon three followed their Lord in the ordinance of baptism. Just as the plans for the summer labor were being laid, the sad intelligence reached us that Elder C. L. Kellogg had been torn from our band of laborers by the cruel hand of Death. He was from home engaged in the work at the time of his last illness, and so died at his post. This made it necessary to rearrange the plan of work so as to close up the ranks where a comrade had fallen, as he so often used to say they did in the army. Soon the struggle will be over, and the true laborers who have fallen in death during the conflict, with those who have been left to continue the work for a brief period, will be called to stand upon a victorious field, where eternal peace shall reign. Let us be faithful till then.

R. C. PORTER.

DISTRICT 5.

At the time of my last report, I was in Keene, Tex. The new school building was so far completed that on the evening of April 13 an open service was held in the chapel of the building. The next day the seats of the senior department of the school were moved in, and that part of the school work will be done in the new building. This relieves the primary department of the school, which for lack of room has been obliged to have three classes reciting in one room at the same time.

From Keene I came on to Oklahoma, where I was in counsel with our people in the closing days of their canvassers' school. The work is onward in that conference. Nine churches have been organized since October, 1895. Three more were reported for organization, at the time of our council. The Oklahoma Conference was organized a little over twenty-two months ago, with four hundred and sixteen members. It has nearly doubled its membership since it was organized. About two hundred and seventy of the members are Germans.

From Oklahoma I came to Topeka, and put in an exceedingly busy month preparing a book on the rise and progress of the cause, for translation into foreign tongues. I succeeded in completing the book on the morning of May 20, the day I left Topeka for Battle Creek, to prepare for a trip to Europe.

May 25.

J. N. LOUGHBOROUGH.

SOUTH DAKOTA.

SIoux FALLS.—This is the largest town in the Dakotas. We have a church here, and about twenty-five of our people live in town, and quite a deal of work has been done here in the past; but as meetings here would have quite an influence in the State, it was thought best to put forth a strong effort here again. There was so much deep-seated prejudice against our work in the town, that a company was sent here to do preliminary work,—visiting, doing Christian Help work, canvassing, attending meetings, etc. March 7 we secured one of the most popular halls in the city, seating about six hundred, and began a course of meetings. We have carried printed invitations, containing the subjects of our lectures, to the people, nearly every week. Our workers have gone everywhere with these bills,—not only to the homes of all, high and low, but also to the shops, stores, and even to the saloons. And we have had all classes of people in attendance.

From the first, the hall has been filled except on stormy nights, and many times literally packed, while some had to leave, unable to get in. The people have given the best of attention, and the power of our God has touched many hearts. Thirty-five adults, fifteen men and twenty women, have promised to obey all the commandments of God. Many more are in the valley of decision, and the interest seems as

good as ever. Those who have started are from many nations,—the English, German, Danish, Norwegian, Swedish, and our own. They come from nearly all churches, Catholic and Protestant, and also from the world. O, what a precious truth we have! May God help us to be more faithful in giving it to the people who are hungry for it! God has done wonderful things for us, and to him we bring the praise. Never has the work seemed so sacred, and we are humbled as we see how God has gone out before us, and hearts have been prepared for the light. While you pray for the work in other places, remember Sioux Falls, also. Our company consists of two canvassers, two colporters, one Bible worker, one nurse, and the writer.

LUTHER WARREN.

OHIO.

CLYDE.—It has been my privilege again to visit the church at Laura, Miami county, where there was so great a controversy last winter. The enemy came and did his work (for wages), and went away. Not a member of the church was moved. I had the pleasure of baptizing two good souls, and receiving them into church fellowship. We had meetings from Friday to Sunday evening. The church is in a prosperous condition, and I look for a good work to be done by it in that part of the State. From Laura I went to the State meeting at Lagrange. We are now ready for the tented field, with six tent companies. The outlook is hopeful.

D. E. LINDSEY.

MICHIGAN.

CHARLOTTE.—By request of Brother Evans, who was called to another part of the conference, I attended the two days' meeting at this place, when twenty-four were baptized, and united with this church or others near by. Most of these were the fruits of Brother Campbell's labors during the past few months. It was a very pleasant occasion. With Brother Campbell, I visited Colman, where he and Brother Sanders labored last season, and held a few meetings. A church was formed with fourteen members. Seven received baptism. There are others to unite with them. Already they have collected most of the material for a new church building.

Sabbath, May 9, as the church at Selton, Ont., was singing the chorus of the first hymn, "Stand like the brave, with thy face to the foe," the officer came to take Brother Howe and the writer to jail. So far as I know, the churches in Ontario are of good courage.

A. O. BURRILL.

TEXAS.

VENUS.—May 20, 1896, we pitched our tent in this place, and began meetings on Friday night. I have now spoken eight times on the prophecies. Our interest seems to be gaining, but the farmers are very much behind with their work, owing to hail-storms which visited this part of the country and destroyed the crops, so that the people have to plant their cotton over. Very few of them have come to the meetings. So our attendance has been mostly from the village. Three storms have passed through this place since Christmas, blowing down several houses, and lifting many from their foundations. The hail beat through the roofs of some also. This experience, and the tornado at Sherman, Tex., have caused the people to be almost panic-stricken, and they are busy building storm-houses. There are seven being dug within a short distance of the tent, and there are others that were dug before.

We have taken advantage of the existing tokens, and have been successful in impressing

the signs of the times upon the hearts of the people. Our interest is still increasing, and many are deeply interested. I have spoken twice on the law and on the Sabbath. We labor on, hoping to gain some, and ask the prayers of all.

J. M. HUGULEY.

PERSECUTION HELPS THE WORK.

In the beginning of the proclamation of the gospel, it was often the case that the apostles were cast into prison in order to reach individuals who could not be reached in any other way; and we are glad to learn that the recent imprisonment of Brother Lewis in western Tennessee has already resulted in bringing one person to a knowledge and acceptance of the third angel's message. While it may seem hard for us to be cast into prison, oftentimes this is the means which God takes to bring the truth before the people.

A. O. TAIT.

News of the Week.

FOR WEEK ENDING JUNE 6, 1896.

NEWS NOTES.

Although St. Louis authorities decline making any call in behalf of the sufferers by the great cyclone, we understand that a movement is on foot to raise a fund of \$250,000 to aid those who lost their homes, in rebuilding. The great bridge across the river at that point escaped destruction by the storm, although it was injured to an extent estimated at \$100,000. The roadway was torn up for a distance of 550 feet. The building commissioner predicts that within the next three months the only outward sign of the terrible storm in that vicinity will be fine, new, substantial buildings standing in the place of the old. The number of casualties does not vary greatly from that given last week,—about five hundred killed.

Congress in particular, and, to some extent, the country in general, has been somewhat agitated at the action of President Cleveland in vetoing the Rivers and Harbors bill. That bill made an appropriation of \$75,000,000 to be expended in the improvement of rivers and harbors. The president vetoed the bill upon the ground that there was no money with which to meet the outlay, and no provision to raise it by way of revenue. Notwithstanding this, the Senate passed the bill over the president's veto by a vote of fifty-six to five. By very many papers the appropriations are called exorbitant and unreasonable, and there are not a few who honor the judgment of the president in taking the stand which he did.

The desire to create amusement takes many different forms nowadays. On May 31 a new park was inaugurated near Columbus, O., on the Hocking Valley Railroad. The railroad company, in order to get a crowd, advertised that they would get up a genuine collision, and for this purpose took two of their old worn-out locomotives, set them in motion at full speed, running them together in the sight of the crowd. The attraction proved very drawing, many thousands of people going out to see the spectacle. The only casualty, except to the engines, was that a flying spike struck one man, and broke his leg in two places. The collision was said to be a grand success, as far as noise, commotion, and smashing things up were concerned.

Word from Honolulu intimates a new source of trouble as springing up there. A British subject, named Volney Ashford, was banished from the islands at the time of the rebellion in 1895. He has repeatedly applied to be taken back, but without success. At last he applied to the government, and now England makes a formal and peremptory demand that he be permitted to return. The report says that the Hawaiian government refuses to comply with the demand; and it is said that great Britain will send Ashford to Hawaii on a man-of-war, and land him, whether or no. Then it is calculated that Hawaii will appeal to Uncle Sam, and there will be another war on hand for the newspapers to fight. They seem to have it figured out in advance.

Continued and increasing reports of cruelties practised by the Spaniards on the Cubans are brought to us, by the reports published in the papers. In one instance it is reported that the Spanish forces captured a Cuban hospital, and cruelly butchered forty sick and wounded inmates. It is also reported that General Weyler pro

poses to start in pursuit of Maceo with an overwhelming force of two hundred thousand men, designing at once, and forever, to put an end to his part in the rebellion. The vitality of the rebellion, however, seems to be unimpaired, and there is no end to the struggle in sight, nor any indications of its coming to a close. How much dependence can be put on the reports that come to us, is always a question. The Spanish authorities are very cautious about remitting news, and very apt to punish all who indulge in sending news abroad.

The Industrial Institute at Tuskegee, Ala., under the leadership of Booker T. Washington, closed its fifteenth year's work on the 28th of May. The growth of the school has been wonderful. It was opened July 4, 1881, with thirty pupils and one teacher, and an income of \$2000 a year. The number of students now enrolled in the normal department is 1005; number in the model school, 176; number of teachers, 78. The average attendance for the year in the normal department has been 867, with nearly three hundred scholars in the night school. The night school will continue during the summer vacation. The cash receipts for the last year were nearly \$92,000, an increase of \$25,000 over the previous year. At the average allowance of five cents an hour, the students have paid over \$45,000 toward their own expenses during the past year.

ITEMS.

— A contemporary says: "Baron Hirsch left \$80,000,000; he took nothing."

— It is reported that John Hays Hammond and the three other principal conspirators recently condemned to death in the Transvaal, are to be set free.

— A duel between Marshall Martinez Campos and General Barrero, in Spain, was prevented by the military authorities on the 3d inst. Both generals were sent to their respective residences on parole. The cause of the trouble was an insulting letter sent to General Campos by his antagonist.

— A touching incident is related of two Mohammedans in Asia Minor, desiring the word of God, but hiding it for fear of persecution. One bought the Scriptures in Spanish, and learned the language, that he might read it in safety. Another walked 100 miles and paid \$1.50 for a copy — all he could spare from a year's work.

— Father Chiniy wrote lately to the *Christian*, of London, in the following cheerful strain: "I am happy to tell you that the number of converts from Rome now is much more than 45,000, and it is rapidly increasing every day. We do not count less than 100 young ministers of the gospel, all converts, with whom it is my privilege to work. We have helped thirty-seven priests to give up their errors to accept the gospel."

Special Notices.

NEBRASKA, NOTICE!

To the many in our conference who are interested in the location of the State camp-meeting, I would say that after careful consideration it has been decided to hold it this year at Fremont on the Chautauqua grounds. A nice location has been secured, and we believe our brethren generally will be pleased with it.

The regular meeting will commence Sunday morning, August 30, at 9 o'clock, when the conference and tract society will be organized. All delegates should be present by Friday evening, August 28, ready to enter the conference work on the 30th. The meeting will close Sunday night, September 6. The workers' meeting will commence Monday morning, August 24. May this be the best camp-meeting ever held in Nebraska.

W. B. WHITE.

NOTICE TO MANITOBA.

The Manitoba camp-meeting will be held at Portage la Prairie, June 29 to July 6. Provision in the way of tents has been made for all who may attend. We expect one or more General Conference laborers to be present to assist in the meetings. A full attendance of all our people in the province is desired. Let all who believe the Lord is coming soon, prepare to come, and bring their friends with them. We are living in stirring times. The signs of the end of all things are fast thickening around us. None should miss this important gathering of God's remnant people. We may look for much of the blessing of God. Let every one prepare for this meeting by seeking the Lord for a baptism of the Holy Spirit.

W. H. FALCONER.

Winnipeg, May 29.

The next session of the Upper Columbia Conference will be held at Walla Walla, Wash., in connection with the annual camp-meeting, June 18-28.

R. S. DONNELL, Pres.

Publishers' Department.

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THIS secret is worth more to the children of men than any other that we know of. The pursuit of happiness is not only an inalienable right, but the attaining of happiness is the goal of all human effort. Hannah Whitall Smith, in her volume entitled, "The Christian's Secret of a Happy Life," has succeeded in opening up the matter to the understanding of all. How to obtain happiness, how to retain happiness, how to cultivate it and enjoy it in this world and the world to come, is beautifully and clearly set forth in the volume. It has been read by millions of longing Christian hearts, and this little volume has already endeared itself to many homes and hearts,—to those who have read its pages, glowing with fervent piety. This precious secret is contained in a daily experience of the fruits of humble faith and trust in God; of perfect submission to his will, and perfect consecration to his service. We commend the book most heartily to all our readers. Price (cloth), 75 cts. Address REVIEW AND HERALD.

G. C. T.

WOULD YOU BELIEVE IT?

SEVERAL times of late our brethren and sisters have had their attention called through the columns of the REVIEW to the importance of subscribing for our church paper, the REVIEW AND HERALD. Leading brethren have written upon the subject, and others have made brief mention of it. The managers of the REVIEW AND HERALD also have taken quite an interest in the matter, and have reduced the price of the paper to new subscribers to \$1.50 a year. But as we begin to agitate this question and work to extend the circulation of our church paper, we are surprised beyond all measure to learn of instances in some of our conferences where there are whole churches of Seventh-day Adventists in which there is not a single subscriber for the REVIEW AND HERALD. This should be an eye-opener to our conference presidents, and we should be earnestly asking ourselves the question, "Are our people reading our church literature as they should, and especially are they taking and reading our church paper?"

How can any one keep pace with the third angel's message without reading the REVIEW AND HERALD? and if we wish to see prosperity in our work, our people should be reading our literature, and especially our periodical literature. We confidently expect that, as these facts are brought to the attention of our leading men in the various conferences, they will put forth vigorous efforts to place our church paper, the REVIEW AND HERALD, where it should be—in the homes of all of our people.

A member of the General Conference Committee, in a letter just received, informs us that in a camp-meeting that he was attending at the time of writing, he found that only about half of those present were subscribers to the REVIEW; we were glad also to learn that an effort is being made,—and with a good degree of success, too,—in the way of getting subscriptions. In this connection we might mention that our camp-meetings are excellent occasions during which to agitate this question, and we trust that those in charge of the meetings will not fail to see that our church paper has proper attention in connection with the other lines of work.

A. O. TAIT.

"PROPHECIES OF JESUS."

THE German edition of "Prophecies of Jesus" has been somewhat delayed, owing to the rush of work in our foreign department, which may delay its completion till September 1. However, effort will be made to complete it as early as possible. Due notice will be given through the REVIEW when it is ready for delivery.

GENERAL CONFERENCE PUB. CO.

IT SHOWS EARNESTNESS.

WE are in receipt of a letter from an aged sister in Michigan, in which she encloses twenty cents tithe. She says this represents the tithe from the sale of her eggs. She apologizes for the small amount, saying that she has only seven hens, and that eggs are only seven cents a dozen. She also states that she has been a reader of the REVIEW for twenty-two years, and, as her subscription is about to expire, would like to have us continue to send the paper to her until July, at which time she will hope to get some more money from the sale of green peas. If our brethren and sisters younger in years and with better facilities for getting means, would take the same interest in the matter of getting the REVIEW for themselves, and also in providing money with which they can give tithes and offerings to the Lord's cause, we would see the REVIEW in every Seventh-day Adventist home on the face of the earth, and our conference treasuries would be overflowing with means.

A. O. TAIT.

Appointments.

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

CAMP-MEETINGS FOR 1896.

DISTRICT 1.		
Pennsylvania, Williamsport,	June	4-15
Quebec, Waterloo,	"	17-20
Virginia, Charlottesville,	Aug.	7-17
New York,	Sept.	3-17
West Virginia,	"	17-28
New England, Leominster, Mass.,	Aug 27 to Sept. 7	
Maine,	"	
Vermont, Rutland,	"	20-31
DISTRICT 2.		
District camp-meeting (Chattanooga),	July	17-27
Tennessee River, Clarksville, Tenn.,	" 31 to Aug. 9	
Florida, Tampa,	"	7-15
DISTRICT 3.		
Ohio, Findlay,	Aug	6-17
Indiana,	"	20-31
Illinois, Southern (Conference),	Sept.	17-27
" Northern,	Aug. 27 to Sept. 6	
Michigan,	"	
DISTRICT 4.		
*Wisconsin, Stevens Point,	June	9-15
North Dakota, Jamestown,	"	5-15
Manitoba, Portage la Prairie,	" 29 to July 6	
*South Dakota, Madison,	"	22-30
*Nebraska, "Chautauqua Grounds,"	Fremont,	Aug. 30 to Sept. 7
Nebraska (local), Crawford,	July	3-12
*Each preceded by a workers' meeting.		
DISTRICT 5.		
Texas, Keene,	July 23 to Aug. 3	
Oklahoma, Guthrie,	" 30 to "	10
Arkansas,	Aug.	5-17
Colorado, Denver,	"	19-31
Kansas, Council Grove,	" 26 to Sept. 7	
Missouri,	Sept.	9-21
DISTRICT 6.		
Upper Columbia, Walla Walla,	June	18-20
Utah,	July	7-13
Montana, Helena,	"	16-27
DISTRICT 8.		
Sweden, Eskilstuna,	June	9-21
Norway, Frederiksstad,	" 23 to July 5	
Denmark,	July	7-19
Germany,	" 21 to Aug. 2	
Switzerland,	Aug.	6-16
Switzerland, institute for,	"	16-30
Turkey,	Sept. 29 to Oct. 31	

THE REVIEW AND HERALD

The Church Organ of
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It discusses the principles underlying the Adventist faith, and gives particular attention to the advancement and work of the church.

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WANTED.

EMPLOYMENT.—A first-class carriage blacksmith wants work among Sabbath-keepers. He can do all kind of blacksmithing, repair machinery, etc., and can give references. Address John W. White, Morganton, N. C.

ONE of the old cloth charts of the prophetic symbols, and the law of God as changed by the papacy. Any one having these charts in his possession, who would sell them for tent work in Ontario, please address me, stating price, and oblige, Wm. Simpson, Darrell, Ontario.

FOR several years the International Tract Society has been buying rare and valuable second-hand books, chiefly through its agents in London. These have been mainly along the lines of historical investigation, and have been procured with a view of supplying our workers and ministers with books which could not otherwise be obtained, and which are of untold value as aids to the Bible student. We have received a great many calls for these books, and it has been difficult, at times, to supply the demand. At present we have a varied stock, very carefully selected, and all of value. Realizing that our ministers, especially, should be put into communication with reliable authorities on such subjects, we have arranged a catalogue of the works now on our shelves, together with the prices for the same, which we will send to any one on application. The prices do not include postage.

International Tract Society, Battle Creek, Mich. JOHN I. GIBSON, Treas.

Obituary Notices.

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

ELLIOTT.—My wife departed this life at Purdy, Mo., May 16, 1896, of congestive chills, aged sixty-six years. She was sick only five days. She was a faithful believer in the third angel's message.

EDWARD ELLIOTT.

STITES.—Miss Elizabeth Stites was born in southern Ohio, near Cincinnati, March 12, 1828; she died near Battle Creek, April 23, 1896, aged sixty-eight years. She embraced the doctrine of present truth about thirty-five years ago, and has since been a faithful Christian. Funeral services were conducted by Elder H. Nicola and the writer.

F. M. WILCOX.

CARPENTER.—Died at the home of her daughter, Mrs. Charlie More, Sister Emelia Carpenter, aged fifty-three years. She embraced the truth last fall during my labors in Shelby. She leaves a husband and four children to mourn their loss. Funeral services conducted by the writer from 2 Tim. 4 : 7. Her friends mourn not as those who have no hope.

J. L. EDGAR.

BUTLER.—Elmer, son of Mr. and Mrs. Steven Butler, died at Lake View, Mich., May 1, 1896, of congestion of the brain, at the age of eighteen years. Brother Butler was a cripple all his life, and a great sufferer. We hope that he will have a part in that better life, where there will be no sickness, sorrow, or suffering. Funeral services conducted by the writer.

W. H. SPEAR.

GODFREY.—Died near Rothbury, Mich., April 15, 1896, Leander Godfrey, aged sixty-six years. He leaves a wife and four children to mourn their loss, but the grief is soothed by the knowledge that in his recent sickness he found the worth of a Saviour's love. Words of comfort were spoken to a large and very attentive congregation from 2 Sam. 14 : 14.

J. L. EDGAR.

HASKIN.—Died May 18, 1896, at the James White Memorial Home in Battle Creek, Mich., Samuel D. Haskin, aged seventy-eight years. He came to the Home from Warren, Pa., Nov. 5, 1895. He was a humble, devoted Christian. He embraced the Adventist faith in California. He suffered much for the truth's sake, but was faithful to the last. Words spoken from Rev. 14 : 13.

L. Mc Coy.

BABCOCK.—Died at her home at Great Falls, Mont., May 4, 1896, of consumption, Mrs. Hannah J. Babcock, aged thirty-eight years. She was converted when fourteen years old, and united with the Baptist Church. After her marriage she, with her husband, united with the Presbyterian Church. Recently she and her husband embraced the truths of the third angel's message. She was a devoted Christian all her life, and died with bright hopes of a part in the first resurrection. The funeral services were conducted by the writer at the Seventh-day Adventist chapel.

W. J. STONE.

MORLAN.—Blanche B. Morlan died in Kalamazoo, Mich., May 13, 1896, aged twenty-two years. For eighteen years she was an invalid, and suffered much. During the past few months we have frequently seen her, and were always cheered and encouraged to witness the power of sustaining grace which enabled her to rejoice in her Saviour under all circumstances. This is a great comfort to her mother and all her friends. Services conducted by Brother J. F. Stureman.

G. C. T.

DEAN.—Sarah C., wife of T. S. Dean, died April 8, 1896, at the home of her son, near Lowry City, Mo. She lacked only twelve days of being sixty-one years of age at the time of her death. She embraced the third angel's message about sixteen years ago. Her faith that she would have a part in the resurrection of the just was implicit. Her husband and six of her children still live, and while they mourn so deep a loss, they mourn not as others which have no hope.

W. E. DEAN.

ELLINGWOOD.—Died in Portland, Me., May 2, 1896, of typhoid fever, Brother J. F. Ellingwood, aged twenty-four years. He embraced present truth and was baptized at our camp-meeting last fall, and in time of pain and sorrow from his sickness, spoke confidently of his trust in the dear Saviour. We trust he sleeps in Jesus. He leaves a wife, a father and a mother, and five brothers and four sisters to mourn their loss. Sermon by the writer, from Rom. 14 : 7-9.

P. B. OSBORNE

TOWSLEY.—Died at Sparta, Wis., April 7, 1896, Mary E. Towsley, of cancer, after an illness of several months, in the fifty-second year of her age. She embraced the present truth about four years ago, and was faithful to the end. She talked to me twice before her departure about her enjoyment of the blessed hope, which she said was such a comfort to her in her suffering. She leaves two sons and three daughters to mourn their loss. Words of comfort were spoken by the writer from John 5 : 28, 29.

I. SANBORN.

MALIN.—Died April 8, of inflammation of the stomach, at Lagrange, O., after a week's illness, Ann E. Malin, in the fifty-fourth year of her age. After a short service by Elder Wood, her remains were removed to Vassar, Mich., for interment. Sermon by Elder S. M. Butler. She has been a faithful member of the S. D. A. church at Vassar, ever since its organization in 1865. Much of her life was spent in caring for the sick, and at this work she fell. "She was ready," was the expression of all.

D. MALIN.

ULRICH.—Died at San Jose, Cal., April 28, 1896, Wilmuth Ulrich, daughter of R. A. and S. C. Morton, aged twenty-six years. Sister Ulrich was reared in the S. D. A. faith, but for years the world largely claimed her attention. In her last sickness she sought the Lord with her whole heart, and a most remarkable change was manifest to all. When able to speak only in whispers, she was still praising God. Almost her last words were, as she reached forth her hands with a look of rapture, "Jesus! I see his smiling face, and the angels are with him!" It seemed inappropriate to mourn at her funeral. A psalm of praise was read, and remarks were made from Rev. 22 : 4. Truly we may say, "Blessed are the dead." J. A. OWEN.

J. A. OWEN.

BURGESS.—Died at her home in Mankato, Minn., March 27, 1896, Sarah A. Burgess, aged 64 years and 3 months. Sister Burgess had for many years been a sufferer from consumption, but through all she maintained a spirit of Christian forbearance which was a source of comfort to her many friends. During her connection with the Mankato church, her influence for right has always been felt, although she was seldom able to meet with the church. The husband, two daughters, and one son survive the deceased. Sister Burgess was the mother of Sister Fannie Burgess, who in 1894-95 was one of the teachers at Battle Creek College. Words of comfort were spoken by the Baptist minister from 2 Tim. 4 : 7, 8.

LULA CAMP.

COPPS.—Died at her home at McEwen, Tenn., Feb. 2, 1896, Mrs. Katie E. Boyd Cops, born at Lyme, N. H., April 19, 1861. At an early age she was baptized, and united with the Charleston (Vt.) church. Not feeling satisfied with her Christian life and experience, she withdrew from church fellowship a few years later. For three years she was confined to a sick-bed of dreadful suffering. When earthly hope failed, she was healed in answer to prayer in May, 1891. From this time she enjoyed excellent health until a few months prior to her death. In the autumn of 1894 she was reconverted and rebaptized, and united with the Nashville (Tenn.) church, of which she lived and died a loved and respected member. "Blessed are the dead which die in the Lord." CHAS. L. BOYD.

CHAS. L. BOYD.

DENNIS.—Died in Montgomery, Ala., April 28, 1896, of consumption, Mrs. J. F. Dennis, formerly Miss Fannie Lamb. She was a woman of broad and generous sympathy, catholic charity, cultured intellect, and deep and sweet piety. She was a member of an excellent old Virginia family; but the estrangement of life-long friends and the severance of the dearest social ties could not deter her from uniting with the Seventh-day Adventist Church, and in the faith of that church she died triumphant. She always earnestly endeavored to do her whole duty, both to her Creator and to her fellow beings. The church in Montgomery was organized at her home.

A.

HYATT.—Ethlyn Van Horn was born in Greenville, Mich., May 24, 1876, and died in Battle Creek, April 15, 1896. At the age of fourteen she came to Battle Creek to attend the College. Her desire for an education led her to go far beyond her strength, and laid the foundation for the dread disease, consumption, which finally caused her death. Her health began seriously to decline during the summer of 1895, and in the autumn she went to Colorado, hoping to receive benefit from that climate. Failing in that, she returned to this city, where she remained until her decease. She was married to Brother Scott Hyatt, March 4, 1896, six weeks previous to her death. She has always been a faithful and consistent Christian. In the Sabbath-school she was especially successful as a worker for the children. In her sickness she manifested perfect resignation to the Lord's will, feeling that he would do for her that which was for the best. Her husband, a sister, and a brother are all that remain of her immediate relatives. Funeral services were conducted by Elder J. H. Durland, assisted by the writer.

F. M. WILCOX.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected March 1, 1896.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, and Atlantic Express. Lists stations like Chicago, Michigan City, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston.

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

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



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect March 20, 1896.

Table with columns for GOING EAST, STATIONS, GOING WEST, Mail Ex., L'rd Ex., Day Ex., A't. Ex., Mix'd Tr'n, Pt. H. Pass, and various station names like Chicago, Vainparaiso, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Lapeer, Imlay City, Tunnel, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, New York, Boston.

Trains No. 1, 3, 4, 6 run daily, Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Vainparaiso 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. Mc INTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 9, 1896.

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Speaking of the controlling influence Russia has acquired in China, the *Interior* of May 21 notes the influence of the same government in the affairs of Turkey, which may soon have an important bearing on the fulfilment of prophecy. It says: “A like ascendancy over the sultan has been acquired, and it will surprise no one that the long-wished-for *command of the Bosphorus* will in *due time be acquired.*” Italics ours.

From the May number of *Field Notes*, published by the International Tract Society, London, we learn that Elder J. O. Corliss and family, returning from Australia to America, had reached England, but landed at Plymouth instead of London, on account of the severe illness of their daughter with fever. At the time of the report she was in the hospital slowly recovering, and the rest of the family designed to remain there till she should be able to resume the journey.

The presidential nomination ball has begun to roll. The Prohibitionists are first in the field with their nomination. At their convention held the last week in May, in Pittsburg, Pa., Joshua Levering, of Maryland, was nominated for president of the United States, and Hale Johnson, of Illinois, for vice-president. The Prohibitionists here discarded every other issue, and fell back upon prohibition alone, as in 1881. Thereupon about two hundred free-silver members of the convention, with ex-Governor St. John at their head, bolted, and nominated for president Mr. Bentley, of Nebraska.

The *Christian Work* of June 4, 1896, says: “It requires no prophetic eye to discern the fact that in years not so very distant, the professional politician will become a thing of the past, and good government throughout municipalities and the whole state, will be the rule, and not the exception.” Just how *The Christian Work* expects this wonderful change to be brought about, it does not say. But we suspect

it is counting largely on the success of the so-called National Reform movement. If so, we can inform our contemporary what the change will be. The professional politician will disappear, simply because he will throw over his iniquitous shoulders a religious blanket, and pose as a professional Christian, because then political preferment will be possible only in the path of ecclesiastical subserviency.

Years ago, an old divine, speaking on giving, made a remark which is just as pertinent for to-day as it was then. He said: “The Lord looks not so much at what you’ve given, as at *what you’ve got left.*” Many are very apt to forget to look on this side of the balance sheet.

Though all the matter presented in the paper is of interest and importance, we can hardly forbear inviting especial attention to some features of the article by L. R. C. in the Editorial department, on the work in Eastern Europe. It shows in some degree the difficulties under which our brethren in those less favored countries live out the truths which we profess to cherish. The query arises in our minds, How many of us would go to church on the Sabbath, if for doing so we must spend forty-eight hours’ imprisonment in a loathsome cell? Would we not feel justified in staying at home? Do not insignificant excuses often keep us home when we might be at meeting as well as not? How, then, can we excuse our course in view of these brethren who attend the service of God under such danger and suffering? Then, too, the circumstances of the poor exile in Siberia sending five roubles to one who was suffering even worse than himself! Brother Conradi truly says such love is not born of the flesh; it is from above. We thank God for these glimpses of Christian devotion and fortitude. That is a religion that means something.

The prophet Isaiah (chapter 26: 9) said: “When thy judgments are in the earth, the inhabitants of the world will learn righteousness.” God doubtless designed it to be so, and in other ages it may have been so; but the people of this generation seem to think they have learned better. Thus a prominent New York paper, speaking of the recent St. Louis tornado, and querying how such phenomena are to be accounted for, says: “We have got by the point when these matters are regarded as the direct visitation of God.” But suppose they are judgments permitted to come upon the earth to cause men to turn to righteousness, and men, by denying that they are such, lose the lesson they should learn from them—then what? But it may be asked, Do you believe that they are a direct visitation of God? We answer: Prophecy declares that just before the end, and as an indication of its near approach, there will be terrible disturbances of the forces of nature, causing national perplexity and distress, the sea and the waves roaring (Luke 21: 25, 26), and men’s hearts fainting in anticipation of greater disturbances that may, and according to the prophecy will, follow. We believe that these inexplicable phenomena, on land and sea, are right in the line of the fulfilment of these prophecies, and the lesson that the people should learn from them is, that now is the time to prepare for the second coming of Christ.

Our friend, *The World’s Crisis*, has for a long time had an eye out for something that would confirm its readers in the practise of Sunday-keeping, and at last discovers in a sermon on the Lord’s day, by an Illinois minister, the desired object. Taking up the figure of an acorn and its development into an oak, the speaker illustrates thus the growth of Christianity out of Judaism, and attributes the establishment of the first day of the week to this same process of natural growth and development. For a long time the observance of the seventh day continued, and then the two days existed side by side, and gradually the true Sabbath was shuffled off, and at last Sunday stands out alone in all its glory. We do not object to this theory of evolution particularly, for we believe that the transition took place by gradual steps. But the great question with us is whether it was a development into the truth, or of retrogression from the truth. Certainly the *World’s Crisis* does not believe that the gospel of Christ improved in its character with age, or that the church in its downward march down into the dark ages came gradually nearer and nearer the truth. The mystery of iniquity which worked in Paul’s day developed into the man of sin, and by the time Sunday was fully established and the Sabbath buried in superstition, the papacy stood before the world in all of its hideous deformity. How inconsistent, then, is to attribute this transformation to the work of advancing light and knowledge! It is the very opposite.

INTERNATIONAL TRACT SOCIETY.

For years Elder Tait has been secretary of this society, besides attending to other duties. But now that he has entered upon work in connection with the REVIEW AND HERALD Office, which requires all his time, he has found it necessary to tender his resignation as corresponding secretary of the International Tract Society. We much regret this, as will also the many friends of the society with whom Brother Tait has been so intimately connected in the work. But that which is loss to us will be gain to the REVIEW AND HERALD publishing house, and Brother Tait’s long experience in connection with the Tract Society will be very helpful in his new line of work. The cause is one in all its different branches, and we are glad to see important positions filled with good workers.

We take pleasure in announcing Brother W. O. Palmer as Brother Tait’s successor. Brother Palmer is connected with the General Conference book work, and will now take up, in addition, the duties of corresponding secretary of the International Tract Society. Many of our State tract societies have already become acquainted with him through correspondence. We wish him all success, and believe that the earnestness, energy, and faithfulness which he will put into his work will make him a very efficient corresponding secretary.

We would say to the various conference tract societies, The International Tract Society sustains a close relation to you. The new secretary will need your hearty assistance and co-operation, and this we are assured he will receive. Soon the reaping time will be over. Let us renew our efforts to make the tract-society work a grand success. The field is the world, and the harvest is even now ripe.

O. A. OLSEN.

President International Tract Society.