

# The Advent REVIEW AND HERALD And Sabbath

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

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### "NONE CAN TURN ASIDE HIS HAND."

BY MRS. L. D. AVERY-STUTTLE.

(Battle Creek, Mich.)

I COULD not if I would; for He is great;  
'T were vain to strive to turn his hand aside;  
'T were vain to struggle with an adverse fate,—  
Vain are my tears and vain my foolish pride.

I could not if I would; for He is strong,—  
The mighty God, the everlasting King;—  
'T were foolishness for me to raise my hand  
To turn aside what he sees fit to bring.

I could not if I would; for power is his;  
Before him angels bow and veil their eyes;  
Then why should I for one brief moment think  
To war against the Monarch of the skies?

I could not,— nay, I would not if I could;  
For ah, he loves me with a wondrous love;  
Though he is strong, I know that he is good,  
His love and wisdom high as heaven above.

Then let me passive lie within that Hand  
That never led one trusting soul astray,  
And all my journey to that better land  
Do thou, O Master, gently lead the way.

## Our Contributors.

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

### THE WORK OF THE SOLDIERS OF CHRIST.

BY MRS. E. G. WHITE.

"THOU therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

The lessons contained in the words of Paul to Timothy are of the greatest importance to us today. He charges him to "be strong"—in his own wisdom?—No, but "in the grace that is in Christ Jesus." He who would be a follower of Christ is not to rely upon his own capabilities, or to feel confident in himself. Neither is he to be dwarfed in his religious efforts, to shun responsibilities, and remain inefficient in the cause of God. He is to draw strength from a sure and safe source, that never fails those who would have divine power. The exhortation to us is, "Be strong in the grace that is in Christ

Jesus." If the Christian feels his weakness, his inability, by putting his trust in God, he will find the grace of Christ sufficient for every emergency.

The soldier of Christ must meet many forms of temptation, and resist and overcome them. The fiercer the conflict, the greater the supply of grace to meet the need of the soul; and the very nature of the grace received will enlarge the capacity of the servant of Christ to know God, and Jesus Christ whom he hath sent. The soul of the believer will go out in intense longing to know and understand more of the truth and righteousness of Christ. All who advance in the divine life will have increased ability to search for truth as for hid treasure, and will appropriate the truth to their own souls. The true Christian will understand what it means to pass through severe conflicts and trying experiences; but he will steadily increase in the grace of Christ to meet successfully the enemy of his soul, who works through human agency to cause the ruin of the servants of Christ. By passing through severe ordeals of trial, the follower of Christ will better understand the ways of God and the plan of redemption, and will not be ignorant of the devices of the enemy. The darkness will press upon his soul at times; but the true light will shine, the bright beams of the Sun of righteousness will dispel the gloom; and although Satan seeks in every way to discourage him by presenting obstacles before him, through the grace of Christ he will be enabled to be a faithful witness of the things which he has heard from the inspired messenger of God. He does not despise or neglect the message received, but commits his knowledge to faithful men, who in their turn are to be able to teach others also. In communicating the light to others, the Christian proves the truth of the word that "the path of the just is as the shining light, which shineth more and more unto the perfect day."

He who receives and diffuses light puts out his talents to exchangers for the benefit of his fellow men, in order that they may see and understand the things by which he has been blessed. By thus communicating truth to others, the worker for Christ obtains a clearer view of the abundant provisions made for all, of the sufficiency of the grace of Christ for every time of conflict, sorrow, and trial. Through the mysterious plan of redemption, grace has been provided, so that the imperfect work of the human agent may be accepted in the name of Jesus our Advocate. Man has little power, and can accomplish but a small work at his very best. When the ability of humanity is considered in its true light, when the soul is under the shadow of the cross of Calvary, he who would be a worker for God will consecrate himself, spirit, soul, and body, without reservation, to the cause of Christ, knowing that, at his best and fullest, his own power is small. But to him who has entirely surrendered his life to God, the assurance is given that the Holy Spirit will be his helper. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you." "And I will pray the Father, and he shall give you another Comforter, that he may abide with

you forever; even the Spirit of truth; whom the world cannot receive." "The Comforter . . . whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

God is omnipotent, and at every point where we need divine help and seek for it in sincerity, it will be given. God has pledged his word that his grace will be sufficient for you in your greatest necessity, in your sorest distress. Christ will be to you a present help if you appropriate his grace. The Lord expects his servants to excel others in life and character. He has placed every facility at the command of those who serve him. The Christian is looked upon by the whole universe as one who strives for the mastery, running the race set before him, that he may obtain the prize, even an immortal crown; but if he who professes to follow Christ does not make it manifest that his motives are above those of the world in this great contest where there is everything to win and everything to lose, he will never be a victor. He is to make use of every entrusted power, that he may overcome the world, the flesh, and the devil through the power of the Holy Spirit, by grace abundantly provided that he shall not fail nor be discouraged, but be complete in Christ, accepted in the Beloved. Those who would be victors should contemplate and count the cost of salvation. Strong human passions must be subdued; the independent will must be brought into captivity to Christ. The Christian is to realize that he is not his own. He will have temptations to resist, and battles to fight against his own inclinations; for the Lord will accept no half-way service. Hypocrisy is an abomination to him. The follower of Christ must walk by faith, as seeing him who is invisible. Christ will be his dearest treasure, his all and in all.

This experience is essential to those who profess the name of Christ, for its influence pervades the conduct, and sanctifies the influence of the Christian's life in its effect upon others. The business connections and intercourse of Christians with the men of the world will be sanctified by the grace of Christ; and wherever they are, a moral atmosphere will be created, that will have power for good; for it will breathe the spirit of the Master.

He who has the mind of Christ knows that his only safe course is to keep close to Jesus, following the light of life. He will not accept work, or engage himself in business, that will hinder him from reaching the perfection of Christian character. Probation has been given to the human family,—not that they may receive worldly honor, not that they may lay up for themselves treasures upon earth, but that they may be complete in him who has given his own life for this end. They are to shine as lights in the world; they are to bring eternal realities before the indifferent, the careless, and the disloyal. The golden beams of the light of truth are to be reflected in their words and actions, for in this way they are to represent Christ to the world. They are to be earnest, thorough missionaries.

"Thou therefore endure hardness, as a good

soldier of Jesus Christ." Earnest work for the Master will bring trials; but will the true disciple be moved from his purpose? Will he faint at any tribulation? Will he snatch himself away from Christ, refusing to wear his yoke because outward troubles come upon him? Will he become disheartened? When Satan stirs up his human agents to oppose and discourage him, will he withdraw himself from the assembly of the saints, when he has the assurance that at the house of prayer he will meet with Him whom he loves? Will he go back to the world, and by his actions declare to men that the business of the world is of higher character and more worthy of his strength of body and mind than the service of God? Will he give to the worship of God a poor, sickly, tired-out service, and expect God to receive it at his hand? Hear the words that the inspired apostle has received from heaven for our instruction. He says, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

Those who would be soldiers for Christ should closely estimate what will be the influence of accepting positions of trust in advancing worldly enterprises. They should consult the Lord Jesus, and at every step ask him, Will this work serve to advance, to save, my spiritual interest, or will it hinder me from attaining perfection of character? If large gain is presented as an inducement to entangle you and imperil your soul, you have but one answer to give: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Satan presented this inducement to the world's Redeemer, knowing that if he accepted it, the world would never be ransomed. Under different guises, Satan presents this temptation, knowing that those who are beguiled by it, will never stand among those who are redeemed by the blood of the Lamb. We would suppose that those who yield to one temptation and are disappointed in their expectations, would see that they have chosen a work which would continually draw them into evil, and bind them away from Christ. But instead of seeing their delusion, many go on in their blindness, and Satan has his bait all ready, and entangles them more deeply in the world, binding them up with an interest that will lead them away from the service of the Master. They cannot see afar off, but are blinded by the glamour of the flattering prospect that the world presents before them. They do not follow the light of the world, but another leader, and they walk in darkness, and they know not at what they stumble.

The Christian is enlisted to fight in the cause of God, to be a soldier of Jesus Christ; and he is bound by his vows to God to do good service in the army of Christ. To be loyal to his Master, he must refuse to engage in any business which will imperil his soul and dishonor God. He stands under the blood-stained banner of Prince Immanuel, and his best powers are to be devoted to God, his first duty is to be faithful to his Master. He is not to place himself in any position that will shut him away from the channel of light; for he must have light from heaven if he would walk in the path cast up for the ransomed of the Lord to walk in. Through business relations, Satan has laid his snare for thousands of the professed followers of Christ. Through his temptations he leads them to place themselves where they think they cannot attend the social meetings, and they breathe in the atmosphere of satanic agency. The light becomes darkness, so that they forget that they were purged from their old sins, and their moral power degenerates until they have a name to live, and are dead. They have no spiritual life. The light that was in them has become darkness, and how great is that darkness.

God calls upon his people to become luminous, and to reflect the light of his love upon the world. He calls upon them to be found in the

assembly of the saints, bringing with them every soul that they can influence to go. The soldiers of Jesus Christ must arise to do the work of the Master, for in the army of the Lord there is much to be done that they have entirely neglected. Were they alive to the interest of the work, they would see souls close by their side to whom they could speak a word in season, of warning, encouragement, or comfort. There are tempted, tried souls all about us for whose ruin Satan is much more interested than are the professed brethren of Christ for their salvation. But it is the work of the servant of Christ to sow beside all waters, and the promise is, that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

#### ORIGIN AND PERMANENCE OF THE SABBATH.

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

It took three acts, or great events, to make the Sabbatical institution. First, our Lord Jesus Christ, after creating "all things" "in six days" (John 1:3; Eph. 3:9; Col. 1:16; Ex. 20:11), "rested on the seventh day from all his work which he had made." Gen. 2:2. He then "blessed the seventh day, . . . because that in it he had rested." Gen. 2:3. Finally, he "sanctified" the seventh day for the same reason. Same verse.

Each of these acts has a distinct significance. By resting on the seventh day, Jesus Christ made that day his rest day, or Sabbath day. By this act he gave man an example, and prepared the way for blessing and sanctifying the day of his rest. By blessing the seventh day, because that in it he had rested, Christ exalted the seventh day, pronouncing it for all time to come a great day and a blessing to man. Blessing a thing makes it more prominent, more famous, than things that are not blessed. The blessing of a thing relates to its future greatness, to its future success and prosperity. When God promised Abraham that he would bless him, he said unto him, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12:2. The act of blessing the seventh day related to the future greatness of that day, made that day more prominent, more famous, than other days, by making it a reminder of Christ's creative power, and of Christ's rest from his wonderful works, but this act did not exclude ordinary work on the day, nor did it make the day holy. It required another act to do this; namely, that of sanctifying the day.

These two acts should not be confounded. God made them distinct, and we should view them as such. In the record of the institution of the Sabbath and in the Sabbath precept, the words "blessed" and "sanctified" (or hallowed) are very properly made distinct by the use of the conjunction "and," thus: "And God blessed the seventh day, and sanctified it." Gen. 2:3. "Wherefore the Lord blessed the Sabbath day, and hallowed it" (or sanctified it, the term "hallowed" being derived from a Hebrew verb that is usually rendered "sanctify"). Ex. 20:11.

Here the word "blessed" is not synonymous with the word "sanctified." If these terms had precisely one and the same meaning, then only one of them would be used. The act of blessing was made introductory to, and preparatory for, that of sanctifying. A thing that is sanctified is set apart from a common to a holy or religious use, and belongs to the Lord. Concerning the first-born, God said to Moses, Sanctify unto me all the first-born. They are mine. Ex. 13:2. When Mount Sinai had been sanctified, the people could not use it as they did common ground, for it was holy, and belonged to the Lord in a special sense. Exodus 19.

So of the sanctuary when it had been sanctified Ex. 40:34, 35. The people could not use it as they did their own houses. The same is true of a church edifice that has been dedicated or sanctified. But is it necessarily so of things that are blessed? Let us see, by selecting and testing one case out of many related in Scriptures:—

At the close of the forty years' wandering the children of Israel in the wilderness, the Lord told them that if they kept his commandments, blessed would be the fruit of their ground, fruit of their cattle, the increase of their flocks of their sheep, their basket and their store. Deut. 28:1, 4, 5. If "blessed" in this case meant "sanctified," then the children of Israel could not, if they kept God's commandments, have the ordinary use of the fruit of their ground, of their cattle, their flocks, their sheep, their basket and their store, but must give all these things to the Lord. Is this the reward that they were to have for keeping God's commandments? How could they live in following such a plan? Starvation and death would be their inevitable portion.

Nor should the presence of Christ in the seventh day in Eden be confounded with Christ's acts of blessing and sanctifying the seventh day in Eden. Moses was commanded to sanctify Mount Sinai, and he promptly responded. Exodus 19. And how did he do this; simply manifesting his presence at the border of Sinai?—No; but by making a proclamation to the people, showing that the Lord had served it as his own, and telling the people not to use it as they would common ground. Verses 12, 13. So the Lord sanctified the seventh day by proclaiming it holy, by commanding our first parents and their posterity to keep it holy, or sanctify it. The presence of Christ in the day in Eden and since the institution of the Sabbath in that blissful place, is identical with the acts of blessing and sanctifying the day in Eden. The presence, or blessing, of Christ in the seventh day, as enjoyed by the observers of that day, are the effects, logical result, of the previous acts of blessing and sanctifying the seventh day, and of the response of the obedient to those acts by sanctifying that day. Surely a sinner who knowingly and wilfully transgresses any or all of God's precepts, is not more blessed on one day than on another.

The presence of Christ did not sanctify the seventh day by being in that day when the Sabbath was made in Eden; for most assuredly it can be only *during* the seventh day that the presence of Christ can be *in* the seventh day, and the seventh day was past when Christ sanctified that day in Eden; for it is written "And God blessed the seventh day, and sanctified it: because that in it he *had* rested." In God's physical and spiritual realms the effect closely follows its cause or reason, we claim that it was on the first day of the second week of time that Christ, or God the Son, blessed and sanctified the seventh day. Must we therefore conclude that God made the first day of the week holy, and that our first parents could do their ordinary work on that day?

God the Son sanctified, or made holy, the seventh day only once, and that was when he made the Sabbath in Eden. Consequently God the Son does not repeat the act of sanctifying the seventh day every week. Therefore we should not confound Christ's presence in each seventh day with the original divinely recorded act of sanctifying the seventh day. Christ's special presence in the seventh day is, in a certain sense, conditional. It is enjoyed by those who love God, and remember the day of his rest to keep it, or sanctify it. But there is no condition connected with Christ's act of sanctifying the seventh day in the beginning. It was a direct, unconditional act completing the institution of the Sabbath, and commanding man to

justify the Sabbath day; and thus it did its work, whether man responds to it by obedience or not.

If the presence of Christ in the day makes the day holy in the sense of the Sabbath precept, then every day is holy; for what day is there in which the presence of Christ is not felt? Upon this hypothesis, difference can be only in degree, and all that we could say in favor of the Sabbath from this standpoint would be that the seventh day is holier than other days, because those who keep it are more blessed, and feel better on that day than on other days. Was not the presence of God felt in nature and among the angelic host when God wrought at his work of creation, when the "foundations" and "cornerstone" of the earth were "laid," "and all the sons of God shouted for joy"? Job 38:4-7. Were the six days of creation designed to be Sabbath days? And are we not often greatly blessed while performing ordinary labor on working days? Does the Lord thereby teach us that all days are Sabbath days, and contradict himself? Rather, does not the theory which teaches that the presence of Christ in the day makes the day holy, and makes it a day that should be sanctified unto the Lord, fall before these facts? Again, did not the Lord greatly bless men on working days under the old covenant? Did this show that every day was a Sabbath under the former dispensation? Was God thus militating against his law, which enjoins the sanctification of the seventh day, God's Sabbath, God's rest day? And this theory, logically followed, would annul the obligation to keep a definite day, and would render superfluous Christ's rest on the seventh day, and his blessing and sanctifying the day of his rest.

(Concluded next week.)

#### THE FAITH FOR THIS TIME.

BY C. P. WHITFORD.  
(Orlando, Fla.)

It is sad to contemplate how few seem at all desirous, much less anxious, to know the way of life and salvation. The multitudes are as careless and indifferent to the signs of the times as were those who lived in the days when God proclaimed a message of warning through faithful Noah. For one hundred and twenty years the message was sounding forth to the inhabitants of the antediluvian world, "A flood of water is coming." True to the warning message, the flood came, and destroyed the people. But they need not have been thus overtaken and destroyed. Their attention was called to the fact that the earth was to be flooded with water. A means of escape was also provided; but they would not accept the plan, and we all know the result. It was destruction. Thus, says the Saviour, shall it be in the end of the world. But the Lord will not leave the people of this generation to perish without first warning them of the danger, and pointing out a way of escape. I will quote the warning as I find it recorded in Rev. 14:9-12: "If any man worship the beast and his image, . . . the same [this same man] shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

There is not such a solemn message of warning and severe denunciation of wrath to be found elsewhere in the Bible. Notice, it is "the wine of the wrath of God" which is to be poured out upon those who "worship the beast." Rev. 15:1, in speaking of the seven last plagues, says: "For in them is filled up the wrath of God." They are full of wrath; that is, wrath without mixture. Rev. 14:10. In the sixteenth chapter we have given us a description of this wrath. It is terrible to contemplate that the teeming millions of earth's

inhabitants will "worship the beast and his image," and as a consequence, drink the unmingled wrath of God; but it must be so. In the days before the flood, they were eating and drinking to excess, going on in a wild and careless career of business and pleasure, and "knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." The trouble then was that the people would not believe the Lord. It is just the same to-day. But few believe the seventh day is the Sabbath; but God says that it is. The Bible says, "God is not a man, that he should lie." Num. 23:19. The people and their ministers say the first day is the Sabbath; in this they flatly contradict the great God; but in saying that Sunday is the Sabbath, they agree with the popes of Rome and the whole Catholic world, and therefore they place themselves on the side of Rome. They not only say Sunday is the Sabbath, but they keep it; and Paul says in Rom. 6:16: "To whom ye yield yourselves servants to obey, his servants ye are." So then in keeping Sunday, they are doing just what the warning message of God tells them not to do under penalty of drinking the wine of his wrath. It is a serious thing to charge God with being a liar; when he states a fact, and we do not believe him, that is exactly what we do. Here is the proof: "He that believeth not God hath made him a liar." 1 John 5:10. Seventh-day Adventists are a peculiar people. Titus 2:14. They believe the Lord. When the Bible says the seventh day is the Sabbath, and the popes of Rome, including the whole Protestant world, say the first day of the week is the Sabbath, Seventh-day Adventists have no hesitancy in deciding which is right. They have no reason to doubt the Lord's word; consequently they cannot believe those who contradict his word.

Why were the people in Noah's time destroyed?—Simply because they would not believe the Lord. It is faith that saves us to-day. Faith would have saved them. "For by grace are ye saved through faith." Eph. 2:8. But says one, "I believe; then why am I not saved?"—Simply because you have no faith. Faith works. Did you know that? It does. Read Gal. 5:6, and you will see that faith works by love. The principle, then, upon which faith works, is love; and love always renders cheerful, willing obedience. Where there is no obedience, there is no love; and where there is no love, there is no faith. If any think they have faith while living in disobedience, they are deceived. Faith in Noah's time would have enabled the people to obey the voice of God, and thus have been saved from the destruction by which they were overtaken. Faith to-day, in the message of warning which God is causing to be heralded to earth's remotest bounds, will so work in men that they will be found keeping the commandments of God rather than rendering obedience to earthly powers which are in opposition to God. The message for to-day is, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same [that same man, no matter who he is, or where he is] shall drink of the wine of the wrath of God."

But who believes the message to be of God, and therefore true?—A few despised Seventh-day Adventists. The multitudes do not, and will not, believe the Lord. The Lord says they will not believe, and he has never told a lie. "Heaven and earth shall pass away, but my words shall not pass away." It is safe to believe the Lord, and there is no safety anywhere else. The sin of unbelief is the sin of the age. Faith is the connecting link between earth and heaven. "Without faith it is impossible to please him." The converse must be true,—with faith we can please him. So then it is faith that works us into harmony with God in the keeping of his commandments.

#### COME TO THE WORD.

BY MRS. PAULINE ALDERMAN.  
(Madison, O.)

How many souls, for whom the Saviour died,  
Know not his love, but live unsatisfied!  
O come to Christ, the life, the truth, the way,  
And all thy darkness shall be turned to day!

Come to his word,—here is the secret place.  
Come, feast thy soul; discern the depth of grace.  
Sink low the shaft,—the mine is deep and wide,  
And shining jewels beam on every side.

Come in the morning, when the dew lies still  
Upon the grass,—when nature's throbbings thrill.  
Open the sacred treasures of His word,  
And all thy being shall to life be stirred.

Come when the weary soul would seek repose,  
When day retires, and evening shadows close.  
Here in his promises is living bread;  
Give Christ thy heart; he'll be thy glorious head.

#### HOW TO INCREASE OUR REVENUE.

BY ELDER S. H. LANE.  
(Chicago, Ill.)

A FEW years since, the crying demand of the cause seemed to be men and means. At the present time, the case appears to be different. The cause has assumed such an aspect, that all who truly love it are fully persuaded that the time has come when every one who can labor should so do. Therefore, many are willing to engage in its promulgation. As the result, many are offering their services. Among these are young men and young women of real ability. They are of good parentage, and have a fair education; indeed, many of them are graduates from our colleges and academies, and are persons who could give, through the blessing of God, an influence to the work. This is true to such an extent that the crying need of men is fully met. But the question of means is a live issue, and is becoming more and more so constantly, as times grow harder.

The General Conference Committee, as well as the committees of all our state conferences, is besieged by applications from these would-be laborers for a chance to work in the cause. It is a matter of perplexity to know what to do with these applications, on account of a scarcity of means. Our tithing system is well established throughout our ranks; and be it said, to the praise of the Lord, that many of our people are conscientiously tithing. Some are not. If those who are delinquent in this matter would do their duty in this respect, the problem of more means would in a measure be solved; but even though all should tithe, it would still be a question whether all these would-be laborers could be supported in the field. This being true, the question of how to increase our revenue is an important, live question, the solution of which would be comforting to all who have to deal with it, and a material aid to the cause.

It is evident to all that if our numbers could be doubled and the accessions would tithe even as well as those now of our faith, our means would be doubled. That people will still embrace the truth, and that, too, quite readily, is attested by every effort put forth in a new field. So is it not evident that one of the best ways to increase our finances is to send, just as far as possible, all our forces into new fields, that accessions may be made to the cause, strengthening it both spiritually and financially? for every one who embraces the truth and is truly converted to God, will, through his influence, bring the matter before others, thus making an avenue for our literature to be sold much more extensively than at the present time. These facts being true, cannot all our present membership labor to aid each other in the good work, and let our working force enter "the regions beyond"?

Years ago, whenever a tent was pitched in a new field, our ministers pressed the matter of



book sales, and many sales were made. They obtained subscriptions for our periodicals, thus building up our publishing associations, which brought many dollars into the cause, as well as enlightened persons, and brought them to a knowledge of the truth. As a denomination, we are running many more tents now than then. Cannot all these companies still press the matter of book sales? If so, they will accomplish more good than they can without these sales, and thus many will be enlightened, and money be brought into our ranks. By so doing, the tract societies will be benefited, as well as the offices of publication.

It costs money to run these tents. Many people become deeply interested in the truth, and are willing to aid the meetings by giving of their means. They should have an opportunity so to do. This matter, of course, should be guarded, so as not to place ourselves before the people as beggars; yet it is better to give them the impression that they are expected to aid than to state to them that we are not after their money; for if they get that impression, those who embrace the truth will learn, sooner or later, that they are expected to tithe, and then be inclined to think we are after their money, and it will be hard to bring them up to the point of tithing and giving as they should.

They being willing to give, would it not be a good idea to let them do so every Sunday night, stating to them plainly that it costs something to furnish tents, lights, pay freight, etc.? It is seldom that they will not contribute quite liberally, and thus aid the work very materially; and every dollar thus secured aids the cause just as much as though some one worked hard to earn ten dollars, and then tithed it.

(Concluded next week.)

#### THE BIBLE AND EGYPTIAN ANTIQUITIES.

BY T. DARLEY ALLEN.  
(Kingston, Ontario.)

THE land of Egypt has been plundered by seven successive sets of conquerors; her tombs have been pillaged, her temples destroyed, her cities wrecked, until to-day the country is a land of ruins, containing more sculptured stones, rock-hewn tombs, massive ruins of temples and palaces, than the whole world besides. And the remarkable confirmation given to the Bible by the researches of antiquarians in Egypt, furnishes us with an impregnable evidence of the truth and divine inspiration of the Scriptures. Christians, therefore, have great reason to feel grateful to those who have devoted their lives to the investigation of the monuments. The temple of the Egyptian king, Shishonk, or Shishak, at Karnak, contains the names of numerous towns in Palestine, which he subdued in the days of Rehoboam; and this temple has also preserved in pictured form the Jewish faces of his captives.

In a leaflet in his "Grape Shot" series of tracts, H. L. Hastings, of Boston, well shows how important these investigations among Egyptian antiquities are to the Christian. Mr. Hastings says: "The Old Testament speaks of Egypt six hundred and eighty-three times; the New Testament mentions it twenty-five times; and the Egyptians are spoken of thirty times in the Old Testament, besides unnumbered references to Egyptian cities, palaces, rulers, idols, manners, customs, etc. Egyptian monuments and scriptures confirm each other. The spade of the explorer has turned up Pharaoh's treasure-city, Pithom, and the very bricks the Israelites made and laid; and out of the rock-hewn sepulchers of Thebes have been brought the mummies of the very Pharaohs who oppressed the Israelites in the days of Moses."

This evidence is constantly increasing, each year contributing something of value to show the harmony between ancient Egyptian records and Old Testament history.

#### THE INFLUENCE OF ENVIRONMENT.

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

It is a natural law that character is formed in accordance with that on which the mind is allowed to dwell. "Like begets like." Beholding only wicked, worldly, or even commonplace things day after day, will bring the mind to a low level. "Live with wolves," says the Spanish proverb, "and you will learn to howl." Contemplating that which is good, true, and lovely is always an ascent. "I was common clay until some roses were planted in me," says some aromatic earth in the Eastern fable.

Companionship with the pure and virtuous may be considered as furnishing to an individual a rich experience. There are those persons whom to know is to love, honor, and admire, and others whom to know is to shun and despise. The life of every man is a daily inculcation of good or bad example to others. "For none of us liveth to himself, and no man dieth to himself." Rom. 14:7. We are influenced by events that have happened in the past, as well as by the things that are taking place about us daily.

"Lives of great men all remind us,  
We can make our lives sublime;  
And departing leave behind us  
Footprints on the sands of time."

We not only *can*, but we *do*, leave "footprints on the sands of time," either for good or for ill.

No lesson that can be drawn from history is plainer than that the influence of men in past ages is still known and seen to-day. The effect of their deeds will be felt as long as the world stands. This world, however, will pass away, "and the works that are therein shall be burned up." 2 Peter 3:10. But the man who labors unselfishly for the glory of God will exert an influence that neither time nor eternity can efface. Our actions not only influence others, but they react upon ourselves. If we are impatient and fretful, harsh or ill-tempered, we need not be surprised if we find the same things in those who have to associate with us. Such actions are contagious. They often cast a gloom on all about us, and our hearts become hard and sour; but if only kind words are spoken, and we go about working for the good of others, we not only make those about us happy, but our own hearts will be most wonderfully warmed and filled.

Perhaps none influence us so much as our friends, for the friendship of a true friend warms and elevates the heart; then shall not we be friends indeed to the distressed, the poor, and the neglected ones, by seeking to brighten their lives here, and lead them to that "Friend which sticketh closer than a brother"?

A kind word or a smile may cheer some sad heart that is nearly breaking, or give a weary traveler fresh courage to go forward in the battle of life. It is astonishing how chary people are of kind or appreciative words, since they are so easily said and their influence is so lasting. Said Henry Ward Beecher, "Hearts more or less, I suppose, we have; but we keep them so close cased and padlocked, we wear an outside so hard and dry, that little or none of the love that may be within escapes to gladden those around us. And so life passes without any of the sweetening to society that comes when affection is not only felt, but expressed. And we are poorer, for love unexpressed brings no reward."

How careful we should be of all our words and actions; for who can tell what will be the result of a frown, a sneer, or even an idle word? Sometimes an unkindness rankles and burns in the heart for many years. "Looking unto Jesus" will give us the true Christian's secret of a happy life, and enable us to avoid saying or doing those things which make life bitter.

A certain man was able to get only one look at George Washington, but it made a radical change in his life; it gave him a high motive,

and filled him with zeal to go forward. "Looking unto Jesus" day after day will so mold and transform our characters that we will be changed into his lovely image now, and "when he shall appear, we shall be like him;" for then "we shall see him as he is."

#### PLANS AND METHODS FOR SALVATION

BY ETHAN LANPHEAR.  
(Plainfield, N. J.)

HAVE God and Christ changed plans and methods for the salvation of men? It is evident that most church methods of work at the present time are very different from the methods adopted by Christ and the apostles. Christ said (John 12:32): "And I, if I be lifted up from the earth, will draw all men unto me." Again (chapter 11:25, 26): "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

But what is the church doing to-day? Is it holding up Christ that he may draw all men unto him? or is it holding up the church, that it may get all men into it? Is the church preaching repentance toward God and faith in Jesus Christ, or is it getting up all kinds of amusements,—shows, parties, card-games, dances, tableaux, games of chance, grab-bag games, theaters,—in order to get up a laugh to draw in the world and make money? And do not large churches organize their young men and boys into military companies, fit them out with guns and military dress, and allow them to parade in the churches, in order to hold them together in the church? Do they not allow their young men to send out challenges to other societies to play for prizes? and do they not often get into quarrels, and often get badly bruised and hurt? Do not their young men and old attend the dance, and do not members of the church assemble with the world in their club houses, where tables are set for games, and where liquors are dispensed freely? Do not the churches support booths, and mock auctions, and masquerade parties, to that extent that nobody could draw the line between the church and the world without referring to the church record?

This is largely the situation in our eastern cities. Are the churches drawing the world nearer to God and Christ, or is the world drawing the church farther and farther from God's plan of salvation? What better is the religion of the popular churches of to-day than was the religion of the crusaders of their day? The churches have made it easy to obtain membership. There does not seem to be much manifestation of a godly sorrow for sin by the candidates of to-day. I have not seen a tear shed for years, as I saw tears flow when I was young. Politicians and such, if they have money and use it freely, stand higher in the church to-day than do true Christians. One city that I know of has from two hundred to three hundred different organizations, secret and otherwise. Church-members are allowed to belong to as many of them as they choose to join, and nearly all belong to some of them; even ministers and officers of the church often do. All these societies have to be attended to and supported, while Christian character is largely neglected.

But few ministers of the churches, these days, have faith enough in God to trust him without having their lives insured, even in this world. Did Christ's religion give license, originally, to all these outside societies? Were all these worldly shows and acts in the original church, and in the plan for the salvation of men? Did Christ and the apostles, in all their church work, institute all those things in order to get men into the church? People say, Times have changed, and people demand all these things. Have God and Christ changed, or is it the people?

## 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.

### CHARITY.

OR ever the silver cord be loosed,  
Or the golden bowl be broken,  
Beware, beware!  
O have a care!  
Words ne'er return once spoken.  
The smoking flax thou shalt not quench,  
Nor break the reed, nor bruise it;  
Strict justice due  
Would kill us too,  
If God should choose to use it.  
Then do not pull life's strings too hard;  
Thy years are few in number;  
Spend not thy life  
In useless strife;  
Cheat not the night of slumber.  
Forbear to strike at every foe,  
And patient bear with others;  
A motley throng  
Of weak and strong,  
We all must live as brothers.  
O do not loose the little cord  
That binds us all together,  
Nor break the bowl  
That holds the soul,  
Of all thy life's fair weather.  
—C. G., in *Detroit Commercial Advertiser*.

### USEFUL EXERCISE.

BY D. H. KRESS, M. D.  
(Sanitarium.)

It has been stated that if all the wasted power at the Falls of Niagara could be utilized, there would be sufficient force to keep in motion all the machinery in the world; efforts are now being made to make use of this force to benefit mankind.

A few evenings ago, while walking down street, I counted twenty-three bicycles within one square. All the riders seemed hard at work propelling their machines. What an amount of energy is wasted in this way! If all the power that is thrown away in bicycle-riding, baseball and football games, etc., could be utilized and turned into the channel of useful labor, to help the poor and needy, the widows and orphans, there would need to be no hungry mouths, no suffering because of poverty. All would be well provided with life's necessities.

Physical exercise in the open air is a blessing to mankind. It is a positive necessity for those who are much indoors and engaged in brain work to spend a portion of each day in physical exercise in the open air, in order to keep in health. There is not an instance, however, in the life of Christ or in the Bible to encourage men to engage in anything but useful labor to obtain physical exercise. There is no more healthful exercise than farming or gardening. Digging, hoeing, and weeding bring into action every muscle in the body.

A few evenings ago I witnessed another scene, —half a score of young men engaged in the useful work of cultivating soil and raising a crop to help the poor and needy. Could not more companies of young men and women be formed to do a like work, or some other labor equally useful? I am at present working about three-fourths of an acre of land for missionary purposes. So far I have found this work a blessing to myself and my family. The children are watching with the deepest interest the tiny blades coming up out of the earth. We have planted; now we are observing God at work. He has watered the seeds sown, caused the sun to shine upon them, and the tiny blades to spring forth. So far this year the rain has been sent just when needed, and at the proper intervals to encourage Mother Earth to do her best to bring forth her treasures to bless mankind.

God blesses every unselfish act; his blessing

will be upon every effort to help the poor and save the lost. He can rebuke the devourer so that the fruits sown for this purpose shall not be destroyed. God says, "I will make with them a covenant of peace. . . . And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase." Eze. 34: 25-27. Not only will the increase of the unselfish laborer be blessed, but the places round about him will receive showers in their season. Work of this kind will prove a blessing not only to the one engaging in it, or those for whom he is directly laboring, but the community in which he lives will be blessed because of his presence. The righteous are still the salt of the earth; for their sakes the destroyer is held in check in his work. When we hear of young men who have inherited small fortunes from their parents, throwing away their means in a useless way, we consider it a very wicked thing; we forget that it is just as much a sin to squander time and strength as it is to squander money. Both are God's gifts to man, to be used in blessing others.

If a proper use were made of these gifts, there would be no suffering because of poverty; it would be as it was anciently. In getting manna it is stated that they who were strong and able to gather much had nothing over; they gathered to impart to the feeble and needy among them. The feeble ones had no lack; all were well supplied. The young are full of energy which will be expended in some way. Should we not plan, and make every effort, to turn this force into channels that will prove a blessing to the world? The satisfaction that could be obtained in being useful would prove the most healthful pleasure possible for them to enjoy.

### THE BEGINNING OF A REVIVAL.

THE pastor at Goshen Corners had preached a close, practical sermon on the sins that do so easily beset us. Uncle Peter Twitchell and Deacon Holden came out of the meeting-house, and started on their homeward way together. Uncle Peter's cane went down upon the stony road with strong emphasis, as he began:—

"Tell ye now, that was a powerful sarchin' discourse Brother Jenks give us this mornin'—eh, deacon?"

"Wall, tollerably so, to some folks, I expect; but he did n't bear down on some pints as he'd orter, and left out a good many as had orter been fetched in. Ef I'd been preachin' on that air subjick, with Squair Bowles a-settin' right afore me, I should 'a' been moved to say suthin' about drinkin' and takin' onlawful intrust; but ministers is nothin' but airthen vessels, the best on 'em, and a big pew rent hides a good many besetments."

"Sho, now, deacon, I would n't say that ef I was you—don't appear to sound like the charity that thinketh no evil. There was one or two pints I took pertikular notice on; one was that a man's besettin' sins ain't apt to be marked sins, so plain that everybody calls 'em by their right names,—we talk about 'em as only our ways, as ef that made 'em all right,—whereas, Scripeter says it's the 'leettle foxes that spile the vines.' 'Nd then agin, it's a sight easier to see other folks' besetments than our own, es the Good Book says—a mote in our neighbor's eye, and a beam in our own."

The deacon's thoughts having been led into a personal channel by Uncle Peter's last remark, ran on somewhat in this wise:—

"'Cordin' to Brother Jenks, the' is some pertikular sin that besets every one of us. Now I can't call to mind anything in my walk or conversation that ain't sarcumspect." Here a dim suggestion of the Pharisee in the temple crossed his mind. "I ain't by no means perfect, and

don't putend ter be—but I contribbit to all the causes, and remember the widder and the fatherless, and don't never suffer sin in my neighbor without rebuke. What's unbeknown can't be cured; ef I've got 'em, the Lord'll hev to make 'em known."

Dinner was smoking on the table when the deacon reached home. After his customary acknowledgment of the divine bounty, he surveyed the table with a look of disapproval.

"Mary Ann," he sharply ordered, "you go down sullar and fetch up some pickles. How anybody kin git baked beans, and leave off the pickles, beats all."

"But, father," his wife timidly ventured, "you said last Sunday pickles made your tooth ache, so I got cider apple sass to-day."

"'Spose'n I did say so; that's no reason why I should n't hev pickles on the table; that cider apple sass ain't biled down half enough. Here, Ezry, you take this 'ere coffee-pot, and set it back onto the coals; I wish it could be kept in mind that coffee orter be hot," with a masterful look at his wife.

By way of creating a diversion, 'Siah Stearns, the hired man, remarked to Mrs. Holden:—

"I thought we had fust rate singin' to-day."

Before she could reply, the deacon took up the word.

"Singin'! Wall, ef screechin' is good singin', I should say we had—but 'tain't nowise befitin' the sanctooary, as a part o' worship. What Phineas Gatchell is sot up there in the gallery for is more than I can tell; hain't no voice for singin', and what he has, needs ilin' as bad as Amos's old bass viol."

"Mother," asked Mary Ann, "did you notice Jim Pettengill's got home? How glad his folks must be!"

"Specially his mother—I'm glad for her," said Mrs. Holden. "They say Jim's done well out there in Iowy."

"Ef he has, he's the fust Pettengill as ever did do well," pronounced the deacon.

By this time nobody cared to encounter the cross-current of contradiction any further, so the meal was finished in silence.

"Plow the south medder to-day, 'Siah," directed the deacon Monday morning, "and try your hand at a straight furrer for once."

Now if there was one thing upon which 'Siah prided himself it was his skill in plowing. He knew he had a neighborhood reputation for that.

"Some folks can't see when things air straight," he said half to himself, as he went out.

The same morning Brother Pike prepared to go out on his round of church collecting. It was late in the afternoon when his "hullo" brought the deacon to the roadside. Leaning on his hoe handle beside the stone wall, he remarked interrogatively:—

"I expect you've had a purty tough time on't? Folks in general ain't over anxious to pay up the Lord's dues."

"Well, I'm glad to say I haven't found them backward to-day. Just look there now," pointing to a laboriously scrawled line which proved, on careful examination, to read: "Liddy Peters, five dollars." "Some self-denial it's taken to get that five dollars, and some faith, too, as to how she can get along without it."

"Self-denial's a good thing ef it's practised where it's most needed, and es to faith, we're commanded to add to it virtoo. Ef widder Peters'd just bridle that onruly tongue o' hern, it would help the cause more'n twice five dollars."

As 'Siah drove up to the bars just then, Brother Pike very willingly departed.

"Wall," said 'Siah, looking back over the level stretch of straight brown furrows, lying fresh and mellow in the setting sun, "I call that a purty fair piece o' work."

"Hem, tain't so bad as it might be—nor so good, nuther; there's a consider'ble of a crook over there to'ards Martin's," replied the deacon.

"Naterally," said 'Siah, dryly, "I didn't hev no plow thet would cut straight through that big rock," and gathering up his reins, he started homeward, wondering to himself what "the old man," as he mentally termed him, could have found to say if there had been no rock there.

By prayer-meeting time that night the deacon felt himself prepared to reprove and rebuke with more than ordinary fervor. It was the burden of his prayer that the watchmen upon the walls of Zion might be no longer dumb dogs that did not bark, that they might cry aloud and spare not, showing the people their transgressions, and the house of Israel their sins. He warned the brethren against covetousness, which is idolatry; expressed his conviction that a good many had a form of godliness without its power; and exhorted each and all to put away their easily besetting sins, winding up with the declaration: "As for me and my house, we will serve the Lord."

Walking homeward in the darkness of a clouded night, the deacon could not help overhearing a conversation going on just before him. It was Uncle Peter's voice that was saying:—

"You've got a good place this year, 'Siah, a fust-rate good place; you'd orter git a good deal o' speritooal good, whilst you're under that ruff."

"I git good vittles, and good pay enuff, but as to speritooal good, anybody as gits that livin' with the deacon will hev to take it by the rule o' contraries, now I tell ye!"

"Why, why, 'Siah!—what on airth possesses ye to talk that way? Deacon's one o' the pillars o' the church! 'Tain't many hes his gift o' speech! Brother Jenks hisself couldn't 'a' spoke more powerful than he did ter-night."

"Ef church pillars is set up for folks to stumble aginst, I grant ye, he's one to all intents 'nd purposes. Uncle Peter, I ain't give to talkin' agin the folks I live with, but seein' you've started it, I'm jest goin' on to tell ye, of all the contrary, contradictions, faultfindin' men I ever see, he's the beatin'est! Yis, sir, and all the time settin' hisself up that he's a better judge o' what's right than all the rest o' creation."

"Ain't you a leetle ha'sh now, 'Siah? I expect he hes his faults, like all the rest on us,—poor faillable critters we be,—but I b'lieve the deacon's got the root o' the matter in him. Pint out somebody, ef ye can, thet's more honest and fair in dealin's than he is!"

"I say 'tain't honest to pile on blame where 'tain't due, and keep back every single word o' praise that folks deserves and orter hev. Ef I wuz testifyin' before a jury, I should say jest as I'm tellin' you,—I hain't never hearn that man own up that anybody, minister or wife or child, or neighbors or church or gov'nment or what not, had done one thing that wuz jest right! All he hes ter say is pickin' flaws. As to the root o' the matter, as ye call it, mabbe I ain't no judge; but I do know there's an awful heavy topgrowth o' thorns and briars."

"Wall, 'Siah, I dunno what ter say. I'm dretful sorry ter hear ye say sich things about the deacon,—sich a nice fambly as he's a-bringin' up, too!"

"What do ye s'pose I hearn them childurn say one day up overhead in the barn? Ezry wuz a-tellin' Mandy he'd rather not go to heaven ef pa was goin' to be there; but Mandy she says: 'I guess pa'll hev to stay in the front room all the time up there, 'cause he's a deacon, and he won't dare to be cross amongst the angels!' Now I jest want ter know, Uncle Peter, what religion is good for, ef it don't make a man pleasanter to live with every day?"

Never in all his life before had Samuel Holden been made to see himself as others saw him. At first he was stunned and bewildered, feeling as though his hearing were playing him false. He, to be spoken of as a stumbling-block! Anger, resentment, and mortified pride struggled for the mastery; but presently all these gave way before an overwhelming conviction of sin. The Spirit of God sent home the truth like a search-light upon his conscience, bringing out his ways and words in their true colors, till he was ready to cry out: "I abhor myself!"

The deacon was in his accustomed seat at the next prayer-meeting, but evidently not in his usual state of mind. Through prayers and exhortations and singing he sat silent, with bent head, evidently unconscious of the wondering glances turned toward him. When the meeting drew toward a close, he rose unsteadily, leaning heavily upon the desk before him. His face was working with emotion in the struggle for utterance.

"Brethren and friends," he said, "I've been led to see myself a sinner before God and man. It's an awful thing to know that you've been a stumblin'-block! A stumblin'-block! That's what I've been all these years, 'nd now my besettin' sin has found me out. It's my faultfindin' manner o' speech that's been a reproach to the cause, and made religion an offense and a byword! I've gone contrary to Scripter. I've provoked my children to wrath, 'nd ef their souls is lost, their blood'll be on my head. I hain't exercised charity. I've spoke evil of my fellow men. I hain't studied to please my neighbor for his good to eddyfication. I ask your prayers, that God be merciful to me a sinner."

The deacon's manner, no less than his words, made a deep impression. The light in which he saw himself so clearly seemed to be reflected into every heart, bringing into view a multitude of besetting sins, unsuspected hitherto. After a solemn silence, Uncle Peter's tremulous voice said: "Let us pray," and all, with one accord, fell on their knees—a company of sinners before a holy God. As the good old man poured out his whole soul in the words of self-abasing contrition, sobs and audible responses came from all parts of the room. The influence of that meeting made itself felt in "great searchings of heart," in mutual confession and forgiveness, and walking softly before God. This was the beginning of the great revival at Goshen Corners.—*E. M. Morse, in New York Observer.*

#### THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

*Question.*—Will you talk about *la grippe*, which has become such an annual scourge?

*Answer.*—In the first place, *la grippe* is unquestionably a germ disease; it is probably an infectious and contagious disease also. It spreads so rapidly that it is difficult to tell how it does spread. It is carried through the air, and is so universal that you cannot quarantine it. After it landed in New York City, it was less than three weeks before it was in San Francisco; perhaps it went in the mail-bags, or in letters, or in express packages. It is said to have originated in the wretched mud hovels of Russia,—in their wretched hovels and prisons, where filth is always present. But, however it originates, it spreads out from eastern Russia, and travels westward in great waves which are difficult to control. It was formerly known as "influenza," but now it is called "grip." *La grippe* is the French name for this form of influenza, and we have adopted the term. It is really a new name for an old disease. It has doubtless prevailed for generations under the name of influenza. This disease is an infectious

fever. Sometimes the lungs are the chief seat of the disease, sometimes the bowels, and sometimes the stomach; but there is generally a rise of temperature, chills, a great deal of aching and a great many pains. If it attacks the lungs the symptoms are bronchitis or pneumonia; if it attacks the stomach, the result may be gastritis; it may lead to any inflammation of the alimentary canal or digestive organs.

*Q.*—How would you deal with it?

*A.*—We have found that the present method of dealing with the disease is very good; that is, give the patient abundance of water and hot blanket packs; two or three quarts of hot water a day, and hot blankets. If the bowels are affected, give hot enemata. If the stomach is affected, wash it out with large quantities of water. Don't give the patient opium, whisky, or quinine, although these are sometimes given, but I have never seen a patient die from *la grippe* who had not had these remedies.

*Q.*—What is the cause of malarial fever?

*A.*—Malarial disease is due to parasites infecting the blood. The only way in which it is possible to distinguish between typhoid fever and malaria is by investigation of the blood, to determine whether or not the parasites of the fever are there. These parasites get into the red blood corpuscles, and destroy them. I have seen, in a case of malarial fever, in a week or two a diminution of more than one half of the blood through the action of parasites in the red corpuscles. The corpuscles were consumed so rapidly by the parasite, that the patient became pale and anemic. That is the reason fever patients become pale so rapidly. These parasites remain in the body for a long time, and it is sometimes difficult to get them out. It has been shown that malaria is propagated by bad water. The old idea that it is carried by the air is a mistake, although the name suggests that idea—*mal-aria*. Where there is marshy land, there is a large surface of water, and this water, to some extent, gets into the wells of persons living in the vicinity; so these are likely to contain malarial germs. I have known persons who live near marshes, but on high ground, and they did not suffer from this disease; but those who lived down below, where the wells were supplied with marshy water, would suffer. I remember an instance of this kind at a camp-meeting which I attended. There was a well down of the low ground, and many who partook of its waters were made sick, this water being mixed with water from an adjacent marsh. A number of years ago, while I was a member of the State Board of Health of Michigan, I was appointed to investigate the relation of decomposing wood to malarial fever. In making a research in the medical library at Washington, I found many instances of this kind of infection. Among the other cases mentioned, was this: A number of soldiers had been stationed near marshes when there was a large mass of decomposing logs, sawdust, and lumber. The soldiers ran out of their water supply, and had to use this water. Some of the soldiers, however, purchased water brought in by sailors, and those who drank the water that had been purchased of the sailors, and brought from a healthy place, suffered no injury; while those who drank the water from the marshes came down with an attack of malaria, although they had abundance of sea air.

A southern physician published an interesting collection of facts in reference to this matter. In making investigations upon this subject in North Carolina, he found that where the water was taken from shallow wells upon low ground, people suffered with malaria; but where they got it from deep wells and high ground, they did not suffer from this disease. A medical missionary on the West Coast of Africa has called attention to the fact that malaria originated in indigestion; that it is due to the fact that the stomach is not able to destroy the germs taken in by drinking the water. I have given



a suggestion to missionaries going to foreign lands, in order that they may be careful to drink water or milk which has not been boiled. They could see that all their food is sterilized, and as they will be protected from malaria. It is important to know how to protect oneself against these diseases. One will not get typhoid or malarial fever unless he gets the germs into his system by drinking bad water; and he should take precautions, accordingly, by sterilizing his stomach, and the water which he takes into it.

## Special Attention.

### COST OF WAR.

The following figures we find in *The Christian Work* of June 4, 1896:—

In the last two hundred years France has spent £993,000,000 in war.

Even Belgium spends every year 46,000,000 francs on her army.

In less than three hundred years Great Britain alone has spent £1,357,000,000 in war.

At Bannockburn 135,000 men fought, and 38,000 were killed or wounded.

Italy spends every year 14,000,000 lire (£560,000) on her army and navy.

The French army costs every year 675,000,000 francs; the navy, 209,000,000.

The peace footing in the Russian army calls for the services of 170,000 horses.

The army of Bolivia costs the people of that impoverished country £360,000 a year.

At Gravelotte 320,000 men were engaged, of whom 38,000 were killed or wounded.

According to these figures, reckoning a pound sterling at five dollars American money, and five francs to the dollar, England and France have expended in war within the last two or three hundred years, the fabulous sum of eleven billion, seven hundred and fifty million dollars (\$11,750,000,000); and the present yearly cost of their armies in France, Italy, Belgium, and Bolivia, is \$190,600,000. The sum might be increased by adding the cost of our own civil war, and the pension roll which is said to exceed the cost of any standing army in Europe; while Germany, Austria, and Russia should not be left out. And all this, in those nations which wish to be distinctively regarded as followers of Him who styles himself the God of Peace, and his Son, who is called the Prince of Peace!

### A GREAT EVENT—AS IT WERE.

ACCORDING to the reports in the papers, a great event has just occurred in England, over which the whole country seems to have gone wild. And what is this event?—Why, the Prince of Wales owns a horse which has just won the Derby. His horse came in one half head in advance of the next in the race, and lowered the record one second.

It is said that the prince has been striving for twenty years to reach this climax of human greatness and nobility; and when it was attained, what a furor broke forth in all the United Kingdom! Telegrams flew over the whole country, announcing the momentous occurrence, and when the news reached the scene of the great military review then in progress in another part of the country, the bands struck up the tune, "God Bless the Prince of Wales"! Sure enough; why should he not specially bless a man who owns a horse that can run a mile one second sooner than any other horse! Why should not all heaven pause to contemplate such an august and sublime spectacle? One can hardly help asking in disgust what the human race think they have been made for, anyway.

U. S.

### SPANISH RULE IN CUBA.

FROM the very first of the present insurrection on the island of Cuba, the people of the United States have very generally sympathized with those in rebellion, and have hoped for their ultimate success. There are several reasons for this. The ancestors of the people of this country were themselves so-called rebels. They felt aggrieved at the treatment which they received from their mother country, and to gain those rights which they believed "nature and nature's God" designed that they should possess, they raised the standard of rebellion, and after a long and arduous struggle, they gained their independence. This being the case, when the people of this country see another people in this western hemisphere, which they believe is consecrated to liberty, struggling as did their fathers against an Old-World power, they very naturally feel that another battle for freedom is on, and so their sympathies are drawn out for the insurgents. It is also a well-known fact that Spain, once the proud possessor of Mexico, Central America, and a very large part of South America, has lost all these countries by revolutions and rebellions similar to the one now raging in Cuba. The natural inference drawn by the people of the United States is that had these colonists been well treated, they would have remained until this day as integral parts of the Spanish domain. Senator Vest referred to these losses of Spain by saying, in a speech in the Senate, that she "is an old wolf which has lost all her litter but one, and is now trying to gnaw that one to death!"

The Spanish government is aware of this feeling in the United States, and is rousing to the necessity of doing something to change the current of American feeling, so that it will be more favorable to the Spanish government. To this end it has authorized the sending out of a large pamphlet, the title of which is the same as that of this article, to all the newspapers which are in this country. If one should read this pamphlet and believe all it says, making no allowance for national vanity, or the probability that there is another side to the question, one would believe that Spain is one of the most enlightened and progressive nations on the earth; and that she has always treated her colonists with a great deal of tenderness; and that not one of the countries which once acknowledged her sway, and which now are independent, had any real grievances whatever.

Two of the statements put forth in this governmental document are worthy of note: First, that the grantees of land (that is, those to whom Spain gave tracts of land) took great pains to "teach them [the natives] the Christian faith, preaching it to them for their salvation, and to treat, aid, and defend the other Spanish subjects and vassals, so that by such means the natives might be drawn toward the suzerainty of Spain. . . . For the indoctrination and protection of natives, and of the slaves, Negroes, and mulattoes, priests were appointed and parishes established," etc. We may see in this statement of pretended good the very germ of evil which has followed the flag of Spain everywhere. Priests were appointed by the government, and the education—if idle tales of the saints, and knowledge sufficient to recite a few stereotyped prayers and count their beads, may be dignified by such a name—was committed to their care. The first thing done for the natives was to fasten

the incubus of a State Church upon them along with the civil authority of Spain. Under this double burden they staggered along until one by one they threw off the civil authority of Spain, and since that time there has been a continual struggle between the people of these countries and this Spanish inheritance of the State Church. Under the influence of the Catholic State Church of Spain, which became in turn the State Church of the colonies in their independent condition, there was no religious liberty, so that the religious tyranny which still oppresses the people of the former Spanish colonies is a Spanish inheritance of evil. It is idle talk for Spain to say that the people of her colonies have all the liberties which are granted to the people in Spain. That does not come up to our American standard. In Spain there is no freedom of religious worship. The name of Spain stands for tyranny, while the name of America has come to mean freedom in both civil and religious things. It is an obvious fact that there can be no true liberty or rational progress under a system of religious oppression. The slow progress of Spain's former colonies, then, is directly traceable to her system of government, in the union of the church with the state, which these colonies inherited from Spain; and their progress can never be anything but nominal until this priestly rule is broken.

The second point to note in the Spanish document is the statement that "the outbreaks of Cuban insurrections have coincided in time with the intention of the metropolis [Spain] to transport to Cuba the most radical legislative innovations, which innovations have been deemed in Spain marks of progress. The Cuban revolt of Yara [the previous revolt] was almost simultaneous with the Spanish democratic revolution of 1868."

Here the grave charge is made by the Spanish government that Cuba has rebelled just as Spain was about to grant great reforms. The fact is that the coincidence was because the same spirit was moving Spain that was moving Cuba. In Spain it was a partial going over to democratic principles; in Cuba it was absolute rebellion in behalf of these principles. By the force of the democratic party in Spain, the Spanish government was compelled to promise reforms and to start to carry them out; but the same current was so strong in Cuba that the people sought more than reform,—they sought for a separate government, where these reform principles might be better carried out. Hence the other, and the present rebellion. If we shall allow that Spain's statement of her colonial policy is entirely true, and that her colonists never had any just cause for rebellion and separation, we must conclude that the American rebellion and revolution set an evil and unnecessary example to the Spanish colonists. No American will admit this, and very few Englishmen, at the present time, would care to make such a statement.

M. E. KELLOGG.

—Rust and the Hessian fly have proved seriously damaging to wheat in Michigan the present season. In the Michigan Crop Report for June, the average damage in the southern counties is put at 26 per cent. Apples promise about 93 per cent., and peaches, 83 per cent., of an average crop. The abundant rains and cool weather of this season have favored a most bountiful strawberry crop, so that in some localities strawberries are sold at one cent a quart, the purchaser picking his own berries.

# The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 16, 1896.

URIAH SMITH,  
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## SCIENCE, FALSELY SO CALLED.

FROM letters to this Office, we learn that our brethren are frequently met with various assertions put forth for the purpose of overthrowing the positions we hold upon the Sabbath question. Some of these assertions are these: That the days of Genesis 1 are not twenty-four-hour days, but long periods of time; that the seventh day of that record is not yet ended, but that God is still resting; and that the word "day" means a period of long duration. Strange to say, these assertions come principally from ministers themselves. They try to get along with the record in Genesis 2 by saying that God rested *in* the seventh day,—not on the whole day, but only some little portion of it,—and so the seventh day may not yet be completed. For, they assert, if a man should rest half an hour in a day, he could say that he had rested *in* the day, though not the whole day.

We would cordially advise our brethren not to be troubled by any such sophistry, nor be disturbed, as Paul warned Timothy, by "the oppositions of science, falsely so called." 1 Tim. 6:20, 21. Men may claim that the words "in it he had rested," as found in Gen. 2:3, do not include the whole day, and that the day is not yet ended; but that does not dispose of the first statement of that passage; namely, that God *blessed* the seventh day. That means the *whole* day, which could not be blessed, until the day had *ended*. So, if the seventh day is not yet ended, as these men claim, then the record of Genesis is not true. By such a position, they openly deny the word of God, and they cannot avoid that charge. The statement that God "blessed the seventh day and sanctified it; because that in it he had rested," is as plain a statement as could be made, that the day was passed in rest by the great Jehovah; and for that reason he then blessed that day, and set it apart for the religious use of man, as a holy Sabbath unto himself.

The claim that the days of Genesis 1 were long periods of time, is forever overthrown by the fourth commandment of the decalogue. No one will claim that the days mentioned at Sinai, twenty-five hundred years after the creation, were any other than the ordinary twenty-four-hour days. The day which God commanded Israel to keep as the Sabbath was explicitly pointed out and made certain by the threefold miracle of the manna, for forty years, during their journey in the wilderness (6240 miracles); and that was a twenty-four-hour day. And when the voice of God was heard in its majesty from Sinai, he declared that in six just such days as he then required them to keep as the Sabbath, he had made the heavens and the earth; and that on just such a day as that he rested, and just such a day he blessed and set apart for the human family for the Sabbath,—a day of twenty-four hours, no more, no less. Now men may wrestle with these words of the Lord all they please, and try to twist them to

fit the theories which they have invented; but they cannot be changed. The days of the commandment are the days of Gen. 2:1, 2; and to say that they were not the twenty-four-hour day, but only referred to long, indefinite periods of time, is to flatly contradict the word of God.

That the word "day" is often used in a broad sense to signify a period of greater or less length, is not denied. But that does not destroy the ordinary use of the word as applied to the day of twenty-four hours, and cannot change its meaning as it stands in the fourth commandment, and as demonstrated by the miracle of the manna, as already stated.

Another assertion made in this connection is, that the earth had been peopled, and a race had lived and become extinct, long before the days of Adam. This, they say, is proved by the command to Adam and Eve to be fruitful and multiply, and replenish the earth. They claim that replenish means to refill, showing that it had been once filled with inhabitants. The answer to this is, that the word "replenish" is not confined to that meaning. It is used to denote the "abundance" and "fulness" of the supply, as well as its repetition. Be fruitful, and *completely* people the earth, is the meaning of the term as there used. There is no evidence that there was a race of beings on this earth that lived and perished before the days of Adam; and Paul directly contradicts that idea; for he declares that Adam was "the first man." 1 Cor. 15:45.

Again we would caution our brethren not to be troubled or unsettled by these speculations, which are at best useless and idle, and often unscriptural. But it will be asked, Have not many statements of the Bible been overthrown by science?—Not one, in reality. But more of the former claims of science have been overthrown by its later discoveries than is claimed against the Bible. It is said that more than eighty claims of science which were at first trotted out with a great flourish of trumpets, and unlimited cheek, have been discarded within the last sixty years, by the later and better founded deductions from newly discovered facts. It is altogether illogical to suppose that the conditions found in the crust of the earth at the present time were produced by the same forces, working with the same energy, as we see them to-day, when the same, or different and more powerful agencies, working with more intensity and energy, would bring about the conditions which the word of God requires. And we have the right to fall back upon such a supposition, if the word demands it, as there is not, and cannot be, any evidence to the contrary.

U. S.

## HOW TO KEEP UP THE FUNDS.

THIS is a serious question to those who have charge of various branches of Christ's work. There are constant and increasing outlays. There must also be a corresponding income. The best answer we can give to the question is, Give attention to the funds. Money will not raise itself any more than corn will grow without cultivation. If we have money for the cause of God, some one must make it and save it; and that is not all, some one must get it. Experience has shown that Seventh-day Adventists are not a difficult people to approach on the money question. They can take in the situation. They

know that this cause must have means, that it must have more means, and that it must have them continually till the end.

It has been said, on good authority, that the tithe was faithfully paid by all our people there would be abundant means for all the needs of the cause, both at home and abroad. It would seem as though it would be a privilege to us to do that much. Simply to pay to God the tenth as his own, is not a very severe requirement. Now, why don't we all do it? There are various reasons, doubtless, but one of them is because the matter of collecting tithe is almost entirely neglected. As an illustration, we take the liberty to mention a few figures gathered from the officers of the church in Battle Creek. The custom of collecting tithes has been followed here to some extent for a long time. Beginning last year with the second quarter, we have the sum of \$7133 collected for the quarter ending June 30. During the next quarter our collector was taken ill, and there was \$4532 collected and paid in. The next quarter there was no collection, and \$3607 was paid in. But the first quarter of the present year Brother Ashley was again on hand, and the amount was \$5180. Of course there would naturally be some variation in the different quarters, but not so much as there would be in a farming district.

We believe that the difference here shown between collecting and non-collecting of tithes is smaller than it would be elsewhere, from the fact that the Battle Creek church has been quite well educated on the subject, and its members are most of them in the habit of paying. Consequently there would not be that falling off by omitting to collect for one quarter, that would be should no attention be paid to the matter from one year's end to the other. Under such circumstances, we doubt very much if this church would pay \$20,000 a year in tithes, as it did in the year under consideration. And what is true of this church, is no doubt true of other parts of the world. The proper thing to do in view of these figures is to have an officer, or a member of the church, who will take the time, and if necessary be paid for doing so, to visit the members once each month, with a polite and kind intimation that if they have tithes which they would like to pay, he will be glad to receive them. The matter should not be pushed to a disagreeable degree. No complaints or insinuations need be indulged in, and no reports need go out from the one who does the work. He should keep his knowledge of personal matters to himself. If his visits were unwelcome to any family or member, they should be discontinued. But to most people, instead of being an annoyance, they will be helpful and agreeable.

Again we say that if we wish to raise funds, we must cultivate the ground. They will not raise themselves.

G. C. T.

## A NEW TIME.

WE had supposed that First-day Adventists, learning wisdom from their many failures in the past in the matter of setting time for the end of the world, had ceased from the unscriptural practise. But the propensity of time-setting being once fairly seated, seems to be like the sin of witchcraft, hard to eradicate; consequently, we find in the *World's Crisis*, of May 27, an article by Elder Miles Grant, setting the present year, 1896, as the year in which the 2300 days will end, and the Lord will come. Jewish



time of course is taken, which would carry the extreme limit over to the spring of 1897. Between the present time, therefore, and that point, he argues that the Lord will come.

The absurdities of this theory will be apparent to any reader of the REVIEW, when a few of them are stated. Thus, (1) the "daily" of Dan. 8:11, 13, etc., is made to mean the Jewish sacrifice, notwithstanding there is not an intimation in the passage that there is any reference to sacrifices whatever. The daily, as the scripture plainly indicates, is a persecuting power, the predecessor of "the transgression of desolation," which follows it, and fills up the measure of the oppression of the saints. (2) The middle of the seventieth week of Daniel 9, is placed in A. D. 70. But according to the prophecy it was in the "midst," or middle, of that week, that the sacrifice and the oblation (Jewish ceremonies) were to be caused to cease, which was accomplished, in the sense of the prophecy, only by the crucifixion of our Lord Jesus Christ. This would therefore place the crucifixion in A. D. 70, with no authority to support it, instead of A. D. 31, where it is placed by Dr. Hales, and other of the most reliable authorities. (3) The first year of Artaxerxes Longimanus is placed in 437 B. C., instead of 464 B. C., where it is placed by the canon of Ptolemy. (4) The seventy weeks are made to date from the closing up of the work of reformation by Nehemiah, which is placed in 405 B. C., instead of from the going forth of the command "to restore and to build Jerusalem," as stated in the prophecy, which was 457 B. C.

It should be a matter of surprise that any one professing to be an Adventist, would refer the "daily" to the Jewish sacrifices, and date the seventy weeks from the time such sacrifices were re-established after the captivity. But perhaps nothing need surprise us in the course of some who have so long wandered away from the fundamental principles and data of prophetic interpretation.

But further, we cannot make this effort consistent with itself. For the seventy weeks are made to end in A. D. 73, with nothing to mark their termination; but the 1810 years remaining from the 2300, after deducting the 490, added to A. D. 73, would bring us only to A. D. 1883, for the end of the 2300 days. How an additional thirteen years is slipped in we are not informed, and cannot conjecture, unless it be that they are needed, and therefore must be put in.

We may congratulate ourselves that the time is not long before this limit also will be past. But it is to be regretted that the cause of Adventism must endure the odium of another fiasco of this kind. Why not admit that the longest prophetic period reaches only to the cleansing of the sanctuary, not to the end? U. S.

#### THE WORK IN SOUTHERN GERMANY.

As there is a South and a North in the United States of America, there is likewise a South and a North in Germany. And the similarity goes farther; in 1866 there was actually a war between the North and the South here also; but the great question was not slavery, but who should rule in Germany,—Catholic Austria the South, or Protestant Prussia the North. The southern states, also Saxony, united with Austria in this struggle, but failed; Prince Bismarck, however, was so skilful that the war of 1870 made them forget all previous

troubles. Germany became a united empire, and even Austria became its decided ally.

Southern Germany, embracing Bavaria, Württemberg, Baden, Alsace-Lorraine, and Hesse, contains over twelve million people, or about one fourth of the whole. One finds here quite a marked difference in language, complexion, and the temperament of the people; and while Prussia once took a decided lead, the South of late is fast coming to the front in various ways, and some of the leading statesmen are from that section. Some eight years ago our canvassers entered the South with success, especially Württemberg; of late we have also entered Bavaria, and there are now some nine workers engaged in different portions of that state. Ministerial work, however, was not begun there until a few years ago, when Elder Frauchiger was sent to that field.

Our first course of lectures we held at Cannstatt, near Stuttgart. Others followed at Pfullingen and Reutlingen, and a church of over thirty was thus raised up. Last fall we held a course of lectures at Stuttgart, and the attendance at our Sabbath meetings was, in consequence, so much increased that we had to rent a hall for them. Elder Frauchiger succeeded in finding a good hall, formerly occupied by the Methodists, in which he held this spring a second series of meetings, also well attended. These meetings stirred the city to such an extent that one of the leading evangelists of Germany, whose meetings draw thousands, felt twice called upon to consider the Sabbath question. He also wrote an article, in which he charged the readers, as they were in Christ, not to be troubled by those Sabbatarians, and wound up by saying: "Let the dogs bark; let them bark." The leading prelate did not seem satisfied, and also wrote about it; thus we are becoming known far and wide. The eyes of the honest-hearted are being opened, and I was glad that, on the evening of my arrival, we could all proceed to the Neckar, where Elder Frauchiger buried ten willing souls with their Master. Sabbath some forty-five attended the services, among them also the proprietor of the hall, with whom I had a pleasant visit. The ministers tried hard to get the hall from us. In the afternoon we celebrated the ordinances, and the Lord came near by his Spirit. I was glad to meet Brother Bauer, from Battle Creek, who has come here to labor among his friends. A number more will be ready to be baptized in the near future.

We have now Sabbath-keepers in eight different places in Württemberg, also at München and Nürnberg, the leading cities of Bavaria, and a few also in Alsace. Thus before long some witnesses of the truth will be found in every state in the South, as well as other portions, of Germany. On my way here I visited Wiesbaden, and had the privilege of baptizing one sister at this place. As the Sabbath closed, I had to bid farewell to the friends at Stuttgart. After midnight I had a short interview with Brother Spies at Cassel, where a number of canvassers are at work, and by morning Elder Holser joined me at Halle. Sunday at midnight we entered Austria, and from there one of our students from Hamburg continued the journey with us through Galicia, or the Austrian Poland, to the border of Russia, which we safely crossed Monday evening. Thus far the Lord has been our safety, and we rest in him. L. R. C.

Moskau, May 15.

#### In the Question Chair.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

667.—THE EAGLES AND CARCASS.

PLEASE explain Matt. 24:28 and Rev. 14:20.

G. V. W.

Answer.—What is alluded to in Matt. 24:28 is more fully set forth in Luke 17:31-37. The carcass, or body, is the body of the incorrigibly wicked, given over to destruction. The eagles are the plagues by which their destruction will be chiefly accomplished; for this scene takes place in connection with the second coming of Christ. On the other hand, Rev. 14:20 would seem to have its fulfilment at the end of the thousand years, the events to take place at the coming of Christ, being expressed in verse 16; and it appears from Matt. 13:30 that the tares are gathered in bundles to burn before the wheat is gathered into the garner.

668.—THE FIRST LAST.

(1) Who is meant by the "porter" of John 10:3? (2) Please explain Matt. 19:30; Mark 10:31; Luke 13:30. (3) Will the immortalized saints have wings like the angels? B. H. B. P.

Ans.—In John 10:1-5 Christ is evidently setting forth the marks of a true minister, or undershepherd, of the flock. In verse 7, he declares that he himself is the door. He who enters the work truly, in Christ's name, has success in his work. To him the porter opens the door,—that is, the Holy Spirit gives him access to the hearts of the people, and he has success in his work. (2) The texts under this head declare that the first shall be last, and the last first; not as a rigid rule from which there can be no exceptions, but as something which often happens on general principles; that is, that frequently those who make the highest profession and seem the most sure of making a success of their Christian work, fall out by the way, and are surpassed by others who do not appear so promising at first. Primarily the expression is supposed to apply to the Jews who fancied themselves the children of God beyond any danger of failure, but who were finally to be set aside on account of their pride and presumption, and their place to be taken by the Gentiles who would be brought in to accept the gospel, and bring forth the fruit of the kingdom, in which the Jews had become so barren. But there is a general principle underlying the subject, as stated above, and as illustrated in the parable of the laborers, and by Matt. 21:28-32. (3) In regard to the constitution and organization of our bodies in the immortal state, we shall know much more when we get into that condition than we can now conjecture from what little is said of it in the Scriptures. We know that incorruption will take the place of corruption (1 Cor. 15:53); that we shall be like Christ, for we shall see him as he is (1 John 3:2); that our bodies will be fashioned like unto his glorious body (Phil. 3:21); that we shall be equal unto the angels (Luke 20:36); that some classes of angels are represented with wings (Isa. 6:2; Eze. 1:8; 10:5); and that angels also are said to "fly." Dan. 9:21. Another passage which doubtless refers to the immortal saints, says that they shall mount up "with wings as eagles" (Isa. 40:31), not as if with wings. From all this it may be presumed that we are at liberty to draw such conclusions as shall best accord with our conceptions of the privileges and glory of that place and that condition. U. S.

## 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.

### THE COORANBONG INSTITUTE.

From the little tract-society sheet of Australia we copy the following letter by Miss Anna Ingels, concerning a portion of the above institute:—

There are about forty persons who are attending all the classes regularly, so the number is not very large during the day; but when the evening comes, the brethren and friends flock in from the neighborhood, till one begins to wonder where they all came from, and forgets that he is back in the bush. So far, since coming to the convention, every hour of the day has been closely occupied. We take our breakfast at seven, and begin class work at nine, continuing till half past twelve; dinner at one; physical exercise at two, lasting until four; and an evening class at seven.

The classes are conducted by Professor Prescott and Pastors Starr and Daniells. The morning work is divided into three classes. The first is a Bible study conducted by Professor Prescott; the second hour is occupied by Brother Starr, who is giving a series of lessons on the book of Ephesians; Professor Prescott speaks again during the third hour on the principles of education. Brother Daniells conducts the study in the evening on the work of the Holy Spirit. Professor Prescott has now given three lessons on the subject of education. I wish that all the tract-society family could be present to hear them. They are getting better and better. He believes that everything should be studied from the standpoint of the *word* of God first, the *works* of God second, and the *providences* of God third, and that human authority should be subordinate to these. Nature is the great art gallery, and His providences the theater, and these all are the illustrations of what God tells us in his word. This is right in harmony with what Sister White has always taught; and now it is being given serious attention, and being resolved into a system. I believe that as soon as it can be brought about, the Bible will be made the leading textbook,—the grand center around which everything else will circle. I can only say that we are getting something very precious, and I am so glad I am here.

Thursday morning Sister White occupied the first hour of the class. It was a most solemn meeting that is better experienced than described. She had been laboring under a heavy burden for days, and she gave expression to her feelings in a very searching talk. I am sure that all present felt rebuked by the words of reproof uttered, and the Spirit of the Lord worked upon many hearts. She spoke especially of the need of sobriety on the part of the people of God, and especially on the part of those who are engaged in the work. She denounced lightness and frivolity in very strong terms, and pleaded with all to put such conversation away, and seek the Lord as never before. She spoke of the heavy burden she had borne because of these things; and because the people would not feel burdened for themselves, the burden rested upon her, until her heart ached continually; and this was only an indication of the much greater grief that was felt by the Spirit of the Lord. It seemed to me that I got a new view in this of how the Lord regards sin, and really suffers because of its manifestations in us. An opportunity was given for testimonies at the close. From this time on the institute has seemed to take a different turn, and there has been real personal work connected with the instruction.

Sabbath was a precious day throughout. At the time for the service, Sister White came in,

and gave another very solemn discourse. I have not heard her speak with such power for a long time. We all feel the presence of the Lord in our midst while she is speaking.

In the afternoon we had one of the best social meetings I have attended for a long, long time. Many were melted to tears, and humble confessions were made. I wish I could tell you more about it, but cannot do so now. We all felt, as one after another spoke, that we ourselves were guilty of the same things, and that there is no difference. The meeting lasted about two and one-half hours, but I think none thought it long. I believe that the Lord is going to do still greater things for us. I feel that I am being especially blessed. I am not only getting the physical rest that I sought, but a rich spiritual feast. How I wish you could all be here, and the mission folks also.

### CAPE COAST, WEST AFRICA.

SINCE my last report I have done much traveling, looking for a suitable location for our school. Besides going down the coast eighty miles west to Axim, we also went eighty miles east to Accra, and about as far into the interior. We were offered a piece of land for mission work about twenty-three miles into the interior. I started to visit that about February 27, and found it very favorable every way except for water. Having heard of some fine springs further into the interior, I decided to visit them. I found them to give fine water, but they were in the bed of the creek. Other surroundings were not favorable for our work at present, so I decided to go on to Odaa, the capital of western Akim. From the surroundings and point of importance, it being a principal town of the interior, also situated on a principal road to the interior, it is a very important place for a mission. I visited the king, and explained to him our mission, and he said, "Land is free, and there is plenty of it. Select the place you want." From there I went across the country to Prasu, about forty miles, one of the government stations on the road to Ashanti. In going across I had to take an obscure path (all roads in this country are only footpaths), and I had to go down the river bottom. The second day from Odaa I got into a wilderness, missed my road, and wandered one whole day in the woods, following a path so indistinct that even the boys with me could not find it if I left them any distance behind. About eleven o'clock in the morning we were all tired and hungry. (The natives here get up and work until ten or eleven o'clock before they eat; then they have breakfast, and they eat dinner at from seven to ten at night.) We had no food with us except some peanuts, but the Lord directed, and we found a deserted plantain plantation, and roasted the plantains. We ate them with the peanuts, and were thankful. We then set about to retrace our steps. About three o'clock we found some natives, who directed us to a village. Many times during the day it seemed that some one was by my side, and I could not help looking around. I know that it was the angel of the Lord, although I saw nothing. I know that I was given special discernment to follow the path, when the natives who were used to such paths could not keep it. Ps. 34:7 was brought very forcibly to my mind several times, and I felt perfect peace in the Lord. The next day I succeeded in getting a guide for the rest of my journey to Prasu. From there home, the government road is wide and plain, and has a telegraph line on it. Timber on the coast is very scarce, but after you get inland about twenty miles, the heavy forest begins, and you seem to be shut into a very small space; for you can see only a short distance on either side, and overhead the sky is obscured most of the time by trees from one to two hundred feet tall and many feet through.

The people all live in villages, and have their cultivated lands around. Much comment was created by the presence of a white man in town, and many questions were asked about me of my carriers. At one village I held a meeting, and it seemed to make some impression. At another place a man begged me to take his son and educate him, as he did not want his child to grow up in ignorance. The harvest is white here as elsewhere, but the laborers are few. Pray for us, that we may have our health on this sickly coast, and live to the glory of God and the salvation of souls.

Brother and Sister Kerr have all they can do attending to those who come for treatment. They have their bath and treatment rooms very conveniently arranged. I trust many hearts are being touched by the Spirit of God as their physical ailments are administered to. A girl got burned. She ran over a lantern, and the oil flew over her body, and caught fire. It burned almost through the abdominal walls, exposed a portion of the floating ribs on the right side, and burned almost to the bone on the arm. Her body was blistered from the hips to the shoulders on the left side. She is of an influential family. Many said she could not live, but by the blessing of God she is almost well in such a short time that it is counted almost a miracle by many. She and her mother and grandmother came to express their gratitude. They gave Brother Kerr ten dollars, and then expressed their thanks by getting down on their knees; and with the tears streaming down their faces, they embraced his knees. The Lord is certainly working for us here. To his name be all the praise. Many such cases could be mentioned, but space will not permit. Pray for the work here.

April 23.

D. U. HALE.

### EUROPE.

As a field of labor, Europe becomes more important every year. Our first foreign missions were here planted, and for some time they were our only foreign fields. For a number of years the work seemingly went slow. It was a time of planting and watering. Now the seed is springing up and ripening everywhere; native help is developing, doing away with the slow process of learning foreign tongues.

Although little has been done in the line of establishing regular schools, considerable has been accomplished in educating laborers at institutes, and by practical work in the field; in this line, colportage has been a great help. To colportage has been added the selling of our papers, issue by issue, with unexpected success in several fields. Hereby the ranks of those in training have been doubled in a short time, with a proportionate increase in the amount of reading-matter circulated.

But our membership from which to develop workers is very small when compared with the field. Compared with our conferences in America, the proportion of our membership engaged in the work is very much greater. This is a feature to rejoice over, specially when it is remembered that most of our people here are young in the message, and that America has had large schools in operation for years. But so far as my personal knowledge of the field goes, I am sure that many more could be engaged in the work, if we only better understood how to develop workers. To this end we shall strive.

Our summer general meetings began in Russia. It is only by traveling through this field that one forms an idea of its immensity. Starting from western Germany and traveling with ordinary trains, six days and seven nights were required to reach the Caucasus, where our general meeting was held. All the way is densely populated, with here and there only a sprinkling of believers. Russia has put up iron bars without and prison walls within to check the truth; but these are only stepping-stones for its ad-

vancement; "they are bread for us." By these means the truth is carried to places where our brethren would scarcely choose to go.

It is an interesting fact that our people in Russia share greater liberties than some Protestant denominations that have gained sufficient numbers and influence to secure governmental recognition. It was once thought that in this, other Christian bodies were far ahead of us; but now the contrary is evident. By asking recognition of the government, they virtually placed themselves as religious bodies under the government; and now the civil authorities treat them in some respects as state churches, and they enjoy only such liberties as the government sees fit to grant. But as our people have never asked for governmental recognition, they have full liberty, and, *as a body*, are accountable to the state in nothing. Now when the state deals with us, it deals with us as *individuals*, and not as a religious body. This is as it should be. The experience of other bodies has been a good object-lesson to us, teaching us what we might not have learned so easily otherwise.

All our workers in Russia tell the same experience; as a rule, they can remain but a few days in a place, and often less than a day. They must choose between moving on and being taken in hand by the authorities, and subjected to endless delays. So far, our German workers have escaped; but not so with the Russians. Scarcely is a new elder ordained before he is banished. By this means, the truth has been carried to the frontier of Persia and far into Siberia. The Russians seem to grasp more eagerly after the truth than do the Germans. The prospects are that a great work will take place among this people.

The report of one of our German churches was touching. Since last harvest, every one that attends meeting on the Sabbath has been imprisoned two days. About twenty-five suffer this treatment every week. The room in which they are confined is so small that they cannot lie down, and there is no opening for air, reminding one of the Black Hole of Calcutta. When they ask for air, they are told to forsake their Sabbath nonsense, and they shall have it. Part of their time is occupied in singing the songs of Zion. At first they were asked to stop this, and as they continued, rowdies gathered and stormed without; but now they sing without disturbance. This is in a German colony, and the perpetrators of this shameful treatment are not Russians, but professed Protestants. Notwithstanding this trying ordeal, new members are being added to this company.

The question may be raised, Could they not avoid this trouble by some means?—Not by changing place and time of meeting, or dividing the meeting. It is not the simple fact of their meeting that rouses the enemy, but the fact of their *adherence to the truth*; and the only thing that would appease the enemy would be for them to forsake the truth. The brethren have, thus far, chosen to exercise their rights without compromise; and they are not losing numerically or spiritually. The Lord is with them.

According to Russian law for dissenters, they have a right to meet; and now a Mohammedan lawyer has taken the case in hand, basing his action on this law. Rather a striking case! Protestants so zealous in persecuting fellow Protestants that they even go beyond Russian laws, and must be called to a halt by a Mohammedan! How literally Rev. 12:17 and chapter 13 are being fulfilled all over the world!

The outlook for the work in Russia was never better.

H. P. HOLSER.

#### DISTRICT 1.

At the close of the general meeting in New England, I attended a meeting at North Deering, Maine. Quite a number of the brethren and sisters gathered in from the surrounding churches,

so that the hall where the meeting was held was well filled. The outside attendance was good. Elder Goodrich attended the meeting on Sunday, and spoke with much freedom. The work in this conference is progressing very encouragingly. The laborers all report good interest in their different fields, and so the good work goes on. All are taking hold to relieve the tract society of its indebtedness. If all the brethren and sisters are able to pay their pledges in this good enterprise before the close of the conference year, there will be a very marked improvement in the financial standing of the society.

From here, accompanied by Elder Goodrich, I went to St. John, N. B., and attended a general meeting for that mission field. The province of New Brunswick was quite well represented at the meeting, and a few were in from Nova Scotia. The work has been very prosperous in this field during the year. The laborers are all of good courage. Perfect harmony prevails among them. About sixty-five have embraced the truth in the Maritime Provinces since the last general meeting. Plans were laid to run two tents during the summer, one in Nova Scotia, and one in New Brunswick. This made it necessary to purchase a new tent. The brethren and sisters took hold of this enterprise with a hearty good will, and cheerfully contributed enough to purchase and equip a forty-foot tent without calling on the General Conference. This is very commendable.

Elder Webber is slowly recovering his usual health. The death of his wife was a severe blow to him, as well as to this mission field. The results of her work still continue to appear. Four for whom she was laboring have embraced the truth since her decease. On Sunday afternoon two were baptized in the St. John harbor.

I am now on the Pennsylvania camp-ground. The meeting begins to-night. The camp is nicely located on the street-car line, and is easy of access from all parts of the city. There are over forty tents already up, all of which are now occupied. This promises to be the largest meeting ever held in the State. One very commendable thing was the completeness of the plans and arrangements of the grounds when the meeting began. The large tabernacle made by the Battle Creek Tent Factory, is one of the best tents I have ever seen. A report of this meeting will be given later.

R. C. PORTER.

#### DISTRICT 3.

I HAVE NOW met in three States out of the four in this district in their spring meetings. In Illinois the conference committee met at Onarga, where Elder Andrews lives, and laid their plans for their summer's work, dividing their forces, arranging their tent companies, and locating them as their best judgment dictated. The day was spent in arranging the business and counseling concerning questions pertaining to the various interests of the State, and the evenings were spent in preaching to the church and the outsiders that came. All expressed their appreciation of the word spoken.

It was thought best not to call all their workers together, as the State is a very long State, and the workers very much scattered, so it would be quite expensive. The arrangement was made for two camp-meetings, one in the southern and one in the northern part of the State. Illinois is managing her business very carefully and economically, hoping to be able to meet the crying necessities of the times; and all seem favorably impressed with the progress and future outlook of the work.

I went from there to Indianapolis, Ind., where I found a large representation of Indiana's workers engaged in their meeting in good earnest. Here I spent a week in counsel, helping them to plan to do the most possible for the cause in

that State. The plan suggested in the REVIEW by Elder Olsen concerning the importance of our taking hold with new energy and in an untried way, and devoting some part of our gardens or farm crops to the work of God, was spoken of favorably by all. Three of the leading men in the State have been reserved from the field, to work up this matter among the churches at once. However, they feel the need of such a plan for their own local work, so they will make short visits to all the churches, and look after the finance both for themselves and the general work.

The workers here had a program of their meeting all made up beforehand, and the subjects for discussion were assigned. Each speaker introduced the discussion of his subject, and others followed with questions and short speeches, so every point was thoroughly investigated. Some very important and practical questions came up from time to time, and were ably, and I trust correctly, handled. The tender Spirit of God was present from first to last, to soften hearts and fix the holy truth of God in every soul; so all went home or to their fields of labor full of faith and courage, and feeling that they could better work for God than ever before. Harmony and union seem to prevail, which is the secret of strength and success in any cause.

I then came on to La Grange, Ohio, where I found nearly all the workers in the State gathered together with their meeting under good headway. They had their committees appointed to consider the different phases of the work, and report. This was quite helpful, as they were supposed to know and understand the needs of the cause to some extent, and the free investigation of their reports gave all a chance to bring to one common source their suggestions, and draw from the same.

All bore testimony to the fact that it was a blessed privilege to be present and share in this meeting. Here I spent the prayer and fast-days. Some of the time was spent during the meeting in considering our general work, our present condition, our standing, and our future outlook. Sabbath, in the forenoon, Elders Van Horn and Mitchell gave the reading prepared for the occasion. It was appreciated, and had its effect, as the results show.

In the afternoon, both on Sabbath and Sunday, I spoke on the importance of heeding God's calls, instructions, and admonitions, which he is giving us from time to time, and the danger of rejecting his word, which is the true source of all life, light, and power. If we lack these graces, it is simply because we have not received, and are not receiving, the word of God, which effectually worketh also in them that believe. After this service donations were taken up to the amount of over two hundred dollars. If every member in all the States would now, or in a few days, give one dollar to the cause, it would help wonderfully, and hurt no one.

The preaching services were divided among the workers, so that nearly all took part. It was all edifying and instructive, and mostly of a practical character, so the Lord was pleased to draw near and bless. The people of Ohio do not feel that they have any cause of complaint or discouragement. Everything is onward; all the branches of the work seem to stand abreast. This is a good State, and a good field to labor in. There have been about a score of tent companies organized and sent out in these three States, to work in the great harvest-field; and yet the harvest is great and the laborers few. O that the Lord of the harvest may not only see fit to raise up laborers to go out into the great harvest-field, but that he may crown the present ones during this year, with greater success than ever before in the history of this work! Why should we not expect it? are we not in the time of the latter rain? Then let us pray for rain.

J. H. MORRISON.

Cleveland, O., May 19.



## DEPARTING WORKERS.

BROTHER C. H. JONES writes from Oakland, Cal., as follows, under date of May 29 :—

Dr. P. S. Kellogg and his party started for Honolulu yesterday, and Miss Burkhardt took passage on the same boat for Samoa. The "Pitcairn" sailed a week ago last Tuesday. Farewell services were held in our church on the Sunday evening previous to the sailing. The meeting was a very interesting one, and an encouragement to the missionaries. The ordination of Brother Herbert H. Dexter made the occasion one of special interest and solemnity.

The missionaries consist of the following-named persons: Brother Herbert H. Dexter and his wife, who go to Tahiti to assist Brother Cady in the work in the Society Islands; Brother and Sister Green and Brother and Sister Whatley, who were sent out by the Battle Creek church as self-supporting missionaries; Brother William Floding, the young man who was sent out as cabin-boy on the last voyage, and who goes now to assist Dr. Braucht in the work at Samoa. Brother and Sister Green expect to remain a while with Dr. Braucht, at Samoa. We do not know where Brother and Sister Whatley will be left. We were disappointed in not being able to secure a teacher for Pitcairn Island, but trust it can be arranged to have Brother and Sister Butts or Sister Andre remain there a little longer. Brethren Alfred and Arthur Young took passage on the "Pitcairn" for their home on Pitcairn Island.

Captain J. E. Graham is in charge of the vessel. Daniel Fitch is cabin-boy. The rest of the officers remain the same as on the last cruise. We have an excellent crew, all Seventh-day Adventists, and we trust that they will have a safe and prosperous voyage.

## NEW YORK.

ALDEN.—We have had some very successful meetings here. Many of our brethren are being revived by the presence of the Spirit of God. The days of prayer were observed heartily by the brethren, and God came very near to us.

Many of the brethren scattered abroad will be pleased to know that a large portion of those who meet here formerly belonged to the old Milgrove church. We were much pleased last Sabbath to see such a good attendance. The church has been scattered for some time, and the meetings have been held here and there in private houses; but we trust the time has come when all feel the need of a concentration of their forces. All feel anxious to enter into the work heartily, and consecrate themselves to it, as never before. There are a goodly number who are interested in the truth. Four have been added to the church, and we hope for more in the near future.

GEO. M. ELLIS.

## MINNESOTA.

DEXTER.—It was the privilege of the writer to be with the Dexter church through the days appointed for fasting and prayer. My visit was from the 15th to the 20th. At this place Brother B. F. Goudy has been laboring since the close of our conference school, and quite an interest has been awakened. Considerable rain fell on the first two days of our meetings, which was something of a drawback; yet we were able to hold our meetings as appointed, except one evening. The attendance was fair, and the interest good. At the first call, several came forward for prayers. When the first two days were over, it did not seem that the work was done. Other meetings were announced, and on Monday, bills were circulated through the town, inviting the people out to listen to a discussion of the "Eastern Question" and "Church and State in the United States." As a result, the new house of worship was filled each evening

with attentive listeners. It seemed that a deep impression was made, for the Spirit of God was in our midst.

Brother Goudy was with the church at Austin over Sabbath and Sunday, but returned on Monday, and assisted in the work. The work for the interested ones was carried forward by early evening meetings and by visiting. A meeting was called at the church on Wednesday, and from it we repaired to the water, where three young sisters received the ordinance of baptism. Our last meeting was in the evening, when the right hand of fellowship was given to these, and the church celebrated the ordinances of the Lord's house. It was a solemn and interesting occasion, a time long to be remembered by all those participating. Some testified that we enjoyed some of the droppings of the latter rain. There are still others deeply interested, for whom we pray and hope.

H. F. PHELPS.

## OREGON.

STEVENSVILLE.—I came to this place about the first of April. Every Seventh-day Adventist preacher can understand my feelings and situation on my arrival. I was without a friend, no home was open to me but the hotel at two dollars a day, and I had an unpopular truth to present. I knew that God had a message for this people, and the work was not mine, but his; so I left it all with him. I could only appear as an instrument in his hands. There were already four church buildings, and as many organizations, in this town of perhaps five hundred inhabitants.

I secured a hall for two or three evenings free of charge, and began holding meetings at once. After the first meeting, the Baptist church was opened to me by the Baptists of the place. They have services in their church only twice a month, and the pastor lives in Corvallis, sixteen miles away. Soon there was an interest developed. Opposition also arose; and as there was no scripture with which to meet the truth, there remained only one other argument, and that was to shut the church. But this could not be done at once, as the church had neglected to elect trustees; so a business-meeting had to be called. The pastor of the church came, and at the first meeting three of the members asked that their names be dropped from the roll. They gave as their reason for the request that they were convinced that the Baptist Church was not in harmony with the word of God on the Sabbath question, and as they had determined to follow the teachings of the Bible in this matter, they saw clearly that they would have to separate from it.

Then the State missionary came and gave a reading on the Sabbath question, but did not help the situation, unless he strengthened those who had taken hold of the new belief. The next day a new lock was put on the church, and the key was turned in the lock. The reason given was that the little boys were in the habit of going into the church in the daytime to play, and the members wanted to stop this. The next week the Baptist preacher from Missoula came, and gave another reading on the Sabbath question. At the conclusion of the reading, two more took their stand for the Sabbath of the Lord. So far, every movement that has been made to oppose the truth has resulted in its advancement. I think there are ten adults who have taken their stand as a result of these meetings, and possibly more. Almost all are the heads of families. Last Sabbath I organized a Sabbath-school, and I feel that the truth is planted in this place.

Personally, in the work I have enjoyed much of the blessing of God. The promise of the Saviour in Mark 10: 29, 30 has given me much comfort. How true it has been to me here! Houses are now open to me, and the hearts of

brethren and sisters, mothers and children, are sympathizing with the work, and rejoicing at the progress of the cause we love so much. Truly I can say, It is a blessed thing to work where God works. I praise his holy name for the blessed privilege of co-operating with him in the proclamation of the last message of mercy to a dying world.

C. N. MARTIN.

## TENNESSEE.

GRAYSVILLE.—I spent the days set apart for prayer and fasting with the church at this place. The Spirit of God was present from the commencement to the close of the meetings, and the conviction of sin was pressed home upon many hearts. All resolved to be faithful henceforth in rendering to the Lord his own in tithe, and also in offerings; for he is constantly bestowing blessings upon his people. O what a dangerous position we have been in, in that we have robbed God! Hundreds of his professed followers have confessed to being guilty, and yet the Lord has been long-suffering; and still he bears with us. O that this curse might forever be banished from our midst! Why stay the progress of the coming of the Lord? We must not, brethren; we dare not. It will endanger our eternal welfare. Let every one who claims to be a follower of Christ press to the front, and do his whole duty. The battle is raging; soon all will be over, the victory complete. Soon the decree will go forth that no man can buy or sell save he that hath the mark, or the name of the beast. Rev. 13: 17. Then of what use will our means be at that time? May it be our happy lot to rejoice in that day, and with joy look up and say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

We cannot do this, dear brethren, if we have been, and still continue to be, untrue to the Lord. Therefore my prayer is, The Lord help us to get rid of all selfishness, and be filled with the Spirit of unselfishness.

Thirty-five dollars were collected at the closing meeting, and other members are yet to hear from.

W. WOODFORD.

## ARKANSAS.

In harmony with the recommendation of the General Conference Committee, I have changed fields of labor with Elder J. B. Beckner. I arrived at Springdale, April 15, and while waiting for my freight to come, held some meetings with the church at that place. I then started to White county, but stopped off at Van Buren, and held two meetings there, receiving two members into the church, one by letter and one on confession of faith. I also ordained an elder for the church there. I reached Floyd April 25, where Brother C. W. Brimer and his family have been living for some time.

I wish to say that in the case of Brother Brimer's family we have a practical illustration of what Sister White has been urging upon us. In our large churches there are many families whose influence is hardly felt where they are; but if they should go out where there are very few or no Sabbath-keepers at all, and quietly live out the truth before the people, and talk or read to the people as opportunity offers, they would be instrumental in God's hands in doing a good work for him. Brother Brimer is a canvasser, and has made Floyd his home when not in the field. He attended the prayer-meetings in the community, and seemed to be so earnest, and to know so much about the Bible, that soon the prayer-meeting was turned over to him to conduct it; so he took hold of the prayer-meeting, and urged the people to more faithfulness in the service of God. It was not long before the people began to urge him to preach to them, which he finally consented to do, but

mostly in private houses. But the best of all is, when I came and went around among the people, I failed to find a single person who could find any fault with Brother Brimer as a man or as a Christian; but of course many did not like the truth he taught. When I reached Floyd, I found about ten who had just begun to keep the Sabbath as a result of his labor.

I held a two weeks' meeting at Floyd, and though it was a very busy time, the people would work hard all day and come to preaching every night. As a result of this meeting, about twelve or fifteen more began to keep the Sabbath. Though nearly all these were thoroughly addicted to the use of tobacco, snuff, etc., the Lord has so wonderfully worked for them that I was able to organize a church of nineteen members and ordain the necessary officers there last Sabbath. There are a number of others there keeping the Sabbath, who no doubt will be ready soon to connect with the church. This new church expects to put up a church building as soon as crops are laid by.

Now I want to say to our Arkansas brethren that I know that the plan I have spoken of in this letter is God's plan, because he says so; and I know it will succeed, because it has succeeded. Now have we not a number of brethren in our larger churches, who desire to go into the work, and yet who know the conference is not able to support them? Well, shall they sit quietly down at home, and do nothing till the conference gets able to support them? If they do, I believe the Lord will come before the conference is able to do this; but if they will take their families to some new place, and go to canvassing; or, if they can do no better, rent some land, and go to farming, and be sure to live out the truth before the people, and work for the people as the way opens, we shall soon have churches springing up all over our conference. It will not be long till our conference will be able to support ten times as many laborers as it is now able to support. And best of all, when the Lord comes he will say to us, "Well done, good and faithful servant."

I am now holding a tent-meeting at Antioch, about four miles from Floyd, with a splendid interest. The Lord is greatly blessing my work in Arkansas. To his name be all the praise. My permanent address is Van Buren.

J. A. HOLBROOK.

#### TEXAS.

SAN ANTONIO.—In answer to the request made in the REVIEW for reports from laborers, I will respond briefly after a long silence. I have been actively engaged in the work, and have an interest in this department of the REVIEW; yet I have been content to let others do the reporting. I have just formed an organization, in this place, of nineteen members, and a full set of officers. There are others keeping the Sabbath who will join soon. One man of wealth and influence has just kept his first Sabbath. This company starts out with fair prospects.

H. W. DECKER.

#### SOUTH DAKOTA.

SIoux FALLS.—I began holding meetings here in the city hall the first of March. Some work had been done here in the past, and there was much prejudice against the truth; so a company of workers came to the city last December, and have been doing preliminary work,—visiting, canvassing, doing Christian Help work, etc. The Lord blessed in the efforts, and when the meetings began, there was a good interest from the start. The hall will hold seven hundred when filled, and sometimes it has been packed, and people have had to go away. The attendance has ranged from three hundred to six hundred all the time, and the best of attention has been given. Over fifty have begun to keep the

Sabbath. Forty-four have joined the church during the last month, and it is expected that more will soon join. Bills have been distributed through the town every week. By invitation of the Ministers' Association, I read a paper before them on the Sabbath question, and it was then printed in one of the daily papers.

God has indeed worked mightily for his truth in this place, and to him be all the glory. Of those who have joined the church, thirty are adults; the rest are young people and children. These new Sabbath-keepers are of many different nationalities,—Danes, Swedes, Norwegians, Welsh, Germans, English, and Americans. O, I am so grateful to have a part in this sacred work!

LUTHER WARREN.

#### KENTUCKY.

LOUISVILLE.—Since my last report, the work in this city has gone steadily forward, and at the present time, not only is the company here growing in grace and the knowledge of the truth, but there is an anxious inquiry on the part of many to learn more in reference to the truths for these times. April 30, assisted by Brother I. C. Colcord and his wife, I began holding tent-meetings. The interest increased each night until we were notified that the lot on which our tent was located, had been sold, and we were obliged to move. To all human appearances, this would be disastrous to our work; but we were cheered by the promise, "Lo, I am with you," and we know the Lord will not suffer anything to happen which will not be for our good and his glory.

Our tent is now located in Parkland, a pleasant suburb of the city, and we feel assured that the Lord has led us to this place, and that we shall have an attentive and intelligent hearing. One of the leading pastors called on me, and appeared very friendly, assuring me that he and his family would attend. Last night was our first meeting, and although the evening was cold and damp, a very intelligent audience was present, and gave earnest heed to the subject, "Has the Bible Stood the Test of Ages?" Brother Colcord and his wife are efficient help as colporters, and also in the meetings. We ask the continued prayers of God's people, that many precious souls may be saved as the result of our work here.

J. W. COLLIE.

May 29.

#### ALABAMA.

SINCE the institute at Atlanta, I have labored in Montgomery, Elmore, and Citronelle. At the last-named place two families have begun keeping the Sabbath, and a third attends Sabbath-school, and is very much interested. The good done at this place is largely owing to the faithful walk and conversation of those of our people who reside in this community. May the good Lord send more of such representatives into this needy field.

I am now with the tent at Oak Level, Cleburne county. Brother G. A. Wells, of Ohio, is my companion in labor. We are having fair attendance and a promising interest. Please remember the work and workers in this field.

W. T. DRUMMOND.

#### NORTH CAROLINA.

ASHEVILLE, SANDY MUSH, WAYNESVILLE, PENELOPE, AND LEGO.—I closed my labor near Harriman, Tenn., leaving as a result seven dear souls obeying the truths for these last days. I came to this field April 2, and met with the Asheville church at their quarterly meeting. We had a precious season together. The blessed Lord came very near, and blessed us. According to resolutions made, the brethren will have a closer walk with God. Elder D. T. Shireman and I went to Sandy Mush, and held a five-days' meeting. We have a few families of dear

brethren living there. The schoolhouse was locked against us at first, so we held the first meeting out-of-doors. The Lord gave freedom in presenting the word. One of the school officers opened the house for us and we had a good attendance and good interest. One family of six began obeying God's word, for which we praise his great and holy name.

Brother Frank Lyndon was with us at the last meeting, and spoke to a large audience. Then I went to Waynesville, where Brother Underwood lives. We had meetings in the court-house with small attendance but good attention. The Methodists were holding a series of meetings, and two of their members admitted that their meetings were not interesting, still they would attend them. I came to Penelope, where I met Brother Shireman, and we held meetings over Sabbath and Sunday, leaving some very much interested. I am now at Lego with Brother B. F. Purdham in tent work.

E. L. SANFORD.

#### WALLA WALLA COLLEGE.

THE closing exercises of the Walla Walla College were held in the College chapel May 19, at half past ten A. M. There were three students in the graduating class. Elder A. T. Jones delivered an excellent address. His subject was, "The Science of Salvation Leads All Other Sciences." The names of the graduates are Floyd B. Bralliar and Walter R. Sutherland, scientific course; George F. Enoch, Biblical course.

The new calendar for the College is ready. Address Walla Walla College, College Place, Wash.

E. A. SUTHERLAND.

### News of the Week.

FOR WEEK ENDING JUNE 13, 1896.

#### NEWS NOTES.

The Cretan rebellion is beginning to attract the attention of Europe. Greece wants the country, and it is believed that bands of men from Greece will go to Crete to assist in the rebellion. Turkey has despatched reinforcements from Salonica to the island. The western part of the island is in a state of anarchy, and all business is at a standstill. The trouble began by the removing of a Christian governor and the appointment of a Mohammedan in his place. If this movement grows into a determined effort for Cretan union with Greece, all Europe will be disturbed, and the question of the dismemberment of Turkey will be once more pressed to the front. Thus Turkey is pressed on every side, and no sooner is one of her troubles settled, than another arises.

The first engagement of any moment in the British Nile campaign was fought at Firket, June 7. A large camp of the dervishes was attacked by the Egyptian and Soudanese troops. The dervishes made a very stubborn defense, but they were finally outflanked and defeated, losing about one thousand of their number, and one well-known emir, who is said to be a great favorite with the calif. The British loss was twenty killed and sixty wounded. By this victory a position is gained that will enable the expedition to pass the first cataract of the Nile. The railroad will be pushed to this place, and from this point the expedition will be pushed to Dongola. This will be done by water transport in July, when the Nile rises, which is a very important point in the present campaign. Thus far everything has worked successfully, and the British officers are much pleased at the soldierly qualities displayed by the Egyptians and Soudanese, which comprise the major part of the army.

A late statement from a trustworthy source gives the following as the number of the latest kind of battle-ships possessed by seven nations: England, 287; Italy, 204; Germany, 177; Austria, 77; Russia, 103; France, 308; and the United States, 37. Looking over such a list, and remembering that each one of these ships represents several millions of dollars, one can better realize where the revenues of the nations go. For instance, look at Italy. She is a small country with limited resources; yet she has 204 modern battle-ships! The poor peasantry, who cannot bring a vegetable into town to

sell without passing a barred gate, where a government official looks over their little produce, and collects an *octroi* tax, know by bitter experience where the money came from to build these great floating forts, which serve no useful purpose in the world's business. But what is true of Italy is also true of the other countries. Christian (?) nations expending the larger part of their revenues on armies and war-ships is the spectacle presented in the last years of the nineteenth century! It is surely time for the ambassadors of peace to magnify their office.

Congress adjourned June 11. Much business was hurried through during the closing hours. The various and extremely divergent views of the members operated against the accomplishment of much that ought to have been done. The revenues of the country are not adequate for the maintenance of the government, but when an emergency tariff bill was introduced, and passed by the House, the free silver sentiment in the Senate was so strong that that body refused to pass it unless free silver was embodied with it. So there was a deadlock; nothing was done to increase the revenue, and the government is going in debt every day. Again, when the Democrats introduced a bill to tax beer, the Republicans refused to support it, fearing that our increased revenue on beer would make a higher tariff unnecessary. So the parties have check-mated each other. This Congress stood with the president in regard to the Venezuelan question, but neither it nor the country is entirely satisfied with his policy toward Cuba. It is doubtful if any previous Congress has seen the chief magistrate of our nation so fiercely attacked by representatives of the party which elected him.

The Republican delegates are gathering at St. Louis, Mo., in national convention, for the purpose of nominating a standard-bearer of their party as a candidate for the presidency. It is generally believed that Wm. McKinley will receive the nomination. He has the largest number of supporters, and as his name stands for the principle of protection, which was the chief point in dispute in the former election, he and his friends think that the nomination by right belongs to him. But another question has risen in the country, which will enter largely into the campaign. This is the question of the currency. There are many sides to this question, but the one which is now the most prominent is the free coinage of silver. Shall we have a single-gold standard, such as exists now, or shall the nation return to the bimetallic money standard as it was before 1873? Both the Republican and the Democratic party are split over this question. It is now generally thought that the free-silver Democrats will control their party convention when it meets in Chicago. Not so many Republicans believe in the free coinage of silver, but still a very respectable minority hold to it. The Populists are committed to free silver, and a call has been made for a new silver party. The Prohibitionists split over this question at Pittsburg. Prominent Republicans declare that they cannot follow their party to a single-gold standard, and leading Democrats, including the supporters of the present administration, say that if a free-silver platform is adopted at Chicago, they will withdraw. Altogether the political horizon is very misty.

#### ITEMS.

—The new shah of Persia was formally enthroned at Teheran, June 8.

—Thirty-five German officers are at Nanking, China, instructing the Chinese in military matters.

—The coronation fêtes of the czar at Moscow ended June 8, and the imperial party left for St. Petersburg.

—Turkey is throwing the blame of the recent uprising in Crete upon the British. By this she shows the promptings of Russia, which now directs her policy.

—The political complexion of affairs, or something, has had an effect upon silver, and there is reported a sharp advance in the value and price of the white metal.

—Spanish merchants of South America have agreed to cease trade with the United States, on account of the well-known sympathy of the people of this country for the Cubans.

—A French military expedition on the Niger River had a battle with natives in the early part of May, and was driven back. Many of the party were killed by poisoned arrows.

—It is reported from Cuba by private sources that on May 29 a Spanish force numbering two thousand attacked the Cuban headquarters on Cubitas Mountain, and were repulsed, losing one hundred men.

—A trolley car in Brooklyn, N. Y., ran away down a grade June 7. The car was loaded with passengers, and a terrible panic ensued. The passengers threw themselves out of the car as it was going at great speed. One boy was killed, two persons were fatally injured, and thirty were hurt more or less.

—At Barcelona, Spain, June 7, an unknown person threw a bomb into a religious procession, killing six persons and wounding fifty. It was evidently the work of some anarchist who wished to show his contempt of religion.

—Savin Rock, the shore resort of New Haven, Conn., is having its turn in the application of rigid Sunday laws. All bicycle riding and games were stopped there Sunday, June 7. Even the public fountain was not allowed to play.

—June 7, during the severe storm which prevailed over a large section of country, shell-fish and turtles were deposited in the streets of Chicago. The turtles were alive, and the fish, which were about two inches long, were alive and gasping.

—The ocean liner "St. Paul" has lowered the record from Southampton, England, to New York by two hours. She made the distance in six days, five hours, and thirty-two minutes. The amount of coal consumed each day was three hundred and ten tons.

—The emperor of Germany is reported as being angered at the inattention received by his brother, Prince Henry, at the Moscow fêtes. This was especially galling to the emperor because of great friendship manifested toward the representatives of France.

—The Cuban insurgents are again in sight of Havana, and have burned a town in the suburbs of the city. Maceo has also attacked the *trocha* and blown up the railroad in several places. Reports from Cuban sources declare that he has sent fifteen hundred men across the *trocha* to Gomez.

—The *Vorwärts*, the leading socialistic paper in Germany, contends that had Germany shown a magnanimous spirit toward France at the close of the late war, and had not seized Alsace-Lorraine, there would have been no Franco-Russian alliance, and Russia would not have been, what it is now, the arbiter of Europe.

—The German officers which are training the Chinese troops at Nanking have been improperly treated by the Chinese, and one of them killed. This is thought to be part of a plan to drive them away, and replace them by Russians. Germany demands heavy indemnity, and has sent war-ships to enforce her demands.

—Two robbers took \$400 from the cashier of Klein's big store at Halsted street, Chicago, on the evening of June 6. Fifty clerks failed to catch the robbers, nor were the police more successful. This is the ninth of a series of similar robberies which have occurred in Chicago during the last thirty days. They are believed to be the work of the same men.

—The St. Louis hotels are not opened to receive the Negro delegates to the Republican convention assembling there. The proprietors claim that the hotels are full, but it is well known that prejudice against the Negro is the real cause. Some of the leading Republicans threaten to take the convention to some other city unless the Negro delegates are fairly treated.

### Special Notices.

THE date of the camp-meeting to be held at Crawford, Neb., has been changed from July 3-12 to July 9-19. W. B. WHITE.

#### THE TENNESSEE RIVER TRACT SOCIETY.

THE next annual session of the Tennessee River Tract Society will be held in connection with the camp-meeting at Clarksville, Tenn., July 31 to August 10. Every member of the church is a member of the tract society, and all who can should be in attendance to participate in the business of the society.

CHAS. L. BOYD, Pres.

#### NOTICE TO TENNESSEE RIVER CONFERENCE.

THE next annual session of the Tennessee River Conference will be held in connection with the camp-meeting at Clarksville, Tenn., July 31 to August 10. Let each church elect its full number of delegates at the quarterly meeting the first of July. Elect one delegate for the church organization, and one for each fifteen members. Important business is to be transacted. Let every delegate be in his place at the first meeting.

CHAS. L. BOYD, Pres.

#### NORTHWESTERN NEBRASKA AND BLACK HILLS, NOTICE!

IN order that we may receive General Conference help at the Crawford camp-meeting, it becomes necessary to change the date of this meeting to July 9-19. The first meeting will be held Thursday evening, July 9. I am sorry to be obliged to make this change, but trust it may not seriously discommode our people in

that section. It is hoped that there may be a general rally of our people at this time, and that it may be a meeting of great profit. W. B. WHITE.

### Publishers' Department.

#### REPORTS FOR "HOME MISSIONARY."

IN future, please send reports of canvassing work designed for *Home Missionary* to the undersigned. GEN. CONF. PUBLISHING CO.

#### NEW PROSPECTUS.

A PROSPECTUS has been prepared for "Thoughts From the Mount of Blessing," and is now ready for delivery. Orders to our tract societies or publishing houses will receive prompt attention. Price, 35 cents. GEN. CONF. PUBLISHING CO.

#### "APPLES OF GOLD."

THE wise man says that "a word fitly spoken is like apples of gold in pictures of silver." A more beautiful expression, perhaps, was never traced by the pen of inspiration. And what could be a more fitting title than "Apples of Gold" for a series of tracts that would present in brief form the great practical and doctrinal truths of the third angel's message? And if we had such a series of tracts as this in convenient form to place in an envelope when we are writing letters to our friends, many of them might be led to examine the contents of the publications, and thereby be interested in the truth. "That is a happy thought," you will say, "why not have such a series of tracts prepared at once?" O, if that is the way you are going to talk, we wish to inform you that you are several years behind the times. We already have quite a series of tracts just the right shape to slip into an envelope, and if your attention has not been called to them in the past, I would suggest that you write your tract society secretary at once for a sample copy of each number of the *Apples of Gold Library* that has appeared up to date. Then, as you look them through, we are satisfied that you will want to order quite a quantity of them to use not only in your missionary correspondence, but in your general correspondence as well.

What a nice thing it is when you are writing, to have a little tract on your table which is just the right size to slip in the envelope. It may not be necessary for you to say anything at all about the tract in your letter, but simply put it in, and let the tract do the talking. The *Apples of Gold Library* has not had the attention from our people that it should have had. Get these little tracts, brethren and sisters, and circulate them.

A full supply of them may be had by addressing this Office or any of our tract societies. We will cheerfully give any further information upon this subject that you may desire.

REVIEW AND HERALD PUB. CO.

#### NEW TRACTS OF SPECIAL INTEREST.

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

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

Elder G. C. Tenney has given us a new tract, No. 143 of the *Bible Students' Library*, upon the subject of "Truth for the Times." This tract shows in a pleasing and readable manner that God has had special messages to give to the world at different times, and that among the most important of these special messages is the proclamation to the world of the second coming of



Christ. It is a tract that will not only interest and instruct our own people, but one they will be pleased to place in the hands of their friends whom they may wish to interest in the truth.

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

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

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

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

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

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

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

REVIEW AND HERALD PUB. CO.,

### THE "SIGNS OF THE TIMES."

ANYTHING with the words at the head of this article for a subject would be of special interest to Seventh-day Adventists, and when we see storms, earthquakes, distress of nations, with difficulties and perplexities on every hand as fulfillments of prophecy, it should lead us carefully to review the signs of our times, and to know whether or not we are doing everything we can for the advancement of the Lord's work. And right in this connection, we would say that it would seem that no more appropriate title could have been chosen for our pioneer paper than the *Signs of the Times*.

The *Signs of the Times* was started in the direct providence of God, and not only did his providence indicate that this paper should be started, but we have a direct testimony that it was founded to do a special work in these last days. It is our pioneer missionary paper. It is brimful every week of just such matter as should be given to the world. Our ministers are now in the field in different places conducting tent-meetings, but just what the minister is doing now in the field with the tent, the rank and file of our people may be doing to a large extent every week by placing the *Signs of the Times* in the hands of their friends and acquaintances. In fact, when we come to consider the great work that may be done by the circulation of the *Signs of the Times* by all of our people's taking hold of it, it seems to us that they can accomplish more than our ministers, owing to the fact that there are so many more who can engage in this work of circulating the *Signs of the Times* than there are who can go out into the field to preach.

Our General Conference at its last session voted to request the publishers of the *Signs of the Times* to furnish this paper at a very much reduced price, and endeavor to increase its circulation to one hundred thousand copies. But this has not nearly been done up to the present time, and we wonder if our people have really taken this matter to heart as they should, and have done everything that could be done to circulate the *Signs of the Times*.

The *Signs of May 28* has just come to hand, and, as we perused its contents, we thought what a feast of good things this paper must be to those who are not acquainted with the truth, as well as to those who are.

It is meat in due season, and full of timely, spiritual food. We thought at first that we would make mention of some of the special points in this number of the paper; but as we looked it over and over again, we find that the whole paper is so good that it would take more space to call attention to its valuable features than we have at our command.

Brethren and sisters, are you reading the *Signs of the Times* yourselves from week to week? and as you read it, do not your hearts burn to pass it along to others who do not know the precious truths for this time? The judgments of God are abroad in the land, and thousands are falling by the destructive storms that are prevalent around us; and as we see these things, our hearts should be stirred to do what we can to advance the truth. There is not a single line of work that is doing more for the advancement of the message than the circulation of our publications; and there is no line of our publications that is doing more than our periodicals; and there is no one of our periodicals that is bringing more people into the truth than the *Signs of the Times*. We base these statements upon facts that we have carefully gathered.

The *Signs of the Times* is pre-eminently our missionary paper, and every Seventh-day Adventist should be assisting in giving it an extended circulation. The REVIEW AND HERALD is, of course, our church paper, and should be in every family of our people, because this paper records from week to week the advancement of the message, and gives us matter that our own people will be especially interested in, and that they should know; but the *Signs of the Times* is prepared with a view to interesting those not of our faith, and we should never cease our efforts in extending its circulation. If you are not now taking a club of the *Signs* and sending it out to individuals whose names you may secure, begin this work at once. If you are already doing everything you can in this line, see if you cannot secure some subscribers for the paper among your friends and neighbors.

To many it may seem that it is impossible to extend the circulation of the REVIEW AND HERALD without crippling the *Signs of the Times*, or, on the other hand, that we may not be able to extend the circulation of the *Signs of the Times* without injuring the REVIEW; but to any who may be troubled on these points, we would say, Read carefully what is found on pages 598-600 of Vol. IV of the Testimonies. You will see it very clearly outlined there that these two papers, the REVIEW AND HERALD and the *Signs of the Times*, are both instruments of God for the advancement of his work, and that they both should be pushed forward together. Each one has its specific field, and each one should be in that field doing its work. Let us put forth a stronger effort than ever before to work for these valuable periodicals, and especially devote all the energies we can to extending the circulation of the *Signs* among those who are not acquainted with the present truth. The great results that may come from this work are beyond our calculations.

A. O. TAIT.

### EDUCATIONAL.

A NUMBER of prospectuses have just been sent out, announcing Book Two of Professor Bell's Language Series. We are desirous of having personal responses from all who take an interest in the matter.

The General Conference has a deep concern in educational progress, and will be glad to put forth any effort in its favor. It is believed that this book, with others of the series, presents a simple, natural, and practical method of instruction, and that it will be gratefully received.

An early response from those who have received the prospectus will be appreciated.

GEN. CONF. PUBLISHING CO.

### Obituary Notices.

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

WALTER.—Died at Fairfield, O., April 24, 1896, Samuel Walter, aged 82 years, 2 months, and 24 days. He leaves an aged companion, three sons, and two daughters to mourn their loss. Funeral services by the writer. Text, Matt. 5:4. H. H. BURKHOLDER.

McKINNEY.—Died in Ventura, Cal., April 16, 1896, in the twenty-seventh year of her age, Rose Ettie McKinney, daughter of Brother George McKinney, of Centralia, Ill. While canvassing, she contracted malaria, which resulted in a complication of diseases, causing her death. She retained her mind to the last. At her request, those present at her death-bed united in singing; but when the hymn was finished, she had entered "the valley of the shadow of death," and to her, human voices died away, and she was at rest, until her ear shall hear a voice from heaven, summoning her from her dusty bed. Funeral services by the writer. S. THURSTON.

HALL.—Died in Battle Creek, Mich., April 24, 1896, of tuberculosis, Sister Belle Hall, aged twenty-nine years. She was converted some five years since, and united with the United Brethren Church. At Springfield, Ill., she heard, investigated, and embraced the present truth, and united with the Seventh-day Adventist church there. In January, 1894, she came to Battle Creek, and entered the employ of the Sanitarium as a stenographer. She was universally loved and respected for her many good qualities of head and heart. The experience of the last few weeks of her life was a most beautiful triumph of Christian faith. Hers is a blessed sleep, with a crown of bright glory awaiting her.

L. McCoy.

### WANTED.

WANTED, at once, for missionary purposes in this my field of labor, 3000 copies of REVIEW AND HERALD, *Signs, Sentinel, Instructor, Good Health, Home Missionary, Medical Missionary*, and tracts. Send only clean papers, and prepay postage. Address Elder L. G. Moore, No 600 Kalamazoo St., Lansing, Mich.

### ADDRESSES WANTED.

This Office would like the present post-office address of the following persons:—

W. H. Butler, Joseph L. Smith, Mrs. Will Mallory, Elias Tawney, Ellen Burnette, Charlotte Rupert, Mrs. J. Cash, Mrs. A. Morton, Cora Neil, L. N. Humphrey, Mamie Calhoun, Sarah Branch, F. E. Beebe, Cora L. Waterman, Eva Shough.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected March 1, 1896.

EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N.Y. & Bos. Sp.	*Eastern Express.	*Atlantic Express.
STATIONS.						
Chicago.....	pm 9.30		am 6.50	am 10.30	pm 9.00	pm 11.30
Michigan City.....	11.30		8.45	pm 12.05	4.50	am 1.19
Niles.....	12.45		10.15	1.02	6.55	2.45
Kalamazoo.....	2.09	am 7.20	11.52	2.16	7.21	4.25
Battle Creek.....	2.55	8.10	pm 12.50	2.50	7.53	5.05
Jackson.....	4.30	10.00	2.40	4.10	9.20	6.30
Ann Arbor.....	6.40	11.05	3.50	5.00	10.12	7.30
Detroit.....	7.10	pm 12.20	5.30	6.00	11.15	8.00
Buffalo.....				am 12.10	am 6.45	pm 8.40
Rochester.....				3.00	9.55	10.45
Syracuse.....				5.00	pm 12.15	am 7.00
New York.....				1.45	8.45	10.50
Boston.....				3.00	11.35	
WEST	*Night Express.	*N.Y. & Bos. & Chi. Sp.	‡Mail & Express.	*N. Shore Limited.	*Western Express.	*Kalam. Accom.
STATIONS.						
Boston.....		am 10.30		pm 2.30	pm 3.00	pm 7.15
New York.....		pm 1.00		4.30	6.00	9.15
Syracuse.....		8.30		11.30	am 2.15	am 7.20
Rochester.....		10.37		am 1.20	4.10	9.55
Buffalo.....		11.45		2.20	6.30	pm 3.30
Detroit.....	pm 8.45	am 6.30	am 7.15	8.30	pm 1.00	pm 4.45
Ann Arbor.....	10.12	7.30	8.58	9.25	2.00	6.55
Jackson.....	11.40	8.35	10.43	10.30	3.02	7.35
Battle Creek.....	am 1.00	9.45	pm 12.15	11.43	4.18	9.11
Kalamazoo.....	3.40	10.27	1.05	pm 12.31	4.57	10.00
Niles.....	3.25	11.48	8.00	6.27	1.45	5.00
Michigan City.....	4.35	pm 12.50	4.25	2.45	7.22	6.00
Chicago.....	6.30	2.40	6.35	4.30	9.05	7.50

\*Daily. †Daily except Sunday.

Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday east at 7.27 p.m.

Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m., and arrive at 12.40 p.m. and 6.55 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.

GOING EAST.	STATIONS.	GOING WEST.
Read down.		Read up.
10 Mail Ex.		11 Mail Ex.
4 L'rd Ex.		1 Day Ex.
6 L'rd Ex.		3 L'rd Ex.
42 Ad. Ex.		23 L'rd Ex.
2 Pt. II Ex.		5 L'rd Ex.
am pm		am pm
9.00 3.10	D. Chicago A.	6.45 1.50
11.25 6.05	Valparaiso.	5.05 11.35
pm		7.10 4.30
1.05 6.30	South Bend.	3.10 10.15
1.45 7.12	Cassopolis.	2.15 9.40
2.35 7.53	Schoolcraft.	1.20 9.15
2.44 7.55	Vicksburg.	1.10 8.52
3.30 8.36	Battle Creek.	12.15 8.15
4.39 9.39	Charlotte.	11.14 7.29
5.10 9.55	Lansing.	10.40 6.53
6.30 10.45	Durand.	9.35 6.05
7.30 11.17	Flint.	8.35 5.15
8.15 11.50	Lapeer.	7.49 5.02
8.42 1.00	May City.	7.28 4.48
9.50 1.00	Tunnel.	6.50 3.53
pm		am pm
9.25 1.15	Detroit.	10.40 4.05
am pm		pm
8.15 5.25	Toronto.	9.20 3.00
pm am		am
8.15 7.25	Montreal.	8.15 2.15
am pm		pm
8.12 7.15	Boston.	8.30 2.30
pm am		pm
7.50 6.45	Susp'n Bridge.	10.15 7.05
am pm		pm
7.00 6.40	Buffalo.	9.00 6.00
am pm		pm
8.53 8.03	New York.	8.15 6.10
pm am		pm
10.20 9.30	Boston.	7.00 6.00

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.

Valparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m.

†Stop only on signal.

A. R. MCINTYRE,  
Asst. Supt., Battle Creek.

A. S. PARKER,  
Pass. Agent, Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., JUNE 16, 1896.

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The department heading, "In the Question Chair," is resumed in this number; but as the questions answered by Brother Tenney, "To Correspondents," since December last, number 118, these figures are added to the number of queries last reported under this head, in order to preserve the full number of queries answered. This brings the first query in this issue to the number 667.

In order better to provide for the wants of the Scandinavian branch of the work in this country, it has been thought best to relieve Elders E. G. Olsen and O. A. Johnson, who have had charge of the Iowa and Wisconsin Conferences respectively, from those positions, that they may give their time fully to it. Elder Clarence Santee is now president of the Iowa Conference, and Elder Wm. Covert, of the Wisconsin Conference.

It is not sufficient that we admire the character of God. It is not enough that we behold his love and goodness. It will not meet the necessities of our cases to believe that Christ is a Saviour, or that he is the Saviour. We may know all these things, and rejoice in them measurably, and yet receive no real good from the knowledge of belief. Every Christian needs to make a personal use of these facts in his own case. We must feel God's love in our own hearts. Christ must become to each of us a personal Saviour. We want to realize continually that Christ is all to us that he desires to be. Then, and then only, can we experience the blessedness of true faith.

The following item throws a side light on the question of spiritualism in London. It seems that there, as well as in America, it is reaping substantial harvests from the field of what is considered "good society."

In an article on London spiritualism the *Westminster Gazette* has the following: "It would seem that along with the undoubted spread of Roman Catholicism on the one hand and of scientific skepticism on the other, there is in our midst a revival of a very ancient form of superstition, albeit arrayed in brand-new garments. Not the least curious feature in it is the fact that this revival is no longer limited to

the servant-girl class, but is already firmly established in what is called 'good society.' Indeed, if report be true, the professors of the mystic art have already succeeded in reaping a plentiful harvest from that highly cultivated field."

W. K. Kellogg left Battle Creek, for Europe Wednesday, June 10, in the interests of the Sanitarium Health Food Co. He was to be joined in New York by B. F. Richards, and sail on the "Etruria" the 13th.

Some one sends us a clipping from the *Chicago Daily News* of June 4, containing an account of the adventures of a Mrs. Everett, who, according to her own story, walked from Eatonville, Fla., to Chattanooga, Tenn., and from there was furnished transportation to Chicago, by the police. She said she fled from her home because her husband, a Seventh-day Adventist, beat her, because she would not go among the Negroes, and be as one of them. As she did not relish that kind of missionary work, she struck out for the North. We suppose that the one who sent us the clipping expects us to explain, which we do by saying that though we know nothing of the circumstances or of the parties, we do not believe the story. The woman attributed her powers of endurance to the fact that she had been a trapeze performer and bareback rider, and was on the stage from the time she was nine years old; and we attribute her powers of fabrication to the same source.

The Eastern question is again suddenly brought to the front by a terrible struggle between the Mohammedans and professed Christians, on the island of Crete. The change from a Christian to a Mohammedan governor is said to be the cause of the rupture, but the real reason is evidently that the Christian population of Crete is tired of Turkish rule, and looking longingly toward a union with Greece. Like all wars into which the element of religion enters, this struggle is contested with great bitterness, and the usages of civilized warfare are little respected. Turkey has sent a strong force of troops to the island to make war and secure peace after the Turkish method,—the peace of the grave. In 1822 a Turkish massacre of the inhabitants of the island of Scio brought down upon the Turks the vengeance of the powers of Europe. A repetition of such an offense might shake the "sick man of the East" off his tottering throne, and cause a settling of his estate. These are ominous times, and no one knows what a day may bring forth.

## THE GREAT CYCLONE AT ST. LOUIS.

PERHAPS there is not a person in the United States, or possibly in the civilized world, but has read the accounts of the fearful cyclone at St. Louis, Mo., May 27, 1896. Thousands of people went to the ill-fated city to see the disaster wrought by the storm. We have secured some photographs of the ruins, and perhaps there is nothing that can more forcibly impress our minds with the fact that the judgments of God are abroad in the land than to see from these photographic views the work of the cyclone. A copy of the views will be sent to any address, post-paid, on receipt of thirty-five cents. Address REVIEW AND HERALD Pub. Co., Battle Creek, Mich.

## NEARLY FORTY-SIX YEARS AGO.

THE first number of the REVIEW AND HERALD was issued in November, 1850, and it has been before the world as a faithful exponent of the message Seventh-day Adventists are proclaiming, ever since. It is the design of the REVIEW to present matter especially for our own people, and while no special effort has ever been made to place the paper before those not of our faith, our statistics show that it has fallen into the hands of many who have thereby been led to a knowledge of the truth.

We believe that we, as Seventh-day Adventists, have a special message to give to the world, and as the REVIEW is a faithful chronicler of the progress of that message, it becomes necessary for every believer in the third angel's message to be a constant reader of the paper if he would keep abreast with the work.

It is through the REVIEW that we get the valuable messages to the church from the pen of Sister White each week; it gives us timely articles from our ministers and other brethren; it gives us reports of the advancement of the work in the home and foreign fields; it shows us how rapidly prophecy is fulfilling; in fact, it is just what every Seventh-day Adventist should have, and none should be without it.

See what Brother Lane had to say about the REVIEW in last week's paper. A. O. TAIT.

## BREAD RETURNED.

JOHN WAGGONER, of Kentucky, says in a recent letter to this Office, "Thanks to you, Margaret M. K., for those sample copies of the *Signs of the Times* which you sent me. They suit me better than any papers I ever saw."

## UNION COLLEGE.

THE calendars of Union College are now ready. The college desires the co-operation of all conference laborers and church officers, in this school district, in securing such students as should attend Union College the coming year. The addresses of all who can come this year, and of those that expect to come next year, are desired. Applications for calendars should be made to J. Sutherland, College View, Neb.

## THE "REVIEW AND HERALD" FOR THE POOR.

A FEW days ago I was looking over the Testimonies to see what they taught in regard to the circulation of our publications; and among other things, the following from "Testimony for the Church," Vol. IV, page 598, caught my eye, and made a deep impression upon my mind:—

THE REVIEW AND HERALD and the *Signs of the Times* are cheap papers at the full price. The REVIEW is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families. How much better would this plan be than throwing the poor upon the mercies of the publishing house or the tract and missionary society.

Any comment in regard to the foregoing would hardly seem necessary, but I would like especially to call attention to what is said about supplying the REVIEW AND HERALD to those who are too poor to subscribe for the paper themselves. There are many of our people who are not financially able to take the REVIEW, who should receive the careful attention of the brethren in the churches where these poor persons reside. A. O. TAIT.