

The Advent HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

"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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CHRIST'S HOME ON EARTH.

"THE foxes have their hole,
 The sea-bird hath its nest,
 But save in thy surrendered soul
 I have no place to rest.
 Houseless since here I had my birth,
 I have no other home on earth."

O, can I shelter thee?

Cleanse thou my heart, I pray;
 That thou canst enter, O my Lord,
 And ever with me stay!
 Rest thou in my "surrendered soul,"
 That thou dost cleanse, and still make whole.

— Selected.

Our Contributors.

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

WORDS TO PARENTS.

BY MRS. E. G. WHITE.

PARENTS whose hearts are filled with true and sanctified love for their children will follow the way marked out by God for the education and discipline of their children. But the sin of parental neglect is almost universal. Blind affection for those who are connected with us by the ties of nature too often exists. This affection is carried to great lengths; it is not balanced by the wisdom or the fear of God. Blind parental affection is the greatest obstacle in the way of the proper training of children. It prevents the discipline and training which are required by the Lord. At times, because of this affection, parents seem to be bereft of their reason. It is like the tender mercies of the wicked, — cruelty disguised in the garb of so-called love. It is the dangerous undercurrent which carries children to ruin.

O how quickly, through mismanagement in the home, falsehood becomes habit! In the word of God, parents have been given line upon line, and precept upon precept. But many parents who profess religion fail to practise the Christian virtues. They allow their children to grow up pursuing their own course, and disregarding the lessons which God has given for them and the rules of conduct he designs that all shall follow. Such parents discard the principles and injunctions of the Lord, as did Eli.

The history of Eli's family is given as a warning to parents. His sons did wickedly, and he restrained them not. He was too indulgent to train his children aright. His blind affection led him to connive at sin by hiding the defects

of his children. By thus pampering sin, he gave his children lessons in the art of deceiving. Though he was judge in Israel, he did not repress evil in his sons during their childhood and youth, but allowed it to grow by repetition. And when these sons were placed in holy office, their sins, so mildly dealt with by their father, became a terrible power for evil. In the very service of God they practised iniquity.

God sent a message to Eli by his prophet, declaring to him the sinful course of his sons. "There came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? . . . Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? . . . Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house."

We read that Eli remonstrated with his sons. But he did not go far enough. He remonstrated with them, but he did not take decided measures to punish them. He did not deal with them as a faithful judge should have done. He did not set things in order. He spoke to them regarding their sins, and appealed to them to cease their wicked practises; but he did not restrain them. He permitted them to occupy positions of sacred trust, though they were corrupting their own ways, and causing Israel to sin by their precepts and example. Without effectual restraint their evil grew apace. Sons of Belial, they communicated their iniquitous practises to others. Eli forsook the way of the Lord by permitting his sons to dishonor God, and the woe of God was upon him.

Fathers and mothers, hear the words which came to Eli from the high and holy One that inhabiteth eternity: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." Their sins were allowed to increase in magnitude until the limit of the Lord's forbearance was reached, and then he said: I will make an end. I will carry this matter to its final result. The wages of sin is death. Parents and children were both to suffer. Neither sacrifice nor offering was to be found for their transgression.

What might have been averted had Eli followed the counsel of God! What iniquity, which the Lord declared was not to be forgiven forever, might have been saved! Shall not our hearts as well as our ears tingle as we read the denunciation of God against the godless sons of Eli? Parents, take this lesson home, and in the place of educating your children in the path of self-indulgence, self-gratification, and disobedi-

ence, learn of Abraham. Abraham commanded his household and his children after him to keep the way of the Lord. The Searcher of hearts said of him, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." O for wise and judicious commanders, who will walk in the way of the Lord as did Abraham, to deal justly and love mercy, who will despise every phase of falsehood and deception! Abraham walked in the counsel of God. He did not rule by oppression, neither was he controlled by blind passion. He made strait paths for his feet, lest the lame should be turned out of the way; and God blessed him, and made him a blessing.

As the hour of Christ's humiliation, rejection, and crucifixion drew near, he felt that he must tell his disciples of the trial that was before him. Peter loved his Lord; he could not bear to hear of his death; and he exclaimed, "Be it far from thee, Lord: this shall not be unto thee." Did Jesus commend Peter for thus manifesting his love for him, and his desire to shield him from suffering? He who loved us and gave himself for us, knew that Satan was suggesting doubt and unbelief to Peter; and he answered, "Get thee behind me, Satan. No longer interpose between me and my erring servant. Let me come face to face with Peter."

In a most solemn manner Christ had repeatedly declared, "My kingdom is not of this world." He laid the foundation of his church in the presence of God and all the heavenly intelligences, and in the presence of the unseen army of hell, which was in arms against him. The only way his church could be established was on the rock, the broken and bruised body of Christ. His sacrifice was the only star of hope which illuminated the darkness of a fallen world. The gates of hell could not prevail against a church built upon this foundation.

Christ came to this world, and rescued his disciples from the empire of sin; but at every step of his way he was contested by the devices and stratagems of the prince of darkness. Satan's work was to discourage Jesus as he strove to save the depraved race, and Peter's words were just what he wished to hear. They were opposed to the divine plan; and whatever bore this stamp of character was an offense to God. They were spoken at the instigation of Satan; for they opposed the only arrangement God could make to preserve his law and control his subjects, and yet save fallen man. Satan hoped they would discourage and dishearten Christ; but Christ addressed the author of the thought, saying, "Get thee behind me, Satan."

This is recorded for our benefit and instruction. The angel of darkness sometimes appears in the garments of affection, counseling us to walk contrary to the law of God. Parents may indulge their affection for their children at the expense of obedience to God's holy law. Guided by this affection, they disobey God by allowing their children to carry out wrong impulses, and withhold the instruction and discipline which God has commanded them to give. When parents thus disregard the commands of God, they imperil their own souls and the souls of their

children. By failing to walk in the way of the Lord, they allow Satan to work his will in their children.

In the words and actions of the perverted child, parents must meet and repulse Satan, just as Christ repulsed the outspoken Peter. God requires parents to guard well their words and influence, and to close the door of their hearts against Satan. He has placed them as guardians, and if they would save their children, and bring them up as subjects of the kingdom of Christ, they must repress evil, and counteract Satan's wily and deceiving power.

Children should be watched and guarded and disciplined faithfully. It requires skill and patient effort to mold the young in the right manner. Certain evil tendencies are to be carefully restrained and tenderly rebuked. The mind is to be stimulated in favor of the right. The child should be encouraged in attempting to govern self, and all this is to be done judiciously, or the purpose desired will be frustrated. Parents may well inquire, "Who is sufficient for these things?" God alone is their sufficiency; and if they leave him out of the question, not seeking his aid and counsel, hopeless indeed is their task. But by prayer, by study of the Bible, and by earnest zeal on their part, they may succeed nobly in this important duty, and be rewarded a hundredfold for all their time and care.

THE SEPTEMBERERS.

A St. Bartholomew's Day for the Priests and Nobles.

BY PROF. P. T. MAGAN.
(Battle Creek College.)

THE rule of a mob is the worst of tyrannies.—*Aristotle.*

On the night of St. Bartholomew's festival, Aug. 24, 1572, the nobles and the priests of France had commenced their dreadful massacre of the unoffending Protestants. This fearful butchery of innocent men and women, yea, even of tender youth and infants, is known to history as the "Massacre of St. Bartholomew."

Two hundred and twenty years slipped into the twilight of time; and then, on Sept. 2, 1792, another St. Bartholomew's massacre stained crimson the streets of Paris and the shores of the River Seine. This time not the Protestants, but the priests and the nobles, were the victims; and their assassins were that vile mob for whose existence they alone were accountable. Had the priests and the nobles not concentrated all the wealth of the land in their own coffers, there would never have been this starving populace, which, by the rapacity of their masters and shepherds, had been driven from the soil to the city! Had not the priests and the nobles set such fearful examples of slaughter and immorality, this proletariat would never have become so inhuman. The causes of these September massacres may be traced far back into the gloom of the ancient régime. The woof and the warp had been woven together in the great loom of time: on Sept. 2, 1792, they brought forth a garment of blood. Had the priests and the nobles only known the things which belonged to their peace, how different might the history have been! Had they walked with humility in the footsteps of the One who said: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head," those dreadful September days would never have dawned for them. Instead of the red robe of revolution, there would have been the pure linen, clean and white, which is the righteousness of saints. And now, in this day and age of the world, when the wealthy and the clergy have in so great a degree turned away from the Fountain of living waters, to rush madly into the intoxicating streams of the riches of earth, shall the watchmen of God not raise their voices and warn them of the

pent-up anger of the masses so soon to be vented upon them?

It was Danton, that revolutionary fanatic, who rose from his seat in a committee of the Assembly, and said: "We must frighten the Royalists." Says the historian: "The pen can but convey the words; the gestures which accompanied them must have been terrible; for it is said that every one shuddered. . . . In a few hours a St. Bartholomew against the Royalists was resolved upon."¹

The massacres were first directed against the priests. One of the sections of Paris, that of the Faubourg Poissonnière, openly voted to put them to death, in the following resolution:—

Considering the imminent dangers of the country, and the infernal maneuvers of the priests, *Resolved*, That all priests and suspected persons shut up in the prisons of Paris, Orleans, and elsewhere, shall be put to death.²

That artless word of a workman to a prisoner, "If thou art a priest, thou art done for," is the best explanation of those abominable days.³

It was at two in the morning of September 2, when the fatal signal was given. The first victims were twenty-four priests who, having been apprehended on account of their refusal to take the oath of allegiance to the revolutionary government, were to be removed from the city hall to the Abbaye prison. Whether purposely or accidentally, the moment of the sounding of the tocsin was chosen for their removal. Seated in six coaches, they were conveyed through the streets at a slow pace. A mob surrounded them. "There are the conspirators," they yelled, "who meant to murder our wives and children while we were on the frontiers." The tumult increased. At length the court of the Abbaye was reached. The first coach drove up to the door, and was surrounded by a furious rabble. The first priest stepped forward to alight and enter the hall, but was immediately pierced by a host of weapons. The second threw himself back in the carriage, but was dragged forth by main force, and slaughtered like the preceding. Every one of these twenty-four unfortunates was slaughtered by the infuriated populace.

At this moment, Billaud-Varenne, a member of the city council, arrived. He was one of the organizers of these massacres. He came wearing his magisterial scarf. Walking in the blood and over the corpses, he addressed the crowd of murderers. "Good people," said he, "you sacrifice your enemies; you do your duty."⁴

Immediately another voice was heard. It was that of Maillard, one of the vilest leaders of the vile. "There is nothing more to do here," cried he, "let us go to the Carmelites." Away they went to the church of the Carmelite monks, in which two hundred priests had been confined. Crash! went the doors, and the hideous saturnalia began. Swords were used, and then firearms. Volleys were discharged into the rooms, the garden, at the tops of the walls, and into the trees, where some of the victims had sought to escape the fury of the mob. Not a man of the two hundred escaped.

While the massacre was in progress at the Carmelites, Maillard returned with part of his followers to the Abbaye. Covered with blood and perspiration, he went to the municipal offices, and demanded "wine for the brave laborers who were delivering the nation from its enemies."⁵ The request was granted. It was poured out in the court at tables surrounded by the corpses of persons previously murdered.

At the Abbaye the scene was appalling. Says Alison:—

The forms of justice were prostituted to the most inhuman massacre; torn from their dungeons, the prisoners were hurried before a tribunal, where the president, Maillard, sat by torchlight with a drawn saber before

him, and his robes drenched with blood; officers with drawn swords, and shirts stained with gore, surrounded the chair. A few minutes, often a few seconds, disposed of the fate of each individual. Dragged from the pretended judgment-hall, they were turned out to the populace, who thronged round the doors, armed with sabers, panting for slaughter, and with loud cries demanded a quicker supply of victims. No executioners were required; the people despatched the condemned with their own hands, and sometimes enjoyed the savage pleasure of beholding them run a considerable distance before they expired. Immured in the upper chambers of the building, the other prisoners endured the agony of witnessing the prolonged sufferings of their comrades; a dreadful thirst added to their tortures, and the inhuman jailers refused even a draft of water to their earnest entreaties. Some had the presence of mind to observe in what attitude death soonest relieved its victims, and resolved when their hour arrived, to keep their hands down, lest by warding off the strokes they should prolong their sufferings.

The populace, however, in the court of the Abbaye, complained that the foremost only got a stroke at the prisoners, and that they were deprived of the pleasure of murdering the aristocrats. It was in consequence agreed that those in advance should only strike with the backs of their sabers, and that the wretched victims should be made to run the gauntlet through a long avenue of murderers, each of whom should have the satisfaction of striking them before they expired. The women in the adjoining quarter made a formal demand of the Commune for lights to see the massacres, and a lamp was in consequence placed near the spot where the victims issued amidst the shouts of the spectators. Benches under the charge of sentinels were next arranged "pour les messieurs" [for gentlemen], and another "pour les dames" [for ladies], to witness the spectacle. As each successive prisoner was turned out of the gate, yells of joy arose from the multitude; and when he fell, they danced like cannibals around his remains.

Billaud-Varenne soon after arrived, wearing his magisterial scarf. Mounted on a pile of dead, he harangued the people amidst this infernal scene: "Citizens, you have exterminated some wretches; you have saved your country; the municipality is at a loss how to discharge its debt of gratitude toward you. I am authorized to offer each of you twenty-four francs, which shall be instantly paid. [Loud applause.] Respectable citizens, continue your good work, and acquire new titles to the homage of your country!" The assassins were not slow in claiming their promised reward. Stained with blood and bespattered with brains, with their swords and bayonets in their hands, they soon thronged the doors of the committee of the municipality, who were at a loss for funds to discharge their claims. "Do you think I have only earned twenty-four francs?" said a young baker, armed with a massive weapon; "I have slain forty with my own hands." At midnight the mob returned, threatening instant death to the whole committee if they were not forthwith paid; with the saber at his throat a member of the municipality advanced the half of the sum required, and the remainder was paid by Roland, the minister of the interior. The names of the assassins, and the sum they received, are still to be seen written with blood in the registers of the section of the *Jardin des Plantes*, of the municipality, and of the section of Unity.⁶

(To be continued.)

THE REALITY OF SPIRITUAL THINGS.

BY L. A. HANSEN.
(Vicksburg, Miss.)

"WITHOUT a parable spake he not unto them." Matt. 13:34. The manner in which Jesus Christ used parables and symbols found in nature gave to creation its proper place as a means of illustrating spiritual truths. It evidenced that the physical universe was a picture of the spiritual universe, and that this world is full of natural objects which teach concerning spiritual realities. As the schoolmaster uses the models, charts, and diagrams hung before his pupils, so did the great Teacher use the means here displayed as auxiliaries to instruct his hearers in eternal truth.

That creation was intended for a higher use than that which the natural eye would see is implied when Christ said, "I am the true vine." Man would naturally think that that which we call the vine, rooted firmly in the earth, and bearing fruit, must surely be a reality; but Christ speaks otherwise. He says *he* is the real. Then the vine is only that which prefigures the true. Jesus is the fact; the vine, as we see it, is the figure. Jesus is the substance; while the

¹ Van Laun, "French Revolutionary Epoch," book 1, chap. 2, sec. 4, par. 8.

² Buchez et Roux, "Histoire Parlementaire," Vol. XVIII, page 411.

³ De Pressensé, "The Church and the French Revolution," book 2, chap. 1, par. 1 from the end.

⁴ Thiers, "History of the French Revolution," Vol. I, pages 355, 356. Appleton edition.

⁵ *Ibid.*

⁶ Alison, "History of the French Revolution," chap. 6.

vine, be it ever so material to the natural eye, is but a shadow. To bear fruit and serve man's physical needs is only its lower and provisional use. It is one of many objects in a transitory scene, the main purport of which is to reveal the Lord; and it was placed here that, chiefly, he, the eternal verity, might hold it forth as an emblem of himself, in whom alone is life. So with all visible things; their supreme end is to serve the invisible.

Jesus could point to the sun as a means of representing himself, and say, "I am the light of the world." This statement of the Saviour, implying that the physical sun may be something different from what we have viewed it, might meet with some surprise. One might question, Can it be that that great orb, shining with such intensity that the unprotected eye cannot look upon it, is subservient to anything else in brightness? Even so; and in the new earth, when it will shine seven times brighter (Isa. 30:26), it will then be so inferior to the light of the Lamb that its presence will not be needed. Rev. 21:23. At present its highest vocation is not to rule the day and the seasons, and shed forth its physical light and heat, but to reflect Jesus, the source of light. As man feels the warming influence of its rays as it drives away darkness, he should be led to know the gentle influence of the Sun of Righteousness upon his heart as its beams dispel from it the gross darkness.

Consider the bread, which, after passing through the different processes of preparation from the grain, comes upon the table capable of sustaining physical life. It is so real that it is called the "staff of life," and man must partake of it daily in order to supply the needs of his body. God gives to man his daily bread; but is it only that the natural life may be sustained? Such would be far from meeting the mind of God. A life that reaches no further than this earth is really not life. God would have us know the truth of the words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Among other things which God did to teach Israel this, was to feed them with manna. Deut. 8:3. He is now giving us bread, and as real as it may seem, it is, after all, but an emblem, and its use as such is signified when Jesus says, "I am the true bread."

It is not the design of this writing to discourse upon the lessons to be drawn from the analogies between natural illustrations and spiritual realities, but rather to suggest their importance. Symbols, emblems, parables, and like instrumentalities never apply in all respects in representing divinity. To do this they would need expanding to infinity and refining to perfection. Their place is to shed light only on specific aspects, or characteristics, of that which they represent; further than this, they may be seriously misleading. They are educational and transitory, but that phase of truth which they serve to illumine is enduring, and *it is all-important*. Only that which is spiritual is reality.

The examples herein given as figures of deep meaning—the vine, sun, and bread—are objects which we might find some difficulty in considering as being anything less than actualities. To consider them as such does not debase them; but as we enjoy their provisional service, we are also directed to the fuller enjoyment of that which they, in their higher office, prefigure.

It is not natural to look away from that which is seen to the unseen; it is only faith that reaches beyond. To the natural heart the visible is all that exists, and that which is spiritual is only uncertainty; and hence there is an anxiety to get all this world affords, rather than risk a doubtful hereafter. Man is content with these things, as though they were the real, and that which is spiritual were of an intangible character. But not so. The *spiritual* is the real, and the life which misses obtaining the spiritual misses that for which it was created.

Many professed Christians need to sense the

reality of the spiritual things which they declare they are minding. Scriptural truths may appear very beautiful as ideal theories, but as being something to be really believed and really lived, does not seem to come into their minds, or at least, into their lives. The gospel of God's love to fallen man; and the incarnation and death of Jesus for us, and his resurrection and ascension; his sending the Comforter, and his presence with us to the end of the world; and his coming again to receive us to glory,—all these things are real. The forgiveness of our sins, and our acceptance with our Father are literal, and so must be the living of the life of Christ in us. The promises of God, and likewise his admonitions, mean just what they say. The work left us to do is real, and so is the promised reward. And, too, there is a real battle to fight, a real enemy to conquer, and a real, very real, loss (of everything that is good) to be feared and avoided.

IS THE END NEAR?

BY S. O. JAMES.

(Mifflin, Pa.)

WE know full well that the end is near,
By all the signs that our Lord has given,—
By the angry nations for strife enrolled,
By the greed of the men who lust for gold,
As James the prophet of God foretold.
We know the Saviour will soon appear
In the shining clouds of heaven.

The sun shall be darkened, the Saviour said,
Before that notable day shall come;
The quaking earth and the falling stars,
The cry of peace, and rumors of wars,
The jostle of chariots,—lightning cars,—
These make the hearts of men afraid,
But tell us we'll soon go home.

And who of us all will welcome the day;
For who shall be able then to stand?
Of the multitudes who profess His name,
Who will be pure, and free from blame?
Who will be true, despite the shame,
Because they have walked in the narrow way
That leads to the heavenly land?

NO CHANGE IN THE CONSTITUTION PROBABLE.

BY A. SMITH.

(Grandville, Mich.)

THE nations of the earth are usually personated in the Bible by wild beasts. Thus, Babylon was represented by a peculiarly constituted lion, Medo-Persia by a bear, etc. It is said of the Babylonian beast: "The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man [emphasis supplied], and a man's heart was given to it." Dan. 7:4. This metamorphosis of the beast was no doubt in part effected by Nebuchadnezzar, the great "National Reformer" of that age, in his celebrated decree, which compelled the worship of God by law on the part of his subjects, who were given almost wholly to idolatry, and which only resulted in compelling the beast to assume an awkward attitude. A child can illustrate this by making a dog stand as a man. The poor fellow will be a dog still, and will look as though he felt ashamed of himself in his forced attitude. It was all very well for the king of Babylon to reform individually, but he would better have undertaken to reform the nation in God's way, as exemplified in Daniel's life.

It is said of the beast of Rev. 13:11, representing the United States of America, "And he had two horns like a lamb, and he spake as a dragon." The prophecy does not contemplate any change in the nature of this beast. With reference to God's people he ever speaks as a dragon; but being constituted lamblike, his voice is always unconstitutional. It is not constitutional for a lamb to bark like a dog, or to speak as a dragon. The effort, therefore, of National

Reformers to change the constitution of the government, will doubtless be time misspent so far as the success of that enterprise is concerned. The very appeal of the government to the people to make an image to the beast, will doubtless be unconstitutional in the act of appeal and in the issue involved. At best, the success of National Reformers will only result in making the two-horned beast kneel down and pray in the harsh voice of a dragon, or to stand upon its feet as a man, and cry out, "I am a Christian."

The two horned beast is also called "the false prophet." Rev. 16:13; 19:20. Why is he called "the false prophet"?—Evidently because this government, in its fundamental principles, is lamblike, and therefore more Christlike than any other government instituted by man; but in legal diction its voice is dragonic.

"ONLY AN ASS."

BY J. F. BALLENGER.

(London, Ont.)

A MINISTER recently told his audience that any one who, in this advanced age of science, takes the position that the six days of creation were six literal days of twenty-four hours, only makes an ass of himself; and that Seventh-day Adventists are generally ignorant and unlearned, and are great sticklers for the literal interpretation of the Scriptures. Now we are free to confess that we know but little. Yet we would prefer to know a little, and know that we do know that little, than to know so much that we know that we do not know.

But we would not be understood as saying that all those who do not think that everything embraced in the first verse of Genesis took place in six literal days are ignorant and unlearned. By no means. In fact, we do not believe that the Bible teaches that they did. But the man who contends that the six days mentioned in the first chapter of Genesis are indefinite periods, "perhaps millions of ages," betrays his ignorance (either wilful or otherwise) of every sound principle of Scriptural exegesis, and recklessly undermines the very foundation upon which all subsequent revelation rests. The most learned Bible scholars have laid it down as a rule that we must first abide the literal interpretation of the words of Scripture.

Dr. Martin Luther says: "The allegorical (or the figurative) sense is commonly uncertain, and by no means safe to build our faith upon; for it usually depends on human opinion and conjecture only."—"Annotations on Deuteronomy," cap. 1.

Wm. Tyndale says: "No man dare abide the literal sense of the text but under protestation if it please the pope." He further says: "The greatest cause of which captivity and decay of faith, and this blindness wherein we are now, sprang first from allegories [or mystical interpretation]."

The same cause produces the same effect today. The principal reason why the people take so little interest in reading the Bible is because they are taught to look beyond the simple, literal meaning of the words, to some mystical, hidden construction that they cannot understand, and so they leave it to the ministers to define their theology. Would that we could get out from under the cloud of darkness thrown over the Bible by Origen and the doctors of his time!

The learned Vitringa says: "We must never depart from the literal meaning of the subject mentioned in its own appropriate name."

Dr. Clarke says: "Without all controversy, the literal meaning is that which God would have first understood."—"Preachers' Manual," pages 86-90.

Many other equally learned authorities might be given to show that we are in excellent company when we abide the literal interpretation of the Scriptures.

But it may be asked what bearing this has upon the six days of creation. We answer, Much, every way. If we understand that the first mention of the word "day" in the Bible is to be used as a figure, or allegory, and refers to an indefinite, undefined period, then we look in vain to any subsequent scripture to define what length of time is covered by the word "day." If the expression, "evening and morning," as used in Genesis 1, does not define a period of twenty-four hours, or one revolution of the earth, then what warrant have we for so defining it in any other text? To illustrate: The Lord says, in Lev. 23:32: "From even unto even, shall ye celebrate your Sabbath." Have we not as good right to say that the time measured by the two evenings in this text is indefinite, longer or shorter?—We certainly have, and so we say that if we admit that the first use of the words "day and night," "evening and morning," is to be understood figuratively, then every subsequent use of the words would depend upon human opinion or mere conjecture for the length of time measured by them.

But we have positive proof that the six days of creation are definite, literal days of twenty-four hours. In Dan. 8:14 we read, "Unto two thousand three hundred evening morning [see margin and Revised Version]; then shall the sanctuary be cleansed." Now if this expression does not mean literal days, each day standing for a year (Num. 14:34; Eze. 4:6), it will be impossible for us to determine to what point of time the "then" in the text carries us; and hence fruitless to attempt to find out when the event of "the cleansing of the sanctuary" will take place. But does God deal thus with his people, telling them that at a certain time an event will occur, and then making the time so indefinite as to make it impossible for them to know when the event comes?—Nay, verily.

Now if the words, "evenings and mornings," in Dan. 8:14 (R. V.), mean literal days of twenty-four hours,—and all admit that they do,—then is it not evident that they were taken from the use in Genesis 1: "The evening and the morning were the first day," "The evening and the morning were the second day," etc.? If we are to infer that the word "day," measured by the expression, "evening and morning," was used as the symbol of a longer period, we must understand that the days themselves are literal, and used only as symbols to denote longer periods. But there is not the least hint that the days in Genesis 1 are prophetic, and used to denote longer periods during or at the end of which something was going to be done. But each day, measured by the "evening and morning," marked the accomplishment of something already done. So there is no possible chance of making these days figurative or symbolic; but they must be understood as literal days.

Again: in Eze. 46:1 we read: "The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened." Now the six working days here must be the same as the six days in which we are commanded to labor and do all our work, in the fourth commandment; and the six days in which we are commanded to work are based upon the fact that, "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." But this carries us right back to the six days of Gen. 1:31 and the seventh day of chapter 2:2, 3, where we read: "And the evening and the morning were the sixth day." "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

Now we ask the candid reader, Is there the least warrant in all these scriptures for saying

that the six working days and the Sabbath of rest are to be understood as meaning seven long, indefinite, undefined periods of millions of ages? To do so, we repeat, is doing violence to every principle of sound reasoning, to say nothing of the Scriptures. But you may ask, If the six days of Genesis 1 are literal days, then did not all the material of the heaven and the earth originate during the six literal days? We do not so understand it. The Hebrew word *reshith*, which is translated "beginning" in Gen. 1:1, is defined by Dr. Young to mean, first, "former," thus indicating a period of time; that is, in the former time; at first; or before. "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." This all took place back in that period called the "beginning."

"The Spirit of God moved upon the face of the waters." Here begins the six days' work of making, or arranging this mundane system. For further evidence that in the "beginning" of Gen. 1:1 we are carried back anterior to the arranging of the earth, we turn to Prov. 8:22-31. Here wisdom is personified, which is Christ himself, who is the wisdom of God. 1 Cor. 1:24, 30. He says: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." Here is the same person, or being, brought to view as in John 1:1, 2: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." That by the expression "beginning" we are carried back long ages before the creation of this world is evident; for he continues (Prov. 8:24): "When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world."

Is it not clear that from verses 22-26 we are carried back in the dim and distant past, far beyond the power of the human mind to grasp? In verse 27 we are brought down to the arranging of the heavens and the earth: "When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the foundations of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth."*

Here we have a brief but comprehensive account of the beautifying of the surface of the hitherto dark, void mass, which had existed from the beginning, in chaos, "without form, and void," and arranging it into a circular body, dividing the land from the water. This and the creation of the animal kingdom and the productions of the earth, with the formation of man, occupied the six days of Genesis 1. Then on the seventh day God made the Sabbath by resting upon, blessing, and hallowing it.

The above view makes complete harmony between the book of Revelation and true science, and obviates the necessity of spiritualizing the six days of creation, and making them incomprehensible periods of time. It also saves our opponents the necessity of mystifying the fourth commandment, and thus making it impossible for any one to keep the Sabbath. The whole aim and object of these modern savants is to destroy the Sabbath by turning the first chapter of Genesis into an allegory, and thus undermining the foundation upon which the whole superstructure of divine revelation rests, by annihilating the memorial of creation and redemption,—"the Sabbath of the Lord thy God." It would also save them from making the egregious blunder of trying to transfer

* One definition of the word "appointed," as given by Dr. Young, in his Analytical Concordance, is "engrave." The idea is that God engraved, or stamped upon, with beauty and loveliness the foundation of the earth.

a spiritual, mystical, indefinite, ten-thousand-year-Sabbath-day rest over into the literal twenty-four-hour pagan Sunday. We are glad that we never knew enough, or at least had no desire, to undertake this more than Herculean task.

I thank God that he has allowed me to see so much of the beauty and simplicity of his word; and I can say from the depths of my heart, in the words of our Saviour, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Matt. 11:25, 26.

POWER TO DECEIVE.

AMONG the signs given to mark the approach of the end, the working of Satan with all power is made prominent. 2 Thess. 2:9, 10. This power will perhaps be most frequently manifested in healing disease, as best calculated to enlist the interest and sympathies of the people. Brother J. L. Wilson, of Tacoma, Wash., speaks as follows of the work of a so-called divine healer in that place:—

The deceived ones will be seeking power and signs rather than to obey the truth, and Satan will furnish them enough of these. One of these so-called "divine healers," on being asked what he thought about the commandments of God, said he did not have time to study them, as he made a specialty of healing. After being asked again if he did not think he ought to keep the law, he said, "If I should go to keeping the law, I would lose my power to heal; for I make a specialty of healing."

This man prays a great deal, goes to church regularly, and carries and reads his Bible. When called to heal the sick, he anoints them and prays over them. In his prayer he says, "I ask it all in the name of Jesus." How does the Lord regard such prayers?—"He that turneth away his ear from hearing the law, even his prayer shall be abomination." These, then, are not true signs. The healing of people is no evidence that the power is of God, nor that the men who are practising these signs are favored of God. The Lord says: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Sad indeed will be the disappointment, on the morning when the dead are raised, of those who are putting their trust in signs and wonders apart from the truth.

CRUMBS.

BY S. O. JAMES.

(Milford, Ia.)

It is better to listen for the words of God than to fill his ears with so many of our own.

To become a good speaker is considered a valuable attainment; but to become a good listener is perhaps equally valuable, and probably quite as difficult.

Perhaps we shall never know what success is until we come to that point where we are perfectly resigned to be considered a failure.

Ceasing to do evil is ridding one's self of bad habits. There is no better plan for this than to keep constantly in mind the fact that Christianity is aggressive.

Constantly ask, What wilt Thou have me to do? and you will have no time to dally with the tempter. Plant Christ's standard upon the ruins of the enemy.

Special Mention.

PASSING EVENTS AND COMMENTS.

Matters in the East.—For many months it has been constantly expected that affairs in the East would culminate in open and perhaps general war; but so far the situation has been described by the boy who said of two growling dogs that threatened trouble, and didn't have it, "One's afraid, and the other dasent." So it has been around Turkey for some time, and so it continues to be, or to appear to be. Really, we know that there is another and an unseen power that restrains the animosities of nations until the work of the Lord shall have been done. The island of Crete, which lies in the Mediterranean, at the southern end of the Grecian peninsula, is now the bone of contention. The island is under the dominion of Turkey, but is largely inhabited by Greeks, who pass under the name of Christians. But in this case the name is simply a racial distinction; for Christianity does not figure in the strife at all. There is a bitter feeling between the Mohammedan Turks and the Greeks, and it has broken out in active hostilities. The Greeks are encouraged by the sympathy and cooperation of the government of Greece, which is situated but a short distance away, nearer, indeed, than Turkey. The "powers" say to Greece that she must not interfere in behalf of her countrymen. But she, in turn, insists that this is her business, and she will fight the Turks if she pleases; and she seems to please. Consequently there is war, though as yet it is on a small scale.

What to Do about It.—That is the great question with the nations that have been brooding over the downfallen Turkey. They do not wish to see the island of Crete swallowed by the Grecians. They do not like to encourage the sultan to think that they are under any obligations to help him. The people of Great Britain are restive over the inactivity of their authorities, and their apparent indifference to the struggles of the Christians, who are exposed to murder and all kinds of suffering. Russia, it is said, begins to feel very much annoyed over the situation, and is looking about for the cause of all this trouble, inclined to place it upon England. The "powers" have their fleets about the island, and have blockaded the port of Athens to prevent the sending of armed forces to the aid of the insurgents in Crete. The circumstances are certainly very peculiar and critical. A single step in the wrong direction would precipitate war, and it would appear that some of the nations are feeling as though it might as well come now as later.

In Cuba.—Matters in Cuba are in a more acute state than at any time in the course of the long and terrible struggle for independence that has been waged there. There is good evidence that Spain is becoming exhausted in the effort to suppress the rebellion, and is about on the point of abandoning the struggle. This will be regarded as good news in this country, where public sentiment has been strongly on the Cuban side. But, independent of the question of who is to win, it will be a great relief to hear the last of this distressing war, and all its attendant suffering. The announcement may prove to be premature, and it is not unlikely that the wishes of the newsmongers may have added to the vividness of their imagination in reporting the situation. But we sincerely hope that it may prove to be true. Not that we long for the downfall of the Spanish dominion, but because we are heartily glad of any omens of the close of this period of bloodshed and destruction. It is anticipated that this country will be called on to assist in the settlement of matters. President McKinley has sent a commission to Cuba to inquire into the real situation before taking any steps looking toward bringing the war to a close.

Testimony of the Ages.—The buried past is contributing the most wonderful testimony in corroboration of Bible truths. Among other facts, the existence of the Sabbath as a primeval and universal institution is firmly established. The following, copied and sent us by a correspondent, mentions this subject:—

For to these Accadians (ancient), dwellers in the plain of the Euphrates, we can trace the first beginnings of arithmetic, of geometry, and of astronomy.

NOTE 2.—There can be no doubt that the Sabbath was an Accadian word ("Accad," see Gen. 10:10) institution. The Accadian words by which the idea is denoted, literally mean a day on which "work is unlawful," and are interpreted in bilingual tablets as signifying "a day of peace," or, "completion of labors." The calendar lays down the following injunctions to the king, ("the prince of many nations," literally, shepherd) for each of these: Sabbaths . . . sacrifice he may not offer. The king may not ride in his chariot. The royal fashion he may not legislate. A review of the army he may not make. Medicine for his sickness of body he may not apply.—*Smith and Sayce.* (See note 2, page 8.)

The above is from "Side Lights upon Bible History," by Mrs. Sydney Buxton, Macmillan & Co., London and New York. The testimony is from the arrow-headed inscriptions on stone cylinders found in Nineveh by Professor Layard and others.

A CRITICISM CRITICIZED.

THE following appeared in the Detroit (Mich.) Sunday *News-Tribune* of March 28, 1897:—

Rev. Arthur T. Pierson, D. D., a man well known to Detroiters, made a statement at a missionary rally the other day, which is perfectly characteristic of the man. He said: "God is actually withdrawing his Holy Spirit from his church as a body." This is a rash, ignorant statement. How can Dr. Pierson prove that such is the case? Has he looked into his own heart, only to find it forsaken by God's Spirit, and from the Spirit's absence therein does he infer that God has dealt with every man as with himself?—Perhaps so! But it is not likely. Dr. Pierson is not that kind of man. He is just doing his old work again—he is simply accusing his brethren. The Bible asserts that such accusations are satanic. But no matter; it is a rôle in which Dr. Pierson is a star. The church of to-day is showing more evidence of the Holy Spirit than ever before. It still has its faults and vices, but a man must be a dyspeptic or a misanthrope that cold-bloodedly makes such sweeping accusations as Dr. Pierson delights in making.

Dr. Pierson is not reluctant to tell the truth, even at a "missionary rally," where his remark is considered as "rash" and "ignorant." While the *News-Tribune* admits that the church "still has its faults and vices," it believes that "the church of to-day is showing more evidence of the Holy Spirit than ever before." But the truthfulness of Dr. Pierson's statement is apparent to all who think for themselves.

In his letter to Timothy, the apostle Paul declares: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

It is certainly a candid acknowledgment to concede that the church has faults and vices; and who cannot but believe that Dr. Pierson is correct in making the assertion which the *News-Tribune* so adversely criticizes?

F. N. CARROLL.

"WHAT'S IN A NAME?"

WE read in the Acts of the Apostles (11:26), "The disciples were called Christians first in Antioch." This was a very proper name, and had the ideal of Christianity been carried out, the church would never have had any other name than the "Christian Church." But this ideal was not realized; or if it was, it soon became perverted. A central head was established at Rome; and under the great apostasy the largest portion of the church took a name indicating the contradictory ideas of one location and universality,— "Roman Catholic." Since Rome is local, and "catholic" means "universal," the term "Roman Catholic" is a misnomer and a contradiction of terms. Other churches, as they have

separated from Rome, have adopted titles from the men who were instrumental in raising them up, or from the special tenets of faith upon which the division arose. Some churches have gone back and assumed the Antiochian term, calling themselves "Christians," by which they would seem to carry the idea that Christian churches of other names were not Christian. The division of the Catholic Church in England in the days of Henry VIII led the separated body to adopt the name of the "Church of England." Their spiritual successors in this country adopted the name "Episcopal Church." Now this church is agitating the adoption of the term "Church of the United States," as her future title. There is much criticism of this plan by representatives of other churches, who consider it an arrogation not to be tolerated; but the *Interior*, commenting upon it, shows the uselessness of the attempt to borrow a great name, by telling the following story, which seems to be very much in point:—

There is some indignant criticism of the proposition to change the name of the Protestant Episcopal Church to the "Church of the United States"—that it is arrogant and disrespectful to other churches. It does not seem so to us. We were quite sure that no disrespect to great historic personages was meant by a coal-black, red-bandannaed mammy in Columbia, S. C., when she rushed out of her cabin, and screamed, "Hy dar, yo' George Washington and Thomas Jefferson, ef yo' don't lef dat possum lone, I'll skin yo' bof, shuah! D'ye heah?"

The moral of this is that a thing itself is of far more account than the name of it. If we are Christians, it makes little difference what we are called; if we are not, calling us so won't make us Christians.

M. E. K.

THE WEST POINT CHAPEL.

It is reported in a Catholic paper that "the new chapel at West Point is rapidly approaching completion." This is very interesting reading to those who believe that this government should make no such special concession to the Roman Church, nor to any other church. Should we grant that the government is under obligation to furnish a place for worship to the officers and soldiers in the national military school,—a doubtful obligation, to say the least,—there is no necessity for such a building for the exclusive use of one denomination. There are now two chapels there,—one where the government chaplain officiates, and holds services according to the regulations of the church to which he belongs,—and the other a soldiers' chapel, which is open to any church, and where, in fact, the services are generally conducted by a Catholic priest. But the Catholic Church is not easy with any such division. She wants a place all her own, although such a concession is against the wishes of the majority of the people and the very genius of the American government.

In harmony with this American sentiment the law of the United States upon this point forbids the erection upon government ground of churches for the exclusive use of one denomination; but through some hocus-pocus, probably engineered through by a Jesuit, the secretary of war was allowed to permit the erection of temporary buildings on government ground for religious purposes. On the last day of his office, March 3, Secretary of War Lamont, against many earnest protests, issued a permit for a Roman Catholic chapel within the government enclosure at West Point; and the new chapel built in harmony with that order is now nearing completion. It is needless to say that it is not being built in a temporary manner. It is a substantial church, and is designed to stand as a perpetual monument of the surrender of this government to Rome. To gain a temporary concession as the sharp point of a long and bursting wedge, and then to drive that concession until all resistance is overcome, is a Romanist trick so old that one must be both deaf to the voice of history and blind to its lessons not to understand it.

M. E. K.

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.

"COMPANY IS COMING."

START the engine, get up steam,
Set the wheels a-humming,
Make them whirl and whir and whiz;
"Company is coming!"

Raise a dust in every room,
Set the atoms flying;
Scold the children, rout the cat
In the corner lying;

Rap those restless baby hands
On the windows drumming;
Every window must be clean,—
"Company is coming!"

Leave no object in the house
In condition normal;
Make the very cradle look
Prim and stiff and formal.

At the oven scorch your face,
Have the stove just "booming,"
Fix up something "good to eat;"
"Company is coming!"

Fire the boiler, keep up steam,
Set the wheels a-humming;
Scrub and scour, bake and stew;
"Company is coming!"

Labor till a "nervous" pulse
In your head is drumming,
Till you ache from head to foot;
"Company is coming!"

When your guests arrive, it will
Make their pleasure double
To perceive you've put yourself
To a world of trouble.

Then, although you feel you've done
More than you were able,
Fail not to apologize
For your house and table.

This is hospitality—
That the wheels be humming,
Rest and comfort banished when
"Company is coming!"

— Selected.

HOW TO STUDY THE CHILD.—NO. 3.

BY MRS. S. M. I. HENRY.
(Sanitarium.)

How closely the comfort and health of the body are related to the tempers of the soul, few have as yet realized; nor yet how these tempers react on the body for health or disease. Neither have we appreciated how that strange power called "personality," or "spiritual atmosphere," etc., by which every individual is surrounded, in which he lives and moves, and through which he operates, works in the lives of those about him. What her "atmosphere" means to her home, the average mother has never dreamed, nor yet what must be its effects upon the physical sensations as well as the mental processes of her child. The importance of at least some understanding of this matter is so great that it should be one of her first studies to find what effect her own personality has on her child.

You have seen a babe who, just as soon as he was taken up by the mother, would begin to lose his liveliness and brightness. He might cuddle down in her arms, and seem content; but it would be a drooping sort of contentment, which would lead to the question, "Is the child suddenly ill?" Another mother might be found, whose child would begin to pout and strike, pinch or kick, manifesting a peculiar nervous irritability, just as soon as she began to try to do anything with him; while another would cause her child to respond with joyous brightness to her every approach and touch, like a blossom to the sun.

One mother says, "I cannot understand why it is; but my children are always worse with me than with anybody else. Whose fault is it?"

Surely not the children's; for they are, as yet, no more responsible than is the bud hidden in its sheath. They can only be, as yet, what they are made to be by the influences which surround them.

Writes another: "I have four little ones to train for the Master, and nothing would give me greater joy than to be able to bring them all with me, and tell him, Here are the children which you gave me. But suppose, dear sister, that you have begun all wrong; what then? I confess I am at a loss how to proceed with them. They have been brought up thus far on the principle, *Do as I say*. How shall I begin to train them in the Lord's way? How would you teach small children that they are responsible to God alone? I am honestly seeking light on this subject, so please give me all the help you can, and you will have my lifelong gratitude."

First of all, in this as well as every other case, the mother must earnestly and prayerfully compare herself with the effect which she has on her children. She must study her child, to this end, more closely than any belle ever studied her own reflection in her mirror. The child's conduct is little more than a reflection of the mother's own character and nature, as they live the day out together, perhaps alone. This student-mother must not shrink from those revelations of herself which will come in this study of her child, and of herself as mirrored there, nor shirk the responsibility which it will involve. If the child will not come gladly at her call, or respond to her wishes, there is a reason for it. Whether that reason seems to be some peculiar perversity of the child or not, upon her rests the responsibility of securing the power by which it shall be brought into harmony, and the evil overcome. She may have to learn to give an entirely different inflection to her voice—to cultivate a new one, maybe; she may have to play on a harp of many strings, acquire both strength and delicacy of tone, of which she had not supposed herself capable. Tone represents power, and power—the power of God, which finds its most available channel in the human voice—is her only hope. She will need to watch the effect of different forms of expression on the child. Any tone or word which brings a frown, a nervous start, a cry of anger, a look of fear, or rebellion, should never be repeated. Those lines, flashes, and cries are danger-signals—look out! If the cause is repeated, it is at the peril of the entire future; repetition of the cause means more and more of a repetition of the evil tempers which it has aroused, until the criminal impulses of defiance or of deception are evolved, and the disease-germs of anger and hatred have begun their destructive work in the soul.

After the methods of training which go hand in hand with angry words and slappings have once been begun, there is never an easy place to stop. It is always down grade from this point, unless father, mother, or both together, come to the point where they are willing to throw themselves under the wheels until a turn can be made into a safer road. There is no way out of the consequences of such wrong-doing against the children, except by God's way of confession and consecration,—confession to the children as well as to God.

"Mother is sorry she spoke that way. Let us all try to be good together for Jesus' sake, darling."

"Let us not whip each other any more; for that is not what our Heavenly Father likes to have us do. Let us read here in his book what we ought to do. Here is a letter which he has written to us about it: 'Children, obey your parents in the Lord: for this is right.'" Eph. 6:1.

"Why is it right for me to obey you, mama, and you not obey me?"

"Because your father and mother are older than you are, and have been given the care of you until you are able to learn how to take care

of yourself. It is because you are new to the world and the things which are in it, that God tells you to obey us. We know some things that you don't know, just as you know some things that baby doesn't know, or that little kitty has not learned. If you are not willing to obey what God says, and to let us teach you, you will get hurt, or sick, or learn bad things, form bad habits, and grow up in ignorance, and maybe never know how to do right."

"What makes mama cry?" asked a dear little fellow of his quick-tempered mother, as he stopped before her suddenly in his rush through the house.

"Because mama was naughty, and got angry with little sister," answered the mother, who had truth "in the inward part."

"O mama!" with his arms about her neck, "I am so sorry for you. I know just how it feels; but we will ask God to help you next time. He helps me every time I think to ask him."

Had that mother lost or gained by the confession? and what of the child?

"Father is to blame: he forgot what God said in his letter to us."

"What did he say?" asked the boy, who had but a moment before been on the verge of rebellion.

"We will find it and see: 'And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.' [Eph. 6:4.] Father sees that if he had not forgotten and disobeyed that, he would not have done as he did with you, even if you did do wrong. Now let us see if we can't get square by what this Book teaches us all together, and stay so."

"I don't like to do things when folks look at me that way."

"Neither do I, dear. I will try to stop looking that way. Will you help me by doing right yourself? Shall we help each other, you and I, to look agreeable all the time, and do right?"

Try it, and see what it will do for the little ones who are hard to govern. "But," you say, "one must have great self-control to be able to do that way."

Truly. And if one has not self-control, what then?

RELIGIOUS INSTRUCTION FOR CHILDREN.

BY PROF. FREDERICK GRIGGS.
(Battle Creek College.)

EVERY child has religious tendencies. Each is born with desires to reverence and worship. This is shown when it is said of Christ that he was the "true Light, which lighteth every man that cometh into the world." In some natures the religious element is strong, in others it is weak and not so easily seen; but we may be sure that it is always present. It requires on the part of parents and teachers a spiritual insight to discover this living fire, and prayerful study and effort to fan it into a flame which shall consume all the dross of life. There should be no educational work or training of the child which does not have this end directly in view. Too often, however, instead of seeking to develop this Heaven-implanted element of nature, and allowing the flame of eternal love to burn away the hatred and evil in the life, we attempt to remove them by force. To work from this negative side requires less tact and wisdom. It is accordingly the easier way and the one most naturally adopted. But it is not productive of nearly so lasting and beneficial results. However, the Lord has clearly indicated that there is some of this negative training to be given. He says, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." There is to-day a strong and growing sentiment against the use of force in the training of the child. It is well that there should be; for there

has been altogether too much of it employed. But it seems as though there is danger of going too far to the other extreme. We do not do well when we depart from the Lord's instruction in any matter; but we do need wisdom, given by him, rightly to apply it.

God is love, and as a manifestation of his love he made a world in which all things were beautiful and good and in union with one another. The beauty of God's creation consisted in this unified diversity—every thing different, and yet sustaining a harmonious relation to every other thing. The essence of this unity of all things is love. There is no other power which can unite such a diversity. The first and last aim in the religious instruction of the child is to have him appreciate this wonderful force. He must see it manifested first in the home, and then in all nature outside the home. He must come to feel himself in unity with all the good in the universe. We should give the child credit for a spiritual sense which will enable him to see and appreciate this bond of union.

Dogmatic instruction is that which lacks the evidence of its assertions. Religious instruction is very often given dogmatically. This is because so few who teach religion have within themselves the proof of the principles upon which it is based. It should be the opposite. Of all kinds of instruction, none offers more demonstrations of its principles than the religious. Even the heathen, who have not the Bible, have evidences enough of the law of love, in their hearts and in nature, so that they may find its Author.

Religious instruction for the child should proceed from individual examples to the general law. When, for instance, in the home he sees that the continual effort of every member is to have every other member have better than himself, he is given the individual examples, or data, by which he deduces the great law of unselfishness which Paul sets forth in the second chapter of Philippians, and which has brought hope and salvation to all the human race. He will arrive at this law quickly, and all unconsciously to himself; and when he finds the law in the written word, he has that in his own heart which immediately responds to it. This great principle, upon which the life of the human race depends, if presented without this data which leads up to it, would be almost if not fully meaningless to the child. It is now, however, a living reality, because of the many times he has seen its workings. All nature, except man and parasites, naturally gives as it receives, and the great lesson of self-denial is thereby continually taught the child, if he makes a careful and critical study of it.

We should not be in too great haste to present the religious law, abstractly, to the child; but we should lead him to discover it for himself, as a law of nature; then when he is made to know that it is a law of religious life, he is ready to perceive and appreciate it.

Accordingly, all our Bible lessons for children should be made to depend upon experiences in their lives. If they have not had these experiences, they are not ready for the lesson. We can best present the Bible to them in the story form, aided by pictures. Children are highly emotional, and the story and picture accordingly strongly appeal to them. They are also possessed of great activity, and want those stories and pictures in which there are life and activity. I have, therefore, many serious doubts as to the benefits of Bible lessons for children, which present deep and abstract religious truths, and believe that it would be better to offer those which show life and action, and thus appeal to the child's nature and mind. The value of the story in impressing truth and impelling to action, is shown by the manner in which Nathan revealed to David his great sin. By the little incident which he related, David's feelings and emotions were greatly moved, and he was incited to action, even when it consisted in righting his own wrongs.

Instruction which is presented in such a way as to appeal to the child's interest and emotions, and in such a manner that he is continually obliged to arrive at conclusions for himself, cannot fail to be more effective than that which leads him to accept dogmatically the statement or opinion of another. The religion of Christ is the most real thing in the universe, and our children should be so concretely instructed that they may come fully to know it.

SOME OF THE REASONS WHY.—NO. 2.

Lack of Proper Food.

BY ELDER R. A. UNDERWOOD.

(Williamsport, Pa.)

IN the article printed last week I introduced the question of the need of understanding what kind of food can be manufactured into brains, nerves, bones, muscles, fat, etc. If the human body cannot convert food into bone, brains, and muscles unless it contains those elements which are convertible into the various tissues of the body, it is a vital question, that all should understand. Farmers and stock raisers spend means and time to inform themselves concerning what kind of food will fatten their stock for the market in the shortest time, with the most profit. The dairyman studies carefully the proper food for his cows, in order to produce the most milk and butter. While wisdom is shown in these directions, but few give proper attention to the kind or quality of food they eat or furnish for their families. If the proper kind of food is not given to the body, there will be cell starvation, or inability to defend life against disease.

The following extracts I take from a book published by the Ralston Health Club:—

Whenever you move, there are tissues to die. What will be the character of the new ones? It all depends upon your common sense [we might add knowledge to it] in supplying your blood with food. If you drink tea, coffee, alcohol, impure water, and eat fried grease, bad meat, sickly pastry, cake, and unhealthful cooking, of course you are sure to supply bad materials to the blood, or at least not the best, and the blood will build inferior tissues in place of the old. . . . Phosphorus, which is the physical source of all vitality, is essential to health, and is often lacking in the system because people know nothing of the elements of food required to produce health. The great importance of phosphorus and its general deficiency have encouraged hundreds of medicine venders and patent-drug proprietors to place upon the market a variety of phosphorus mixtures for the nerves and brain. It is, nevertheless, a fact that unorganized phosphorus taken into the system not only fails utterly to assimilate, but is positively injurious. Any person who knows what foods contain phosphorus in organized form, will go at once to them. Therefore we say that it is the duty of every man, woman, and intelligent child to know, (1) What are the elements of the body; (2) what are their proportions; (3) what foods contain these elements; and (4) in what proportion. Such knowledge is fully as important as any in life. . . . Is there any single food which contains the fourteen elements; or which, in other words, supplies carbonates, phosphates, and nitrates?—There are a few that do this, one of which is wheat.

The nitrates are found in the outside shell; the carbonates, in the main portion, constituting about two thirds of the entire grain; and the phosphates, in the chit, or germ. In fine white flour the center alone is used, consisting of carbonates, or heat-producing substance, with but a very slight mixture of nitrates. It is the common evil at all meals to set more heat-producing food before the family than other kinds. White bread, butter, and sugar, as well as potatoes, are all heat-producers, and contain little else; and the blood becomes seriously impoverished by inflammations, headaches, fevers, and neuralgic pains, which follow the use of this one kind of food to the exclusion of the others. Few mothers know that phosphates are demanded for growing children; and yet if they knew this fact, they would not be able to tell the foods which furnish phosphorus. The result is that a majority of children die in their infancy; and many of those who survive grow up with defective teeth, weak muscles, and shattered nerves,—all owing to the ignorance of parents upon the subject of food.

I inquire, in view of the above facts, How are brain workers, who are using up brain-cells

faster than any other part of the body, to be able to supply new ones from such articles of food as white bread and potatoes, which contain scarcely any brain food? These are the most common articles of diet set before the ministers. Many of the readers of the REVIEW have heard the common remark, as they have gathered around the table: "This is what we have to eat; and if we can live on it all the time, you certainly can while you stay with us." I know that one who writes as I am doing now exposes himself to the criticism of his beloved and hospitable brethren and sisters, who are anxious to do all in their power for the comfort and health of the laborers who may visit them from time to time. The fact that I know this, and have shared in the kind ministrations of so many during the last twenty years of my public life, only stimulates me to write more freely. The above remark so often made seems to most people to be good sense. But will it stand investigation? If the same people who are doing physical labor should exchange places with the minister or the brain worker, continuing to live on the same diet they formerly "lived on all the time," they would soon become pale, thin, and sick. While carbon may keep a person warm, something else is needed to repair the wasted or worn-out brain, bone, and muscle cell structure of the body. Many families are dying, or enduring a miserable existence, because they do not supply in their food the elements necessary to sustain health.

COOKING BEANS.

THE inquiry that was made some weeks ago as to cooking beans without pork has elicited an unusual number of good and intelligent answers, far more than we have room for. We thankfully acknowledge the favors of this correspondence, even of the good sister who good-naturedly suggested that even though we men might "know beans," we would better keep out of the pot lest we get our fingers burnt. But men are good judges of the food that suits them, at least in their own eyes, and from time immemorial have set themselves up as critics of their wives' cookery. And while we are very glad that the women choose to run their own department, and are contributing so acceptably to our "Home," still "T" has an idea or two about culinary affairs, and a local reputation for cooking, in a small way.

But as to beans, all unite in saying that the days of "pork and beans" are gone by. The luscious and nutritious legumes are good enough to stand alone on their merits, and all that is needed to bring out their good qualities is plenty of vigorous cooking. Do not be afraid of cooking them too long. Some recommend ten or twelve hours of faithful baking or boiling. Some prefer to have the beans mashed with a potato masher or put through a colander; others would have them left intact, and cooked till they are a reddish brown. One lady suggests beef suet scraps as a substitute for pork. But we are not needing a substitute for a thing that is altogether unnecessary and unwholesome. They do not need grease. It is a mistaken notion that everything we eat must be greased in order to be swallowed. That is the fundamental evil of modern cookery. Some recommend that the water in which beans are cooked be changed after parboiling them a short time. We believe in that. Some add sugar or molasses. We don't; for it is not necessary or consistent, and it increases the liability to stomach fermentation. Plenty of cooking will sweeten them. Most of our correspondents say that beans should be soaked over night before cooking, and this is no doubt the case. In preparing for baking, many recommend the use of cream or of milk. This may not be necessary, at least we do not so regard it, though to many tastes it will undoubtedly commend itself.

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., APRIL 6, 1897.

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A VISIT TO DETROIT.

DETROIT, the metropolis of Michigan, is justly regarded as among our most beautiful and inviting cities. It is situated on level ground bordering on the Detroit River between Lake St. Clair and Lake Erie. Its streets are straight; many of them are broad, clean, and attractive. The electric street railway system is complete, comfortable, and splendidly equipped.

The city contains about three hundred thousand inhabitants, and various branches of manufacturing are extensively carried on. Located on the outlet of three of the great lakes, an enormous marine traffic is carried past its doors, and naturally contributes largely to the prosperity of the city. Situated also at the eastern gateway of Canadian traffic and transit, Detroit becomes an important commercial center. Evidences of wealth and culture are to be seen about the city in public and private buildings and decorations. In the summer easy communication by water with many pleasure-grounds adds to the attractions of the city.

The work carried on by our people there had its beginning but a few years ago. The Michigan Conference about four years ago purchased a lot on Trumbull avenue, in a respectable part of the resident portion of the city, and erected a modern building, three stories high above the basement, containing on the second floor a convenient chapel capable of seating two hundred people. In the building a mission family was located, under the charge of Elder H. M. Kenyon and wife. Last summer failing health caused Elder Kenyon to retire, and now Elder A. O. Burrill and wife are at the head of a family of eleven devoted workers.

As yet the work consists mostly of Bible, colporteur, and evangelistic work, though some work has been and is being done along the line of Christian Help. The field has proved a fruitful one, and there are now nearly two hundred Sabbath-keepers in the city. The average congregation on the Sabbath is fully one hundred and fifty, and the Sabbath-school has a membership of about that number. New faces appear in their midst each week, and the workers report their hands full of interesting and encouraging work. One very commendable feature of the work here is the effort that is made to foster an intelligent study of the truth by the purchase of suitable reading. Our papers are liberally used and read by nearly every one. The books, too, are being placed in the families where they are read with interest and profit.

They will soon require either a larger meeting-house or another place in some other portion of the city. It would seem to be a very consistent thing to do if the conference could broaden and extend the work there into the darker and more needy portions of the town. Although Detroit is reported to have a minimum proportion of suffering poor, yet there is undoubtedly abundant room for the exercise of gospel charity and benevolence. Such a work would without doubt

receive the support and co-operation of the citizens, who are renowned for their charitable tendencies. It would require some faith and trust to move in that direction; but the time has come for moves of that kind, and we long to see our people extending to the helpless and fallen, relief and rescue in all the cities of the land.

The people of Michigan have no reason to regret the steps that have been taken in Detroit. The work is worthy of their sympathies and prayers. The providence of God is leading and inviting you to broader fields and to wider plans. God is calling on his people to have more faith in him, and to follow more closely in the footsteps of the greatest of all missionaries.

The two days we spent with the mission family were pleasant days. The Lord met with us, and we were thankful to perceive the courage and harmony that prevailed among them.

G. O. T.

DOES THE BIBLE SAY SO?

In the honest search after truth which many are trying to maintain, that they may know the right way, there is one inflexible rule which should ever be borne in mind and faithfully regarded; and that is, What do the Scriptures say in regard to the practise or the question under consideration? Standing on the true Protestant ground, that the Bible, and the Bible alone, is the only infallible rule of faith and practise, that must, from the very nature of the case, be the standard to which we must bring for decision every question regarding our duty to God and our fellow men.

The question as to what proportion of our time belongs to God, to be set apart as the Sabbath,—an institution so often and specifically enjoined in his word,—and what day that is, is one of the most important in all Christian experience. This, too, is exclusively a Bible question, and the testimony of the Bible is the only legitimate authority by which to be governed. But there is no question upon which men have manifested more perversity of mind and heart than they have upon this. Theories have been devised, inventions sought out, suppositions set up, and assumptions boldly urged, to maintain the many discordant theories put forth upon this subject, the one object of all of which seems to be to justify a departure from the plain testimony of the word of God, and permit the keeping of a different day from the one which, and the only one which, the Bible specifies for this purpose.

There never was a time when more activity was manifested in this line than now; and it will be more and more so as the question of a return to the true Sabbath becomes more prominent as one of the reforms to be accomplished in the last days. We are therefore receiving many letters from brethren in different places on these points. The general request is for some testimony to meet the various views advanced, or for a review in the paper of the positions taken, to save honest inquirers from being turned away from the truth. Some of these we may notice from time to time as occasion permits. Meanwhile we would say to all our friends that the true touchstone will be found in the question at the head of these lines: Does the Bible say so? When any bold and extravagant assertion is put forth on the Sabbath question, decide it on this ground, Does the Bible say so? If it does, its testimony can be found, and that settles it; but if the Bible does not say so, then

give yourself no uneasiness over the matter, but set it down as an invention of men, a human perversion, devised for the purpose of evading the truth.

To illustrate: The sanctification of the Sabbath is spoken of in Genesis 2 as occurring at the conclusion of the first week of time; but some affirm that Moses did not mean that it took place then, but twenty-five hundred years afterward, at Sinai. But does the Bible say so?—Nothing of the kind. It puts in the statement that God rested on the seventh day as a part of the narrative of consecutive events, occupying the first seven days of time; and then immediately adds that he blessed and set it apart to a sacred use, then and there, and not twenty-five hundred years afterward.

When others affirm that although the Sabbath was instituted at creation, it was not observed till Moses, the question again occurs, Does the Bible say so?—Not at all; it states that when the Sabbath was made, it was made for man, and gives not the least intimation that it was not observed from that time, especially as this was while Adam stood in his innocency before the fall. And Reason steps up, and asks, Why should God establish an institution twenty-five hundred years before it was needed or was intended to be used?

In like manner, when it is asserted that the Sabbath was set back a day at the Exode, so that the Sabbath, as observed by the Jews, was not the same day as the Sabbath at creation, and then was set forward again at the resurrection of Christ to the first day of the week, the question recurs, Does the Bible say so?—Not a syllable of anything of the kind. Then it is entitled to no notice. Men say the Sabbath was given to Israel by the Lord on Mount Sinai; the Bible says they had it thirty-three days before they came to Sinai. Exodus 16. Men say that the day was determined by the falling of the manna; the Bible says it was determined by the week, and refers to creation for the origin, reason, and consecutive order of the observance. Men say that it was dependent on the yearly shiftable festival of the Passover, but the Bible says that the Sabbath of the Lord is distinct from the yearly sabbaths of the Jews (Lev. 23:38), and belonged to the established week, which was not affected by the Passover. Men say that the Lord's day is the first day of the week; but the Bible speaks of only one day which the Lord has claimed as his, and that is his Sabbath, the seventh day.

Thus, by these few samples, it is seen that this one question, Does the Bible say so? brings to the test and paralyzes all the man-made theories which are arrayed against the Sabbath of the Lord.

U. S.

CONVERSION AND THE SABBATH.

ONE writes to us inquiring in reference to a statement made in the Conference Daily *Bulletin* to the effect that quite a large number of men had been converted in the Chicago Workingmen's Home, of whom a certain number were keeping the Sabbath. The query was how an individual could be converted under the labors of Seventh-day Adventists, and not keep the Sabbath. It seemed to this correspondent that the number keeping the Sabbath should be equal to the number converted.

As the question seems to be one of quite general interest, let us consider it a moment. The work in Chicago is a peculiar one, as all will

readily see. But the principles upon which it should be conducted are gospel principles, and of general application. God does not propose one set of conditions to one class, and another to a different class of people. Therefore, while we speak of that work in particular, we will consider the principles as universal.

The men who are reached in Custom House Place are not good men, as a class. For the most part they are almost submerged in sin. Of right or virtue they have but crude ideas. To do evil they are wise, but to do good they know not. Whatever good they get, they must learn it all. They are fully committed to the ways of evil. There are of course exceptions, but we speak of the class.

To be converted is, in its simple meaning, to be changed. When a man is going in a certain direction, his way is converted, or he is converted as to his way, when he is induced to pursue a different course. So, when these men are led to turn from the paths of in and degradation to virtue and right, what less could we call it than conversion? It is a change of such a magnitude that but very few professed or real Christians have ever experienced an equal one.

But when we consider conversion as a complete work, the matter assumes new phases. Who will locate the point at which conversion becomes a completed work? Who will claim that Sabbath-keepers are all converted? To be thoroughly converted to God means the entire transformation of heart, soul, character, body, strength, and all. It means the consecration of everything that pertains to us, and the utter extinction of everything that is offensive to God, the removal of every known or unknown sin. Persons who are thus converted will surely keep the Sabbath. And all who keep the Sabbath ought to be thus converted. Let us pray that we may be so.

G. O. T.

EMBRACING OR EVADING THE TRUTH.

ONE who has kept and advocated the true Sabbath for years, and has finally abandoned that position and practise, writes:—

When I embraced the seventh-day Sabbath, I thought the argument was all on one side; so plain that one hour's reading ought to settle it; so clear that no man could reject the Sabbath and be honest. . . . But after keeping it for twenty-eight years; after having persuaded more than a thousand others to keep it; after having read my Bible through, verse by verse, more than twenty times; after having scrutinized, to the very best of my ability, every text, line, and word in the whole Bible having the remotest bearing upon the Sabbath question; after having looked up all these, both in the original and in many translations; after having searched in lexicons, concordances, commentaries, and dictionaries; after having read armfuls of books on both sides of the question; after having read every line of the early church fathers upon this point; after having written several works in favor of the seventh day, which were satisfactory to my brethren; after having debated the question more than a dozen times; after seeing the fruits of keeping it; and after weighing all the evidence in the fear of God and of the Judgment, I am fully settled in my own mind and conscience that the evidence is against the keeping of the seventh day.

The above statement, to our mind, comes far short of its intended purpose. It has a force to every candid man which its author evidently did not contemplate. A reasonable, sound faith in the Bible is not the fruit of twenty-eight years of studying, and twisting, and turning, of vacillation, and hesitancy, and doubt, and uncertainty, among commentaries, dictionaries, lexicons, armfuls of books, church fathers, or books of one's own writing, or even concordances, debates, or any other devices.

A word so plain that it cannot be misinterpreted, or misconstrued, or misunderstood, pro-

ceeding directly from the mouth of God, and repeated oft times in the Holy Scriptures, is all the evidence that any rational mind requires, and one hour is abundant time in which to settle that question beyond possibility of controversy. That word says: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." All the other texts which bear directly upon the Sabbath question may be read and considered in sixty minutes, and every one of them will be found bearing the same testimony.

To what purpose, then, is twenty-eight years of study, and hesitation, and uncertainty? The only wonder is that it did not drive him out of the truth long before, and the fact is, it did. The only way to receive the word of God is to receive it without disputing, without doubt; receive it with meekness, believe it implicitly, obey it unhesitatingly.

Personally, our experience has been that we received the word of God on the Sabbath question thirty-two years ago. At that time the evidence seemed clear, plain, undisputable, that the seventh day is the Sabbath of the Lord. Nothing has arisen from that time to the present to shake our confidence in that fact. We have had no desire to wrestle with the question after God has settled it. Commentaries, dictionaries, and doubtful disputations,—all these we have no use for so long as the command of God and the example of Christ and holy men are all before us.

That statement, then, which was intended to convey such a ponderous testimony against the reliability of the direct command of God, is simply a convincing proof of the folly of struggling to evade a plain requirement, and of chafing under the law of God. It takes but one hour to accept with an honest heart a plain truth; but it takes a long time to wiggle out of it, and satisfy conscience.

G. O. T.

MRS. HENRY'S LETTER.

WE are confident when we say that none of our readers fail to appreciate the wise and sweet-spirited articles that are appearing in the Home department from the pen of Mrs. S. M. I. Henry. And we believe that her letter, given this week in the Progress department, will win its way to a large place and a warm reception in the hearts of all our people. Few can realize what the steps she has taken with such noble courage and faith in God, mean to one in her station. But we are so thankful to say that the Lord has greatly blest her at each step, and her heart has been continually filled with a divine peace. Perhaps the only exceptions to this have been caused by a few who have written to her in an inconsiderate manner. Some, overzealous in what they regarded their duty, have urged issues upon her mind, of which they knew almost nothing. But over it all, and over every obstacle, the grace of God has triumphantly borne his trusting servant, and step by step she has followed on in the simplicity of a humble faith in God, and rejoiced at each unfolding truth, with inexpressible satisfaction and joy. No one has sought to urge or even to lead her mind in these things, for it has been evident that she was following a better and safer Guide than human wisdom; hence we have had no heart to interfere with God's own work. We have even refrained from more than the briefest mention of her remarkable experience, lest we should mar the work.

But now that Sister Henry has spoken to us in this public way, we regard it a dear privilege

to respond to those words of Christian love that come from lips unfeigned. And in doing so, we feel moved by the same Spirit that has so evidently actuated her life, and is moving her in this great step. To those who have come to know her, the influence of her godly spirit is a savor of life unto life. We believe with all our hearts that the hand of her Heavenly Father is leading her, and we welcome her to our church with joy, trusting that what remains of her life's work may be even more blest of God to the uplifting of a fallen race than has the long and eventful career that lies in the past.

G. O. T.

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.]

760.—THE GIFT OF ETERNAL LIFE—TRANSSUBSTANTIATION.

1. Is the gift of eternal life bestowed upon the righteous in this probationary state, or not until the resurrection? 2. Do the bread and wine at the Lord's Supper undergo a change so that they become truly to the believer, the flesh and blood of the Saviour?

M. S. W.

Ans.—(1) That depends upon what one means by eternal life. Eternal life, in its *absolute* sense, is life eternal; that is, a life which has *no end*, and is subject to *no interruptions*. But such a life no one in our present state of being possesses; for all are subject to death. We have in this state eternal life only as we have Christ; and we have him by his Spirit which dwelleth in us (Rom. 8:10, 11), by the new man, the new nature, which we receive by the regeneration of the Holy Spirit (Eph. 4:22-24), by Christ in us the hope of glory (Col. 1:27), and by an abiding faith in him. Gal. 2:20. But all this we may at any time lose by apostasy, and so the continuity of this condition be broken, and in many cases absolutely lost. But while we have the life of the Son, so long as we have, and in the same sense that we have, the Son himself, this being conditional on our part, the *eternity* of this life is in the Son alone, till we pass our probation and are confirmed therein by the bestowment of immortality. Let John explain in his first epistle the expressions he makes on this subject in his gospel. He says: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John 5:11, 12. This is a plain and simple proposition, and one that ought not to be misunderstood. So Paul says that if we, by patient continuance in well-doing, seek for glory and honor and immortality, God will render eternal life (Rom. 2:6, 7), or will confirm us in a never-ending existence, as we are not confirmed, while as sincere Christians we are seeking for it, in this, our probationary state. The danger of the view some are adopting on this subject is already seen in a communication received at this Office, suggesting that the eternal life which we have now does not cease at the death of the body, but is the life which *sleeps* in the grave, and the one which will *hear* the voice of the Son of God, and *awake* in the resurrection. The very next step in this direction will be the view that this life does not sleep at all, but that the dead are *conscious*. Then alas for the darkness and deceptions to which such will be exposed! (2) No. If the doctrine of transubstantiation is true, we might as well go over to Romanism at once. We eat Christ's flesh and drink his blood by living his

life here among men, more than by partaking of the emblems, though this is a good figure of it. All the expressions of Christ, such as, "This is my body which is broken for you," and, "This is my blood, which is shed for many,"—expressions which refer to his death on the cross,—were spoken before he had yet died on the cross, showing that they were used symbolically. So Paul sets the matter forth in its true light in 1 Cor. 11:26, when he says: "For as often as ye eat [not the flesh of Christ, but] this *bread*, and drink [not the actual blood of Christ, but] this *cup*, ye do show the Lord's death till he come." Then what we eat is bread, and what we drink is the cup (or the fruit of the vine in the cup), not the actual flesh and blood of Christ. And by this we show (*kataggello*, "announce," "proclaim") the Lord's death (or our faith in his sufferings and death and the glory that is to follow, 1 Peter 1:11) till he come.

761.—BUYING A SWORD.

What was our Saviour's meaning, or what principle did he wish to inculcate by the words recorded in Luke 22:36: "He that hath no sword, let him sell his garment, and buy one"? O. W.

Ans.—The reference was undoubtedly to the changed condition into which the disciples would enter when he should be taken away from them. Understanding him to speak of literal swords, they immediately replied, "Lord, behold, here are two swords. And he said unto them, It is enough." This shows that he had no reference to literal swords, and not the slightest intention to advise his people to use carnal weapons in self-defense; for in such case only two swords would have amounted to nothing. But he could very fittingly use the purse and scrip and sword as symbols of the preparation of heart they would need, to stand in scenes of neglect and opposition into which they were soon to enter. Had they understood his words, they would undoubtedly have read in them this lesson: You will now need to be as well fortified spiritually for your work as a man in ordinary life would be literally by providing a purse and scrip for his support, and a sword for his defense.

762.—ISAIAH 61:5.

This passage reads: "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers." We learn from Eph. 2:12 who the strangers and aliens are. When, therefore, does Isa. 61:5 have its application?

H. B. F.

Ans.—This was written ninety-two years before the beginning of the seventy years' captivity, and one hundred and sixty-two years before its close. The most natural application would be to consider it a promise of the wonderful prosperity that should attend Israel after their deliverance. Instead of themselves serving the Gentiles as they did during the seventy years' captivity, the tables would be turned, and Gentiles should be their servants. As to their being allowed to work upon the Sabbath, the commandment especially specifies that the stranger within thy gates shall rest as well as thou.

763.—THE BOOK OF MORMON.

Isa. 29:11-14 and Eze. 37:16-22 are claimed by Mormons as prophecies of the Book of Mormon. Will you please notice these scriptures in the Question Chair?

T. L. S.

Ans.—There is no end to the follies of fanaticism; and unbalanced minds are ever prone to wander off into such vagaries. The scriptures referred to could just as well be applied

to the Koran or the books of any other false movement that has ever arisen. The passage first quoted is evidently a prophecy of how Israel in their apostasy would treat the word of the Lord; and the last foretells the union the Lord will finally cause to exist among his people, symbolized by two sticks, each containing the name of one division, being joined together in one. There is just as much reason to apply the passages to the witch-doctors of Africa as to the Mormons. If any are anxious for some prophecies applying to Mormonism, they will find them in such scriptures as Matt. 7:22 and 24:26.

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.

"COME."

BY MARCUS L. CARPENTER.

(Fremont, Mich.)

FAR out upon the desert bare,
Beneath the scorching sun's fierce glare,
With burning sand on every side,
A desolation far and wide,
Without a tree, or spot of green,
Or sign of water to be seen,
A caravan in eager haste
Is passing through the dreary waste.

The air is at a withering heat;
The sand seems scalding to their feet;
Fatigued from traveling many a mile,
And growing weaker all the while,
With parched lip and hollow cheek,
Too languid now are some to speak;
Their eyes seem ready soon to burst;
All suffer with a burning thirst.

They halt; and forth across the sand,
One of the strongest of the band
His ever-faithful camel rides,
With slackened rein, at rapid strides;
But ere his far-off form grows dim,
Another rider follows him;
A third and then a fourth start out;
And many others take their route.

When many, many leagues are passed,
The foremost, water finds at last;
He quickly turns his beast about,
"Come! come!" he soon begins to shout;
"Come! come!" the next doth loudly call;
"Come! come!" is passed along by all,
Till in the far-off camp is heard
The sound of that most welcome word;
And far and wide upon the air,
"Come! come!" is sounding everywhere.

"Come," is the Holy Spirit's call;
"Come! come!" he gently pleads with all;
"Come! come!" persuasively is cried
To every person by the Bride;
"Come! come!" let him that heareth say;
Let him that is athirst obey;
Let whosoever will, draw near,
And take life's waters pure and clear.

A LETTER.

Dear Editor of the Review:—

Will you give me space for a few words to the REVIEW AND HERALD family? I would like to inform them of a step which I have taken, which brings me into church obligations with them, as well as church fellowship. The reason is that I have received many letters from Adventists, interested people, and inquirers, who are reading the REVIEW, through which I have come to know of some difficulties which I would like at least to try to remove. Personal correspondents might be reached by personal letter; but there may be others who are in the same perplexity as those who have addressed me, and whom my own experience helps me to understand: for them I write.

When I saw that I was being inevitably led by my convictions into the Seventh-day Adventist Church, a great many questions arose. The

truth was leading me out, and I must follow. If I could have quietly passed in the letter which I received from my old church, with nothing else required, I could have seen my way clear at once, but I had been baptized in infancy, and could not but still believe it to have been a valid baptism; but I must be immersed if I came in with you.

My father had taught me, from my earliest recollection, of my baptism and its significance, which was that, by it, I had been solemnly consecrated to God, so that the world had no right to me, nor I to it. When I became old enough to understand more fully, he told me that sometime I must decide for myself whether or not he had done right, and whether I should ratify or renounce this act of his. At an early age I solemnly ratified this baptismal covenant; and later, when I came into serious conflict with unbelief, it was this, with the teachings and influences which grew out of it, and the ties which which it bound me to the church, that held me during a short but perilous period. God made use of it; and could I ever renounce this, which God had seen fit to use, as for a time I supposed I would be expected to do? I might leave it far behind, but I could not repudiate it. The thought that I might even seem to do so troubled me until, from the teachings of my brethren here, I learned that the purpose of the Seventh-day Adventist Church is not to tear down, but to restore and build up; not to repudiate, but to accept; not to judge, but to win, as, from my childhood, I had been taught was the only Christlike procedure. "Renounce nothing which God has ever used," was the word which came to me with great comfort; "simply go forward in the way of his commandments." This I could surely do; for it had been the rule of my life thus far.

As yet the ordinance of baptism meant nothing to me, excepting as it was a door of entrance into the church. I reasoned after this wise: I had been baptized, but I would be again even if to me it seemed unnecessary; for I must follow the truth which I had learned to revere, and could not but obey. "Whatsoever is not of faith is sin," but even if my faith is weak concerning this point, since God bids me go forward, he will make it *grace* to me in some way. I should have been obliged to follow the truth, even if it had led me into uncongenial surroundings,—among a people which, otherwise, I could not have heartily fellowshiped,—and I could not but thank God for his wonderful goodness in that I had found this standard of Jehovah planted, for this latter-day rally, in the midst of a people toward whom my whole heart went out in love. As I had studied them and their methods in church councils, as well as in their daily service, I felt that I would go through any ceremonial which they used if I might but come in with them.

Of course I could not, under the circumstances, stand long in this relation of indifference toward the ordinance of baptism. My interest in it grew, and questionings increased. The question had come in correspondence and conversation, as well as from my own mind, What must necessarily be my attitude toward the old church if I am immersed and come in with this people? One of my lifelong friends had written, "You will end by hating the church, since you begin by keeping the seventh day." How little he knew what he was saying! The love of the truth does not beget hatred. It was never possible for me to love my mother church, as, in looking back at her from this mount of vision, I love her now. I could not repudiate her; I must thank God for her, as well as for the discipline and teaching which he has given me through her, without which I should never have been able to see the truth. It was through her ministration that my father became the man he was; therefore it was she who inspired the teaching which led me to believe God's word just as it reads, and so made it

possible for me to find the Sabbath, and the broad, rich pasturage to which it opens. It is safe to say that had there been no Methodist Church, there would have been fewer Adventists. Her bishops and ministers are men of God; the Spirit of God is in her; he does give endorsement to her work; he makes her a power for dispensing the everlasting gospel. God bless her more and more, and bring her to recognize all that is error, that she may put it away; and all that is truth, that she may be enriched by it: for when she has once seen it, she will surely espouse and teach it! What a power for preparing the world for the soon coming of Christ she will be when clothed upon with this vesture of righteousness, which is in God's eternal law! I know that every Seventh-day Adventist who reads this will say "Amen" to my prayer that this may be soon.

The evening before my baptism was to take place, as a preparation, I went over the subject again in my Bible, and found in the ordinance more than I had ever been able to see heretofore. I read and studied the sixth chapter of Romans, and for the first time saw the reason for which it was instituted. It is wonderful how tenderly God has opened my mind all through this experience to the things which he had for me to learn. Truth so momentous, so revolutionary that I could scarcely have understood it otherwise, has come like a slowly opening blossom, and its savor of life has filled me with strength and delight. Because of that Sabbath-evening study, I was, partly at least, prepared for the service of the morning; still I had much to learn. All through the sermon, the thought haunted me that some might consider this act a repudiation of former helps and experiences, which it must never be. Paul had said (Heb. 10: 35), "Cast not away therefore your confidence, which hath great recompense of reward." So I must not do that by any act. It would be a denial of Christ, who had been so long my life. In him I had been dead to the world for years. I was not coming out of Babylon, although some of my correspondents have seemed to think so; for I had never lived in Babylon. I had been a member of the body of Christ, that invisible church of which he is the Head, and whose members are found in every denomination, as well as outside of any. I could not renounce the devil and all his works, because I had done that long ago. One might as well expect the Armenians to renounce the Turks. I had been fighting the devil and his works in my own heart and in the world for many years: we had nothing in common. Then what could this baptism mean more than simply an open door into the place where the standard of present truth had been erected? With this query urging itself upon my mind, I stood at last upon the verge of the pool, waiting to take the final step, and then it was revealed to my understanding—it was a grave. The idea was not new, but the appreciation of it was. That was the most solemn moment of my life. I went down into that sepulcher conscious of what it meant to be buried with Christ. I had been dead to the world—it was time that I was buried! And in that burial I received a manifestation of God for which I praise him with my whole being. I arose from that burial with a resurrection light filling my soul, of which the only adequate expression would be, "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

This experience is the natural sequence of all by which God has been leading me in a way which I knew not. I could not reel the road in like a line, and carry it with me; but surely I must not despise it. One may leave a long path behind, but he cannot renounce it. I have so left it; and in coming into these church relations, I come with freedom and gladness.

To those whom I have met in my evangelistic work, and those who have mentioned the books

which were written along through the years, I must take up the words of Paul, and say, "I will not dare to speak of any of those things which Christ hath not wrought by me." Rom. 15: 18. Some things I would be glad to revise, because I see the truth, which I then tried to express, in so much clearer light. For the utterances which do not represent the truth as I know it now, I have felt keenest regret, which I have not always been able to throw off quickly. But God, through some of my brethren, as well as by his own word and Spirit, has shown me that he is able to cover with himself all such errors and mistakes, as well as those which mar our daily living, if there is but a loyal heart back of them; and since I do know that my heart is true in its love to God, I can rest assured that his love will cover me and all that I have failed to be, as well as teach and lead me to the end.

"Truth that yesterday was mine
Is vaster truth to-day;
Its face hath aspect more divine,
Its kingship fuller sway;
For truth must grow as ages roll,
And God looms larger in the soul."

MRS. S. M. I. HENRY.

SOUTH ATLANTIC OCEAN.

Editor Review and Herald:—

I thought your readers would like to hear about an island in the South Atlantic Ocean. This island is Tristan d'Acunha, the chief of a group of three islands, lying in south latitude 37° 6', west longitude 12° 2', to the south-southeast of St. Helena. Like Pitcairn, it nominally belongs to Great Britain. It is twenty miles in circuit, and is touched at by ships for fresh water, etc. Nearly three years ago the writer obtained the name of a man, Peter Green, who lives there, and wrote to him, also sending some reading-matter. January 13 a reply was received, from which I quote as follows:—

"TRISTAN D'ACUNHA, July 20, 1895.

"DEAR SIR: The people of the island thank you for so kindly sending the books and papers, and I hope they may have profited by reading them. For my own part I should prefer some books by Dickens, Thackeray, Walter Scott, and so forth; but the ones you sent were welcomed gladly, as everything is that kind people outside our little world send to us. Our mail facilities are very limited. We get one English man-of-war here in a year, by which we send and receive letters. I have been here only a little over two years. I was the second mate of the British ship 'Allanshaw,' wrecked here on March 23, 1893, and married and settled down here, in preference to going to sea. I am answering your letter, as old Peter Green is far too old to do much letter-writing; and if I did not answer it, you would not know anything about us, as the people are not great letter-writers.

"The oldest men here are, Peter Green, an old Hollander, who was cast away as an ordinary seaman in a sealing schooner, and married a St. Helena woman who came among a batch of women to marry the men here; Peter Hagan, an old American whaling captain, who left the sea and settled here, marrying a daughter of the pioneer of the settlement; and William Glass, who was a corporal of an English regiment stationed here. The people are mostly descended from Peter Green, Andrew Hagan, and the different members of a boat's crew that old Corporal Glass sent for to the Cape.

"I am not very well up in the dates; but William Glass must have settled here between eighty and ninety years ago. He was a married man, and had his wife with him in the regiment. In 1885 a boat's crew of fifteen hands was lost here, out of whom only three were single, so there were twelve widows left here, and only four women who did not lose their husbands; but the settlement is working up again now. There are sixty-three souls here.

"We all live in very solid, low-built stone houses, thatched with tussock-grass. They have to be particularly strong and secure in order to stand the terrific gales we get here at times; and sometimes the houses, low and solid as they are, tremble. We have plenty of cattle, pigs, sheep, geese, fowls, and donkeys, and altogether are pretty comfortable. The worst of it is we have no priest, so that our Sundays are very lonely days; and the children are being brought up rather ignorant.

"I am afraid you will have to wait about ten months before you get this, as we don't expect a mail until next March. [It was nearly eighteen months, however, before the letter arrived.] I shall be very pleased to answer any letters you may write, and only too glad to read yours.

"GEORGE H. CARTWRIGHT."

I made a call to the church-members here for reading-matter to be donated to the islanders, and as a result was able to send, a week ago, a good assortment of books, pamphlets, tracts, and papers, about sixty-six pounds in all, covering all points of our faith. They go by way of Cape Town, South Africa. May the prayers of God's people and his blessing go with the literature to the islanders! If, later on, a missionary could go and bind off the work, might not this be a second "Pitcairn"? S. H. CARNAHAN.

A TRIP TO SOUTHERN BRAZIL.

TOWARD the close of 1896 I made a trip to Rio Grande do Sul, the most southern state in Brazil, to visit the brethren and help in laying plans for the work there. I was seven days making the voyage, calling at several ports along the way. On reaching the city of Rio Grande, which is the port of entrance to a large lake nearly two hundred miles long, I went up the lake to Porto Alegre, the principal city of the state, which is located at the head of the lake. From this point I took the train to Novo Hamburgo (New Hamburg), fifty miles inland, where our brethren are located. This country town derives its name from Hamburg, Germany, as the population is almost entirely made up of Hamburgers. The population of the state is largely made up of Germans, and they are rapidly multiplying.

The outlook for the work throughout the state is good. Several have already embraced the truth from reading our books. A few days ago I received a letter from one of the colporteurs, saying that there were several in one locality desiring baptism and organization. Thus we see the fruits of faithful labor, put forth in the fear of God. The climate in this state is delightful, and I enjoyed my stay very much. Lumbering and cattle-raising are carried on successfully here, as well as general agriculture.

After spending what time seemed advisable in this state, I went to Curitiba, state of Parana, where our school is located. Curitiba is inland six hours by rail, and three thousand feet above the level of the sea. The climate is similar to that of Rio Grande do Sul, but not quite so cool. I found the brethren here moving on with the work, and all of good courage. I was much pleased to see the increase in membership in the school, which had then reached above seventy, and to see the good interest manifested by both scholars and teachers. The first term closed about the middle of December, 1896, and the pupils and teachers look a trip to the country, and spent a very pleasant day. The second term began Jan. 4, 1897, with about eighty scholars, and the attendance has since increased to over a hundred. The scholars have a custom of shaking hands with their teacher when they enter the schoolroom, also at the close of school each day as they start for home. They all enter into this social custom as a pleasure, and not simply as a form. This gives the teacher a chance to speak to each one as he starts for home, and it keeps

both teacher and pupils in closer touch. I was favorably impressed with the custom.

Quite a number of the scholars are members of the Sabbath-school, and are very much interested in studying the Bible. Brother Graf had just recovered from a severe illness, but had commenced work as his strength would permit. He is now laboring for a time in the state of *Espirito Santo* with Brother Spies. Sister Graf has her hands full to overflowing looking after her family duties, and instructing the women and girls of their company and school in cooking, proper housekeeping, and general missionary work. I was gratified with the progress of the work in this place. Since I was there, they have organized a church, which makes five organized churches in Brazil, with a prospect of more soon. It is not the number of churches which we may be able to report that rejoices our hearts so much as to see so many turning from sin to righteousness.

From Curitiba I returned to Rio de Janeiro, feeling thankful for the privilege of visiting the brethren, and becoming better acquainted with the field and the work in detail.

We feel that the Lord is directing in the work, and we expect more help soon to supply our needs.

W. H. THURSTON.

February 15.

JAPAN.

At the meeting of the General Conference Committee and Foreign Mission Board held October last, it was decided to open mission work in Japan immediately, and the writer and T. H. Okohira were asked to go to that country as soon as possible, to begin the work as the way might open.

We hastily arranged our business, and sailed from San Francisco on the steamer "Coptic," November 3. After a somewhat stormy voyage of sixteen days, we arrived at Yokohama, November 19. After spending the greater part of two days in looking around, we proceeded to Tokyo, where we are now temporarily located in a rented house.

This is the capital of the country, and contains a population of about 1,300,000, which is fully three times that of the next largest city of the empire. It is situated on a plain extending northward from the head of Tokyo Bay and the adjacent hills. Viewed from an eminence, it presents a very pleasing picture. Its latitude is nearly that of San Francisco and St. Louis. The climate of this part of the country is very mild; that is, so far as I have knowledge of it. There has been considerable frost for the last two months, and two snow-storms, in each of which six or seven inches of snow fell. The weather gets no colder than it does in California, but the temperature does not seem to be so changeable. The rule so far has been bright days and frosty nights.

Back of the city the country is hilly for some distance, and then mountainous. In fact, Japan is a mountainous country, there being very few valleys or plains of any great extent. Many of the mountain peaks are active volcanoes, and in consequence, earthquakes are frequent, and sometimes very destructive to life and property. About a year ago one occurred which produced a tidal wave that destroyed about twenty thousand lives. To nervous people these visitations are the most unpleasant characteristics of the country. Not being of a nervous temperament, their effect on me has not been noticeable. At any rate I have gained considerable in flesh since our arrival. No less than eight earthquakes have occurred since we came, three of which shook things in a very lively manner. People tell me it has been unusually quiet of late—that some years they have as many as one hundred, and that thirty or forty is the average for Tokyo!

This winter has been comparatively dry, but I have been told that during the spring and sum-

mer an abundance of rain falls, and the country produces bountiful crops of rice, tea, wheat, barley, corn, millet, and all kinds of vegetables. The principal fruits are oranges, apples, peaches, pears, plums, grapes, and persimmons. Some of the fruits were out of season when we arrived, but such as I have tasted are of good quality. The persimmon is especially fine. Some varieties grow as large as a coffee cup, and others are entirely seedless. The most attractive vegetable in the markets is a plant of the turnip family, called "daikon" (*dikōn*). It grows about two feet long, and from three to four inches in diameter throughout its entire length. This and the sweet potato seem to be the most abundant vegetables in the market. The latter is of excellent quality, considerably better than our California varieties.

Being the pioneers in the work of proclaiming the third angel's message to the people of Japan, we thought it would be better to take a little time to look over the field, and study the situation before entering into any particular line of work. We came to Tokyo because here may be found people from all parts of the country. The principal government buildings are here, with their thousands of officials, drawn from all parts of the country; the imperial university, with its two thousand students; and the government colleges, high schools, and normal schools, besides many private schools of high rank. It is estimated that ten thousand students are attending the higher institutions of learning here in Tokyo. In fact, every ambitious youth comes to Tokyo to complete his education. In all the government schools, students are required to study the English language. In order to keep pace with the government schools, the private institutions also provide a course in English. Even the city grammar schools provide an elementary course in English. It is getting to be acknowledged that no young person is liberally educated unless he is able to read and understand English literature. The literature of Japan is very limited; consequently, without a knowledge of English or some other European language, the student of a college or the university finds himself seriously handicapped in the preparation of his lessons. The text-books of the schools are generally in the Japanese language, being translations of popular works of other languages; but for books of reference they are almost wholly dependent on foreign works.

We have visited a number of mission schools of other denominations, and with one or two exceptions have not found them prospering. Schools that a few years ago had an attendance of from two hundred and fifty to three hundred, now have an enrolment of from sixty to one hundred and twenty. By those in charge this falling off is attributed to several causes; namely, improved condition of the public schools, greater activity of the Buddhists, a general reaction against Christianity, etc. The missionaries have scarcely held their own for the last three or four years. But this need not discourage us. The Lord has a people here, and if we are faithful, he will enable us to find them. We have enjoyed much of his blessing since we came here, and have already seen evidences that we did not come any too soon. We had been settled but a few weeks when a young man of our neighborhood came to us with the request that we teach him about the Christian religion. This man is a student in one of the leading colleges of the city, is now in his junior year, and understands English quite well. He was told to purchase a Bible, and we would help him all we could in studying it. He spends an hour or more with us every afternoon. He had not taken many lessons before he brought a friend with him, who has been coming regularly ever since. By and by he brought a very fine-looking man about thirty years of age, who had been his teacher while in the grammar school. This man also comes every afternoon. Last Sunday he brought

with him three of his friends, who are so employed that they cannot come at any other time. Altogether, some twelve or fifteen have been here. Sunday before last there were eight, and last Sunday ten came to receive instruction in the word of God. Four are now receiving instruction daily. To-day, Thursday, seven were present. These people are bright and intelligent, but are as ignorant of spiritual things as children. We give them the first chapter of Genesis for the first lesson. This and the ten commandments we review frequently; in fact, we close every lesson with the reading of the commandments. They never seem to tire of reading them. We are now studying the life of Christ, and some are beginning to understand the character and mission of Christ quite well considering their ignorance to begin with.

Brother Okohira has quite a number of relatives and acquaintances in the city with whom he has been trying to labor ever since we came; but as they live in another quarter of the city, three or four miles away, he has not been able to visit them as often as he would. Nothing specially encouraging has yet developed from this labor. He has also assisted in the work at the house, by going over the lesson with those whose knowledge of English is too limited to study with me.

Several weeks ago Brother Okohira visited the gentleman who some time ago represented himself through one of our papers as "the first Seventh-day Adventist of Japan." He found him to be a gentleman of intelligence, who received and entertained him very courteously, but *very far* from being an Adventist, or even a professed Christian. On the contrary, he is a zealous Buddhist. Why he represented himself to be an Adventist, he did not explain. He is an earnest advocate of a vegetarian diet, and has great confidence in the theories of Dr. Kellogg, whose works he possesses and apparently has carefully studied. It may be he felt warranted in claiming to be one of us from the fact that he is in harmony with our health principles. He seemed to be quite well supplied with our literature, which, I have learned from other sources, he uses as a weapon against Christians of other denominations. I think he has solicited and received donations of books from a number of our people. No doubt considerable means has been misplaced in responding to calls from people whose character and antecedents we know little or nothing about. Do not send anything more to Japan unless you know to whom you are sending it.

The day we moved into our house, I began to study the Japanese language, and have been devoting all my spare time to it ever since. I am glad to say my progress has been far beyond my expectations. I hope in time to obtain a fair knowledge of it. I can clearly see that even a limited knowledge will be of considerable value in teaching English—in enabling the teacher to give the Japanese equivalent of English words not understood by his class.

W. C. GRAINGER.

Tokyo, Japan, March 4.

WALES.

CARDIFF.—As those who have read our last report will notice, we were seriously meditating moving into a larger hall, as many had been turned away several times from the one we were using. On Sunday, March 14, we held our first meetings in Park Hall, the largest and finest hall in Cardiff, and probably the finest in all Wales. The seating capacity is at least twenty five hundred. On most nights the rent of this hall is from \$50 to \$75 a night, but on Sunday it costs only £5 5s (\$25.56). The great problem was how to raise the hall rent. Our largest collection in Lesser Park Hall was only thirty-six shillings, or about \$8.75. Sunday, March 14, it began to rain about 5:45 p. m. (our first service begins at 6:30), and continued raining steadily all the evening. On Sunday there are no omnibuses or

street-cars running in Cardiff, the notice of the change of hall was rather short, and everything seemed against us; but in spite of these unfavorable circumstances, we had in some respects the most encouraging meetings I ever held in my life. The collections were £5 5s 1d, just covering the rent for the large hall, and a penny over. So in our experience in Cardiff we have found it easier to raise the hall rent in the finest hall in Cardiff than in the poor, cheap halls we first used in this town, or city as it would be termed in America. This is the metropolis of Wales, and we already see encouraging indications that our work is reaching out beyond the limits of Cardiff. The Lord is raising us up friends to help in the work. Surely the word of the Lord in "Gospel Workers," page 307, and "Special Testimonies," No. 7, last pages, is the truth. I am sure we have aimed too low, expected too little. Now, as never before, I do believe it is time for the Lord to work. May our narrow ideas, our faithless fears, never restrict the work again! I beseech all who read this report to pray especially for the work in Cardiff. Pray that the Lord himself may work. We are certain he has made bare his mighty arm as in ancient days.

J. S. WASHBURN.

WORK IN THE ORIENT.

WE have been made glad by the recent arrival of Dr. O. G. Place and wife, Brother Edwards and wife, with two children, Miss Whiteis, and Miss Green. We are now busily engaged in making preparations for the medical work here in Calcutta. We regret that we could not have been ready for it in early October, and so had the advantage of the cool weather, which is now gone. The first of March it begins to warm up again. The heat increases till the rains come, about the middle of June. But we are so glad to see these workers here that it takes away part of the unpleasantness of the heat.

We design to have facilities at the house where we live, for several kinds of baths and a variety of treatment which may be had, and also have a limited amount of room for a few patients who may want to come and stop with us for a time. The nurses will go out in the city as opportunity may present itself for them to do so. Dr. Place comes to us full of courage and faith, and is studying the situation as best he can, and we expect to see a good work wrought among the people here.

Our girls' school is doing finely, and now numbers about seventy. The Hindus in an adjoining neighborhood have come to us and entreated us to open a school in their neighborhood. We have just opened one there this morning. We see the hand of the Lord in this in a very special way. The Hindu gentleman who lets us have rooms for the school in his house charges only a nominal rental of ten rupees a month (about three dollars), and is very desirous that we should carry it on. The meetings we hold at our house on Sunday nights are well attended, and are resulting in good.

Brother Ellery Robinson is doing well with the publications, but we all regret that there are no others to engage in that work. We ought to have six or eight good canvassers at once to take up that work in different places. We are all well and of good courage. Pray for us.

Calcutta, March 3.

D. A. ROBINSON.

NORTH CAROLINA.

SINCE we came home, January 1, we have visited our friends at Sandy Mush. We found a good interest to hear. How glad they would be if some one who loves the truth could locate among them in their quiet mountain home! The scenery is grand, the water soft and good. Lately we have spent most of our time in Asheville, as we have been away from this place much of the time for two years. We are holding par-

lor meetings in the city, and find a deep interest among a good class of people. Brother Devault will begin a meeting north of the city next Sunday, and continue while the interest demands. We have great reason to rejoice for what we have seen and learned since coming home. The influence of the tent-meeting held here by Brother G. I. Butler is still felt among the better class, and we have every reason to believe that more will take their stand with us in the near future. Our courage has never been better than now. The Lord is working in a most wonderful way among the colored people, through a humble colored brother who has been here some six months.

D. T. SHIREMAN.

SOUTH CAROLINA.

CHARLESTON.—We came to this city about four months ago to begin work, without a friend in the city, and knowing nothing of the place personally. We secured rooms at the W. C. T. U. Home, and began at once to visit the prayer-meetings in the various churches, and to seek the acquaintance of all, but especially of the Christian element. We soon became quite well known in some of the churches, so I was called upon to lead their prayer-meetings, and to preach in the colored churches. We have been successful in breaking down prejudice, which at once showed itself; and by this association with the people in their own churches have opened doors for the truth to enter.

Then, too, I began to write for the papers. I have not done much with the dailies so far, but two weeklies are now willing to print anything I present to them. I am writing out many things for these papers, and am assured by the editors that they are read, and causing quite a little inquiry. I have also written some for one of the dailies on church and state matters, and shall still be able to speak along this line in the future. I began at once to hold Bible readings with a few of the most zealous. Finally interested persons began to want these readings to be public; and I was able by the efforts of a brother with whom I had spent the most time, to secure the chapel in the Home, and began to hold public Bible readings on Sundays. There was some little influence exerted against this at first, and a few meetings were held in the chapel, which shut me out entirely; but they soon failed completely, and I was given free use of the chapel. Since February 25 I have held public meetings four times a week, advertising and presenting the truth as best I was able.

My wife began to do Christian Help work at the first, and to distribute the *Signs of the Times*. In this way she has become acquainted with many, and made many friends. Such squalor and misery and sin we have never before witnessed. Our efforts have certainly not been misdirected in this. As to the work with the *Signs*, I must say a word. We have been able, with very little effort, to take monthly subscriptions at ten cents. In this way we have used fifty-five copies weekly; and at the end of the month I find a third of those thus taking it ready to subscribe for three months. I wish I could tell you of the possibilities which lie before us in this direction. I do not know how many hundred copies an energetic man of good address could use in this city. The majority of the subscriptions are from the colored people, and we have to trust them, and do indeed lose some money, but not so much as many would prophesy. They are able to pay ten cents a month, and in the monthly subscriptions I have lost but little. How much I would like to see a canvasser spending his whole time on the *Signs* in this city! I would be glad to say more about this.

Christianity lies prone upon the ground here. The churches are very poorly attended, and it seems utterly impossible to secure an audience by advertising. People are conservative to the last

degree. "My mother was a Baptist; therefore I am; and why should I attend any other church?" is the way many reason. All the way we can get them to our meetings is by visiting them, and exercising a personal influence to draw them out.

The results seen thus far are even better than I expected. One brother, a baker for one of the principal firms in the city, seems now determined to keep the Sabbath, and is deeply in love with the truth. He thinks he will be dismissed by his employer. His wife is also with him. A salesman for this same firm is also fully with us. I fear that he, too, will lose his position. The outlook is very dark for him. Two other families have just as fully espoused the truth, and to keep the Sabbath will call for the most serious sacrifices. I hope the brethren will pray for these poor souls. A sister is now keeping the Sabbath who is meeting terrible opposition from her husband. There are still other interested persons in a higher circle, of whom I hope to speak later.

We could use five hundred or more periodicals weekly. The brethren did send many. Why do they not send them now? We want your old *Reviews* and children's papers. Who will send us papers?

I. E. KIMBALL.

News of the Week.

FOR WEEK ENDING APRIL 3, 1897.

NEWS NOTES.

The terrible force that is concealed in the innocent-looking electric wires that are strung all about our streets should be impressed upon the minds of all. They are all right so long as they are let alone, but no one should meddle with them in the slightest extent who values his life, unless it be in his line of business; and as for that, we would about as soon hire out as a target at a shooting-match as to handle the deadly things. Last week a policeman in a New Jersey city touched the end of a broken wire with his stick in such a way that the wire flew up and struck him in the face. He never knew what the consequence was, and won't know till the resurrection; for he fell as dead as a stone into the arms of a comrade.

The sea-serpent has a rival in the air-ship. Nowadays, instead of people being frightened by some sea monster, and hastening off to inform the wondering world, they have taken to seeing or hearing air-ships in the night. One is reported as making nightly voyages through the ethereal regions of Nebraska, much to the consternation of the denizens of Omaha and neighboring towns. Another is reported to be sailing about in these regions; for the inhabitants of the neighboring village of Galesburg say that they have been made aware of its presence by seeing its light at night and hearing the voices of the voyagers. No one seems to know whence these objects come, or where they go. But then, many people have been known to see strange sights for which they could not account.

□ What is known as the Dingley tariff bill passed the House of Representatives last Wednesday by a vote of 205 to 122, Speaker Reed voting with the affirmative. One of the most striking features of the measure was added at the last as an amendment, making the act operative from the first of April, so that if it should be passed in this form by the Senate it will be retroactive; that is, it will begin to operate before it is passed. The constitutionality of such legislation is called in question by many, though practically it would seem like a just provision, as otherwise great advantage would be taken to hurry goods through before the act took effect. The object of the measure is so to increase the import duties as materially to increase the revenue of the country. This is a doctrine to which the Republican party is pledged, and to accomplish it has been the purpose of the present session of Congress.

□ A new papal ablegate has come to this country, or rather to Canada, whose mission it seems to be to look up the interests of the Catholic Church in the rather turbulent experience through which for several causes it has been passing in the Dominion of late. The first matter to claim attention was the Manitoba school question; and if we may believe reports, under the advice of this new agent the whole question is likely to be opened up anew. A despatch says: "Mgr. Merry del Val, the pope's ablegate sent from Rome to Canada to investigate

The parochial school question, is said to have condemned the terms of the so-called settlement between the Laurier and Greenway governments. There is great rejoicing among the Roman Catholic leaders here, and the clergy does not hesitate to predict that Laurier will be forced to restore parochial schools in Manitoba. An attempt, however, to restore these schools will be resisted, and serious trouble may ensue."

A prominent Catholic clergyman in New York, in his discourse last Sunday, denied emphatically the popular claim that this is a Christian nation. As a reason for his assertion, he said that the majority of the people of this country are infidels, and averred that wickedness of all kinds is the prevailing order of things. His remarks have excited considerable comment by other ministers of that city, some of whom coincide with the opinion expressed, while others deny it. Some aver that the world is growing better; others, that it is becoming more and more wicked. An Episcopal minister says: "The terribly low standard of morality that is held to-day is a very alarming symptom. Unless we reform, unless the frightful canker which is gnawing at the bosom of the nation is destroyed, the nation will itself surely perish. Our great republic will inevitably fall, just as Sodom and Gomorrah fell. And its fall will not be a matter of a century either."

The Society of Christian Endeavor sends out to the religious press occasional bulletins of items concerning the progress of their work. The one just received contains, with others, these two paragraphs:—

"Christian Endeavorers are giving especial attention to Sabbath observance, and committees are being appointed for this work in many places. California leads the States in the number of these committees.

"The Endeavorers in the State of Washington have made earnest efforts to secure temperance and Sabbath observance legislation. A temperance bill was recently before the legislature, and the Endeavorers prompted prominent representatives personally to visit the Capitol, while about five hundred telegrams were sent from all parts of the State to the senators and representatives. Mass meetings were also held in many districts, all with the aim of properly influencing legislation."

This is no news to us; but we are sorry that these earnest workers glory in a work that is contrary to the spirit of the gospel.

Archbishop Ireland, of the Catholic Church, has been at Washington for some time, and curiosity has been excited as to what his mission really was. It has transpired that he is there lobbying in regard to the ambassador to Italy. He was called to Canton before the inauguration, and asked how he could be rewarded for his services during the campaign. He did not ask for the head of Archbishop Corrigan in a charger, but he asked that the next minister to Rome might be a man of his own choosing,—a man who would represent his interests at the Vatican. This was agreed to, provided the State delegation could be pleased. To choose such a man has been the task between Ireland and the President. Last Sunday the prelate preached an eloquent sermon on the virtues of Leo XIII, and took occasion to say a few words in his own defense. About the factions of the Romish Church we have nothing to say; but the fact that a prelate of that church commands such attention at our national capital, and that his behests are so eagerly followed by our chief executive, is one of the most ominous signs of our times.

ITEMS.

—D. L. Moody has been conducting a very successful series of meetings in the Auditorium in the city of Chicago during the past week. The immense theater has been crowded by 10,000 or more people at each service.

—Notwithstanding his great age, Gladstone has joined the ranks of London wheelmen, and rides a bicycle. In a recent letter to a friend he announced that he had fairly mastered the machine. Bicycle enthusiasts are greatly cheered by receipt of the news of the "grand old man's" latest achievement.

—A fierce strife for supremacy between two rival news associations, the Associated Press and the United Press Association, was brought to a close the other day by the latter going into insolvency, with liabilities amounting to about \$800,000. Chas. A. Dana, of the *Sun*, was at the head of the defunct enterprise.

—Reports from Chandler, O. T., are to the effect that that town was destroyed by a cyclone on the night of March 30, and one hundred and fifty persons were injured. The number killed is given as about twenty. The same day a hard blizzard of snow prevailed in the adjoining States of Nebraska, Kansas, and Colorado.

—Travis county, Texas, was swept by a damaging cyclone, March 28. For half an hour fierce winds swept everything before them, demolishing many houses and unroofing scores of others. No loss of life is reported in Travis county, but one person is reported killed in Clarksville, while two met death at Buda, both small towns in adjoining counties.

—Twenty-five hundred Dunkards passed through Chicago, March 30, on their way to North Dakota where they are forming large colonies.

—Jacob Schmed, agent for Henry Clews and other bankers in New York, has secured from the government a contract by the terms of which the American financiers will control the telegraph lines of Venezuela for thirty years. The concession, which is of great value, will enable the syndicate to construct cable, telegraph, and telephone systems in all parts of the country.

—Minister Dupuy de Lome has admitted to more than one person that the Cuban situation has narrowed down to where Spain is simply waiting for an opportunity to drop Cuba gracefully, and with as little sacrifice to pride as possible. The minister admits that the cause is lost, and that the official administration of the island was honeycombed with either rascality or incapacity.

—The following head-lines in a daily paper give a striking outline of a case that transpired in New York last week, the details of which were given in connection: "Cigarette Fiend Hugh Miller Admits Burning Tenements. Likes to See a Blaze. Ten Persons Met Death in Fires Pyromaniac Says He Has Started. Blames Excessive Smoking for His Mental Disorder.

—The very deep snow that has covered the Dakotas is producing serious floods as it yields to the advancing warmth of spring. Already much damage has been inflicted, and the water is higher at most points than it has been for many years. Nor is the flood confined to the States named; for much of the Mississippi Valley still continues to be ravaged by its force.

—Another serious loss has been inflicted upon the Cuban cause by the capture of General Rivera, who succeeded Maceo in command. He and his whole staff were taken prisoners by the Spaniards on March 30. Many of the prisoners were wounded, among them Rivera. It is expected that he will be summarily tried before a court-martial, and, if convicted, will be executed at once, though by many it is thought that Spanish authorities will hesitate before taking the final step.

Publishers' Department.

NOTICE!

STATE OF MICHIGAN. }
THE CIRCUIT COURT FOR THE } In Chancery.
COUNTY OF CALHOUN.

*In the matter of the dissolution
of the
Health Reform Institute.*

At a session of said court, held at the court-house in the City of Marshall, Mich., March 29, 1897.

Present, Hon. Clement Smith, Circuit Judge.

On reading and filing the petition of John H. Kellogg, Lycurgus Mc Coy, George H. Murphy, Archibald R. Henry, William H. Hall, Frank D. Starr, and J. Harvey Morrison, directors of said Health Reform Institute, a Michigan corporation, with the accounts, inventories, and affidavit thereto attached, praying for a decree dissolving said corporation,—

It is ordered, That all persons interested in said corporation shall show cause, if any they have, why said corporation should not be dissolved, before Harry P. Lewis, Circuit Court Commissioner, at the office of Hulbert and Mechem, No. 14 E. Main St., Battle Creek, Mich., on the 30th day of June, 1897, at 10 A. M., and that this order be published once in each week for three weeks successively in the weekly paper known as the ADVENT REVIEW AND SABBATH HERALD, published in the City of Battle Creek, Calhoun Co., Mich., where the principal place of conducting the business of said corporation is situated.

CLEMENT SMITH, *Circuit Judge.*

ROME AND THE UNITED STATES.

THE course that ancient Rome took in her decline and fall is now being followed in many particulars by the United States. One needs to have only a slight familiarity with the history of Rome, and then look about him in this country, to see plainly that the United States is rapidly going in the evil way that caused the corruption and consequent breaking up of the Roman Republic. The minds of many intelligent people are agitated over this. Many others will see it if their attention is only called to it. Did you know that the book, "Two Republics," by A. T. Jones, among other things fully canvasses this question? Many will not understand what all this agitation and trouble mean to this country and the whole world unless this book is placed in their hands. Have you ever asked yourself the question whether or not you did not have a duty to perform in selling this book? Your State tract society would be glad to correspond with you in regard to it. It will also be a pleasure to us to correspond with you on the subject

REVIEW AND HERALD PUB. CO.,
DEPT. OF CIRCULATION.

"DANIEL AND THE REVELATION."

THE revised edition of "Daniel and the Revelation" is meeting with a most hearty reception from our leading canvassers and workers generally. What Brother Morse says in another part of this paper is a sample of what they are writing us. Don't fail to read what he has to say.

A. Q. TAIT

"SCRIPTURAL INDEX TO MRS. E. G. WHITE'S WORKS."

THIS little book enables its possessor to find at once the place or places, in the writings of Mrs. White, where any text of Scripture is used. The writings of this gifted author throw floods of light on the "sacred book;" and in the study of any portion of the word, it is a great convenience to be able to turn to the "Scriptural Index," and see at a glance where comments are made on the same in the "Spirit of Prophecy," "Testimonies for the Church," or the miscellaneous writings of Mrs. White. Bound in cloth, post-paid, 60 cents. Bound in morocco, post-paid, \$1.

PRESENT INDICATIONS.

AT present the indications are good that a large number of agents will sell the revised edition of "Daniel and the Revelation" this summer. We certainly think the time has come for it to go. The signs of our time so clearly marked all around us are leading many people to ask what these things mean, and naturally they turn to the prophecies for an answer. As we are specially enjoined by the Spirit of prophecy to study the books of Daniel and Revelation just now, it should be an indication to us that God is bringing the minds of the people generally to the place where they will receive these prophecies. Now is our time to work.

REVIEW AND HERALD PUB. CO.,
DEPT. OF CIRCULATION.

UNDER FULL LAMPLIGHT.

ONE of the charges made against Spiritualism has been that all their seances had to be held in a dark room, and therefore that it was only trickery. But the Religio-Philosophical Society, an organization to propagate the ideas of Spiritualists, is making strong efforts now to convince all that Spiritualism is no trickery, and that the genuine medium can work just as well at mid-day or "under full lamplight" as not. This Religio-Philosophical Society has long had its headquarters in this country in Boston, Mass., and from that quarter is now sending out lecturers to labor to convince the people that there is "a great spiritual truth revealed in Spiritualism."

One of the most marked signs of our times is the rapidity with which Spiritualism is spreading. An earnestness that is worthy of a good cause is manifested by its adherents, and most extensive plans are laid to propagate this faith in demons. In the meantime, what are we doing to disseminate the truth? Have you yet distributed any copies of our new book on Spiritualism, by Elder Smith? Indeed, have you read the book yourself? Many should be engaged now in the circulation of this most important book. Write to your State secretary or to us for terms to agents, prices, etc. The time is ripe for this book to go. Let us labor together to push its circulation.

REVIEW AND HERALD PUB. CO.,
DEPT. OF CIRCULATION.

A THOROUGHLY UP-TO-DATE BOOK.

SUCH is the revised and recently issued edition of "Daniel and the Revelation," by Elder U. Smith. The author avails himself of the many signs of the times that have accumulated since the publication of the former edition, which show still more clearly the remarkable fulfillment of prophecy; and this is so woven into the study of the sacred page as to create and maintain the keenest interest in its perusal. The study of the prophetic landmarks given in the two books considered, is made remarkably lucid and convincing, and thus the reader is given a clear and comprehensive view of the onward march of the world and its inhabitants, from the earliest date considered in the book of Daniel, to the final consummation presented in the book of Revelation.

Men who are thoroughly familiar with different countries and interesting scenes of this earth, frequently get up what are called "personally conducted tours," whereby those who accompany them are given the best possible advantages for interesting and profitable observation and study. And so the volume under consideration takes its readers on a "personally conducted tour," of prophecy and history, in which the responses of the latter to the former are pointed out with such force and clearness as to inspire one with faith, hope, and courage, in the highest degree. It is difficult to conceive of any form or system of evidence that is more

convincing to the human mind than that which is presented in this volume. Through this medium the Holy Spirit can certainly work most effectually for the conversion of sinners, the removal of skepticism, the instruction and edification of the young, the encouragement and upbuilding of the Christian, and the hastening of that consummation that he devoutly longs for.

This volume shows very clearly the exact stage now reached in the onward march of probationary time and events; it goes still further, and points out in unmistakable terms the signification of prophecies relating to the future, so that we are enabled to see clear through to the end. It is a volume of great importance to the world at the present time, and all peoples, nations, and tongues should have the instruction with which this book is so heavily and richly laden.

In its mechanical execution—letter-press work, illustrations, etc.—the publishers have left nothing to be desired. In the tasty, appropriate, and instructive chapter headings, and the numerous original engravings provided especially for this work are given volumes of impressive and convincing study.

May the Lord move upon the hearts of thousands to engage in the blessed work of placing this book with the people. G. W. MORSE.

Toronto, Ontario, March 23.

FIFTY-NINE VOLUMES GIVEN AWAY.

"The Stories of the Nations."

ONE of the most desirable historical series ever published. Each of the authors ranks among the most eminent of living or recent writers. Bound in elegant cloth binding, fully illustrated, and beautifully printed on excellent paper. Any one of the volumes mentioned below given to Instructor subscribers, post-paid, for 5 new subscriptions, at 75 cents each. Price, \$1.50.

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Table listing 59 volumes of 'The Stories of the Nations' with authors and subjects like Ancient Egypt, Assyria, Alexander's Empire, etc.

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A series of biographical studies of the lives and work of certain representative historical characters, about whom have gathered the great traditions of the nations to which they belonged, and who have been accepted, in many instances, as types of the several national ideals. With the life of each typical character will be presented a picture of the national conditions surrounding him during his career. Bound in extra cloth. Any one of the volumes mentioned below given to Instructor subscribers only, post-paid, for 5 new subscriptions, at 75 cents each. Price, \$1.50.

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Table listing 19 volumes of 'Heroes of the Nations' with authors and subjects like Abraham Lincoln, Alfred the Great, Alexander the Great, etc.

Books marked with an asterisk are now in preparation.

Any standard books published in the United States, we will give as premiums. Send us the title of the volume you desire, and we will state the number of new subscriptions required to secure the same. For circulars and full information, address—

The Youth's Instructor, Battle Creek, Mich.

FROM AN OLD VETERAN.

ELDER G. I. BUTLER, who has just been examining the revised edition of "Daniel and the Revelation. The Response of History to the Voice of Prophecy," says he has always regarded it as among the very best of our canvassing books. He thinks that the book is greatly improved by being brought up to date in the recent revisions. He speaks especially of the new illustrations, and says that he believes they will be a great aid to the canvassers in selling the book.

It will be remembered by the older workers that Elder Butler was one of the pioneers in getting our canvassing work started, and it is encouraging to those of us who still have health and strength for the active conflict, to receive words of cheer from our more aged and worn brethren in the work.

REVIEW AND HERALD PUB. CO., DEPT. OF CIRCULATION.

WANTED.

At the Battle Creek Sanitarium, at Once.

ONE hundred young men to engage in farming as a means of paying their way while attending school at the Battle Creek College. This offer is not open to everyone, but only to persons of the following description:—

- 1. Those who wish to obtain an education for the purpose of using it in the Lord's cause. Preference will be given those who desire to prepare themselves for some branch of the medical missionary work.
2. Those who are in good health.
3. Those who can give recommendations respecting character, etc.
4. Applicants must be not less than eighteen nor over forty years of age.

Address, J. H. KELLOGG, M. D., Battle Creek, Mich.

To correspond with persons who may wish to go to Southern California before another winter. Good opportunities to make a living and do good by following up an interest started by a gospel wagon. For further particulars address Joseph Beecher Clark, Allentown, Ill. It would be well for interested parties to correspond also with the president of the California Conference.

FOR SALE.—I desire to sell, or exchange for property in any of the mountain States of the West, a fine young orchard of 1600 choice fruit-trees, most of them bearing, at College Place, Wash. I. R. Bliven, Box 1058, Salt Lake City, Utah.

Deaths.

LANE.—At Bushnell, — Nov. 3, 1896, Oscar H. Lane, of lung trouble.

ELLIS.—At Dodge Center, Minn., Matthew M. Ellis, aged 76 years, 8 months.

ELLS.—At Skyberg, Minn., March 10, 1897, J. W. Ells, aged nearly 86 years.

DEAN.—At Lagrange, O., Jan. 22, 1897, Sister Matilda Dean, aged 73 years.

BEDDOE.—At Rolla, Mo., March 14, 1897, Mrs Mary Beddoe, aged 70 years.

MACK.—Near Mt. Pleasant, Tex., March 21, 1897, of blood-poisoning, Mrs. Ida A. Mack, aged 39 years.

JONES.—At Unity, N. H., Feb. 20, 1897, of consumption, Lanora S. Jones, aged 62 years, 3 months.

YOUNG.—At Youngstown, O., March 22, 1897, Brother Geo. A. Young, in the eighty-first year of his age.

BOISE.—At Spokeville, Wis., March 17, 1897, of cancer, Sister Emeline Boise, aged 66 years, 2 months.

GOOLD.—At Thomas, Mich., March 14, 1897, of catarrh of the stomach, Harriet A. Goold, aged 84 years.

DE FOREST.—At Oakland, Cal., Nov. 26, 1896, of paralysis, George De Forest, aged 58 years, two months.

JOHNSON.—At Malvern, Ark., Feb 22, 1897, of pneumonia, W. J. Johnson, in the thirty-sixth year of his age.

SPRINGER.—At Maxville, Wis., March 2, 1897, of consumption, Harry Ray Springer, aged 11 years, 6 months.

LIVINGSTON.—Mrs. Arvilla H. Livingston died of cancer, at her home in Brookfield, Mich., aged 46 years, 4 months.

ELLIS.—Died March 10, 1897, at Flint, Mich., of stomach trouble, Sister Loretta Ellis, in the fifty-seventh year of her age.

YERGIN.—March 12, 1897, of a complication of diseases, at the Sanitarium Hospital, Battle Creek, to which place she had come for treatment, Sister M. E. Yergin, in the forty-ninth year of her age. Was removed for burial to her home in Fremont, Mich. U. S.

BRIGHAM.—In Battle Creek, Mich., March 18, 1897, after twenty-six years of partial paralysis, Noble S. Brigham, aged 58 years, 8 months, and 26 days. J. N. LOUGHBOROUGH.

REYNOLDS.—At Coldwater, Mich., Feb. 7, 1897, Sister Amandy Reynolds, in the seventy-sixth year of her age. In early life she joined the Disciple Church, later adopting the S. D. Adventist faith. Her faith and trust were strong in the Lord, and she died with a bright hope of a part in the first resurrection.

PUBLICATIONS WANTED.

THE following desire clean reading-matter for free distribution sent, post-paid, to their addresses:—

- E. S. Priddy, Bastrop, La.
P. W. Bennerd, Pontiac, Ill.
W. V. Ives, Knoxville, Tioga Co., Pa.
Mrs. H. F. Stevens, Bristol, Day Co., S. Dak.
D. T. Shireman, Hickory, N. C.

Mrs. C. E. Tenney, 1007 Crocket St., 1st ward, Houston Texas.

Mrs. M. C. Lee, Henderson, Ia., especially desires Instructors and health literature.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect January 11, 1897.

EASTBOUND.

Table of train departures for Eastbound routes: Bay City, Detroit, Port Huron, and East; Bay City, Detroit, Port Huron, and Int. Stations; Port Huron, Susp. Bridge, New York, and Montreal; Detroit, Port Huron, Susp. Bridge, New York, and Boston.

WESTBOUND.

Table of train departures for Westbound routes: South Bend, Chicago, and West; Chicago and Intermediate Stations; Mixed, Valparaiso and Int. Stations; South Bend, Chicago, and West; South Bend, Chicago, and West.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

8.22 P. M. train has Pullman vestibule sleeping car to Boston via Stratford, Montreal, and C. V. Ry., Pullman vestibule buffet sleeping cars to New York and Philadelphia, via Suspension Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2.40 A. M. train has Pullman buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R., Pullman sleeper to Bay City via Flint, Pullman buffet sleeping car to Detroit and Mt. Clemens via Durand, Pullman sleeping car to Montreal via Port Huron, Hamilton, and Toronto. Through coach to Niagara Falls.

WESTBOUND.

8.35 A. M., 4.05 P. M., and 12.50 A. M. trains have Pullman sleeping cars and coaches to Chicago.

CONNECTIONS AT DURAND.

7.00 A. M. and 3.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

* Daily. † Except Sunday.

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

W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC. E. H. HUGHES, A. G. P. Agent, CHICAGO, ILL. BEN FLETCHER, Trav. Pass. Agt., DETROIT.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 7, 1897.

Large table showing train schedules for Michigan Central, including routes to East and West, with times and agents.

*Daily. †Daily except Sunday.

Train No. 6, Jackson Accommodation, will leave daily at 7.20 p. m., and train No. 5, News Express, will leave daily at 8.05 a. m. for Kalamazoo.

Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.25 p. m. and 6.35 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago

GEO. J. SADLER, Ticket Agent, Battle Creek,

The Review and Herald.

BATTLE CREEK, MICH., APRIL 6, 1897.

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Editorial Notes.

Sister White's articles entitled "Words to Parents," belong rightfully with the Home department; but their importance and timeliness are such as to give them the first place in our paper. Those who read the Home department will be sure to recognize the value of the matter which it contains from week to week. We recommend these matters to all our parental readers.

The communion service of the Battle Creek church on last Sabbath was a very interesting occasion. It was said to be the largest meeting of the kind ever held in the Tabernacle, the main auditorium being pretty well filled. The service was conducted by Elder Uriah Smith, assisted by Elders Jones, Wilcox, and Sheafe. During the passing of the emblems, which necessarily occupied considerable time, appropriate and beautiful hymns were sung by a small company of trained singers. The quiet and tender Spirit of God was present and witnessed to the occasion.

One of the devil's most successful schemes was the invention of the cigarette. How frequent are the reports becoming of boys driven to insanity, physical ruin, or suicide, by the deadly narcotic! It is therefore pleasant to read that whereas there were till last week twenty-three thousand places in Chicago where cigarettes were sold, by a recent ordinance the number is now reduced to about three hundred. If the places can be reduced to that degree, why can they not be reduced further, even to 0? That would be twenty-three thousand times better still.

"He shall come to his end, and none shall help him," is what the prophecy long ago declared concerning the present Turkish Empire. England has been one of the foremost powers to give assistance to Turkey in her troubles with other nations since 1798. But now Lord Kimberley, in a speech in the House of Lords, has declared that "hereafter the Liberals are opposed to any further efforts to maintain the Turkish government." The *Christian Work* of March 25, from which this statement is quoted, adds: "For the future the downfall of the Turk becomes the key-note of the Liberal cause; and a clear, high call it is."

The apostle Paul speaks very earnestly and solemnly of the account we are to render to God. But for whom and what is the account we are to render? Some act as though they thought it would be required of them to give an account of everybody else but themselves. But the apostle corrects that impression by saying, "Every one of us shall give account of *himself* to God." Let each one see that his own account is right. His own actions are the ones he is to answer for.

The speedy dissolution of Turkey seems to be accepted by all as a foregone conclusion. E. F. Burr, D. D., in *Episcopal Recorder* of March 18, speaking of how other nations have perished by their own internal corruption, describes the present condition of Turkey as follows:—

And the empire of the Turk is going the same way. It is fast making away with *itself* by its own vices and crimes. It is, and has been for a long time, committing suicide. The great assassin is assassinating itself. Whether its arteries are finally opened with a sword or a bomb or a poniard or a pair of scissors, matters little. Whether the last breath is squeezed out of it by the Russian bear, or torn out of it by the British lion, matters little. It is practically dead already at its own hands—its own abominable hands.

It has been previously stated that in the publication of business notices and wants for our readers, it would be required that those advertisers with whom we are not personally acquainted should furnish references from some minister or other worker with whom we are acquainted, of their standing and reliability. But we have not insisted upon this very stringently, and find that we are occasionally imposed upon as a result. Sometimes it comes to us, after we have published the advertisement, that the individual is altogether unreliable and unworthy. This very seldom happens, we are glad to say; but in order entirely to prevent it, we must give further notice that strangers who desire to employ help, or hire out, or sell or buy, or anything of that sort, must furnish satisfactory reference as to their standing in cases where they are not personally acquainted with the editors.

Elder J. O. Corliss has gone to Chicago by special invitation to give a series of discourses on the subject of the prophecies and the Sabbath, in Willard Hall of the Woman's Temple.

It is no part of Christian work to force unwelcome practises or doctrines upon others. It is the part of a Christian to accord to every other Christian the same freedom of personal choice and action that he asks for himself. Our experiences in godliness should be such that others, beholding, will be won to Christ. Christ sought to lead, not to drive people to himself. The influence he exerts upon his people is to draw rather than to push. In this connection we allude to the experience of Mrs. S. M. I. Henry, referred to elsewhere. This experience may, and will, we trust, be helpful to others, as an illustration of the leading of the Spirit of Christ. But it should never be used to coerce or in the least degree to compel others to do as she has done. Her official relations to the great temperance order, or her public work, or her standing as a member of the Methodist Church, or any other consideration, affords no reason for urging a similar step on any one else. The little booklet she has written, "How the Sabbath Came to Me," is not to be used as being sent

out by any official of the W. C. T. U., or in any other sense than as the simple recital of the experience of an individual who believes that she has received light on the word, and wishes to give to those who desire to know it the experience by which she was led, as well as to place herself, with this new experience, in a true light before her fellow workers. Any other use of the booklet is a misuse of it, and greatly embarrasses the author, who holds toward all her former associates and the Christian world at large the warmest and most tender regard. Mrs. Henry does not seek in the least degree to use her official position in favor of what she may hold to as a member of any church, and it is much against her wish that any one should seek so to use it. To do so would be neither Christian nor fair. Further, her official name should not be used with societies or officers of the W. C. T. U.

We have received too late for publication for this number, a communication from the president of the Medical Missionary and Benevolent Association, with reference to missionary-acre farming and gardening. We regret that the article did not get to hand a day or two sooner, so as to obtain a place in this number of the REVIEW, as spring-time is already here, and all who can do anything in this line should be planning for it at once. By vote of the General Conference, the proceeds of this work are to be turned over to the association, and the work being a most worthy one, we hope that all will begin to plan at once to do all they can, and we will give the article next week.

Professor Harnack, a high German authority, has issued an address on modern Protestantism, which is justly exciting much attention. The facts he emphasizes are that Protestantism was founded upon clear and well-defined Bible doctrines, but that many now pay so little attention to what is called dogma and doctrinal teaching that they are not intelligent on these points, and are not controlled by their convictions of the teaching of the Bible, but, like Roman Catholics, contend for adhesion to the church on the ground of the confession of faith, rather than of the testimony of the Scriptures. The *Episcopal Recorder* raises a voice of warning over this state of things. It says: "Let us work back to the old doctrines of the gospel. Without them we cannot be live and active Protestants. Luther planted himself upon the doctrine of 'justification by faith.' Let us emphasize that, urge that upon a dying, sinful world, and the decadence of Protestantism will cease."

"MODERN SPIRITUALISM."

I HAVE just completed a careful reading of the new book of over 150 pages on "Modern Spiritualism a Subject of Prophecy and a Sign of the Times," by Uriah Smith. I pronounce it a clear, concise, and satisfactory treatise. I do not see how there could be condensed into the same number of pages a more complete examination and refutation of the claims of modern Spiritualism. It is a work which all our people should have in their libraries, and it should be placed in the hands of as many as possible as a safeguard against the illusive influences of Spiritualism, this masterpiece of Satan's last deceptions.

J. N. LOUGHBOROUGH.

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