

The Advent REVIEW AND HERALD And Sabbath

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

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CHRIST IS COMING.

BY WILLIAM BRICKEY.

(Kimball, Minn.)

He's coming in splendor, the prophets have said;
He's coming to judge both the living and dead;
He's coming; let saints and bright angels rejoice;
He's coming with trump and the archangel's voice;
He's coming in glory, he's coming in power;
He's coming full soon, but we know not the hour.

He's coming. O sinner, make haste and repent!
That coming your merriment cannot prevent.
He's coming; make peace with thy merciful Lord;
He's coming to give every man his reward;
He's coming — my Saviour is coming again!
He's coming, he's coming; my heart says, Amen.

He's coming, O brother! Thy fond heart's desire
Is coming, and earth shall be melted with fire;
He's coming, it may be at noon or at night;
He's coming, and faith shall be turned into sight.
He's coming, the King in his beauty and power.
O, fit us, dear Saviour, to hail the glad hour!

Our Contributors.

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

WORDS TO MINISTERS.

BY MRS. E. G. WHITE.

"AND the angel that talked with me," writes Zechariah, "came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and, behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

These heavenly messengers empty the golden oil out of themselves, that the light may be given to the earnest searcher for truth. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." "And ye shall know that

I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."

Many of those whom the Lord has called to do a work for him in the ministry are loaded down with an accumulation of books. Buying books becomes with some a passion. Often these books lie on the book-shelves, scarcely touched. Some are read; but if the time that is occupied in studying these books were devoted to earnest prayer, if ministers would link their souls with the divine Teacher, and search the Scriptures, hungering and thirsting for the knowledge which comes direct from the inexhaustible Fountain, they would be greatly blessed.

Those who depend wholly upon God do not need expensive libraries in order to gain an insight into the Scriptures. Many expensive books are not essential; and those who study these books to the neglect of the Bible are in danger of becoming confused in their ideas. Is it not a fact that those who possess the most aids, in the way of theological works, are the least prepared to hold forth to others the word of life? God has given us an aid, his holy word, and this is entirely safe; it may be depended on. The shepherds of the flock of God, who read and study the one trustworthy book, and pray for information from it, will find the heavenly messengers right at hand, ready to empty from themselves the golden oil.

A minister's discourse should be short. If a discourse is long, it loses half its force. He who teaches the word of God should cultivate his powers of speech, that the sacred themes upon which he dwells may be presented in the very best manner, that the precious golden oil may cause his lamp to reflect clear and distinct rays. The truth should lose none of its power and attractive loveliness because of the channel through which it is communicated. We should seek to cultivate the purest, highest, noblest qualifications, that we may rightly represent the sacred, holy character of the work and cause of God.

"Be ye clean, that bear the vessels of the Lord." "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. And Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." The Lord gave all Israel a necessary lesson. It would be well for all to read and ponder over the words contained in the tenth chapter of Leviticus. Is it not of sufficient consequence for us to take heed what we do when we are in God's service? But are not these things forgotten? Is not a careless view taken of the word of God? Is not strange fire, which the Lord has commanded shall not be used, put upon the censers, and mingled with the incense which is offered before God?

He who holds forth the word of life is not to allow too many burdens to crowd upon him. He must take time to study the word of God and to search his own heart. If he closely examines

his own heart, and gives himself to the Lord, he will better understand how to grasp the hidden things of God. The diligent, humble teacher, seeking by earnest prayer and study for the truth as it is in Jesus, will most assuredly be rewarded. He seeks for help, not from the ideas of human writers, but from the very Fountain of wisdom and knowledge; and the Holy Spirit's office work is to empty the golden oil into the golden bowls, that the lamps may send forth clear, perfect rays, bringing to light the purposes of God in truths of a higher order. Under the guidance of the holy intelligences, the searcher of the Scripture understands the truth of divine revelation. What a privilege is this!

The understanding of the Bible is the only means by which we can hope to sow the seeds of truth in the hearts of others. We do not realize sufficiently the need of the word of God in the ministration of the gospel. It is not by the might or the power of the human agent that truth is impressed upon minds, "but by my Spirit, saith the Lord of Hosts." The peculiar temperament and knowledge and wisdom of the one that preaches the word cannot make his work successful. Paul may plant, and Apollos water; but God gives the increase. He who works for God must exalt the word of the living God. Christ must be exalted as the crucified Saviour.

By the ministration of the word in private families and in the church, truth is to be made known. This is the Lord's appointed agency, by which his dealings are to be kept fresh from generation to generation. Much should be made of the ministration of the word. When the services of the Lord's house are looked upon as the instrumentality through which the Holy Spirit operates by the word, a power higher than human power works, and the services are made of extraordinary power, not because of the great efficiency of the speaker, but because of the might and power of God.

The teacher of the truth should advance in knowledge, growing in grace and in Christian experience, cultivating habits and practises which will do honor to God and to his word. He should show others how to make a practical application of the word. Every advance we make in sanctified ability, in varied studies, will help us to understand the word of God; and the study of the Scriptures helps us in the study of the other branches essential in education. After the first acquaintance with the Bible, the interest of the earnest seeker grows rapidly. The discipline gained by a regular study of the word of God enables him to see a freshness and beauty in truth that he never before discerned. Reference to texts, when speaking, becomes natural and easy to a Bible student.

Above everything else, it is essential for the teacher of the word of God to seek most earnestly to possess himself of the internal evidence of the Scriptures. He who would be blessed with this evidence must search the Scriptures for himself. As he learns the lessons given by Christ, and compares scripture with scripture, to see whether he himself bears its credentials, he will obtain a knowledge of God's word, and the truth will write itself on his soul.

The truth is the truth. It is not to be wrapped up in beautiful adornings, that the outside appearance may be admired. The teacher is to make the truth clear and forcible to the understanding and to the conscience. The word is a two-edged sword, that cuts both ways. It does not tread as with soft, slippered feet.

There are many cases where men who have defended Christianity against skeptics have afterward lost their own souls in the mazes of skepticism. They caught the malaria, and died spiritually. They had strong arguments for the truth, and much outside evidence, but they did not have an abiding faith in Christ. O, there are thousands upon thousands of professed Christians who never study the Bible! Study the sacred word prayerfully, for your own soul's benefit. When you hear the word of the living preacher, if he has a living connection with God, you will find that the Spirit and the word agree.

The Old and New Testaments are linked together by the golden clasp of God. We need to become familiar with the Old-Testament Scriptures. The unchangeableness of God should be clearly seen; the similarity of his dealings with his people of the past dispensation and of the present, should be studied. Under the inspiration of the Spirit of God, Solomon wrote, "That which hath been is now: and that which is to be hath already been; and God requireth that which is past." In mercy God repeats his past dealings. He has given us a record of his dealings in the past. This we need to study carefully; for history is repeating itself. We are more accountable than were those whose experience is recorded in the Old Testament; for their mistakes, and the results of those mistakes, have been chronicled for our benefit. The danger-signal has been lifted to keep us off forbidden ground, and we should be warned not to do as they did, lest a worse punishment come upon us. The blessings given to those of past generations who obeyed God are recorded that we may be encouraged to walk circumspectly, in faith and obedience. The judgments brought against wrong-doers are delineated that we may fear and tremble before God. This Scripture biography is a great blessing. This precious instruction, the experience of ages, is bequeathed to us.

It is time well employed to search the Scriptures; "for in them ye think ye have eternal life." And Jesus declares, "They are they which testify of me." By the work of the Holy Spirit the truth is riveted in the mind and printed in the heart of the diligent, God-fearing student. And not only is he blessed by this kind of labor; the souls to whom he communicates truth, and for whom he must one day give an account, are also greatly blessed. Those who make God their counselor reap the most precious harvest as they gather the golden grains of truth from his word; for the heavenly Instructor is close by their side. He who obtains his qualification for the ministry in this way will be entitled to the blessing promised to him who turns many to righteousness.

"BE YE PERFECT."

BY A. CARTER.
(St. Helena, Cal.)

WHEN the work of creation was complete, "God saw everything that he had made, and, behold, it was very good." From what we understand about the perfection of our first parents and their garden home, we perceive that God delights in moral and physical beauty. When we see the refining influence of God's Spirit upon the character of an individual who previously possessed a depraved and repulsive disposition, we learn something more of the divine nature.

Now when we consider the perfection of our Creator, we must notice, among other features, that the Lord is very particular in every detail of his works and his dealings with men. We are most of us careless about what we consider trifles, and thus far fail to make a success of life.

Another common cause of failure is ignorance. Not knowing at the time the probable result of our actions, we blindly do wrong, and thereby bring trouble upon ourselves and others, even years afterward. What an appalling amount of sin and misery has resulted from Eve's first yielding to temptation!

What terrible consequences followed the disobedience of only one man among the many tens of thousands of Israel; and in the apostolic church, what an impressive warning against the sin of falsehood is given by the awful death of Ananias and his wife! Yes, truly God is particular; so much so, indeed, that Jesus says, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Think of that, you who too often indulge in foolish talking and joking, which are so common, but so fatal to spirituality.

The problem before each one of us now is this: How am I to pass safely the dangers of temptation, and develop a character which even my Maker shall pronounce to be "very good"? We think the answer is found in the following quotation from Dr. Kellogg's address, in the *Daily Bulletin* (Vol. I, No. 5): "The same divinity that was in Christ is in us, and is ever seeking to lead us to the same perfection which we see in Christ, to the attainment of which there can be no hindrance except our individual wills. This thought, once thoroughly in possession of our minds, will lead to the most absolute surrender to God, the most perfect consecration to him, and absolute obedience to his will in everything."

Let there be a daily renewal of this consecration, and the work of God in the soul will affect every detail of life. By faith we shall overcome, as we grow. The righteousness of Christ will be imputed to us; and when he comes, our body of humiliation will be changed like unto his glorious body, and we shall come forth fit to associate with the most refined, holy, and noble beings we have any knowledge of in God's universe, even the angels of heaven.

THE LAW OF GOD IN PAUL'S LETTER TO THE ROMANS.

BY ELDER M. E. KELLOGG.
(Battle Creek, Mich.)

THE same clear distinction between the law relating to moral duties and the law of ceremonial services which may be seen in the teachings of Christ, is also clearly seen in the writings of the apostles. To understand the mutual relations of the law and the gospel, we should remember that the gospel is the remedial system which God devised for the salvation of mankind; that it is not confined to any one period of the history of the earth; that the same general principles underlie it in every age; and that in its unfolding it has been given to mankind in different ways, as God in his infinite wisdom has seen fit to present it. There is, and ever has been, but one way of salvation,—the way of faith. But that faith has ever comprehended and embraced the idea of obedience to God's moral government, as expressed by him in his word, by the aid of Christ's operating through the faithful by his Spirit. Sin was, and is, rebellion against God's law,—his government,—and the object of the gospel is to remove the stains of sin, and restore man to obedience to that same law against which he has sinned. Only in this way can sin be removed, and the moral government of God be vindicated.

In the development of this plan, God was pleased, for a time, to make one nation his special agent in illustrating his power and in teaching his truth to other nations. During that time the national laws—what we would term the civil laws—of that nation were commanded by him. It is evident that when the special relation between Christ and the nation of literal Israel ceased, those national laws would not be obliga-

tory upon the spiritual Israel, who would be henceforth living among all nations, and in vastly different conditions from those of the literal Israel. Then, again, the advent of Jesus Christ, the Son of God in human flesh, marked the last great epoch of gospel and redemptive work. Up to the time of his coming, the work he was to do had been shadowed forth by many ordinances. The daily and yearly sacrifices, and the numerous ceremonies connected with the temple worship, described in advance his work. These would no longer be suggestive of Christ when he had himself come, and in his own person done and suffered those things of which those ceremonies were typical; but this in no wise proves that the moral law, as a convincer of sin (Rom. 7:7), and as the rule of the regenerated life (James 1:25), does not continue in force. Some persons reason that if the law is obligatory, even the law relating to moral principles, then righteousness is of the law! This does not necessarily follow. The law may be a convincer of sin; it may condemn the one who violates it, and be the rule of life and of judgment, and still there be no salvation in it. Salvation is alone in that power which works in mankind the righteousness of the law, giving to the believer power to do just what the law requires. That power is in Jesus Christ, and we, according to our faith, receive that power to live and to do; so that to us to day, as well as to one of old, Jesus says, "According to your faith be it unto you."

Salvation, then, may be said to be of faith; but God's moral requirements are not destroyed thereby, nor made less sacred. Any attempt to do this betrays, on the part of the one making the effort, a great lack of perception of the way of salvation. As an illustration of the specious reasoning by which the law of God is thought to be removed, I insert the following from the writer in the *Gospel Advocate* referred to in previous articles:—

Much of the letter to the Romans is a continued argument to prove that the law of Moses was then dead, and that those who accepted the gospel were united to Christ, and free from the law. The apostle says of the law: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. . . . But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom. 7:4-6. This shows that, without any doubt, the law of Moses was dead when Paul wrote this letter to the Romans. And that this law that was dead contained the ten commandments, including the law of the Sabbath day, is certain from the very next verse, which says: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, 'Thou shalt not covet.'" This expression, "Thou shalt not covet," is quoted from the ten commandments, which shows, beyond the possibility of a doubt, that the ten commandments were a part of the law spoken of in the verses above as dead. And as the Sabbath day was one of those commands, and therefore part of the law that Paul said was dead, it is perfectly certain that the Sabbath was dead when Paul wrote the letter to the Romans.

I accept the conclusion of the writer that the law here referred to by Paul is the law of the ten commandments. The reference to coveting makes this conclusive; but the statement, "The letter to the Romans is a continued argument to prove that the law of Moses [by which he means the law of ten commandments] was then dead," or that the Sabbath law is dead, is not at all apparent. In a previous article I have shown the radical distinction between the law of God and the law of Moses. I admit that the law of Moses is not in force. I deny that Paul, in these verses in Romans, refers to that law at all, and claim that he alludes solely to the law of ten commandments; that that law is not dead; and consequently, that the Sabbath which it enforces is not done away. Notice that Paul does not assert that the law is dead, but that we are delivered from the law, that being dead wherein we were held. We were held by the law in a state of sin, condemned by it, in a sinful condi-

tion. Now to destroy the law would remove all moral obligations; for, "Sin is the transgression of the law." But if the natural man, the carnal nature, be slain, then that will be dead; but we shall be alive unto God, and will render loving obedience to that same law.

This is just what the apostle is trying to show. Under the figure of a woman who has had two husbands, he illustrates the relation we sustain to the law of God before and after conversion. The first husband is the carnal mind, the old man of sin. We are wedded to it, and it must die before we can be married to Christ. That this is the thought of the apostle may be seen by referring to Rom. 6:6: "Knowing this, that our *old man* is crucified with him, that the body of sin [not the law] might be destroyed, that henceforth we should not serve sin." So when the "old man," the first husband, is dead, or as Paul says, "That being dead wherein we were held," then we can be joined in marriage to the new man, Christ. But the law is not dead. Indeed, the same law that binds a wife to her first husband binds her to the second. The converted sinner is delivered from the *condemnation* of the law, serving God, keeping his commandments "in newness of spirit, and not in the oldness of the letter." By conversion the spirit is changed, and obedience is no longer a burden but a joy. But the law still lives. Hence Paul says, "Wherefore the law is [not *was*] holy, and the commandment holy, and just, and good." By it the sin once loved is seen to be exceeding sinful, and the sinner's need of Christ, the sin-cleanser, is seen. The destruction of the law would remove all necessity for a Saviour, since Christ is the remedy for sin, and "sin is the transgression of the law."

In closing this article I cannot refrain from remarking that the seventh chapter of Romans offers us the strongest kind of evidence that the law of God is still in force.

A TRUE TEST OF OUR LOVE FOR GOD.

A Bible Reading.

BY CHARLES P. WHITFORD
(Orlando, Fla.)

1. WHAT has Christ commanded?—"If ye love me, keep my commandments." John 14:15.
2. How does Christ instruct us not to love?—"My little children, let us not love in word, neither in tongue." 1 John 3:18.
3. How does he tell us we should love?—"In deed and in truth." 1 John 3:17.
4. What, then, is the test of our friendship with Christ?—"Ye are my friends, if ye do whatsoever I command you" John 15:14. If we profess friendship and love for Christ, a true test of our sincerity will be manifested in a life of obedience to his requirements. The Saviour has said, "If a man love me, he will keep my words." Again, he has said, "He that loveth me not keepeth not my sayings." John 14:23, 24. We all know the wonderful effect of love in our social relations in this world. We desire to be closely and intimately associated with those whom we love, and naturally and surely seek their society. If we love the Saviour, we shall seek his society; and we need not seek in vain. "And ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29:13.

We cannot love Christ and not love the life of Christ. But if we love the life of Christ, there will be an expression of the life of Christ in our lives. If we love the life of Christ, it will not be a hard, irksome task to keep his commandments. "For this is the love of God, that we keep his commandments." 1 John 5:3. The keeping of his requirements is the outward expression of our sincerity, love, and friendship for him. In works of love, another than the actor is always the object of the action. The

pleasure and happiness of the one loved are always the pleasure and happiness of the one who loves. To be denied the privilege of doing for those we love is always attended with sadness of heart. If we love Christ, it will be the greatest pleasure of our lives to go forth, and by a life of obedience to his commandments, show how much we love him. This is practical religion. We should study to understand our relationship to Christ and his relationship to us. "For where your treasure is, there will your heart be also." Matt. 6:21.

5. What is the whole duty of man?—"Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man." Eccl. 12:13.

A FAMINE IN THE LAND.

BY FANNIE BOLTON.
(Battle Creek, Mich.)

"BEHOLD, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst; even they shall fall, and never rise up again." Amos 8:11-14.

Coming, coming, coming, a famine in the land;
Worse than failure in the furrow,
Worse than passing weight of sorrow.
Wee the day of dearth and wasting
That o'er all the world is hasting,
With its bitter, bitter famine for the land!

Coming, coming, coming, a famine in the land.
Souls in that dread hour of anguish,
Void of light or love shall languish,
Songs be turned to bitter weeping,
Madness come for peaceful sleeping,
When the woeful, woeful famine fills the land.

Coming, coming, coming, a famine in the land.
Hear, O earth's lost son and daughter!
Worse than want of bread and water;
For no more God's word be spoken,
And no more Love's bread be broken,
And thy soul shall perish hungered in the land.

Coming, coming, coming, a famine in the land.
From the pulpit shallow preachers
Feed with chaff God's starving creatures;
Vain deceit and light delusions
Take the place of God's conclusions,
And the bitter famine's hasting o'er the land.

Jesus long, long, long has pleaded for the land;
And a moment more his blood
Lifts its yearning love to God,
Yet to stay the tide of ill,
Yet to save thee, if ye will,
From the death-doom of the famine in the land.

Turn, O soul, before the famine eats the land!
Store his word within your bosom,
That when there's no blade or blossom,
When men's words alone are spoken,
Yet for you Love's bread be broken,
God's word nourish through the famine in the land.

Pleading, pleading, pleading, e'er famine's in the land,
Angel voices, voices human,
Prayers of man and prayers of woman,
Children's songs, the Spirit's moving,
God and Christ's unfathomed loving,
Yet to save thee from the famine in the land.

Coming, coming, coming, when the famine's in the land,
Christ's bright chariots full of angels,
Singing love's divine evangel;
And to fields forever vernal,
To the feast of joy eternal,
They will bear God's living children from the land.

THE BLOOD OF CHRIST.

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

THE atonement could not be satisfied with the blood of corruptible things. That which had death in it could not be a living witness of man's repentance from sin, which was the cause of death. "For it is not possible that the blood of bulls and of goats should take away sins." "For the law . . . can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10:1. "By the which will we are sanctified through the offering of the body of Jesus Christ

once for all . . . For by one offering he hath perfected forever them that are sanctified." Verses 10-14. Thus the continual offerings for four thousand years could not atone for one person, in that the life of the victim was inferior to the life of the person, and also in that the blood of the victim had only death in it. The blood itself being corruptible, it could not make perfect, or answer the purpose of the continual offering.

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: . . . for it is the life of all flesh; the blood of it is for the life thereof." Lev. 17:11, 14. As life is required for life, and only that blood which has life in it can atone for souls, it follows that only living blood, that which was fresh from the victim, and before the life in it had perished, could be used; hence there must be a continual slaughter of animals, a fresh victim for each service, as the blood soon coagulated in it, and the life in it died.

But the blood of Christ is incorruptible. 1 Peter 1:18, 19. It was never penetrated by the sting of death, which is sin (1 Cor. 15:56); consequently it will ever remain in the presence of God as a living witness of man's confession, and as the purchased price of his redemption.

The blood which atoned for the sins of all the people had to be borne into the sanctuary, and was there presented before the Lord. Lev. 4:13-18. As was the type, so must also be the antitype. The service in the earthly sanctuary was only a shadow of that which is heavenly. "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9:23. Not "by the blood of goats and calves, but by his own blood he entered in once into the holy place, having [by this means] obtained eternal redemption for us." Verse 12.

This precious blood of Christ is ever there as a continual witness of the life that has been forfeited because of sin, and also as a testimony that one has perfected character in this life without the death elements of sinning; hence no more sacrifice for sin is required, and man can be forgiven, and lifted again to a place where he can be at one with God, as he was before sin entered.

As the price must be equal to the thing purchased, and as that price is represented by the blood, it follows that that blood will ever be held in sacredness by the Father as the price received for the purchase of man. Christ shed his blood at the cross when the sword pierced his side. Thus his life was yielded up as a sacrificial offering, the elements of which ever remain as an atonement for us.

COMFORTABLE.

BY S. ADDIE BOWEN.
(Randolph, N. Y.)

THE Lord says to the church in this age, to his church, to individual members, "Thou art lukewarm." When a man has been working out in the cold for hours, and at nightfall comes into the house, into a bright, cozy sitting-room, where there is a good fire, an easy chair, everything inviting to cheer and comfort him, it is very gratifying. He settles himself to get warm and rest. Then let the wind roar and the snow pile up outside, he gets so comfortable that he goes off to dreamland in spite of his determination to help his children with their lessons, and relieve the tired mother from some of her tasks. A traveler near by may be struggling through the snow, suffering with the piercing wind, which is driving cold and death to his very vitals; he may call for help, but the man at the fireside knows it not, or if he becomes somewhat aroused, is not at all inclined to stir out to assist him. If he

had not come into the house, but were still busy outside, he would at once go eagerly to work to rescue his fellow man, without thinking of his own comfort. But now he is warm and comfortable,—too comfortable,—so easy, so satisfied with everything pleasant around him, that he cannot break away. He is lukewarm, doing nothing, and the man outside freezes.

It is summer. A man who has been working all the forenoon in the heat of the blazing sun, the perspiration dripping from every pore, is seated in a shaded room, a cool breeze fanning his heated form, and soon he is very comfortable. But what sound is that? A poor wayfarer utters a cry of distress before he sinks under the prostrating heat of the midday sun. Does the comfortable man inside feel like going quickly to help the sufferer?—No; the heat out there is too scorching. He is so comfortable just now, and he stretches himself on the couch for a nap. This is human nature,—selfishness, we say. But selfishness is sin. This is not Christ's nature. Had it been, would he have left his heavenly home, and come to our cold world, dark with sin, to save us?

I have been deeply impressed lately with this thought, which I believe the Lord sent: that in whatever degree we are easy, comfortable, unmoved by the fact that souls around us are being taken in the snares of Satan, to that degree we are lukewarm, and therefore in peril. The Lord does not approve of our being so comfortable in idleness as to his work, so satisfied with all the light, warmth, and blessing in the truth he has given us in this last time, that we shall be stupefied; while others to whom we might extend these riches, perish by going on in the darkness, coldness, or withering heat of errors, to receive the mark of the beast, and finally perish utterly in the second death.

The love and mercy of our God have brought to us the warning of the message to the Laodiceans. Rev. 3:14-22. Please read it carefully. He seeks to rouse us, and says, "Hear what the Spirit saith. . . . Be zealous therefore, and repent." We can do this, else he would not require it. We must bestir ourselves, and leave our comfortable, stupefied state. We must buy of him the *faith* and *love*; then we shall move. What have we with which to buy this gold to make us rich with Christ's riches?—Nothing, absolutely nothing but ourselves, with all this selfishness which blinds and stupefies us. Let not any of us try to deceive ourselves, thinking that others can do the work the Lord has left to his church to finish, while we stand aside, and yet we be marching to the kingdom. He means just what he says, "To every man his work." We ourselves cannot be saved without having the gold, the white raiment, the eye-salve. With these we shall surely love others with the Lord's love, and that always reaches out in faith to save those who are in danger of being lost. The Lord says, "Woe to them that are at ease in Zion," and exhorts us to awake and repent.

MUSINGS BY THE SEASIDE.

BY DANIEL NETTLETON.
(Duluth, Minn.)

THE following thoughts were suggested to my mind as I stood on the shores of Lake Superior, America's inland sea. It was a beautiful summer day. The golden sunlight was falling on land and sea, and clothing all nature in a lovely halo of light. The wind came as softly over the rippled waters as the breath of a sleeping infant. The tiny waves came up as gently as a baby's rosy lips to its mother's cheek, and placed their loving kisses on the pebbled beach. Assembled on that beach was a company of the followers of the meek and lowly Christ. Some of their number had come to set the seal to the bond of their union with him. They came as their Master came, "to fulfil all righteousness," and were

buried with him in the waters of a holy baptism. As we turned to leave that peaceful spot, how appropriate seemed the words of Isa. 32:17: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." With the sweet singer of Israel we felt to exclaim, "Thy gentleness hath made me great."

Standing on that same shore a few weeks later, I witnessed a great and wonderful change. A tempest was on the sea. A strong wind was sweeping over those dark and troubled waters. The air was filled with blinding sleet and snow. Instead of those smiling ripples, great black billows, with foaming crests, came charging on the beach like mighty warriors to the battle. Old Neptune had arisen from his peaceful repose, and was lashing the sea in his fury. As I looked out upon those dark and stormy waters, and heard the roar of those angry waves as they beat upon the beach, I thought of the "time of trouble" that is just a little way in the future, and contrasted the present scene with that of the baptism which took place a few weeks before. Who would or could go down into that water now to be baptized? I sensed more fully than ever before the meaning of the words: "To every thing there is a season, and a time to every purpose under heaven." There are "supreme moments" in the history of a great cause as well as in the life of an individual—golden opportunities which, if allowed to pass unimproved, are lost forever.

Is not this a time of peace and quietness the world over? Are not the winds of strife held by the mystic hands of the angels who sang, "On earth peace, good will toward men"? But there will be a change. With but few exceptions, each generation has been deaf to the wrongs and blind to the signs of the times in which it lived. Each has generally failed to comprehend the tremendous fact of impending revolution when it was just ready to burst in devastating fury. Jerusalem was engulfed by a stormy sea of Roman wrath after years of listening to the gospel of peace. Just as surely does a time of trouble await this nation and all the world, after listening for years to the call to repentance, "For the hour of his judgment is come." Another parallel is found in the French Revolution of 1789. "After me, the deluge," exclaimed Louis XV. The deluge came—that awful deluge of fire and blood. Had Louis XVI comprehended the march of ideas and the consequences likely to follow his corrupt and oppressive reign, he could easily have averted the awful catastrophe, saved his head, and withheld from history the most tragic chapter in the blood-stained annals of mankind. He and his corrupt court could not comprehend the situation, neither would they listen to those who did; and unhappy France had to reap the fruit of their foolish sowing. How frightful the result when indifference and wrongdoing take the place of duty omitted! Duty omitted *sits idle*, and waits for *calamity* to overtake it.

The lesson for us is that we should work while it is day; for, "The night cometh when no man can work." "The work which the church has failed to do in a time of peace and prosperity, she will have to do in a *terrible crisis*, under the most discouraging, forbidding circumstances."

ADVENT AND SABBATH.

A Pleasant Conversation Between a Seventh-day Adventist and a Catholic Priest.

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

Seventh-day Adventist.—"A respectful salutation from one who desires to have a brief interview with you, *monsieur le curé*."

Catholic Priest.—"Salutation from me also, though I have not the honor of knowing you."

S. D. A.—"I am——, the man who lectures and visits among his friends and among some of your parishioners in these parts. I am not come to contend with you, but to make your acquaintance, and give you a friendly hand. I respect you, and have not spoken one word against you to your friends. I have a higher mission than that of abasing others. Why should we not respect each other?"

C. P.—"Very well. Sit down, if you please. What do you desire?"

S. D. A.—"I desire first of all to tell you that as a lecturer and visitor, I dwell largely on numerous predictions of Holy Writ, and historical facts and striking events of our times answering thereto, which go to show that the coming of our Saviour is very near. I also labor to lead those who hear me to turn away from their sins, and embrace Jesus Christ as their Saviour."

C. P.—"That is a good work, and it may be that the coming of our divine Lord is near. Many of our people think that things look that way."

S. D. A.—"I am glad that we thus meet on common ground, and agree on so important a subject. Jesus Christ is coming to all, and why should not all unite in preparing to meet him in peace and with joy? Should we not love one another as Jesus has loved us, that we may be able to meet our Lord with joy and not with grief?"

C. P.—"That is so. Surely we shall not fare well when our Saviour comes if we hate one another. We should love even our enemies."

S. D. A.—"That is true. And as to the nearness of Christ's coming, a Catholic priest told my mother, about seventy years ago, that he believed some were then living who would live to see Christ come the second time."

C. P.—"It may be that that statement will be verified."

S. D. A.—"Should we not receive truth, whatever may be the source from which it comes?"

C. P.—"We should."

S. D. A.—"Well, my mind was helped, and I received a truth from a Catholic priest over forty years ago. I told him I was honest in taking the Holy Scriptures as a sufficient rule of faith and practise, because they are able to make us 'wise unto salvation,' furnish us unto every good work, and because by them we have eternal life (John 5:39; 2 Tim. 3:14-17, etc.), and I pledged myself to renounce every religious doctrine and practise not found in the Bible. He replied that the change of the Sabbath was not taught by Holy Writ; that the Roman Catholic Church had changed the Sabbath from the seventh to the first day of the week; that Protestants were very inconsistent in keeping Sunday, while claiming that the Bible was a sufficient rule of faith and practise in religious matters; and that they should either give up Sunday-keeping and sanctify the seventh-day Sabbath, or add to the Bible tradition, or the unwritten word, embrace all the doctrines of the Catholic Church based on tradition and on the authority of the mother church, and turn Catholics. I have often thanked God for this interview with that priest, and seeing no good reason to repudiate the doctrine that the Holy Scriptures are a sufficient guide in religious matters, I have kept the ancient Sabbath for more than forty years."

C. P.—"It was indeed the Catholic Church that changed the Sabbath."

S. D. A.—"I have enjoyed this visit very much. I thank you for the respect you have shown me. Let us ever maintain friendly feelings and respect each other. I am about to leave this part of the country, but hope to return. Would you object to my calling on you after my return?"

C. P.—"No; come again."

S. D. A.—"The Lord willing, I shall do so. Good day."

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.

IF WE HAD THE TIME.

If I had the time to find a place,
And sit me down full face to face
With my better self that stands no show
In my daily life that rushes so,
It might be then I would see my soul
Was stumbling still toward the shining goal;
I might be nerved by the thought sublime—
If I had the time!

If I had the time to let my heart
Speak out and take in my life a part,
To look about, and to stretch a hand
To a comrade quartered in No-luck Land;
Ah, God! If I might but just sit still,
And hear the note of the whip-poor-will,
I think that my wish with God's would
rhyme—
If I had the time!

If I had the time to learn from you
How much for comfort my word could do,
And I told you then of my sudden will
To kiss your feet when I did you ill,—
If the tears aback of the bravado
Could force their way and let you know,—
Brothers, the souls of us all would chime,
If we had the time!

—Richard H. Burton.

A CHILD TRAGEDY OVERRULED.

BY FANNIE BOLTON.

(Battle Creek, Mich.)

(Continued.)

MR. MOREHOUSE, who had been a wealthy man, suddenly became bankrupt, and wife and children had to exchange their leisure for hours of toil. He was a proud man, and though the servants were dismissed, he insisted on keeping up the appearance of wealth. His wife, though now a mother, must also be cook, seamstress, and house-keeper, yet appear as a lady who had nothing to do but give orders. He was a barrister, and daily dealt in law, and was an exacting man. He had been used to having his meals prompt, to the minute, to having his household go like clock-work; and did not realize that all this must now come about at tremendous expenditure of nerve and effort. The girl he had married was losing her bloom, losing her roundness, losing her sweetness of temper. The children were trying. Her own little ones drained her strength, and things did not go smoothly. Mr. Morehouse fell into his old selfish ways of being out to the club and the social dance. And Alma? Well, the love that had been promised was not hers. Sharp, harsh words fell on her continually.

"O you trying girl!" exclaimed her mother, over and over. "You are the bane of the house. No wonder no one loves you! Why do you not do this? And what are you so slow for? Do hurry! Your pa will be home for dinner before you get the dishes washed. Hurry! hurry!" The words were often accompanied with blows. Mrs. Morehouse had begun by calling her "dear;" but this expression dropped out of the vocabulary for Alma's ears, and no one stopped to think that her name meant "love." In stray moments, when good humor reigned in the house, the others had an endearing title, but to Alma it was, "Do this," or, "Do that," spoken in a cold, formal, stern voice; and the child grew up as she had been born, with an unmelted, unbroken heart,—without a heart, till the third baby came.

Everybody loved the baby, and it fell to Alma's lot to carry it here and there, to nurse and care for it. Then there was a tent near by, where some strange evangelists were preaching; and moved by curiosity, Mr. and Mrs. Morehouse went to the service, and became unexpectedly interested. The logic of the theories that were taught struck Mr. Morehouse as favorably as the well-studied arguments of a lawyer's plea.

"Why," he exclaimed to his less logical companion, "those prophecies fit like blocks in a puzzle. There has never been anything in religion that a man of my head-power could get hold of; but this is something like reason. Those clear-headed men have given me a chance to see that there is something in the Bible for a man of brains." There was no particular sacrifice to be sustained in embracing the faith, and he was the more inclined to do it as an important part in church affairs was laid upon him. So he became a member of the church that was organized to keep the commandments of God and the faith of Jesus.

It was strange indeed to hear Mr. Morehouse read the Bible aloud and pray. Strange to Mrs. Morehouse to feel a change coming over her! Would she ever be unkind and cross again, when God so loved her as to give his only begotten Son for her sins? This point of faith did not enter into Mr. Morehouse's theories. He was not thinking of the Son of God, but of himself, and his power to work out his own salvation, and consequently added the hardness of the Pharisee to his exactions. He seemed to say by his manner and words, "I am holier than thou." Prayers became long, dry, toilsome; reading the Bible, a tedious sermon of "Thou shalt," and "Thou shalt not." The letter—perhaps some of the spirit was there, but mostly the letter—killed all the sunshine out of the morning and evening service, and a very "dim religious light" seemed to cloud the natural sunshine of everything. There was always so much "falling short" on the part of the family, and religion had not made him less exacting.

Alma, slow, untouched, was still the target of wrath. She was the household drudge. Not that all did not work; all did. It was one of Mr. and Mrs. Morehouse's principles to keep everybody busy. No child could feel a sense of rest or leisure. The piano that had responded to the artistic skill of her mother's fingers, and for which Alma's ached, was not opened from week's end to week's end, and no time was given for reading, except on the sly. Alma was fond of books, the best student in the school; but at home it was continual work. The "washing up" and the dirty work fell entirely to her. Washing up was the weariness of her soul. She hated the nasty porridge dishes, the pots sticking with grease, the black knives that must be continually scoured, and the horrid, slimy dish-clothes that must be washed out. She hated the wash-house, where the dishes had to be washed; for her mother forbade her the use of the kitchen. She had to stand on a mud floor, while over her were the smoke begrimed rafters, and about her hung pots, kettles, and general refuse. The dishes were placed on a bench so low that her back ached daily as she stooped over the pans, washing them up. There was no more agreeable task set before her to inspire her with alacrity and courage. It was not a situation likely to bring contentment to a beauty-loving child. O how she loathed it all! and her relief at getting one washing up done, was shadowed by the swiftly coming dinner or tea that would bring on another. Then there were messages and the care of the children, school, and innumerable things, and the inevitable scolding. The three little children given to Alma's care, like children, were very trying; and the general disrespect shown to Alma did not help them to mind or love her. They often came home crying with some tale of Alma's unkindness, that was often imaginary, and a storm was brewed to break upon her head.

Starting out with full intentions of manifesting the love to others which God had shown to her, Mrs. Morehouse soon found that the cares of life had choked out the good seed. Her face lost its brightness, and looked weary, worn, and cross. Under the lacerations of an accusing conscience, her tongue grew sharper. The children's faces wore a pained, troubled look, and Alma was stolid, gloomy, and defiant.

"It is nothing but drudge all the time. I never have a minute to myself," grumbled Alma, under her breath. Accused of laziness, the girl was ever on the go about something.

"Have you done the washing up? Well, then, wash out the baby's things. Here are stockings to be darned. Here's a rent to be sewed up. Tack down that bit of carpet in the hall. Scrub the kitchen. Run to the store, and mind you hurry. O do be quick! don't drag around so, you lazy girl! What is this, Alma? Come right back; you haven't half washed this kettle; and here you've tucked one out of sight. It's just like you to leave your work for others. My soul is tried with you. We cannot trust you to do a single thing. I have to stand over you every minute, like a taskmaster over a slave."

"That's all I am," Alma ventured.

"You impudent girl! Wait till your father comes home. I'll tell him how you talk, and I rather think you'll get something to complain about. You don't deserve to be clothed, and fed, and have a roof over you. You ought to be put in the reform school. Now get out of my sight! You're a bad, unthankful girl,—a trying child."

(To be continued.)

HOW TO STUDY THE CHILD.—NO. 5.

BY MRS. S. M. I. HENRY.

(Sanitarium.)

"BUT," some one objects, "have you not made a sweeping assertion in saying that no man has a right to punish his own child?" If the child were really "his own," the objection would be well taken; but we surely do not need to discuss the absolute right of God in every human being. All will agree that this right of God over the human father as well as over the children is valid; but it is evident that we need to let this truth come home. This right of God precludes any other. "Ye are bought with a price," is spoken of the babe in the cradle as well as of the father and mother who call it their own. 1 Cor. 6:19, 20. This fact should be one of the very first which takes form in the child's thought. No man has liberty to make his own power first in control over the child of another, much less of the eternal Father, nor to coerce him into anything when he who only has the right does not attempt it. Where God does not venture, it is the height of rashness for man to go. When coercion becomes necessary, probation is ended; hope is dead.

God has, in the plainest terms, fixed the mutual relation between all human beings, as well as asserted his own claim. "But now thus saith the Lord that created thee, . . . thou art mine." Isa. 43:1. "Call no man your father upon the earth: for one is your Father, which is in heaven." Matt. 23:9. It would be well to study the child and his relation to his "own father" from the standpoint of God's claim.

What is he, this child? "The Lord gave," says Job 1:21. He is a gift, the workmanship and value of which can be understood only by the One who made and bestowed him. There is not another like him in the universe. He is an individual; he will need special and particular treatment from one who knows him inside and out; he must in his own person answer to his Creator for all that he comes to be by the processes of development: and who shall enter into the inner chamber of his being, where are the main-springs of motive, and so be able to know when and how to punish infractions of the law of God, under which he must live his life, to which he is alone accountable, and by which he must be judged? Who shall dare to lay his hand on him for some seeming wrong, which God may recognize as having been prompted by love, or at the worst by some innocent impulse which knowledge will correct? The wrong form of ex-

pression must be corrected, the child must be trained to right and true habits; but this cannot be done by punishment. Punishment never saved any human soul.

Another asks, "Does not the Bible say, 'He that spareth his rod hateth his son'? What will you do with these texts? 'Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.' 'Thou shalt beat him with the rod, and shalt deliver his soul from hell.' Does not the Lord refer to chastisement as necessary, and command every man to 'bear rule in his own house'? Was not Eli condemned because his 'sons made themselves vile, and he restrained them not'?"

Certainly this is all divine instruction, and of such importance that we cannot afford to misunderstand it. In teaching on many subjects, symbolic language is employed by the word of God; so here. No one believes that the rod mentioned by David in Ps. 23:4, was a cut stick. It is a symbol of power and sympathy—a comfort. The "rod" mentioned by Solomon is from the same Hebrew word as that used by David, and who shall say that it is not intended to convey the same idea? To correct is to set right that which is wrong. With these thoughts in mind, let us read the passages quoted above: He that spareth his comfort hateth his son. Withhold not from the child the power by which things are set right; make him to feel with this power thy sympathy, and he shall not die. Thou shalt make him feel keenly the power of comfort and sympathy, and shall deliver his soul from destruction. This rendering of the symbolic rod is just as logical as the accepted reading of the passages in Daniel and Revelation concerning the "beast," and is quite as necessary to a thorough preparation for the Lord's soon coming.

Whatever else may be admissible in the use of the rod, whatever else the rod may mean, it does mean all of this; and if this interpretation of the symbol were kept before us, the rod of Moses and Aaron, which, literally translated, would be "staff," would not be required as a means of correction.

The rod must be used, it cannot be avoided; but there are rods and rods, and it is for every parent to choose whether his shall be the rod of the shepherd or that of the oppressor,—the rod that blossomed, or that which turned into a serpent. As Eli should have done, so should every parent "frown upon" (marginal reading for "restrain") sin so effectually that his son shall be held back from becoming vile. But how can this be, except by the power which is in the word of God? John 15:3; Psalm 119.

It is easier for impatient fathers and mothers to cut a whip, and use it vigorously until a temporary appearance of obedience is secured, than first to subdue their own tempers, and then by tender teaching restrain the headstrong impulse that would lead the child into wrong. But whipping will never reach the seat of evil; it will at best prevent an open expression of it. You may think it is destroyed when it is only in hiding, nursing a wound until it shall be able to challenge your right to absolute authority.

Chastisement (which means to discipline, to refine, to purify, to tone down) and correction (which means to make right, to bring to the standpoint of truth, etc.) must be freely employed. The word of God teaches that those who endure this process in making things right, of being purified, shall have from him the treatment which belongs to sons. Heb. 12:7. If any one of us, great or small, will not so submit to correction, who can go down into the depths of his nature, and compel him? If God will not do it, shall any other attempt it?

The disapproval of God is always on the compulsory method. Witness the effect upon the parent of the effort to subdue an unruly child by brute force. Almost inevitably, at some stage in the process, there will be manifested the most unholy tempers on both sides. The blows will

become more and more severe, while the so-called "defiance" in the childish face will be little short of a reflection of the parental "firmness;" and the settlement of the point in dispute turns not on what is right, as tested by the one unerring standard, but upon which can hold out the longer. This process leads the child to dissemble and skulk, until he becomes strong enough boldly to match force with force; then his course is determined by the proportion of gentler traits which he may have inherited. If he is of a pugilistic nature, he will resist to the bitter end the power to which, as a child, he was compelled to yield. If he is too high-minded to fight, has inherited loyalty, and cares for a good name, he will, on one pretext or another, perhaps with the consent of his parents, who are obliged to confess that it will be better for the boy to go, as peaceably as possible slip quietly out of the home circle, to return only as a visitor. He may run away and be lost for years, maybe forever. The saloon catches multitudes of such boys out of "good" homes, and everybody wonders. But there is no need of surprise; for misappropriated authority is always license to sin.

THE CHILD'S LOVE OF NATURE.

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

THE little child comes into a world full of very wonderful things. At first he does not distinguish himself as an object separate from this great multitude of things which he sees. All that he sees and feels is, to him, a part of his own being. His own feet and toes are as foreign as are his playthings, and amuse him fully as much. Gradually, however, he learns that he is an object apart from the other objects which he sees; but this feeling of kinship and oneness with everything does not leave him, but with his increasing knowledge takes on newer and more permanent forms. Indeed, it seems quite possible to have all life and nature related closely to his own life and existence. Is not this true? Is not man, while the highest of all the works of creation, the most dependent upon all other forms? The lowest forms of life depend upon only one or two other forms for existence. The green scum upon the pond does not need so much to sustain its life as do the blade of grass and the tree. So man is dependent upon all forms of life for his highest life; not that he uses them all in his existence, but they have all been created for his spiritual, mental, and physical life. As he depends upon all these forms and manifestations of life, he should reverently and tenderly love them. This is what the little child, in the purity of his heart and first love, tends to do. But selfishness also quickly begins to manifest itself; and unless this pristine love is nourished and developed, he soon comes to have little regard for those things which do not minister to his selfish pleasure; and everything in nature which addresses itself to his higher and spiritual life comes to be unnoticed.

One has but to go into a dark alley of one of our large cities, where the sunshine comes but for a brief hour during the day, and a green thing never grows, with a handful of flowers to be given to the ignorant and wretched little urchins who live there, to demonstrate that the Creator has implanted an unquenchable love for his beautiful works in every heart born into this world. Their joy at possessing a beautiful flower is unbounded and inexpressible. They will kiss it, and tenderly hold it to their hearts. Such gifts cannot fail to have a softening effect upon their natures. But often the child to whom acres of flowers nod their beautiful faces and send forth their sweet perfumes, passes them unheeded. I believe he does not do this because he has not had a created love for them, but because that love has not been developed, and is nearly extinguished. Boys and girls would love the country

and life on the farm far more dearly than they often do, if parents and teachers would only enter upon the work of developing this natural love of the child with an intelligent interest. Then as the children performed the daily duties of their rural life, they would be momentarily in touch with those objects in nature which would give them a wholesome pleasure, because of their knowledge concerning them. Their minds would not be centered upon the disagreeable features of the work which they might be performing, and it, in turn, would become a pleasure to them.

The delightful pleasure of the little child in the midst of all the wonderful and beautiful things which he finds in garden and field and brook, is inspiring to one to whom the objects found there have ceased to be matters of curiosity and beauty. He contemplates them; we who are older often do not. They speak to him; they ask him a multitude of questions which he, in turn, asks us. And we, poor souls! are often too busy or too unlearned to answer these inquiries of the little child, and so his curiosity ceases, and the beautiful and helpful die out of his life. If we would permit him, the little child would lead us into fields of study and investigation which would lift us above the sordid cares and perplexities of this life, into green pastures and beside still waters, where the love and power of our God could speak to us, and manifest themselves through our lives.

SOME OF THE REASONS WHY.—NO. 3.

BY ELDER R. A. UNDERWOOD.
(Williamstown, Pa.)

WHILE we may put the best of food into the stomach, if for any cause it is not assimilated, the food ferments instead of being digested, and dyspepsia follows. But in most cases the want is to get food that the stomach and blood can assimilate to supply the demands of the body, in replacing its worn-out tissues. One can scarcely take up an agricultural paper but he sees some table of proper foods given to secure the best results in feeding stock, from what the farmer has at his command. The following formula given in the *National Stockman and Farmer* of January 7, in answering the question, "How can I get the best results in feeding, etc., from the material on hand?" illustrates this:—

Mix ten pounds of corn-and-cob meal, four pounds of bran, and two pounds of oil meal. This will give a ration as follows:—

	Protein.	Carbo-hydrates.	Fat.
10 lbs. corn-and-cob meal..	.65	5.63	.29
4 lbs. bran.....	.50	1.76	.11
2 lbs. oil-meal.....	.56	.65	.14
Total.....	1.71	8.04	.54

This, with the addition of what corn fodder is eaten, will form a ration that will, we think, give satisfactory results.

Has the farmer ever thought that the same general law which he recognizes in feeding his stock applies to the human body? It is the part of wisdom to seek for the best food for our cattle, etc.; but is it not *more so* to see that we are supplying the proper rations for our families?

A good authority says:—

Oatmeal porridge, in which there is much more liquid than oatmeal, is remarkable for producing great mental and physical strength. One pint of oatmeal porridge contains more muscle-producing material and brain food than ten loaves of white bread of the ordinary five-cent size. . . . Barley contains more brain-producing elements than any other grain; it contains more than twice as much as wheat, and is probably the finest food for men of sedentary habits, as it strengthens the action of the brain, and keeps the bowels pleasantly active. It should be eaten in the form of porridge [by porridge is meant what we vulgarly call *mush*], cooked in milk and water. . . . The necessity of phosphorus for persons of strong mentality, or for those who study much, or whose habits are sedentary, may be clearly demonstrated by the fact that when the brain has been very active, or a person has been worrying, the excretions from the body contain a larger proportion of phosphorus than at any other time. Clergymen on Monday, lawyers during

a court trial, and physicians when overworked, by actual proof lose unusual quantities of phosphorus. This shows the necessity of knowing what to eat, and in what proportion to eat the different elements.

Schoolgirls grow pale, and their parents ascribe the cause to something else, when it is due solely to the loss of phosphorus and the lack of foods which contain that element. Some physicians, knowing the real cause, prescribe phosphates in medicines from deorganized phosphates, as all medicines are. This is mockery at nature and nature's God, who has furnished these organized phosphates in fish and grain ready for digestion and assimilation in the human system.

The following partial table, taken from a good authority, of foods most commonly eaten, with the proportion of the phosphates, nitrates, carbonates, etc., will be of value in selecting foods:—

ARTICLES.	Carbonates.	Nitrates.	Phosphates.	Water.	Waste.
Barley.....	52.1	12.8	4.2	14.0	16.9
Wheat.....	66.4	14.6	1.6	14.0	3.4
Rye.....	75.2	6.5	0.5	13.5	4.3
Rice.....	82.0	5.1	0.5	9.0	3.4
Oats.....	50.8	17.0	3.0	13.6	15.6
Buckwheat.....	53.0	8.6	1.8	14.2	22.4
Corn, northern.....	67.5	12.3	1.1	14.0	5.1
Corn, southern.....	39.2	34.6	4.1	14.0	8.1
Butter.....	100.0				
Lard.....	100.0				
Suet.....	100.0				
Potatoes.....	15.8	1.4	0.9	74.8	7.1
Sweet potatoes.....	21.8	1.5	2.9	67.5	6.3
Onions.....	5.2	0.5	0.5	93.8	
Parsnips.....	14.5	2.1	1.0	79.4	3.0
Cabbage.....	6.2	1.2	0.8	91.3	0.5
Carrots.....	12.2	1.1	1.0	82.5	3.2
Beans.....	40.0	24.0	3.5	14.8	17.7
Peas.....	41.0	23.4	2.5	14.1	19.0
Milk of cow.....	8.0	5.0	1.0	86.0	
Beef.....	14.0	19.0	2.0	65.0	
Chicken.....	1.9	21.6	2.8	73.7	
Eggs, white of.....		13.0	2.8	84.2	
Eggs, yolk of.....	29.8	16.9	2.0	51.3	
Lamb.....	14.3	19.6	2.2	63.9	
Lobster.....	very little	14.0	5.5	79.0	
Salmon.....		20.0	6.5	74.0	
Trout.....	0.8	16.9	4.3	78.0	
Veal.....	14.3	17.7	2.3	65.7	
Dates, fresh.....	73.7			24.0	2.3
Figs.....	57.9	5.0	3.4	18.7	15.0
Prunes.....	78.6	3.9	4.5	13.0	

The importance of a careful study of the elements of food, and what our bodies demand to supply the daily waste, cannot be emphasized too much. While some kinds of flesh contain the elements to sustain life, yet flesh food is not the *natural* food for man; hence it is not the best. The following from an eminent author may be of interest to flesh-eaters:—

It is a well-known fact that beef contains more strength than mutton or lamb; and that the least value in meat food comes from pork, which is produced by the laziest of animals. So there are different values in meat taken from different parts of beef; the tenderloin gives less strength than the sirloin, and the sirloin less than the rump, and the rump less than the round. Following this principle, the white meat of chicken and turkey, which comes from that part of the body which is but little exercised, contains no more nutrition than common white bread; while the dark meat is rich in phosphates and muscle-making food.

This shows that that part of the body that is most active, draws the most strength to itself from the food taken, and is hence a good argument in favor of physical exercise for the maintenance of good health.

THE LAW OF HEREDITY.

BY ELDER M. E. KELLOGG.
(Battle Creek, Mich.)

THE subject of the laws of heredity, the extent to which certain traits of character are fastened upon people before their birth, and the measure of one's responsibility for actions done as a result of that prenatal influence, is attracting a great deal of well-merited attention at the present time. A noted judge is credited with the remark that he never dared to sentence a man for a crime until he knew who his father and grandfather were. He evidently believed that, in some instances at least, the tendency to crime could be inherited; and that in such cases the responsibility for the crime committed could not justly be placed entirely upon the one actually committing it.

But if the responsibility for one's character, whether good or evil, depends in any degree upon his father and grandfather, how much more does it depend upon his mother and grandmother! For months previous to the birth of a child, the mother and the child are one. The same pulsation affects both; and by a mysterious working, which man cannot fathom, the very impress of the mother's character and of her mind during that period are, by a law of nature, transmitted to her offspring. The susceptibility of the mother, through some experience previous to the birth of her child, to impress upon it what are known as "birthmarks," is well known; but the mind of the child is more easily affected than its body, and there is no doubt that every child is to some extent marked in mind. These marks made upon the mind are undiscoverable to the casual observer, but they are no less a reality. When we consider the unpleasant surroundings and the hard lot of many mothers during this most critical time in the formation of the character of their unborn children, it becomes almost a wonder that their children are not worse than they are. Children have been born who could never speak to their father, simply because the husband's treatment of his wife was so wicked that she could not or would not speak to him previous to the birth of the child. Thus the husband, through his treatment of his wife, may affect the character of his children. There are an infinite number of ways by which this may be done, and there are books upon the subject which may be studied with profit. Perhaps these lines will lead others, better informed upon this subject than is the writer, further to consider this question.

While it is true that influences and circumstances beyond the mother's control may shape the character, and, partially at least, decide the destiny of her child, it is also true that the mother must bear a very large share of the responsibility for the character of her children. By the help of God, she may so control her own mind that a good impress may be made upon her child, making her later work of instruction in the right way easier. Likewise a special evil trait or traits may be imparted to her children, which can be eradicated only with great difficulty, and which may lead to the most distressing results to her children and also to herself.

A case of this kind has lately come to my notice, which, though an extreme one, perhaps for that very reason will better illustrate the subject. A particularly horrible murder was committed in a New England town. A young man living alone with his mother, cut her to pieces, which he buried in many places in a field. A correspondent of the *Interior* relates the following incident concerning a gentleman who read the account of the matricide while traveling:—

"The traveler read the account, and was greatly moved. He sat back in thought as the train bumped on. Then he said, in substance: 'I knew that man's mother. I lived next door to her, years and years ago, and remember her marriage well. She was a fine-looking woman, proud of finery, but with a notorious temper. One day, when she had been married seven months, she went into her kitchen a little late. She had on a new bonnet, which she carefully took off and placed on the kitchen table; then she hurried to prepare the dinner. Her husband had a Newfoundland dog, only a puppy, of which he was very proud. The playful creature, noticing the ribbon hanging down from the table, and thinking it was put there for his own benefit began to pull it. The bonnet came after. In a minute the puppy was dragging the finery all over the floor, and it was quickly reduced to its elements. During this rapid confusion the woman came in and saw the ruin. A terrible fury took possession of her. Without a word she took that puppy in one hand, grasped the carving-knife from the drawer with the other, went out to the wood-shed block, and in a few

minutes she had cut that dog up into small bits. Three months after this her son was born.' The speaker stopped, and looked out of the window; then he continued slowly: 'That man ought never to be hanged. He did not murder his mother. The woman committed suicide before her son was born. It was not matricide; it was retribution.'"

HOW TO LAUNDER LACE CURTAINS.

FILL your tub half full of warm water, add to it half a cupful of household ammonia, and half a pound of shaved soap dissolved in one quart of boiling water. Let the curtains soak in this over night, and in the morning sop them well in the water, then squeeze from them all the water without wringing.

Put them into a tub of clean, warm water, rinse them, and continue to rinse them in different waters until there is no trace of soap; lastly, rinse them in the bluing water, press all the water possible from them, and hang the curtains over sheets on the clothes-line. When dry, dip them in hot, thick boiled starch, and stretch them carefully over a sheet on the floor. Be sure that they are laid straight and perfectly smooth.—*Household.*

POSITIVE AND NEGATIVE.

"My aunt was always saying to me, 'Don't talk so loud; your voice gets shriller every day!'" said a pleasant-voiced friend. "I became so nervous and irritated under this chronic rebuke that my voice was more uneven and harsh than ever, and I hardly dared speak at home. At last I visited my cousins in L—— (they are noted for their sweet voices, you know), and then suddenly I noticed the wide difference, which I had never understood before, between a rough voice, and a well-modulated one, and set myself, so to speak, to catch the trick of their intonations and their tones.

"In a month's time I talked like a different girl. When I came home, my aunt said: 'Well, I am glad to see that at last my reproofs have had some effect upon you, Clara!' but they hadn't, you know—the only impression she made was to make me unhappy and nervous. I have never forgotten the lesson; and when I want my children to improve in any way, I give them an opportunity to hear and see the right thing before I reprove them for not following it."—*Harper's Bazar.*

THE articles by Mrs. Henry on child-training will be studied, we trust, by all parents. The writer does not speak from a passing impression, but from a judgment formed by many years' study and experience in a broad and varied field as well as from a profound study of the Bible. These conclusions may not, perhaps, at first fully meet the mind of those of us who have believed that a rod means a stick, a whip; but the view that our children belong to God, as does everything else we have, is one we all may recognize. Mrs. Henry has been listening to a series of discourses by Elder A. T. Jones, since entering upon writing these articles, upon "Authority in the Church," and of them she writes: "During all the years that I have been teaching in public the truths concerning government in the home, which I am now sending out through the Home department, I have never before received from any man who was before the public, the endorsement which I have found in the teachings of Brother A. T. Jones as he has been speaking on 'Authority in the Church' before the Sanitarium family. I have often stood alone and under fire in defense of these principles, so you can understand how gratified I am to realize this support. I have felt for the last day or two that if all our Adventist brethren believe the word as Elder Jones has taught it, these articles of mine were scarcely needed." T.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 20, 1897.

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"A GREAT DISCOVERY."

Second and Concluding Paper.

In the further examination of Mr. Gamble's "Great Discovery" on the Sabbath question, we come now to the second point which it was proposed to consider; namely, "That the 15th of Abib was always the Sabbath, and the day following was the first day of a new week, thus making the weekly cycle depend on the day of the month, and making the Sabbath come on all the different days of the week successively in different years."

We know that the first thought in the mind of the intelligent reader will be that we must have misquoted Mr. Gamble here; that no man would seriously put forth such a proposition as that. We will therefore let him speak for himself.

In the *Christian Endeavorer*, January, 1897, page 8, speaking of the count from the wave-sheaf to the Pentecost, as directed in Lev. 23: 15, 16, he says that "the count to begin on 'the morrow after the Sabbath,' began on Abib 16; hence Abib 16 was the first day of the week, and Abib 15, 'the Sabbath,' and Moses says (Lev. 23: 41), 'It shall be a statute forever in your generations.'"

Again: same page, Mr. Gamble gives a "general statement" of his views, which we will also quote, that the reader may have no question as to his position:—

The weekly Sabbaths of the Jews commemorated their freedom from Egyptian slavery, which occurred on Abib 15.

Each week contained six days, which were considered secular, although one of them might be a "holy day, or Sabbath."

Each week contained one or two Sabbaths.

The first day of the week was the day which immediately followed the single or double weekly Sabbath.

The week, including the day of Pentecost, contained eight days. The first six were secular, and the last two were Sabbath days, each.

The first proposition in the foregoing series; namely, that the Sabbath was given to commemorate the deliverance from Egypt, was examined last week. The remainder, we imagine, will strike the reader as a very singular chronological mixture, involving several before-unheard-of mysteries! 1. A week is usually understood to be a period of just seven complete days, independent of all other cycles,—six working days and one Sabbath. How one of the six secular days may be a "holy day, or Sabbath," does not appear. 2. How there can be two Sabbaths in one week, when, according to the Bible, the weekly Sabbath must follow six days of labor, does not appear. 3. How there can be a week of eight days, when the word "week" means a period of just seven days, does not appear. These three propositions were never before heard of; and if they are true, they are indeed a "great discovery."

The point on which Mr. Gamble is misled, and which is the source of all his confusion, is very apparent. He takes the word "sabbath"

to mean in every instance the weekly Sabbath of the decalogue; whereas every Bible student should know that there were seven days in the year, connected with the Jewish festivals, which, by outward observances were regarded as sabbaths, and were designated by that term. The first and seventh days of the Passover festival were such days. They were marked by a "holy convocation," or religious gathering, and a total cessation from secular labor. Lev. 23: 7, 8. The Pentecost, fifty days thereafter, was the third day of this kind, observed in the same manner. Verse 21. The first day of the seventh month was the fourth annual sabbath (verses 24, 25); the tenth day of the seventh month was the fifth (verses 27–32); and the first and eighth days of the feast of tabernacles (verses 34, 39), constituted the sixth and seventh of these yearly sabbaths. But these sabbaths had no connection whatever with the weekly Sabbath, which was a Sabbath of a different nature, and rested upon a different basis. So Moses, after enumerating these seven yearly sabbaths, distinctly separates them from the weekly Sabbath, by saying (Lev. 23: 38), "Besides the Sabbaths of the Lord." These annual sabbaths are the ones which are called *her* (Jerusalem's) sabbaths, the cessation of which was predicted by Hosea. Hosea 1: 11. These are the ones which alone were connected with meats, drinks, holy days, and new moons, which the apostle tells us, in Col. 2: 14–17, were the "handwriting of ordinances," and "shadows of things to come," and were by Christ nailed to his cross. But all this in no wise affected the weekly Sabbath of the Lord.

Another point of which Mr. Gamble should be aware is that, inasmuch as the Sabbath marks and governs the week, the word "Sabbath" came to be used as a name for the week; and the Jews designated the different days in the week by calling them the first, second, third, etc., days "of the Sabbath." The leading Hebrew and Greek lexicographers, like Gesenius, Liddell and Scott, Robinson, etc., note this fact. An illustration is found in Luke 18: 12, where the Pharisee says, "I fast twice in the week," and where the word translated "week" is "Sabbath."

Had Mr. Gamble kept this fact in mind, he would not have been misled as he has been by the language of Lev. 23: 15, in regard to the Pentecost. The "seven sabbaths" to be counted from the wave-sheaf to the Pentecost, do not mean seven weekly sabbaths at all, but only seven weeks. On the morrow after the seventh complete week, came the Pentecost, being the fiftieth day from the offering of the wave-sheaf. Thus, on the 14th of Abib the Passover lamb was slain; the 15th of Abib was the first Sabbath of the Passover festival, no matter on what day of the week it might fall. It was not the weekly Sabbath at all, but only the Passover sabbath. The weekly Sabbath and the Passover sabbath would, of course, once in about every seven years, both fall on the same day, as they did when Christ lay in the tomb, constituting that day "an high day." John 19: 31.

The "morrow after the sabbath," mentioned in Lev. 23: 11, was the 16th of Abib, the day following the Passover sabbath of the 15th; and on this day the sheaf was waved, whatever day of the week it might fall upon. It had nothing to do with the weekly Sabbath, nor in determining the days of the week, but was only an annual ceremony, and fell on different days of the week in different years.

Taking that day as a starting-point, seven complete weeks were to be numbered off, and the day following the seventh complete week was the Pentecost, no matter on what day of the week it might fall. Of course it would always fall on the same day of the week as that on which the sheaf had been waved, seven weeks before. The wave-sheaf was a type of the resurrection of Christ, "the first-fruits [wave-sheaf] of them that slept." 1 Cor. 15: 20. And as this took place on the first day of the week, the Pentecost also fell, that year, on the first day of the week. But that festival conferred no honor on the day, as a day of the week; for it came consecutively on all days in different years.

The reader can now see the difficulty that Mr. Gamble runs into by his theory, at Pentecost, and why he is obliged to claim that there was one week in the year which had eight days in it, in which two Sabbaths, which ought to be seven days apart, came together. The 15th of Abib, he claims, was always the weekly Sabbath; and "the morrow after the Sabbath," was always "the first day of the week," because, as he claims, that expression determined the beginning of the week. So between the 15th of Abib and the Pentecost, the first day of the week was the regular seventh day from the wave-sheaf on the 16th, till the fiftieth day was reached, which was the Pentecost. But this was the first day of the week from the wave-sheaf, the weekly Sabbath, according to his count, coming the day before. So this day was also "the morrow after the Sabbath;" but lo! the Pentecost itself was just as much a Sabbath as Abib 15, and so on to that time. Hence "the morrow after the Sabbath" here becomes *another* Sabbath, and the morrow after *this* Sabbath becomes the first day of a new week; and the whole weekly calendar is set one day ahead for the remainder of the year. Thus he finds himself in a quandary what to do with Pentecost; for a week was complete the day before it, and a new week begins the day after it! But it will not do to blot that day out of the year; so he resorts to the daring expedient of joining it to the preceding week, calling that a *week of eight days!* and as he is obliged to claim that the Pentecost was just as much a Sabbath as the day before, he has no alternative but to say that at that point every year, *two Sabbaths came together!* Such absurdities, it would seem, ought to be sufficient to lead any man to abandon the theory which makes them necessary.

Under this theory any one can at once see that it would be impossible to keep the Sabbath law. That law says, "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God," etc. Six days of labor, or time set apart for labor, must therefore precede every Sabbath; but according to this new "discovery," every year, as the Sabbath changed to another day, the laboring period must be cut short of the six days; and at another point in the year the laboring period before the Sabbath is entirely thrown out, and two Sabbaths come together! God is not the author of confusion.

Again: as Mr. Gamble has the Sabbath inseparably connected with the Jewish festivals, we ask what evidence there is to show that every seventh day in succession should be kept at any time in the year, except at the festivals themselves and between the Passover and Pentecost.

The whole trouble in the theory under examination lies in the fact that Mr. Gamble confounds

the weekly Sabbath of the Lord with the ceremonial and annual sabbaths of the Jews. Overlooking this plain Bible distinction, he is obliged to locate the Sabbath by the moon, and make the week conform to the mutations of the month, and then thinks he has made "a great discovery." But does he believe that any large proportion of intelligent people are going to believe, in the face of all history, that the week has been a variable and shiftable cycle, depending on the changes of the moon? that God gave a command for a Sabbath so ordained that no one could obey the law? and that the week has now become an established cycle by some chronological jugglery, nobody can tell when nor how nor where? Rather, he will find it to be the fact that those who will give his scheme sufficient thought, will soon themselves make "a great discovery;" and that is that this theory is one of the most groundless and preposterous propositions that was ever sprung upon the religious world. U. S.

HOW TO GET RICH.

SOME of the millionaires and multimillionaires have lately been telling young men in particular, and everybody in general, how to get rich. Ex-senator Sawyer has been at it, John D. Rockefeller has been lecturing on the same theme, and nothing delights Russell Sage better than to refer to his parsimonious and hard-hearted struggle for pelf. They all like to tell the story of their struggles and triumphs; and why should they not, for they have made a life-work of it, and have succeeded.

Men and boys, girls, too, listen open-mouthed to the story of the heroes; and it becomes a part of their dreams by day and night to imitate and even far exceed the attainments of these princes of the dollar. In a smaller way, multitudes of teachers moralize and philosophize on the best and swiftest means for getting riches. No proverb is more commonly seen about our dwellings and the places where youth resort than that base and pernicious legend, that "Time is Money." To inculcate the idea that the great aim of life is wealth, is to place before people a terrible delusion and a fatal snare. To hold up men who have succeeded in accumulating sordid gold by squeezing it out of their unfortunate fellows, is to school people in sin and crime. The lust for money is the source of four fifths of the crimes that darken our annals.

The Bible does not leave any uncertainty upon this point. "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." 1 Tim. 6:6-11. The Proverbs say: "He that is greedy of gain troubleth his own house." "An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed." "He that maketh haste to be rich shall not be innocent." And there are many other similar sayings. The love of money is the root of *all* evil. It is selfishness; it is covetousness; it is idolatry,

dishonesty, hatred; it is antagonistic and deadly to every good impulse or motive. Covetousness is probably the most heinous sin in the sight of God of which one can be guilty. And yet men who have become monuments of covetousness preach to young men of their phenomenal success in overriding the poor, and hold up their wicked course for emulation.

Let the Bible tell us what to seek after as the best aim of life. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." "Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be derived are not to be compared to it." "I love thy commandments above gold; yea, above fine gold." "The law of thy mouth is better unto me than thousands of gold and silver." "More to be desired are they than gold, yea, than much fine gold."

The imperishable riches of the eternal treasure are of as much greater value than earthly riches as a true gem is of more worth than a glistening soap-bubble. The wise man answers and settles the problem of how to get rich, in the following words: "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Let every one who professes to know Christ set his affection on things above. Satan delights to hold up to our view the baubles of earth; but we cannot afford to be deceived by them. We cannot afford to allow our youth and children to be deceived by them. Time is something infinitely more than money. Time is probation! Time is our opportunity to prepare for eternity! It is our only opportunity to gain salvation. It is our only chance to help others to gain it. Every moment is more than golden. It is too late in the day to value everything from a money standard. The world regards the man who exchanges his worldly goods for heavenly treasure as a fool. But eternity will vindicate the wisdom of those who make to themselves friends of the mammon of unrighteousness. G. C. T.

On 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.]

765.—HE AFTERWARD HUNGERED.

Please harmonize the statement on page 7 of "The Sufferings of Christ," that "for nearly six weeks the Son of God endured the agonies of hunger," with Luke 4:2, which says that, the forty days being ended, "he afterward hungered." J. C. P.

Ans.—We understand it to be simply a question of degrees. During the whole forty days, according to the reading, the devil pressed upon Christ his temptations, and during all this time he would feel the pangs of hunger in the natural physical degree; but at last Satan, preparing a temptation upon that very point, would bring all his power to bear upon him to intensify to their fullest extent the pangs of hunger in his exhausted condition; and to this crisis Luke 4:2 doubtless refers. This point is illustrated by the words of Christ to his disciples just before the last supper (Luke 22:15): "And he said unto them, With desire I have desired to eat this Passover with you before I suffer." This last expression doubtless refers to his crucifixion; but had he not suffered before?—Yes, all through his ministry, having not where to lay his head, and being oftentimes oppressed with weariness, thirst, and hunger. But the

garden and the cross so far surpassed all other experiences that they faded out, and this could be spoken of as the time when he should suffer.

766.—THE EIGHTH DAY.

I handed a copy of "How the Sabbath Came to Me," to a friend, and in reply he referred me to Eze. 43:27. Will you please give a full explanation of that passage? R. B. H.

Ans.—We presume our readers will readily call to mind the statements of the passage in question. It gives the conclusion of a ceremony by which an altar, designed for burnt-offerings, was to be purified and prepared for service. The acts of dedication were to be kept up for seven days; and on the eighth day the altar would be ready for their offerings, and thenceforward would be devoted to its legitimate uses. And this fact is gravely brought forward to prove that the seventh-day Sabbath was sometime to be abolished, and the first day of the week to be put in its place as a day of rest. We have often wondered what could be the mental constitution of a man who could think that such a passage was put into the Bible as evidence of a change of the Sabbath, and what kind of cerebral process was involved in arriving at the conclusion that here is a prophecy of Sunday as a day of rest. The eighth day spoken of is the eighth day of what? Of the week?—No, for a week has only seven days; and the day following the seventh day is not an eighth day of that week; for that has ended, and the day would be the *first* day of a new week. The idea that a period of only *seven* days could have an *eighth* day, is a part of Sunday's metaphysical museum. Then when it reads, "Upon the eighth day, and so forward," what do the words "so forward" mean? Do they mean every *eighth* day after that? Then the week would be changed from seven days to eight days in length. Or does it mean "on the *eighth* day, and so forward," every *seventh* day after that? The whole record is simply a statement that seven days should be occupied in the purification of an altar, no matter where in the week they might begin or end, at some time when the services of the Jewish economy were in force, and on the eighth day, and "so forward,"—that is, *every day* after that,—the altar could properly be used, and the Lord would accept their sacrifices. It has not the remotest reference to the week or to the Sabbath.

767.—HOW TO ANSWER.

How should we answer: 1. A Catholic when he quotes, "This is my body," to prove transubstantiation? 2. An infidel when he quotes Isa. 13:16; Hosea 13:16, to pick flaws? 3. A United Presbyterian when he claims that we should use only an inspired psalmody (to wit, the Psalms in meter)? 4. A Disciple when he argues baptism as equally essential as repentance, to the remission of sins? J. F. B.

Ans.—(1) Ask him how the bread which Christ said "*is* given" (Luke 22:19), or as Paul has it, "*is* broken" (1 Cor. 11:24), could be the real body of Christ *before* that body was broken; for Christ had not then been crucified; likewise how could the wine be the real blood of Christ, which he said "*is* shed," before his blood had been poured out upon the cross. Moreover, Christ himself sets the matter in the true light when he says, *after* giving them the cup (Matt. 26:29), "I will not drink henceforth of [what? his blood, or my blood?—No; but] *this fruit of the vine*." He could hardly have said more plainly that the bread was bread, but a symbol of his body; and the cup (after he had given thanks and so changed it, if it ever was changed) was "the fruit of the

vine," but a symbol of his blood, which was soon to be shed for mankind. But this is not all. Paul, twenty-eight years afterward (1 Cor. 11:26, 27), rehearsing the institution of the Lord's Supper, said: "For as often as ye eat [what? the real body of the Lord, made by the blasphemous pretensions of a priest out of bread?—No, but] this *bread*, and drink [what? the actual blood of Christ made by the same act of presumption out of wine?—No, but] this *cup*, ye do show the Lord's death till he come." This shows that neither Paul nor the Christians of his time had learned that the elements used in the eucharist were anything else but *bread* and the *fruit of the vine*, used, of course, as symbols of the body and blood of Christ. (2) The passages referred to in Isaiah and Hosea are simply a prediction of the dire calamities that were to come upon the people. The Lord did not order them, nor sanction them, and was in no wise responsible for them; but the calamities were coming, and those terrible acts were to be done, and the Lord simply warned the people by making the fact known to them. But the infidel, with his usual lack of discrimination, tries to throw upon the Lord the blame of everything that he simply foretells. (3) Tell him that you, too, think it would be a good thing; that is, if you do think so, as we see no objection for doing; but if not, you can tell him why. (4) Tell him that you also regard baptism as a very important Christian duty, on no account to be omitted, if circumstances permit. But while a person cannot be saved without repentance, if circumstances are such that he cannot possibly perform the outward ordinance of baptism, that certainly should not debar him from the kingdom. That would be to make his salvation depend on circumstances over which he has no control. "It is accepted according to that a man hath, and not according to that he hath not." The dying thief repented and was saved; but he was never baptized.

U. S.

THE TRUE SEVENTH DAY.

MANY times we have been met by this objection from those who were considering their obligations to keep the Lord's Sabbath: "If I certainly knew which day is the true seventh day, I would gladly keep it; but since it is a matter of uncertainty, I might as well remain where I am, for it may be, after all, that I am now keeping the right day." Out of respect for the feelings of those who candidly entertain this thought, we refrain from calling it what it is,—an excuse. That there is no reality in the suspected objection must, it would seem, be evident upon a few moments of candid reflection.

How do we know that the day which is commonly called Saturday is the original seventh day, sanctified and blessed by Jehovah? In the first place, we know that all of the day now commonly called Saturday was not blessed by the Lord; for when the Lord made the Sabbath, the evening (night) and the morning (day) constituted the day. The beginning and close of the day were marked by the going down of the sun; so that Saturday evening until midnight is not a part of the day sanctified as the Sabbath.

But taking up the question in its accepted form, we answer: First, that it is not reasonable to suppose for a moment that God would permit an object which he commanded his people to remember, to be irrecoverably lost sight of. Second, history from the era of Nabonassar comes

down to us in an authentic and unbroken chain of chronology. The loss of a single moment of time, or the derangement of chronology for a single day, destroys the reliability of every date previous to that derangement. For if dates are uncertain as to the number of days, then they must be uncertain as to the number of weeks. The confusion of weeks would invalidate chronology as to months, and the loss of the number of months would confuse the beginning and close of the year; but the very fact that the beginning and close of the year have been preserved, necessarily carries with it the correct preservation of the record as to days, hours, and moments.

Third, the history and records of the Jewish people are a positive testimony as to the reliability of the weekly period as now observed. No people on earth have been more particular in the preservation of their genealogy than have the Jewish people. For over 1800 years they have had no national existence, or any place they could call home. They have been scattered in every portion of the earth, and it is a fact to-day that they are all observing the same identical day.

Fourth, the testimony of astronomy is at once complete and positive upon this point. No other evidence is needed. Having located a point in history at the famous era of Nabonassar, 747 B. C., the loss of a single moment of time becomes an utter impossibility. The writer was not long since in a celebrated astronomical observatory on a starlit evening. The astronomer in charge remarked to him, "Now watch that instrument." And looking into the reflection of the object glass with him, he remarked again, "In five seconds you will see a star pass across the field. That event has been expected and calculated for centuries." And true enough, on the very tick of the clock, the star was on hand, and the correctness of the computation was recorded. This circumstance carries with it all the evidence that is needed to convince any reasonable person of the impossibility of the loss or derangement of time since the establishment of the first reliable date. Several of these dates are fixed prior to the birth of our Saviour; and the New Testament record declares that at the time of his burial, the Sabbath was kept "according to the commandment." Jesus Christ, who made the Sabbath, observed it, and certainly he was under no uncertainty as to the day. Hence, any loss of time or confusion of dates as to the seventh day, must be located in the Christian era; and this, we have already seen, is an utter impossibility.

G. C. T.

HOW MANY SABBATHS?

THE statement that each day of the week is kept as a holy day, or as a day set apart for public worship by some nation, appears to have a regular period of time for going the rounds of the newspapers, and it may be that a little study would determine the length of its orbit. It now appears in the *Christian Advocate* of April 8, passed on from another paper, in the following manner:—

DAYS FOR WORSHIP.—The *Evening Post* points out that "by different nations every day in the week is set apart for public worship: Sunday by the Christians, Monday by the Greeks, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, and Saturday by the Jews."

Josh Billings is credited with the humorous remark that one better not "know so much, than to know so many things that ain't so," and this saying might well be applied to those who

know (?) the above statement to be true. First, there is no nation known as the Christian nation. There are Christians, and there are nations which are popularly supposed to be Christian nations, because the Christian religion is the religion that has the most adherents in those nations. Christians are not organized into nations, but into churches. However, Sunday is observed in various ways by the majority of those who profess Christianity, and it is kept as a holiday or as a day of dissipation by thousands who care nothing for any religion. The Greeks do not keep Monday. They belong to the category of the so-called "Christian nations," and keep Sunday.

The Persians do not keep Tuesday. The Persians are Mohammedans in faith, and all Mohammedans "keep" Friday, simply by going to a mosque for prayer in the middle of the day. There are no Assyrians now, properly speaking. Assyria, as part of the present Turkish Empire, is inhabited by wandering tribes, whose religion, the Mohammedan, would lead them to observe Friday, if any day. The Egyptians are Mohammedans, and also keep Friday. The Turks keep Friday because they are Mohammedans. The Jews keep Saturday when they keep any day.

Really, only three days of the week are now regarded as days of worship,—the sixth, seventh, and first. The seventh day was sanctified at creation by God himself, and is emphatically the "Lord's day." Sunday was chosen by the early pagans as a day of devotion to the sun, and by them it was transmitted to the apostate Christian church. Friday was selected by Mohammed as a day of assembling in the mosques, to distinguish his followers from the Jews and professed Christians of his time. There is only one Sabbath, the day set apart by God himself.

M. E. K.

To our natural mind, nothing could seem more desirable than the personal presence of our Saviour in our midst. It therefore causes us, when we read it, to feel to some degree the surprise that the disciples must have experienced when that startling declaration of their Master fell upon their ears, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Jesus Christ in heaven is better for us than Jesus on earth. The best and purest of earthly objects are an obstacle to our spiritual development and progress when they intervene between us and heaven.

So, the apostle says, "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth we know him no more." It is the life of faith and not the life of sight that directs the mind to God. The unseen world is the real world; and we behold with natural eyes only the shadow. Hence, we are to look not at the things that are seen, but at the things that are unseen; for the things we look upon are temporary, but the unseen are eternal.

To look upon Jesus as a perfect man, even though we contemplate all his perfection and loveliness of character, is not expedient. To look upon him as the representative of the infinite Father, is what he ever taught. "If I bear witness of myself, my witness is not true," he said. Now he is at the right hand of that infinite One, and the Holy Spirit comes to us to teach us of the Father through his Son, Jesus Christ.

G. C. T.

Progress of the Cause.

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

JESUS IS COMING.

BY CLARA B. TURNER.
(Marion, Ind.)

Jesus is coming; send forth the glad tidings,—
Coming in glory his people to claim;
Lift up your heads, ye sad-hearted and weary;
Let every lip now take up the refrain.

Jesus is coming; the harvest is ready;
Fields now are waiting. Ah! why, then, delay?
On to the task with a hand true and steady;
Jesus will guide if we work, watch, and pray.

Jesus is coming; the signs he has given
Showing him near are now almost fulfilled;
Soon on the white cloud, 'mid throngs of bright
angels,
All eyes shall see him, and all hearts be thrilled.

Jesus is coming; his voice shall awaken
All the dear ones who now sleep in his name.
Woe to the careless who heed not the warning,
Choosing to follow commandments of men!

Jesus is coming; send forth the loud warning;
Cry, and spare not, is the Master's command.
Near to our view is eternity's morning;
Soon on the right or the left each must stand.

Jesus is coming! O joy beyond measure,—
Joy to all those who have longed for the hour!
Trials all past, and delivered from bondage,
They with their Saviour will dwell evermore.

OUR INTERNATIONAL SCHOOL IN BRAZIL.

IN fulfilment of the word of God, the message is now extending to all the countries of the world. The readers of the REVIEW are aware of the fact that the work has been going forward in Argentina and Brazil, South America, especially among the German colonists. In both these countries we have several organized German churches, and the educational work has had a beginning.

The illustration gives the happy, bright faces of a part of the pupils and teachers in our school at Curitiba, Brazil. Those who are acquainted with Elder H. F. Graf will easily recognize his face in the second row, back of the second boy to the right side. At his right hand is his companion, Mrs. Graf. In the other row, right above, is their eldest daughter. A little to the left in the second row is the second daughter, and below her, we recognize the light curly head of the youngest child, who has not seemed to change in the least since we saw her here in Battle Creek. The other faces we are not acquainted with; and in order to get information, we must refer to Brother Stein's letter. "To the right, at the end of the blackboard [we quote from this letter] stands Mr. Schmidt, who formerly was one of the teachers here, but left school about two weeks ago. Immediately above the blackboard, at the right side of the banisters, is Mrs. Schmidt, wife of our former teacher. Behind her is my wife [Mrs. Stein], who teaches at present in the Portuguese language. Next to her is the man who has made all our furniture, such as tables, benches, and blackboards. At that time he was also attending our night-school. Behind him are three more students of our night-school. Most of them were not present. At the left, at the end of the blackboard, in the dark suit, is the writer [Mr. Stein]. . . . But I would especially call your attention to the little Brazilian African who is so prominent in the background. He is one of the funniest little fellows that we have here. We are well pleased with the elevated position which he occupies in the picture, by which the internationality of our school is made so prominent.

"This picture was taken on Dec. 12, 1896, and some of our present students were not here then. Their number has since been growing, so that to-day we have ninety-two pupils in our

day-school, and twenty-three students in our night-school, besides two private students. The attendance is still increasing constantly.

"As you may have heard from Brother Graf, this school was opened July 1, 1896. On the 7th of July I arrived here, and took charge of the school, which at that time had from eight to ten students. But soon the number increased until we had thirty-five. This number we retained more or less until December. During the months of December and January the attendance increased, and it was soon brought to the standing mentioned in the preceding paragraph. Through the rich blessing of the Lord, this school has been prospered, and has gained a good reputation far and near. To the Lord be all the glory. Though the enemies rage and try to stop the work, nothing can hinder its progress; but the Lord's work will triumph.

"On the 13th of December we had for the first time here our school picnic held in the woods. All passed off nicely, and the little ones amused themselves in a most pleasant manner. Now we are about to begin a course to lighten the work in our night-school, which indeed has been hard by having so many different

periences on so long a voyage. The monotony of the trip was broken occasionally by the passing of a ship, the sight of a whale, flying fish, or a flock of "Mother Carey's chickens." We were fortunate in making the acquaintance of some very fine people, so the time passed pleasantly to us, barring seasickness. Just before we landed at Cape Town, the news came that a steamer of the same line, homeward bound, carrying nearly three hundred passengers and crew, had struck a rock, gone down, and all except two had perished. From our hearts went a silent prayer of thankfulness to God for his protecting care over us, that had brought us safely to our destination. We were also filled with a feeling of deep sympathy for the sorrowing friends of the lost ones.

We found friends waiting for us at the wharf. The Bible school conducted by Professor Prescott and Elder Haskell soon drew on, from which we received much spiritual benefit. At its close we began work in Mowbray, where Sister Hettie Hurd had done some Bible work and started a Sabbath-school. We could not obtain a place in which to hold public meetings, so we visited, and held Bible readings. As a result, several have embraced the truth, and last Sabbath we



studies. . . . There are now twelve Brazilians attending school."

The readers of the REVIEW will undoubtedly appreciate these good things. We rejoice with them to see the work advancing in this great field. May the Lord bless the work in all nationalities, and may his rich blessing rest upon the work among the European colonists in the countries of South America, and from them extend to the natives.

THEO. VALENTINER.

SOUTH AFRICA.

MOWBRAY.—After many days I will again give a short account of my travels and work. The Foreign Mission Board requested me to exchange my field of labor in Jamaica, W. I., for that of South Africa. Accordingly, on April 23, 1896, I bade adieu to the people I had learned to love in Jamaica, and started on the long journey to the Dark Continent. Stopping only a short time in Michigan, to bid farewell to friends and join my wife, we hastened on to reach South Africa in time for the Bible school. Of the scenes and incidents of the journey, each traveler has nearly the same experiences; and these have been described so many times by others that they are already familiar to most of the readers of the REVIEW, so I will only take space to say that we had the usual variety of weather one ex-

organized a church of thirteen members. More will unite soon. The Sabbath-school now numbers forty-five. Quite a number are interested, with whom we are holding readings, and have good hopes of their soon obeying. Thus the Lord is blessing the work here in South Africa, for which we praise his precious name.

March 9.

F. I. RICHARDSON.

TONGA.

THE work in this field is about the same every day,—the study of the language, school-teaching, and some physical labor constitute our daily program. The government physician resigned his position to fill a more lucrative one in New Zealand. This gave Brother E. S. Butz an opportunity to treat the sick. He was kept quite busy for several weeks, as there was considerable sickness at the time when the doctor left. At first he gave free treatment, but soon made light charges. It is a pitiable sight to look upon some of the native children. They are literally covered with sores from head to foot. One little fellow had a ring of ulcers around his neck, so that he could not turn his head without turning his body also. His neck was nearly twice its natural size. There is scarcely a child that is entirely free from them, and most of the grown people are severely afflicted with them.

We still continue our little Sabbath-school. A few native children have been added of late.

Our day-school has increased to nineteen pupils. This nearly fills our front room, which is only fourteen by sixteen feet. Ten of the pupils are native children. Most of them are quicker to learn than are the white children. The parents think that European ways are superior to their way of living, and they are anxious to place their children in European families. They have brought them to us, and urged us to take them and teach them to speak English and to work; but we are not situated to accommodate them and do them justice.

The Catholics are erecting a large building in this village, in which the English language will be taught. The government is also building an addition to its college, which will be used to teach the boys of chiefs the English language. None but the sons of chiefs will be allowed to attend. There is strong opposition to meet here. The old, established missionaries are determined to crowd out everything that is unlike their work. The Mormons have been trying for years to gain a foothold here, but have been unsuccessful. A few weeks ago they sold their buildings, and took several young Tongan girls, and left for Salt Lake City. We are seeking God daily, and together study his word. We need much more of the tender love of Jesus to prepare us to give the last solemn message to these poor, creed-bound natives. If they are ever reached, a pointed testimony, rebuking sinful practises, will have to be given in the power and demonstration of the Spirit of the meek and lowly Saviour.

E. HILLIARD.

ONTARIO.

ELDER J. F. BALLENGER writes from London, Ontario: "The work here is prospering beyond our expectations, considering the time we have been here. Seven have decided to obey, and these give evidence of a genuine heart work. Others, we think, have decided or are on the point of decision. We are having some of the most spiritual meetings we ever enjoyed. Our Sabbath-school numbers nineteen, and there were twenty-seven present last Sabbath, most of whom took part in the services. There are more families who desire readings than we can accommodate. One of our Bible readers had to leave on account of sickness, so that we are badly in need of help. We hope that our new conference officers will consider the pressing needs of the work in this large city, and send us help immediately."

MONTANA.

JEFFERSON.—I returned on the 30th ult. from a two weeks' visit among the brethren in the Gallatin Valley. Found them of good cheer, and uniformly triumphing over sin. I was able to spend ten days with the young company at Cottonwood, and with the blessing of God, was able to strengthen and confirm them in the word.

On returning to Jefferson, I found the church of good cheer, but sorrowing on account of the affliction of two beloved members. We were in time to minister spiritual comfort and consolation to them in their last hours. Brother Alford C. Hilliard, and his wife, Sister Elizabeth M. Hilliard, were suddenly stricken with pneumonia on the 26th ult., and survived the attack only a few days. At their death they were aged fifty-four and fifty-one years respectively. They leave a large family of children and numerous brethren and friends to mourn their death. The deceased father and mother were members of the Baptist Church, having accepted the third angel's message only a few weeks before their death. The people of the town and the surrounding country seemed to vie with one another in caring for these dear souls during their illness. They died triumphing in the gospel, and were laid side by side in the same grave, from whence we expect to see them rise clothed with glory, honor, and immortality. The remaining brethren are eagerly

pressing on in the race of righteousness. Our church building, under the able management of Brother David Banta, is progressing nicely. He is ably assisted by the brethren and friends, and we expect soon to be able to occupy it. I am pleased to be able to report a strong, constant, and steady growth in Christ among the brethren in this part of the great vineyard.

C. T. SHAFFER.

SINCE January 28, I have been doing house-to-house work, using *Signs, Sentinels*, and much other literature both in English and foreign languages. I have also done Bible work as the way has opened, and as a result there are at present six adults who are keeping the Sabbath, and are, as a result of the instruction given at our regular Sunday-evening meetings, ready to come into the church. These are only waiting baptism. Besides these there are quite a number who are greatly interested, and who we hope will come out into the full light of the third angel's message. The members of the Helena church are all doing very commendable work, both in missionary and Christian Help lines. We are working with and for several needy families, and much has been done in the way of clothing and feeding them. We all feel to praise God, for this work makes a live and healthy church.

Our quarterly meeting held April 3 and 4 was a very profitable season indeed. The ordinances were celebrated, and all felt comforted and strengthened to go forward. One non-resident member was present, and many good and encouraging letters were received and read. Altogether, we feel that through the blessings of God, the Helena church is rising above the world, and pressing toward the mark for the prize. We desire the prayers of all, that precious souls for whom Christ died may be gathered in, and saved in the soon-coming kingdom of God.

April 11.

W. T. HENTON.

WEST VIRGINIA.

In harmony with the recommendation of the last General Conference, my wife and I reached Parkersburg, W. Va., March 18, to begin our labors in this State. Here I met Elder Babcock, and spent several days counseling with him concerning the work before his departure for his field of labor in Virginia. Thus far my time has been spent in visiting the churches and scattered Sabbath-keepers, and becoming acquainted with the work in the State. I have visited the Parkersburg, Kanawha, Newburg, Newark, and Walker churches. The quarterly meetings held with these churches were attended by much of the Spirit of the Lord, and were very profitable seasons. At one church, five subscribed for our "able minister," the REVIEW.

We have very much enjoyed forming the acquaintance of the brethren and sisters in this conference, and have been so cordially received by all that already we feel very much at home. If all fully yield to God, he will pour out his Spirit in large measure upon his work, and many who are scattered among the mountains and hills of the State will soon be led to accept the truth, and be ready when the Bridegroom comes.

I am now at Leon, Mason Co., visiting the small company of Sabbath-keepers at this place. After a visit with the Huntington and Mason churches, I am planning to begin meetings soon in a new field. Many calls are coming in for labor, which we are unable to fill, not having the laborers nor the means; but notwithstanding this we are of good courage. The work is the Lord's, and he has set his hand to the accomplishment of his own work. I am very thankful for a place in the last work of mercy, and have consecrated my life wholly to the service of God, desiring to be a channel through which the light may flow to others.

My permanent address is Newburg, W. Va.
April 8.

G. B. THOMPSON.

PENNSYLVANIA.

PHILADELPHIA.—We are pleased to report that the work in this city is onward. Although there have been but two conference workers here since last September, the church has unitedly co-operated in the work. During this time from twenty to twenty-five public Bible studies have been held in the parlor of the mission each month, with an attendance of from three to fifteen strangers at each meeting. Besides these studies we have been holding readings at the homes of the people, and thirty have begun the observance of the Sabbath. The Spirit of the Lord is working upon the hearts and minds of the people in this city, to interest them in the truth for this time. We are not able to meet the calls that come to us for readings, though we have done more than we were able to do. It is hard to refuse to go to instruct people when they are so desirous to hear.

Two weeks ago we had a baptismal service in a church that was kindly offered us, and eight precious souls were rejoiced to follow their Lord in baptism, to rise to walk with him in newness of life. Four more are now waiting to be baptized, and I presume others will be added to their number before we have baptism next month. Our Sabbath meetings are well attended, and are growing in interest; and as the tender Spirit of the Lord comes into our meetings, and we listen to the testimonies of those who have just received the precious truth, and have received it with rejoicing, we are inspired to new zeal and devotion in the work of the Master. The blessings we have received are but a foretaste of the blessings that the Lord will give us in the future if we continue to put our faith and trust in him.

As a church, we are pleased to hear that Philadelphia is one of the three places which the Foreign Mission Board is to visit before deciding in which to locate. If it is the Lord's will that they locate here, we shall be more than thankful. Surely this great city has been neglected in the past, and the prosperity which the Lord has given to the work done here is an evidence that he desires to have the people of this city given a more full opportunity to hear the truth. We are of good courage to go forward, trusting ourselves and the work in the Lord's hands.

April 8.

E. A. MERRELL.

MAINE.

AUGUSTA.—The cause is onward in this city. We are now preparing for an organization of a Seventh-day Adventist church here, and everything looks favorable toward effecting a church organization soon. The brethren and sisters are growing in grace and in the knowledge of the truth. I do not know that I ever labored in a place where the people seemed more willing and anxious and ready to do their duty, as fast as they see it, than here. When it comes to paying the tithe, they seem to deem it a wonderful privilege, and not an irksome task, to pay the Lord his own. We met in quarterly-meeting services last Sabbath, April 3, and I can say of a truth that the sweet Spirit of the Lord came into our midst, and melted all hearts to tenderness. God wonderfully blessed, and we had a glorious sitting together with the Lord.

There has been quite a stir in the legislature the past winter over the Sabbath question. Through the influence of Lawyer L. T. Carleton, commissioner of inland fisheries and game, Representative Kinsman, of Cornville, Me., presented the following bill: "Whoever on the Lord's day fires or discharges any rifle, shot-gun, revolver, pistol, or other firearm, except as an act of necessity, shall be punished by a fine of ten dollars and cost of prosecution, for each offense." The object of the bill was to enforce a more strict observance of the Lord's day. The bill was referred to the committee on legal affairs, before

which a hearing was granted March 2. Mr. Carleton went before the committee in favor of the bill; and when he appeared, he said that he had given the question but little thought, and knew little or nothing about it; but that he was there in the interest of the bill because the people throughout the State of Maine were writing to him, asking him to appear before the committee and plead in behalf of the measure. He stated that he was very much surprised, on coming to Augusta, to find a typewritten letter on every desk in the House, protesting against anything of the kind, on the ground that it would tend to unite church and state, and thus bring about religious persecution; but he failed to see where there was any room for fears of anything of that kind, as it was not in the least a religious document, and did not pretend to be one. It was an innocent bill drawn up for the protection of birds. (The bill said nothing about birds.) The Seventh-day Adventists were the only ones present to oppose the measure, and we believe that the Lord helped in showing up the evil which is sure to follow religious legislation. Although the bill was sent back to the House with the instruction that it ought to pass, it went back with an amendment that the bill, if passed, should apply only to cities, and towns, and organized places. In this the bill resembles the edict of Constantine, which Sunday law applied only to towns-people and mechanics. The circular letter, which was placed on the desk of the members of both the House and the Senate, was for the purpose of calling their attention to the proposed bill and to the principles of religious liberty. Quite a number responded, and said that they were opposed to the measure.

During the time that the measure was pending in the House, I received a letter from a business man in Portland, who had learned that the bill had been presented, asking me if I would send him the main text of the bill. I sent it to him, with the request that he let me know how he stood upon religious legislation. In a few days I received an answer giving me his views on the question, and starting out as follows: "I am thoroughly and unequivocally opposed to Sunday laws. They are simply the expression of the desire of one man to rule over the conscience of another, and as meddlesome as unjust. All religious laws are at variance with the Constitution under which we live, and are a relic of the Dark Ages, when men acted upon the principle that might made right." From the above, all can readily see that there are those not of our faith, and perhaps wholly unacquainted with the blessed truths of the third angel's message, who have the true principles of religious liberty, and sympathize with those who are called upon to suffer in any way for conscience' sake. Doubtless many of these will yet accept of the truth when it is once brought properly before them.

The bill received its several readings in the House, and was then passed to be engrossed. But the measure was killed in the Senate. Senator Stearns, of Aroostook county, moved indefinitely to postpone the bill. He said he did so "out of respect to that large number of citizens who did not believe in cumbering the statutes with needless laws. It would give employment to a class of people who should not be encouraged. It would be a source of annoyance to honest people. The firing of a gun on Sunday is of no more annoyance than the slamming of a door. If it means a better observance of the Lord's day, then we have enough laws on this subject. If it is to prohibit the firing of guns, then make Sunday a close time on guns." The bill was indefinitely postponed, which, of course, meant death to the measure. The Sunday agitators have again been defeated in their attempt

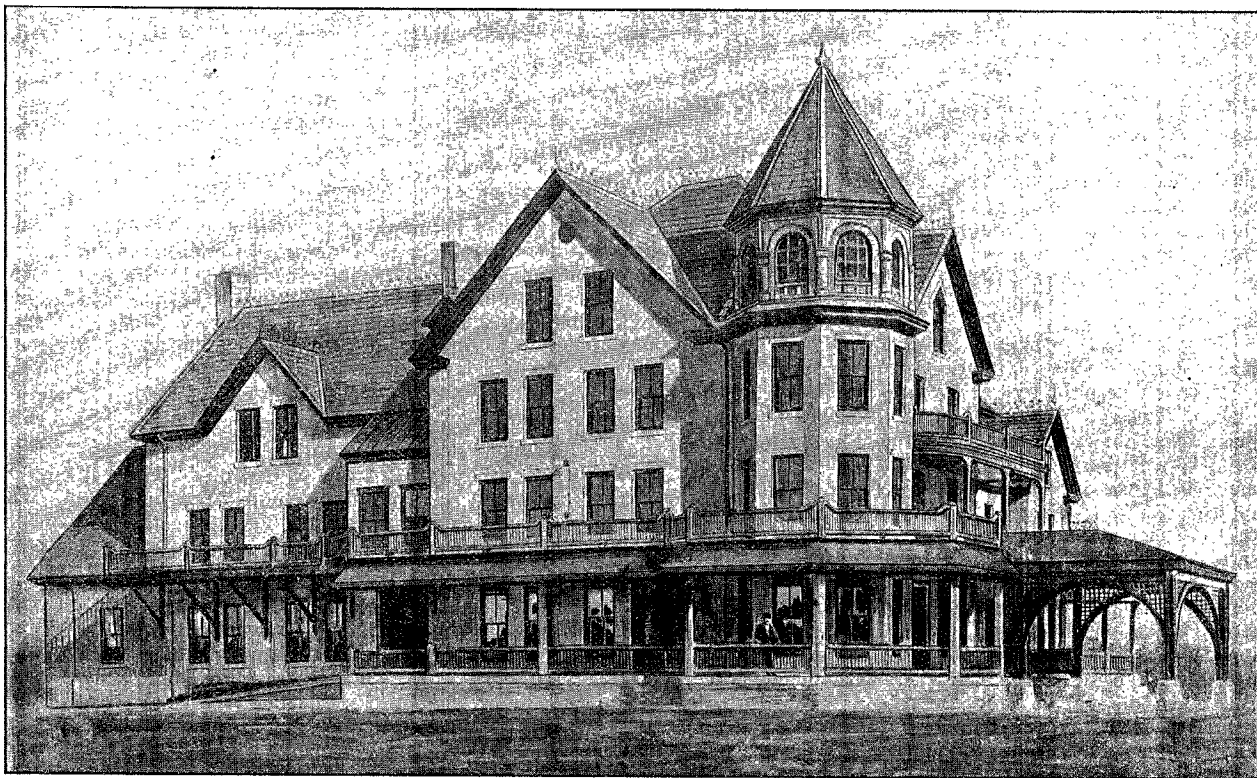
to pile more laws upon the statute-books in favor of the spurious sabbath. When they will make another attempt is a question. But, brethren and sisters, the storm is fast approaching, the last and final conflict will soon be waged upon us. May the Lord help us one and all to get ready for the great day of God; for it is near, and hasteth greatly.

M. G. HUFFMAN.

INDIANA.

THE Indiana State meeting, which is just past, was a very precious season. Eleven days were spent with the workers, studying the truth for this time, methods of labor, etc. The Spirit of the Lord was present in a marked degree from first to last, and every one of the workers felt that it was good indeed to be there.

Many openings are now before the Indiana workers. Halls, churches, and schoolhouses are open for us at present in large numbers. In view of this it was decided not to send out tents this summer, but to use these houses that are offered us. There will be three local camp-meetings and one general camp-meeting held in the State during the summer.



CLAREMONT SANITARIUM.

Elders J. H. Morrison and W. B. White were with us, and their labors were much appreciated. The brethren gave Elder White a warm welcome as he came to take up the work in this conference. I have enjoyed the work in this State very much during the three years that I have been in this field; and now that it seems duty to take up labor in another field, I am thankful to God for the degree of success that has been seen in the work while in Indiana, and for the love and unity that now exist among us here as brethren. I shall always think of my labors in Indiana with pleasure. May the blessing of the Lord ever rest upon the work in Indiana.

My address until further notice will be Vilas, South Dakota.

J. W. WATT.

THE CLAREMONT SANITARIUM.

WE are pleased to present this week a good view of this new institution, located in the suburbs of Cape Town, South Africa. A neat brochure has been sent us, from which we take a description of the institution, as follows:—

"In 1893 a committee was appointed to decide upon and secure a location for the erection of sanitarium buildings. After much time and careful investigation, and with the advice of leading physicians of Cape Town and suburbs, a tract of land containing one hundred and

twenty-three acres was purchased, between Claremont and Newlands, and the erection of buildings was begun early in 1895. The location is the most healthful in the Cape Peninsula, the buildings occupying an elevation in the beautiful Claremont Valley, commanding a magnificent view of that never-tiring scene, the suburban side of Table Mountain, and surrounded by charming scenery in all directions. Spacious grounds have been reserved for the use of the sanitarium, a large portion of which is covered with a forest of young fir-trees. Being away from the noise and bustle of the city, and yet within easy access thereto, it makes a most desirable place for those needing rest and quiet.

"The main building is a handsome four-story structure of latest architectural design, furnished throughout with electric lights, and a specially constructed lift for the safety and convenience of feeble patients. The furniture for the entire establishment has been carefully selected with reference to the requirements of an institution of this kind. Facilities for exercise of every useful description are afforded in the capacious gymnasium, where such forms of exercise as prescribed by the physicians will be taken by patients, under trained instructors, who hold classes

daily in Swedish gymnastics, callisthenics, etc.

"The building has wide balconies and verandas on two sides, making beautiful promenades, measuring in all some six hundred feet. The main approach to the sanitarium is a broad avenue leading from Belvedere road, from which it is distant about three hundred feet. A good beginning has been made in the way of laying out the grounds adjoining the buildings, which, when completed, will add much to the beauty of the surroundings.

"The property known as the 'Carnarvon House,' in Roeland street, Cape Town, has been purchased by the sanitarium managers, and has been thoroughly fitted up as a city office and branch of the institution. The four thousand feet of ground-floor space has been converted into separate suites of bath-rooms for ladies and gentlemen, with physician's office attached. Turkish, electric, hot and cold, and all forms of water baths are provided, in both the ladies' and the gentlemen's departments."

The staff of the institution is composed of R. S. Anthony, M. D., Physician in Charge; J. J. Wessels, Treasurer and Business Manager. With these should be included Kate Lindsay, M. D., who has lately gone to Cape Town from the Sanitarium here. We trust that there is a bright and useful future before this youngest member of our family of Sanitariums.

News of the Week.

FOR WEEK ENDING APRIL 17, 1897.

NEWS NOTES.

News writers have sat the past week with pen in hand ready to record the declaration of war between Greece and Turkey, which it seemed must inevitably come, and has been expected almost momentarily, and yet has not come. While considerable pressure is being brought on Greece to cause that country to recede from the steps that have been taken in Crete, it is said that King George purposes to maintain his ground, and not to recede. Desultory fighting has taken place on the Macedonian frontier, between the Turkish forces and bands of Greek irregulars who have crossed the border and have taken a town or two, but it is not learned that the regular Greek army has made any advance. But matters continue strained to a very high tension, and it does not seem possible that they shall thus continue much longer without trouble.

The bicycle is a bone of discussion to the Methodist clergymen of New York. They do not reckon the "wheel" an enemy *per se*, but on the contrary are much attached to its charms themselves, over thirty of the ministers having ridden to the conference where the discussion occurred, on their machines. The trouble seems to be that so many of their congregations prefer to spend the time of church services bicycling about the town and country, that it seriously interferes with their meetings. Just what can be done about it no one seems to know. If they could only get a law that would prohibit the riding of bicycles during the time of service, then all would be well. But how to get it does not readily appear. But Methodists are not the only ones troubled over the irrepresible wheel. It affords an attraction to people that requires more than a nominal religion to resist. Until such shall get a better kind of religious life and more of it, or shall have worn off the edge of the novelty of a country ride on the fascinating bike, there will be but little use of scolding at the machine.

A bill has been introduced in the New York Legislature which prohibits the publication in any paper of the portrait or pretended portrait of any person without his consent. This, if passed, will be a hard blow at current journalism, but it is a measure which many people will hail with delight, especially men of prominence, who are made to figure largely as the subjects of wretched cartoons. Under ordinary circumstances it is but right that the men and women most interested should be consulted before any such liberty is taken with their picture as to blazon it to the world, even in a respectable form. There are those who have conscientious and strong objections to being thus displayed, and certainly one is entitled to have a reasonable degree of control over his own countenance, and where it shall be exposed. But when the vulgar, nonsensical, and barbarous caricature is used with which to insult respectable people, and to offer an offense to decent eyes, it will be a relief to have the law speak. Indeed, it would seem to be good ground for a libel suit, the way some respectable men are represented in newspapers.

According to the report issued by the Department of Agriculture on April 6, there were 15 800 square miles of submerged fertile lands in the lower Mississippi Valley. The flooded districts contained in 1890 almost 400,000 people and 40,000 farms. The State that suffers most is Mississippi, though Arkansas, Tennessee, and Louisiana are all affected. The entire region under water on April 6 last year produced 370,000 bales of cotton, valued as close on \$13,000,000; more than 11,000,000 bushels of corn, worth \$3,400,000; and wheat, oats, potatoes, and hay worth more than \$800,000 additional. The counties wholly or partially submerged are among the largest cotton-producing counties in the United States. Yazoo county, which alone has produced more than 50,000 bales in a season, is half under water, while Bolivar county, Coahoma, Issaquena, Washington (with a productive capacity of 100,000 bales), and other famous counties are partially submerged. The weather bureau predicts a further extension of the flooded area, but no attempt has been made to estimate the serious possibilities of such extension.

ITEMS.

— A steamboat has been placed on the River Jordan, which makes the journey from Jericho to Tiberias—that is, from the Dead Sea to the Lake of Galilee—in about seven hours.

— News has been received of a hurricane which devastated the country near the Ouachita River, Ark., on the 13th. Several plantations were swept clear of houses and stock. The wind was followed by hail, which destroyed crops.

— Congressman Shattuc, of Ohio, has created a tempest by the appointment of a colored lad as a cadet at the Annapolis Naval Academy. A year ago such an appointment was made, but the uproar was so great that the appointment was withdrawn.

— Despatches from Pretoria and Delagoa Bay, South Africa, say that the whole of Gazaland is in revolt. Twenty-five thousand natives have rebelled against the Portuguese government. The principal rising is only about forty miles from the Transvaal border.

— The now famous pugilist went to New York the other day, and was welcomed by a crowd of admirers that blocked the streets, suspending traffic for a considerable time. Such a reception would not be accorded to any other man in this country, not even to the President.

— Joseph A. Stickney, cashier of a bank in Somersworth, N. H., was murdered by robbers in defending his bank last Friday. The robbers made off with all the cash, thought to be quite a large amount, but missed \$100,000 in U. S. bonds that were lying at hand.

— President James B. Angell, of the Michigan University, has been nominated by President McKinley as minister to Turkey. He is a Congregationalist, and his appointment has been urged by members of that denomination on account of the large numbers of missionaries that church has there.

— There are two State prisons in Indiana, one at Michigan City and another in Jeffersonville. On April 12 there was a transfer of prisoners made. The entire number confined in each prison was loaded onto a train, and conveyed to the other prison in one day. No disorder or mishap occurred.

— W. J. Bryan and nearly one hundred men and women fell with the piazza of the San Marco Hotel at St. Augustine, Fla., where he was speaking, Thursday evening, April 8, a distance of twenty feet to the ground. Mr. Bryan was picked up unconscious, but was found to have received no serious injury.

— Indianapolis has been greatly agitated over an ordinance passed by the city council making three cents a fare on street railways. The law was resisted by the railway company, and insisted upon by the people. An impending riot was averted by a temporary yielding on the part of the railway until the law can be tested in court.

— There has been a marked decrease in plague cases at Bombay. Last week's total was 360 deaths and 323 new cases, against 538 deaths and 501 cases during the preceding week. The grand totals in that city are 10,943 deaths, and 9290 cases not fatal; and throughout the Bombay Presidency, up to April 2, 22,668 deaths, and 18,361 cases which were not fatal.

— It is reported that natives in the vicinity of Ichang, China, are dying by hundreds of starvation. The grain crop last year was almost a total failure, and as the people exchanged their maize for rice to last them through the winter, food has been scant for a long time. Supplies are now completely exhausted, and the harvest of death has begun. The mortality is great and growing steadily.

— The arrest of General Julio Sanguilly in Florida for violating the neutrality laws did not result in even a trial. By many it is thought that the whole thing was a farce, in which the authorities had no heart. But at the time of the trial the complainants had nothing to say, and so the prisoners were discharged. Sanguilly says that he was in Florida simply in the search of health, and that he had no intention of raising an expedition for Cuba. He has returned to New York.

Special Notices.

NOTICE!

I HAVE severed my connection with the Keene Industrial Academy, to enter the school work in Australia. Prof. C. C. Lewis has been chosen principal of the Academy, and all communications concerning it should be addressed to him at Keene, Tex.

C. B. HUGHES.

"A FRAUD AND DECEPTION."

A MAN is traveling throughout the Southern States by the name of J. H. Ball, in some instances professing to be a Seventh-day Adventist, and at other times to have relatives who are members of the Seventh-day Adventist Church. He presents a tale of woe, and unless his character is known, he will certainly succeed in obtaining money and provisions. He has "worked" Chattanooga, Cincinnati, and Louisville thus far, and this is to warn our brethren against the man. J. W. COLLIER.

Louisville, Ky.

QUEBEC CONFERENCE AND TRACT SOCIETY, NOTICE!

ON account of other pressing duties, Sister Laura Cushing has resigned her office as secretary and treasurer of the Quebec Conference and Tract Society. Accordingly the books have been transferred to Mrs. W. J. Blake, South Stukely, P. Q., to whom all business or correspondence relating to the above conference or tract society should be addressed.

J. B. GOODRICH.

Appointments.

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

DEDICATION.

THERE will be a general meeting at Owosso, Mich., May 14-16, services to begin Friday evening. During these meetings the Owosso church will be dedicated at such a time as the brethren there may appoint. All the neighboring brethren and churches are invited to attend.

I. H. EVANS.

THE WISCONSIN CAMP-MEETING.

WE have just secured the Assembly Park by Monona Lake, Madison, Wis., for our annual camp-meeting and conference. The date agreed upon is June 1-14, including a workers' meeting. Delegates to the conference should come at the first of the gathering. The Chicago, Milwaukee & St. Paul and the Chicago & Northwestern railroads will give us stations near the park. Further particulars in regard to rates and how to reach the place will be announced as soon as possible.

WM. COVERT.

STATE MEETING FOR MICHIGAN.

A STATE meeting for the workers of the Michigan Conference will be held in Meridian, beginning the evening of June 1 and closing June 6. All the workers in the Michigan Conference are invited to be present. This place is located on the Detroit, Lansing & Northern Railroad, about twelve miles east of Lansing. The church at Alaledon has kindly invited us to hold this meeting, and will entertain those who attend. At this meeting, plans will be laid for the summer's work.

I. H. EVANS.

GENERAL MEETING AT BROWNINGTON, VT.

A GENERAL meeting will be held at Brownington, Vt., May 5-10. Most of the Vermont Conference laborers, also Elder H. C. Basney, president of the Maine Conference, will be in attendance. We trust all the Sabbath-keepers in that part of the State will put forth a special effort to attend. The expense of board will be made as reasonable as possible. Let all who can, bring bedding and straw-ticks. Let all who contemplate attending this meeting notify Brother Alfred Litchfield, Brownington, Vt., stating on what train they will arrive, and they will be met with team at Barton Landing.

P. F. BICKNELL.

CANVASSERS' INSTITUTE FOR DISTRICT 1.

WE are glad to announce that Elder F. W. Mead, the general canvassing agent for the Eastern District, will hold a two weeks' institute in connection with South Lancaster Academy, beginning April 27, 1897. This will afford an excellent opportunity for any in District 1 who desire instruction in this line of work, especially those who will enter the canvassing field for the first time. It is hoped that the State agents' convention for this district may be held in connection with the institute. The Academy will furnish board and room at \$2 50 per week. Those who think of coming should correspond with their State agent, and also, in reference to arrangements at the Academy, with J. H. Haughey, South Lancaster, Mass.

Deaths.

WARD.—At Shiloh, Ohio, March 4, 1897, Ann E. Ward, aged 60 years.

BUNCH.—At Milton, Fla., Sabbath, March 27, 1897, Elder J. C. Bunch, aged 69 years, 6 months.

VOGAN.—At Kellerton, Iowa, March 8, 1897, of consumption, Martha E. Vogan, aged 38 years, 8 months.

CONEY.—At Scio, Ore., March 7, 1897, Mrs. A. J. Coney, aged nearly sixty years.

MC CALLIAN.—Sister Isabella Morse Mc Callian died March 22, 1897, near Plainfield, Wis., aged 68 years.

SNAIL. — At Colorado City, Colo., March 9, 1897, of pneumonia, Sister Anna Snail, aged 62 years.

FREED. — At Eaton Rapids, Mich., March 28, 1897, Nancy Freed, aged 80 years.

BURDICK. — At Redwood City, Cal., March 27, 1897, of diphtheria, Mildred May Burdick, aged 2 years, 6 months.

GIBSON. — At Meridian, Wis., March 22, 1897, of la grippe, Sister Deborah Gibson, aged nearly sixty-nine years.

CHURCH. — At Fresno, Cal., Feb. 18, 1897, of complication following measles, Jessie Viola Church, aged 12 years, 2 months.

SANDERSON. — Died of apoplexy at his home in Alameda, Cal., Jan. 28, 1897, Brother John August Sanderson, aged 47 years, 2 months.

MERRY. — At McMurry, Wash., Feb. 22, 1897, Edith Merry, aged 4 years, 6 months. Her death was caused by a falling tree, which struck her and caused instant death.

NELSON. — At Cedar Lake, Mich., Francis Nelson, aged nearly eighty-nine years. He was born in Otsego county, N. Y., July 15, 1808. He came to Michigan with his family in 1835, and in 1854 settled in the township of Arcada, Gratiot Co. He was truly a pioneer, having to cut the road for several miles through a dense forest to reach his new home. About 1863 he embraced the views of Seventh-day Adventists, and later identified himself fully with the truth. The funeral services were held in the Adventist church at Alma, Sabbath, March 13.

S. M. BUTLER.

COTTLE. — Mrs. Mary Cottle was born in Reading, Pa., in 1808. She joined the Methodist Church when quite young, and continued with that denomination for over sixty years. With her husband, she came to Michigan over sixty years ago, locating at Kalamazoo. Her companion died over thirty years since, which left her the care of her children, four in number, the youngest a son who died about the time he arrived at his majority. Since then she has resided with her eldest daughter, Mrs. A. R. Henry. About ten years ago she became convinced of the truths held by Seventh-day Adventists, and was baptized soon afterward. From that time until her death, she remained a member of the Battle Creek church, completing a service of seventy years for her Master. She peacefully fell asleep on March 24, 1897, in the ninetyeth year of her age, in full hope of a glorious immortality.

J. O. C.

Publishers' Department.

BOOKS FREE!

A RARE chance to make valuable additions to your library. We offer premiums the year round to those who secure new subscriptions to the *Youth's Instructor*. Send for our premium number. It explains itself, and costs you nothing. In addition to the books offered in our premium number (over 150), we will give as premiums any standard books published in the United States.

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Simply send in the number of new names required for the book you desire, and with each name enclose 75 cents, the regular price to new subscribers. For fuller information, address the *Youth's Instructor*, Battle Creek, Mich.

"DANIEL AND THE REVELATION."

IN a testimony addressed "to the General Conference of 1897," dated Dec. 27, 1896, I read these words: "Read Revelation in connection with Daniel. Teach these things;" and then I resolved to give these books another careful study. Having just obtained the revised edition of the work on "Daniel and the Revelation," by Uriah Smith, I said, "I will at once give the book a careful reading." I have just completed this reading of that book of about 750 pages. I would commend it to the study of all who wish to compare the historical facts with the words of these prophecies. The book should be in the library of all our people, and put into the hands of as many as can be induced to peruse its pages. It is full of just such instruction as should be given at this time.

J. N. LOUGHBOROUGH.

April 1, 1897.

THE TRIVIAL AND THE GENUINE.

IN this age the trivial is praised and magnified. There is a call for anything that will create a sensation and make sales. The country is flooded with utterly worthless publications, which were written for the sake of making money, while really valuable books are unsold and unread. Those who handle this sensational literature, because by so doing they can make higher wages, are missing a precious opportunity of doing good. There are battles to be fought to arrest the attention of men and women, and interest them in really valuable books

that have the Bible for their foundation, and it will be a still greater task to find conscientious, God-fearing workers who will enter the field to canvass for these books for the purpose of diffusing light. . . . The love of Jesus in the soul will lead the canvasser to feel it a privilege to labor to diffuse light. He will study, plan, and pray over the matter.

Our ministers who enjoy a comfortable state of health, may, with the greatest propriety, engage at proper times in the sale of our important publications. Especially do the sale and circulation of such works as have recently been urged upon the attention of our people, claim vigorous efforts for them at this time. . . .

If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work — introducing our publications into families, conversing, and praying with and for them — is a good work, and one which will educate men and women to do pastoral labor. Not every one is fitted for this work. Those of the best talent and ability, who will take hold of the work understandingly and systematically, and carry it forward with persevering energy, are the ones who should be selected.

Mrs. E. G. WHITE.

CHEERING WORDS FROM THE FIELD.

THE Indiana State agent writes us as follows: "I find it is not so hard to sell books as it is to find men and women among our people to go out and sell them. All our books need attention, but where are the persons to handle them?"

Will you not, dear brother or sister, consider this appeal made by the Indiana State agent, and ask God in all seriousness if you are not one of the persons that should be out at this time doing what you can to circulate our most valuable literature? The war-clouds so fully foretold in prophecy are hovering over the world everywhere, and the signs of the times that are thickening all around us show that the end is very near. Those who are working together with God at this time must be impressed with the fact that our time in which to work is very short indeed. And when we consider that the selling of one of our books into any of the homes of our land may result in the salvation of a soul, how important it is that we be doing what we can in this work!

The secretary of the Florida Tract Society writes: "One of our ministers, colored, has lately placed one hundred and one books ('Gospel Primer,' 'Christ Our Saviour,' and Bibles) in the hands of his own race in this vicinity. He reports a good interest among them, and will continue the sale of our books, and speaking to the people as he has opportunity.

"The work is prospering in different lines. In the Tampa church two sisters have taken up the sale of 'Gospel Primer,' and are progressing finely. One of them took thirty-eight orders in one day. We have sent in orders for about six hundred books within a few weeks. The tract work is also being carried on with interest and success in various places."

This is certainly a very cheering report from the sunny State of Florida. If one sister in Florida can take thirty-eight orders in a day for one of our valuable little books, our sisters in other localities can do as well. At least, if they do not succeed in taking so many orders, they can do something, and thus be agents in the hands of the Lord in advancing the truth. Now is the season of the year when our canvassers are going out into the field for the summer campaign. May the Lord so move upon our hearts that a greater army of faithful workers may go forth than ever before.

A. O. TAIT.

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.

ADDRESSES.

THE address of Elder J. B. Goodrich is Waterville, Me.

MISS AUGUSTA YOUNGBLOOD, Sweetwater, Tex., wants the address of J. H. Nicholson.

MRS. INA ADSIT, Rail, Mo., wants the address of Mrs. Nina Adsit.

LITERATURE WANTED.

THE following desire reading-matter suitable for gratuitous distribution sent to their addresses: —

Mrs. Lulu Wightman, General Delivery, Hornellsville, N. Y.

J. A. Smith, Henningford, Neb.

WANTED.

HELP. — I desire to employ a good man who understands farm work, to commence right away. Josiah Curtis, Angell, Mich.

HELP. — I want a good steady woman or girl willing to do any kind of work, immediately. Matie G. Smith, Keysburg, Logan Co., Ky.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect January 11, 1897.

EASTBOUND.

Bay City, Detroit, Port Huron, and East..... † 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations... † 3.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal, * 8.22 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston * 2.40 A. M.

WESTBOUND.

South Bend, Chicago, and West..... * 8.42 A. M.
Chicago and Intermediate Stations..... † 12.15 P. M.
Mixed, Vulparaíso and Int. Stations..... † 7.05 A. M.
South Bend, Chicago, and West..... * 4.05 P. M.
South Bend, Chicago, and West..... † 12.50 A. M.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 7, 1897.

EAST.	3	12	4	10	14	22	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	Accom.	*Atl'ntic Express.
Chicago.....	pm 9.40		am 6.50	am 10.30	pm 8.00	pm 4.15	pm 11.30
Michigan City.....	11.25		8.48	pm 12.08	4.50	6.20	am 1.19
Niles.....	am 12.38		10.15	1.00	5.55	7.40	2.38
Kalamazoo.....	2.11	7.20	11.52	2.38	7.16	9.05	4.12
Battle Creek.....	2.58	8.10	pm 12.50	2.42	7.55		5.05
Marshall.....	3.25	8.38	1.20	3.09	8.19		5.28
Albion.....	3.5	9.05	1.45	3.27	8.38		5.50
Jackson.....	4.4	10.00	2.35	4.05	9.15		6.40
Ann Arbor.....	5.3	11.05	3.47	4.58	10.05		7.55
Detroit.....	7.2	pm 12.25	5.30	6.00	11.10		9.25
Susp. Bridge.....					am 5.23		pm 4.18
Niagara Falls.....					5.38		4.33
Buffalo.....					5.53		4.47
Rochester.....				am 12.10	6.45		5.35
Syracuse.....				3.00	9.55		8.40
Albany.....				5.00	pm 12.15		10.45
New York.....				8.50	4.50		am 2.50
Springfield.....				pm 1.45	8.45		7.00
Boston.....				12.10	8.34		9.33
				3.00	11.35		10.45
WEST	7	15	3	19	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Spl.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....							pm 7.15
New York.....							9.15
Syracuse.....							am 7.20
Rochester.....							9.55
Buffalo.....							pm 3.25
Niagara Falls.....							4.08
Falls View.....							4.42
Detroit.....	pm 7.50	am 6.30	am 7.15	8.30	pm 12.55	pm 4.45	11.05
Ann Arbor.....	9.10	7.30	8.43	9.25	1.53	5.55	am 12.15
Jackson.....	10.45	8.35	10.48	10.30	2.57	7.38	1.25
Battle Creek.....	am 12.00	9.48	pm 12.15	11.40	4.14	9.11	2.55
Kalamazoo.....	12.50	10.27	1.07	pm 12.17	4.52	10.00	3.40
Niles.....	3.10	11.48	3.10	1.45	6.27		5.08
Michigan City.....	4.26	pm 12.50	4.32	2.45	7.25		6.01
Chicago.....	6.30	2.40	6.35	4.30	9.05		7.50

*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 5.05 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, GEO. J. SADLER,
General Pass & Ticket Agent, Chicago Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 20, 1897.

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Editorial Notes.

Elder Frank Armitage and wife are here in Battle Creek making active preparations to depart on their mission to Matabeleland. They expect to be ready to join Elder Olsen at London on his journey to Cape Town.

Brother A. G. Adams, the new secretary and treasurer of the General Conference, has settled his family in this city, and entered upon the discharge of his duties. Elder H. E. Robinson is in town, on his way to his new field in Nebraska.

Speaking of certain duties, Christ pronounced those happy who should sustain a certain relation to them. What was that relation? He did not say, Happy are ye, if ye know about them, have a clear idea of them, approve and commend them; but, "If ye know these things, happy are ye if ye *do* them."

The following have arranged to sail from New York on the 21st, for England, destined to their fields of labor: Elder O. A. Olsen and wife, for London, Europe, and South Africa; J. G. Ottosen, M. D., and wife, for Copenhagen; Prof. J. L. Shaw and wife, for Cape Town; Elder H. P. Holser, for the European field; and Miss L. M. Viagofski, for the Basel Sanitarium.

The manager of the REVIEW AND HERALD Company went to Atlanta a few days since, where he met representatives of the Southern Tract Society, and arrangements were made for uniting the work of the two organizations in that part of the country more closely, yet each preserving its own business. The tract society will remove from Chattanooga to Atlanta, and rent a part of the building owned by the REVIEW AND HERALD there. The business of this Company will be conducted by Brother M. W. Lewis, now of Louisville.

Papers from Trinidad, Port of Spain, kindly sent us by a correspondent, reveal the fact that the Sunday fever has struck that country. The petition in one paper is signed as fol-

lows: "A Clear Conscience, A Strong Manhood, Do Right Alone, Good Personal Religion, No State Religion, and others." It encountered some opposition in the Council, whereupon another paper indulged the pious wish that every legislator who might vote against it would in his case find the Hindu doctrine of reincarnation true, and be born again in some old drudge who would enjoy no Sunday rest at all!

We can fully appreciate the following considerate words from a correspondent: "If there is any class who deserve the sympathy of the reading public, it is the editors, especially that portion whose intelligence and Christian courtesy combined make it difficult at times to decide what is worthy a place in their columns." It is a comfort to know that others realize, to some extent at least, an editor's "often" perplexities. In consideration of the interest and good-will of those who write, the first impulse and desire is to give their productions a place in our columns. But oftentimes defects appear on account of which our duty to the general interests of the paper compel us to decline contributions which it would otherwise be very gratifying to us to insert. We may come short in judgment, but never in good-will.

It has been apparent from the beginning that the only ground of agreement among the numerous Protestant churches of the United States, sufficient virtually to constitute a new ecclesiastical organization, must be that of the various points of doctrine which they hold in common. This is very happily expressed by the New York *Independent* of April 1. Speaking of the confederation of the various young people's societies, which in the aggregate number some 4,500,000 members, it says: "Many of them have not yet been thoroughly educated in the idea that denominational points of peculiarity are more important than interdenominational points of agreement." Denominational peculiarities have heretofore been held the more important; but the young societies are not so learning their lesson, and "interdenominational points of agreement" are to be thrust forward as the basis of confederation.

The fulfilment of one line of prophecy to be accomplished in the last days, and constituting a notable sign of the end, supposes a preliminary union among the divided Protestant sects of Christendom. Any development in this direction becomes, therefore, peculiarly significant. The agitation which has been going on along this line in this country is assuming, it seems, still larger proportions in England. The New York *Independent* of April 1 states that the "Free Churches of England" "are now practically, if not definitely, confederated," and "are looking forward to an organic union, 'the United Free Church of England.'" It then asks why the same thing may not be done here in the United States, and thinks the Protestant Episcopal Church might join in such a confederation. The paragraph closes with these words: "We are talking this week of the confederation of the young people's societies, but a larger thought looms up before us. Shall we not have with the incoming of the new century, if not before, a visible fellowship of all our separated Protestant churches?"

"There is therefore now no condemnation," says the apostle, "to them which are in Christ Jesus." Brooks carries out this statement into its particulars in the following cheerful words: "The law cannot condemn a believer—Christ has fulfilled it for him; divine justice cannot condemn him—that Christ has satisfied; his sins cannot condemn him—they are pardoned through the blood of Christ; and his own conscience, upon righteous grounds, cannot condemn him, because Christ, who is greater than his conscience, has acquitted him." In the same strain, A. Caspers, D. D., exclaims: "Condemn me, my conscience! Accuse me, Satan! Slander me, O world! Curse me, O law! Behold, my peace stands immovable before you and your voice of thunder and cursing; for Jesus, who loves me and redeems me, is far greater than all my accusers."

The opiate of "once in grace, always in grace," or the theory that a truly converted person can never fall away so as to be lost, is lulling many professors into a state of carnal security. This is strange in view of the many incidental statements to the contrary which one is continually running across in his perusal of the Scriptures. One such passage is found in 2 Peter 1:8-10. After speaking of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, as the elements in the Christian's problem of addition, Peter says: "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." Then it follows that although one may have been "purged from his old sins," or been truly converted, he may suffer a loss of these graces, become blind, lose sight of the heavenly inheritance, and fall, and fail at last. Therefore "beware lest ye . . . fall from your own steadfastness." *Id.*, 3:17.

A SPECIAL ILLUSTRATED "SENTINEL."

Who are Teaching Sedition? This will be answered by A. T. Jones in the *Sentinel* of April 29. The question, Is Christian Citizenship Making the World Better? will be answered by an autograph letter from the *Chicago Tribune*, showing the awful increase in the murder record of the country. Other interesting matter. Five appropriate illustrations.

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