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"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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LIGHT, LIFE, LOVE.

BY THORO HARRIS.
(Fancy Bluffs, Ga.)

THOU art the Light, whose rays illumine
The path we may not see.
The darkened portals of the tomb
Are lighted up by thee.

Thou art the Life: at thy command
The seed its fruit shall bear.
The keys of hell are in thy hand;
For thou hast triumphed there.

And thou art Love, that reaches down
To our humanity.
Redemptive grace its heirs will crown
With immortality.

Light, Life, and Love! on us bestow
The beams which from thee shine;
Thy quickening power may we know,
Thy character divine.

Our Contributors.

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

THE GRACE OF HUMILITY.

BY MRS. E. G. WHITE.

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

The grace of humility should be cherished by every one who names the name of Christ; for self-exaltation can find no place in the work of God. Those who would co-operate with the Lord of Hosts must daily crucify self, placing worldly ambition in the background. They must be long-suffering and kind, full of mercy and tenderness to those around them. True humility must be seen in all they do.

Much fitful, spurious humility is seen among professed Christians. Some, determined to conquer self, place themselves as low as possible; but they try only in their own strength, and the next wave of praise or flattery carries them up out of sight. They are not willing to submit wholly to God, and he cannot work through them. Take no glory whatever to yourself. Do not work with a divided mind, trying to serve God and self at the same time. Keep self out of sight. Let your words lead the weary and heavy laden to Jesus, the compassionate

Saviour. Work as seeing him who is at your right hand, ready to give you strength for service. Your only safety is in entire dependence upon Christ.

God honors those who humble themselves before him. Moses, disheartened by the discontent and murmuring of the people he was leading into the land of promise, pleaded with God for the assurance of his presence, saying: "See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people." And the Lord said, "My presence shall go with thee, and I will give thee rest."

Encouraged by the assurance of God's presence, Moses drew still nearer, and ventured to ask for still further blessings. "I beseech thee," he said, "show me thy glory." Think you that God reproved Moses for his presumption?—No, indeed. Moses did not make this request from idle curiosity. He had an object in view. He saw that in his own strength he could not do the work of God acceptably. He knew that if he could obtain a clear view of the glory of God, he would be enabled to go forward in his important mission, not in his own strength, but in the strength of the Lord God Almighty. His whole soul was drawn out after God; he longed to know more of him, that he might feel the divine presence near in every emergency or perplexity. It was not selfishness that led Moses to ask for a sight of the glory of God. His only object was a desire better to honor his Maker.

God knows the thoughts and intents of the heart, and he understood the motives that prompted the request of his faithful servant. He answered Moses, saying: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by." "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

Moses had genuine humility, and the Lord honored him by showing him his glory. Even so will he honor all who will serve him, as did Moses, with a perfect heart. He does not require his servants to work in their own strength. He will impart his wisdom to those who have a humble and contrite spirit. The righteousness of Christ will go before them, and the glory of the Lord will be their reward. Nothing in this world can harm those who are thus honored by a close connection with God. The earth may

shake; the pillars of the world may tremble under them, but they need not fear. "I am persuaded," writes Paul, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

God has been waiting long for his followers to manifest true humility, that he may impart rich blessings to them. Those who offer him the sacrifice of a broken and contrite spirit, will be hidden in the cleft of the rock, and will behold the Lamb of God, who taketh away the sins of the world. As Jesus, the sin-bearer, the all-sufficient sacrifice, is seen more distinctly, their lips are tuned to the loftiest praise. The more they see of the character of Christ, the more humble they become, and the lower is their estimate of themselves. No heedless presumption is seen in their work. They do not seek self-exaltation; they are not anxious to mix common fire with the sacred fire of God's own kindling. Self is lost sight of in their consciousness of their own unworthiness and of God's wonderful glory.

Christ came to this world for no other purpose than to manifest the glory of God, that man might be uplifted by its restoring power. All power and grace were given to him. His heart was a well-spring of living water, a never-failing fountain, ever ready to flow forth in a rich, clear stream to those around him. His whole life was spent in pure, disinterested benevolence. His purposes were full of love and sympathy. He rejoiced that he could do more for his followers than they could ask or think. His constant prayer for them was that they might be sanctified through the truth, and he prayed with assurance, knowing that an almighty decree had been given before the world was made. He knew that the gospel of the kingdom would be preached in all the world; that truth, armed with the omnipotence of the Holy Spirit, would conquer in the contest with evil; and that the blood-stained banner would one day wave triumphantly over his followers.

Yet Christ came in great humility. When he was here, he pleased not himself, but "humbled himself, and became obedient unto death, even the death of the cross." To his followers he says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." To all who reveal his meekness and lowliness, living lives of self-denial and self-sacrifice, submitting themselves in humble obedience to his will, he will manifest the glory of God.

Those who value a holy and happy walk with God, who prize the strength that a knowledge of him brings, will leave nothing undone if only they may behold God. They will cherish the spirit that trembles at his word, and in every place, and under every circumstance, they will pray that they may be allowed to see his glory.

True humility is the evidence that we behold God, and that we are in union with Jesus Christ. Unless we are meek and lowly, we cannot claim that we have any true conception of the character of God. Men may think that they are serving God faithfully; their talents, learning,

eloquence, or zeal may dazzle the eye, delight the fancy, and awaken the admiration of those who cannot see beneath the surface; but unless these qualifications are humbly consecrated to God, unless those to whom these gifts are entrusted seek that grace which alone can make their work acceptable, they are regarded by God as unprofitable servants.

From the root of true humility springs the most precious greatness of mind,—greatness which leads men to conform to the image of Christ. Those who possess this greatness gain patience and trust in God. Their faith is invincible. Their true consecration and devotion keep self hidden. The words that fall from their lips are molded into expressions of Christ-like tenderness and love. Having a sense of their own weakness, they appreciate the help which the Lord gives them, and they crave his grace that they may do that which is right and true. By their manner, their attitude, and their spirit, they carry with them the credentials of learners in the school of Christ.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." All heaven enters into co-partnership with those who come to Christ for eternal life, submitting themselves to him as those who have made a surrender of all to God. God requires his servants to stand under the blood-stained banner of Prince Emmanuel, striving in his power to keep the principles of truth pure and uncorrupted. They must never step aside from the path of self-denial and humility which every true Christian must travel. As they thus co-operate with God, Christ is formed within, "the hope of glory." Glad in his meekness and lowliness, they find their highest joy in doing his service. Earthly ambition gives way to a desire to serve the Master.

"Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Those who reveal the meek and lowly spirit of Christ are tenderly regarded by God. Nothing is unnoticed by him. He marks their self-denial, their effort to uplift Christ before the world. Though these humble workers may be looked upon with scorn by the world, they are of great value in the sight of God. Not only the wise, the great, the beneficent, will gain a passport into the heavenly courts,—not only the busy worker, full of zeal and restless activity. No; the pure in heart, in whose lips there is found no guile; the poor in spirit, who are actuated by the Spirit of an abiding Christ; the peacemaker, whose highest ambition is to do God's will,—these will gain an abundant entrance. They are God's jewels, and will be among that number of whom John writes, "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." They have washed their robes, and made them white in the blood of the Lamb. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."

CONCERNING TRIALS.

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

A FRIEND and brother was relating to me his trials. He is well known, and one whom few, perhaps, would suppose had any trials; yet he told me that during two years he had walked in the shadows, sometimes almost crushed by the burden. Tempted and tried, and feeling certain that brethren were treating him unjustly, he was at times almost on the point of severing his connection with the work of God, and taking up

a line of work which promised well in a business way, and in which the difficulties were not so great. He himself could hardly tell what held him from doing so, but there was a restraining power somewhere. Perhaps the prayers of a mother long since dead called him back; or it may be that the memories of his former associations with those whom he knew were true and noble restrained him. It may be, though perhaps unremembered by him, that some friend said an encouraging word just at the right time to help him. More than all, the Spirit of God would not let him take such a step without long pleading with him. Under all these influences, he was able to weather the storm, and finally to emerge on the further side of the trial. There is a blessing in every trial which we *endure*, and so it proved with him. Now the cloud has rolled away, God's sunshine fills his heart; he never was so happy, so hopeful in God, so confident of personal salvation and of the final triumph of the truth, as he is to-day. He has discovered the silver lining to the dark cloud, and is content. Job's experience has been his. "When he hath tried me, I shall come forth as gold."

The case of this brother is not by any means a remarkable one. Everybody has trials. The boy has them, and so has the girl. Young men and young women have them. Those in the noon of life, upon whom rest the care and maintenance of families, have trials without number. The aged are not exempt. The minister and those who hold positions of trust have their full share. No doubt every one who reads these lines meets people very often in whose hearts secret griefs are gnawing at the tenderest cords of life. Perhaps, in their distress, they think that they have no friends. Satan would be very glad to have them think so. Now you meet such people, though you may not realize their condition. What impression do you make upon them when you meet them? Do you greet them in a way to make the shadows darker, to thrust the iron deeper into the soul, to shut off the last faint ray of light which the weary one, groping in darkness, still enjoys? Do you confirm the impression that he already holds, that he has no friends; that there is no truth, nor honesty, nor brotherly kindness; that goodness is nothing but a name, and happiness but an iridescent dream? You can do so, and you can do so without saying anything! It is true that there are times when silence is golden. It was so in Christ when he was brought before his accusers. He "answered nothing." There is "a time to keep silence, and a time to speak." Speech at a proper time, as well as silence, is golden. It was so when Christ encouraged the sinful woman by saying: "Neither do I condemn thee: go, and sin no more."

You little know what trials those you meet may be passing through. They may even be upon the turning-point for life or death. When one is in that condition, a very little influence, whether good or evil, helpful or discouraging, goes a great ways. There is a saying that it is the last feather that breaks the camel's back. One might also say that taking away a feather would relieve the burden. It is better to take away than to add to the burdens of another, even though it be but a feather's weight. One ray of sunlight dissipates the gloom, and makes the world brighter. So one friendly hand-clasp, one heart answering to heart, one kindly word spoken or action done, will make the whole world assume a different aspect to the tempted one. Remember this whenever you meet any one, whether high or low, rich or poor, old-time friend, or shabby, unknown tramp. Treat every one with consideration and kindness. Let all whom you meet know that they have at least one friend. You cannot tell how much good it will do them. A kind word, a friendly interest in another's welfare, may mark the turning-point in his career.

Suppose one should prove very unworthy; should we therefore cease to treat him kindly, and to help him if we can? Are we not all unworthy? How many times have we been compelled to confess to the Lord our unfaithfulness in performing known duty, and to tell him that we would, by his help, live a better life? We have told our brethren the same things, and then we have repeated the same reprehensible actions, over and over again! How, then, can we judge another harshly because of his repeated failures, and refuse to help him? Jesus, our Master and Pattern, granted pardon to a repentant criminal at the point of death, and by this we may know that there are no hopeless cases. Let us do all in our power to lift the burdens from the hearts of the sorrowing. If it is a work worthy of God, it is not too cheap work for men. No day is wasted if we have been able to lift a cloud of sadness from a human heart, or to replace a frown by a smile.

"There are lonely hearts to cherish,
While the days are going by;
There are weary souls who perish,
While the days are going by;
If a smile we can renew,
As our journey we pursue,—
O, the good we all may do,
While the days are going by!"

WHY DONE THIS WAY?

BY W. M. HEALEY.
(Portland, Ore.)

It often seems strange to us that certain things are as they are. It sometimes looks as if another way would be better than the one which is in operation. There can be no doubt that mankind often make mistakes, and choose the way which is hardest and least profitable. This may come from a lack of knowledge or of means to carry out some better method. But God has no lack of wisdom or understanding, and all power is his; therefore we will conclude that he will at all times choose the best methods and means for doing his work. When Jesus was about to leave this world and ascend to heaven, he gave his work into the care of his servants. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28:18-20.

Here we find that the gospel for all the world, and to the end of the world, was sent by mankind to be carried to those who had it not. Why choose mankind to teach the word of God,—man, who is so feeble in both body and mind, so full of errors by nature? Could not the Lord have selected better means for doing his work? Could he not have spoken from the heavens in thunder tones, and caused all earth to hear, as when he spoke from Sinai, and the earth trembled and shook? Paul says that he will speak "once more," and that his voice will not only shake the earth, but that it will remove those things which are shaken. Heb. 12:26, 27.

Why did not the Lord send the angels to give his gospel to men, if he did not wish to speak it with his own lips? It is evident that the angels have a great interest in the work; for we read concerning the preaching of the gospel, "With the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Peter 1:12. Jesus said, "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10. It would appear to us that the angels could do this work much more effectively than human beings can; for they "excel in strength." In one night one of them destroyed one hundred and eighty-five thousand men of Sennacherib's army. How soon

a host of such mighty beings could carry the message of salvation to the whole world! But it was given to men to proclaim, and not to the angels.

The Saviour said, "It is more blessed to give than to receive;" there must, therefore, be a blessing in giving to men the greatest blessing they can have—the offer of free salvation in Jesus Christ. "All things work together for good to them that love God, to them who are called according to his purpose." Rom. 8:28. It follows, then, that this work which the Lord has given us to do will work for our good. The object of giving the gospel to man to teach and to preach was not alone that other souls might be saved, but also that he who proclaimed it might thereby receive a great blessing. The minister who invites others to come and drink of the water of salvation should, in that preaching, water his own soul. The missionary who enters the home, and leads the hungry to find the bread of life, should himself be fed in so doing. When one goes forth in the spirit of the Master to comfort the sorrowing and care for the needy, he imparts a blessing, and in return gets a greater one. Who that ever tried it did not find it so?

When one goes to the labor that may be needed to sell or loan a few papers or pages of tracts, that some one may find the way of peace, the effort may appear great and the results small; but the good that the worker can get out of the labor done may be worth a price beyond computation. When you think of missionary work, or of any work that the Lord has connected with giving his gospel to the world, do not stop and say, "I cannot do much; there is no use for me to try." The harder it goes with you to do the work, the greater will be the blessing you will get out of it, if you work in the right spirit. When Jesus saw the poor widow casting her mites into the treasury, with the sums of gold that the rich men had put there, he said that she had "cast in more than they all;" not because the trifling sum would buy more for the poor than the pieces of gold, for it could not be that so small an amount would relieve more suffering than the much greater sums; but the *poor widow* would get more blessing from her small gift than *all* the rich men would receive from their offerings, because it had cost her more to give it.

David recognized this principle when he refused to make an offering to the Lord of that which had cost him nothing; and Saul made a great mistake when he saved the best of the cattle taken in battle, to offer to the Lord in sacrifice. 1 Sam. 15:22. These cattle and sheep had been taken from the Amalekites, and cost the people nothing. They dared not keep them for themselves, for they had been forbidden to do that; so they concluded to offer them to the Lord, but a curse rested on the attempt.

The Lord never required sacrifice because it was of any profit to him, but that the one offering it might be benefited. Why does the Lord ask us to place our thousands, our hundreds, our dollars, our dimes, and when we have no more, our pennies, to aid in the work? Why does he not point to some spot where gold can be had by millions of dollars? How easily he could find all the means needed for his work! Why not create it at a word?—Simply because he gives us this chance to do something for him, and so receive a blessing that we could not get otherwise.

Paul, when writing of the contribution which it had pleased them of Macedonia and Achaia to make for the aid of the poor saints at Jerusalem, calls this *fruit* sealed (made sure) to them. This gift was not extorted from them; it *pleased* them to make it. Rom. 15:26-28. It was not done to make a show, and because others gave. When Barnabas and others sold their land, and gave their money to the apostles, Ananias, with Sapphira his wife, sold a piece, and brought a part of the price, pretending it

was all, and the curse of the Lord rested on them. They were not obliged to give it, the disciples did not demand it of them; but they wanted to make a show of being as liberal as Barnabas, and this deception led to another deception, and to the loss of the blessing and of life itself.

Let our offerings of money and labor be made willingly, in love, though they may require a great sacrifice, and then we shall receive a blessing. The Saviour said that those who had left houses and lands for his sake should receive a hundred-fold in this world, and in the world to come, life everlasting. Mark, the sacrifice must be made *for his sake*.

DEATH'S REIGN TO END.

BY ELDER G. T. WILSON.
(Hobart, Tasmania.)

"THE last enemy that shall be destroyed is death."

All o'er the wide domain of earth,
Wherever man has found a home,
Or mortal children e'er had birth,
The "king of terrors," death, doth come.
From sea-girt isles, he tribute takes;
He snaps the strong bands love had bound,
The fond home circle fiercely breaks,
And seems delighted, hearts to wound.

He smites the rich, lays low the poor,
And slays the healthy with the weak;
He oft bursts through a Christian's door,
His vengeance on a saint to wreak;
Millions destroys with drink and greed,
And crowns with sorrow every home;
He breathes into the air his seed,
Loves on the stormy gale to roam.

He piles on heaps the ghastly dead,
Delights in war and fields of blood,
Comes with dank pestilence so dread,
Sweeps thousands off by fire and flood,
Till earth seems one vast burial plain.
It still will be a "vale of tears,"
In every continent and main,
Till Christ, the Conqueror, appears.

O death! thou bitter foe of man!
Thou art the last God shall destroy;
Thou canst not change salvation's plan,
For Christ his might doth still employ.
Death's days are marked; soon he must die;
The Lord will end this tyrant's reign;
Apollyon in the dust shall lie;
Then tears be banished, and all pain.

For many hours our Saviour lay
Within the prison-house of death;
Then rose, and brought the keys away,
To give the prisoners life and breath.
Death cannot hold within the grave
One soul whom Jesus bids to "come;"
For he who comes his saints to save
Shall strike the "king of terrors" dumb.

From every clime, from every zone,
Saints then o'er death a triumph sing;
And ere ascending to Christ's throne,
They shout, "O death, where is thy sting?"
No tears again shall dim their eyes,
When heavenly glory clothes each brow;
Immortal, they to heaven arise—
Come, Lord, and thus thy saints endow.

"THAT THAT IS DETERMINED SHALL BE DONE."

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

(Concluded.)

It would seem, however, that the church and the state had a hard time to enforce the decrees calling for a strict observance of Sunday. We read, in an account of the Sixth Council of Paris (A. D. 829): "It was told how many of the assembled fathers had seen with their own eyes some people who were engaged in farm work on Sunday struck dead by lightning, others stricken with lockjaw, and others, again, suddenly consumed by fire, so that nothing remained of flesh or bones save the ashes; and how other fathers, though they had not witnessed such occurrences, had heard of them. It was then concluded, not unnaturally, that such miracles showed that the Deity was offended at the desecration of

so great a day; wherefore priests, kings, and princes were exhorted to see that the day be more devoutly observed, and that there be no markets or courts held, or farm work done."¹

Still, however, people would not keep Sunday properly. At last, in 1201, celestial authority was given to the laws of priest and king by a terrible document of denunciations. It professed to be "a mandate which fell from heaven, and was found on the altar of St. Simon, on Mount Golgotha, in Jerusalem." The patriarch and the archbishop Akarias picked it up; and for three days and three nights afterward, the people and their priests are said to have lain prostrate on the ground, imploring the mercy of God. This document was circulated everywhere, and is of such a curious and interesting nature that I give it here in full:—

I the Lord, who commanded you to keep holy my day, and ye do not keep it. As I said in my gospel, Heaven and earth shall pass away, but my words shall not pass away. I have caused to be preached to you that ye should repent, and ye have not believed; and because ye do not keep holy the Lord's day, ye have had famine for a few days; but I speedily gave you abundance, and after that ye did worse. I will again, that, from the ninth hour of the Sabbath to sunrise on the Monday, no work shall be done but that which is good. And if any has transgressed, let him repent and amend. And if ye do not obey this command, verily, I say unto you, that I will not send you any other commands by another letter, but I will open the heavens, and instead of rain, I will pour down upon you stones, and wood, and hot water by night; so that ye shall not be able to guard against it, but I will destroy all the wicked men. This I say unto you, Ye shall die the death on account of the holy day of the Lord, and of the other festivals of my saints, which ye do not keep. I will send upon you wild beasts to devour you. Hear my voice, lest ye perish from the earth, on account of the holy day of the Lord. Depart from evil, and repent you of your wickedness. But if ye will not repent, ye shall perish like Sodom and Gomorrah. Now know that ye are saved by the prayers of my most holy mother, Mary, and of my holy angels, who pray for you night and day; I have given you corn and wine in abundance, and ye have not obeyed me. For the widows and the orphans call out against you daily, to whom ye show no pity. The pagans have compassion, but ye have not. I will make the trees which bear fruit to wither up, for your sins, and the fountains shall give no water. I gave you a law in Mount Sinai, which ye have not kept: I gave you a law by myself, which ye do not observe. For you I have been born, and ye know not the day of my festival. Ye wicked men! ye do not keep the day of my resurrection. I swear to you by my right hand, that unless ye keep the Lord's day and the festivities of my saints, I will send upon you the pagan nations to slay you. Yet ye take away the property of others, and ye have no respect for this. Therefore I will send upon you fearful beasts, which shall devour the breasts of your women. I will curse those who do any evil on the Lord's day. I will curse those who act unjustly toward their brethren. I will curse those who judge unjustly the cause of the widow and orphan on the earth. But ye have left me, and ye follow the prince of this world. Hear my voice, and have compassion. But ye will not cease from your evil works, or from the works of the devil; for ye commit perjuries and adulteries. Therefore shall the nations surround you, and wild beasts shall devour you.²

It will be clear, from the laws and canons which I have quoted, that the Roman Catholics of the Middle Ages were just as anxious to have Sunday kept with pharisaical strictness as are many members of Protestant denominations at the present day. Sunday in the Dark Ages was a veritable Puritan Sabbath. The idea of keeping Sunday so strictly originated with the Catholics and not with the Protestants. How strict they were, or wanted to be, is shown by the words of Tostatus, the bishop of the French town of Avila. He says:—

If a musician wait upon a gentleman, to recreate his mind with music, and they are agreed upon certain wages, or he be only hired for the present time, he sins in case he play or sing to him on holy days (including the Lord's day), but not if his reward be doubtful, or dependent only on the bounty of the parties who enjoy his music. A cook that on the holy days is hired to make a feast or to dress a dinner commits a mortal sin, but not if he be hired by the month or year. Meat may be dressed upon the Lord's day, or the other holy days, but to wash dishes on those days is unlawful; that must

¹ Labbe, 1629, 50.

² Quoted by Neale, "Feasts and Fasts," chap. 3, par. 23.

be deferred to another day. A man who travels on holy days to any special shrine or saint, commits no sin, but he commits sin if he returns home on those days. Artificers which work on these days for their profit only, are in mortal sin, unless the thing be very small, because a small thing dishonoreth not the festival.³

Again: toward the close of the thirteenth century, William Lemaire, the bishop of Angers, a town which is at present the capital city of the Department of Maine-et-Loire, France, by a canon made in his third synod, commanded:—

"All and singular his rectors and curates to inhibit their parishoners, under the threat of the divine judgment, and the penalty of excommunication, from employing themselves in any servile work on festival days, and especially barbers from shaving beards, or otherwise exercising the office of barbers on the Sundays; and even from bloodletting, except when there is imminent peril of death or disease." There is also a similar prohibition to the parishoners "against shaving themselves on Sunday, or receiving any barber-like office, on the peril of their souls."⁴

Such were the Roman Catholic ideas of Sunday-keeping prior to the Reformation of the sixteenth century. Surely they were strict enough to satisfy the straightest of the National Reformers and Christian Endeavorers of the present day. And it may not be out of place to call the attention of these well-meaning brethren to the fact that their pet schemes for, and ideas of, Sunday observance are nothing else but the cast-off rags of Babylon, and that they have emanated from the bosom of the one upon whose forehead is a name written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." They have come from the woman who is "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." And furthermore, the experience of the Roman Church of the Middle Ages, in her attempts to force men to observe Sunday by law, should be a warning to all who contemplate following in her footsteps. Hessey has summed up this experience in the following words:—

So far as the elaboration of a system went, the Church of Rome was perfectly successful. Christian men were thoroughly entangled in it, and if they tried to carry it out, to live it (so to speak), they were hampered at every turn. So far, however, as practise went, the strictness of the provisions supplied produced an effect the reverse of what was intended. Human nature rebelled against it. The days now made co-ordinate, or nearly so, both as to origin and as to observance, with the Lord's day, were either not kept at all as holy days (they were too numerous for that, compatible with the business of life), or they became holidays of the worst kind—mere excuses for licentiousness. And the desecration of these involved with it the desecration of the Lord's day. The multitude did not pause to make subtle distinctions. Perhaps the Lord's day was even worse observed than other days; for, in spite of the church, men had a vague idea that it was one of especially allowed intermission or ordinary employments. This they interpreted to mean of more special permission of dissipation than the other days noted in the calendar.⁵

It was on account of all these grievous restrictions that the French people had learned to hate Sunday and the saints' days; and it was to obliterate the memory of these that they changed the calendar, that men might know them no more forever.

"COME."

BY G. W. AMADON.
(Battle Creek, Mich.)

ONE of the tenderest words in our language is the little word "come." Its real meaning is "to draw near to the speaker." This simple word occurs many times each day in our daily intercourse with one another; and as a matter of course, it is found many hundred times in the Bible. It is

also a word of a very inviting character. But who says, Come? and what are the conditions? First of all—

God, our Heavenly Father, says to every human soul, Come. To faithful Noah just before the flood he said, "Come thou and all thy house into the ark." Gen. 7:1. And what he said to Noah he is saying to all to-day. The general invitation from the throne of the Eternal is, Come. "Come thou and all thy house." The Lord desires to have people saved by "families," and so his word extends to the children. To the youth he says, Come into the ark before the storm shall burst in its fury. God says now, to both young and old, "Come unto me: hear, and your soul shall live." Isa. 55:3. Precious words! blessed invitation! Will we respond?

The Saviour also says, Come. Here is his gracious invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. In these comforting words both promise and entreaty are combined. So if we come, we shall find rest of soul and peace in Jesus Christ. To all who are weary with life's cares and struggles, and burdened with sin and its consequences, the Redeemer says, "Come unto me, . . . I will give you rest." And the glorious rest, begun here, will reach into that eternal rest that awaits the people of God.

The Holy Spirit says, Come. Yes; that blessed Spirit which "helpeth our infirmities," and "maketh intercession for us with groanings which cannot be uttered," extends the invitation to all. Indeed, a general amnesty seems to be proclaimed. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. The Holy Spirit, with tenderest wooing, and the city of God, with resistless attraction, say, Come, you sin-struck children of Adam, come and live forevermore. This same Spirit is striving still, and convincing all of sin, of righteousness, and of judgment to come, and these importunities are hard to resist. Let us not grieve away that ever-present Helper, "whereby we are sealed unto the day of redemption."

The angels of God are also persuading us to come. Paul says, in his letter to the Hebrews, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Chapter 1:14. These holy beings wait continually in the presence of God; they are wise, and excel in strength; they warn the wicked of evil; they come to the sorrowing with words of comfort; they encamp around the righteous, and greatly rejoice when sinners turn to the Lord. These are only a few of the inspired statements concerning the heavenly watchers who seek to keep us in God's ways. With sheltering wings they hover near, and with tender ministration incline us to God and heaven.

The people of God, too, invite those out of the ark to come. To Hobab in the wilderness, Moses said, "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel." Num. 10:29. And this has ever been the invitation of the church to the world. To the Jews, John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world." In the very words of the parable, the message is now sounding, "All things are ready: come unto the marriage." And He that has "the living water" says, "If any man thirst, let him come unto me and drink." The faithful watchmen, too, are crying, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." These terms are within the reach of all, and how could they be more favorable?

BUT WHO MAY COME AND SHARE THESE PROFFERED BLESSINGS?

The Scripture answer is at hand: All "that labor and are heavy laden;" "them that are turned back from the Lord;" "he that hath no money;" "those that have not sought the Lord, nor inquired for him;" "he that is athirst;" "strangers from the covenants of promise, having no hope, and without God;" "to all that are far off,"—to such is the promise.

AND WHAT WILL THEY RECEIVE?

Ah! here language is altogether too feeble to describe the "good things" which God has in store for them that come to him. In the present state they will receive a new heart and spirit for those that are full of sin; clean raiment for filthy garments; the peace of heaven in place of unrest and disquiet; beauty for ashes, and the oil of joy for mourning; the garment of praise for the spirit of heaviness; and in the world to come, a life that will be as enduring as the throne of that infinite One who created us, who has washed us in his own atoning blood, and made us kings and priests unto our God, and in whose light and presence we—

SHALL REIGN FOREVER AND EVER.

THEY FOLLOWED HIM.

BY ELDER G. B. THOMPSON.
(Newburg, W. Va.)

THE day following the baptism of Jesus, John the Baptist stood, with two of his disciples, watching Jesus as he was walking near them. Directing the attention of the two disciples, Andrew and John, to the Saviour as he walked, John said, "Behold the Lamb of God!" This was a short sermon; but it was delivered in the demonstration of the Spirit and with power, and it took hold of the heart. Immediately there sprang up in their hearts a desire to know more of this stranger. These two disciples were familiar with lambs, as they were offered continually in the temple services as types of the coming One. Now that God's Lamb was before them, they wished an interview with him.

"And they followed Jesus." They heard John speak, but did not follow him. He did not draw away disciples after himself, but directed all to the Lamb which had come to bear the sins of the world. Desiring a better acquaintance, and being asked by Jesus what they were seeking, they said, "Rabbi, where dwellest thou?" He did not repulse them, but said, "Come and see." "Come" has been the word of the Redeemer through all the ages, since the fall of man. He has been trying to have us "see" him. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1.

The record tells us that they went with Christ, "saw where he dwelt, and abode with him that day." That this was a memorable interview, and made a lasting impression on the mind of John, is evident from the fact that in recording the event, years after it occurred, though an aged man, it was so indelibly impressed on his mind that he made mention of the *very hour* when it took place. "For it was about the tenth hour" (John 1:39); that is, four o'clock in the afternoon.

Would that we might seek the Saviour till his presence was as real to us as was the interview referred to in this article! It is his desire to reveal himself to his people, and he will be as real to us now as when on the earth in his flesh. If we follow him, he will encourage us as he did those two disciples, by asking what we are seeking; and when we make known our request to him, we shall hear him saying, "Come."

³Tostatus, "Commentaries on Exodus," chap. 12, pages 82-84.

⁴Quoted by Neale, *ibid.*, chap. 3, par. 26, note h.

⁵Hessey, *ibid.*, Lecture 6, par. 2.

Special Mention.

PASSING EVENTS AND COMMENTS.

The Eastern Question.—The Turkish Empire has suffered nothing from its three weeks' war with Greece. On the contrary, it quickly humbled its little antagonist, and even the powers will not fail to be impressed with the vitality displayed by "the sick man." The Turks have not acted a rapacious part; but if we may believe reports, have restrained pillage, and treated the conquered towns with all the regard that could be demanded. A brief study of the map prepared by Brother A. Swedberg, editor of the *Vaktare*, will repay the reader by giving him an idea of the present and past of Turkey in Europe, and the comparative size of Greece, together with the situation of Crete, the subject of this contention.

At present it seems probable that the war has gone as far as Greece can carry it, and the settlement of terms must be left to the Turk, with the intervention of the powers. It is reported that Turkey is disposed to be quite magnanimous in its demands.

Earthquakes in Divers Places.—Three of the evangelists, giving the Saviour's discourse on the premonitory signs of his second coming, tell us that there will be "earthquakes in divers places." These are given as among the signs of the approaching end. Matthew and Mark say that these are "the beginning of sorrows;" and the word means "travail," "labor." It shows that the extraordinary distortions of the earth and its surrounding elements are indications of an approaching crisis,—that they are indeed the beginnings of the throes of a worn-out nature that will, in its passing away, give birth to the glorious and immortal world, where destruction and decay will not enter to mar the face of nature. The frequent occurrence of these most unwelcome manifestations of pent-up power is remarkable. Professor Proctor, the celebrated astronomer, said of these: "The planet is slowly losing its vital heat, and these volcanic eruptions and earthquakes are but symptoms of the final destruction,—the first, as it were, a breathing; the last, a paroxysmal condensation of mother earth's tissues."

News now comes to us of very severe disturbances in the Leeward Islands, with great destruction of life and property, though at the present writing the news is incomplete. Lima, the capital of Peru, was also shaken about the same time, the shocks continuing for some time. Japan has been especially subject to these manifestations for the past few years, and not a few of the islands of the sea have been engulfed in the fearful convulsions of mother earth.

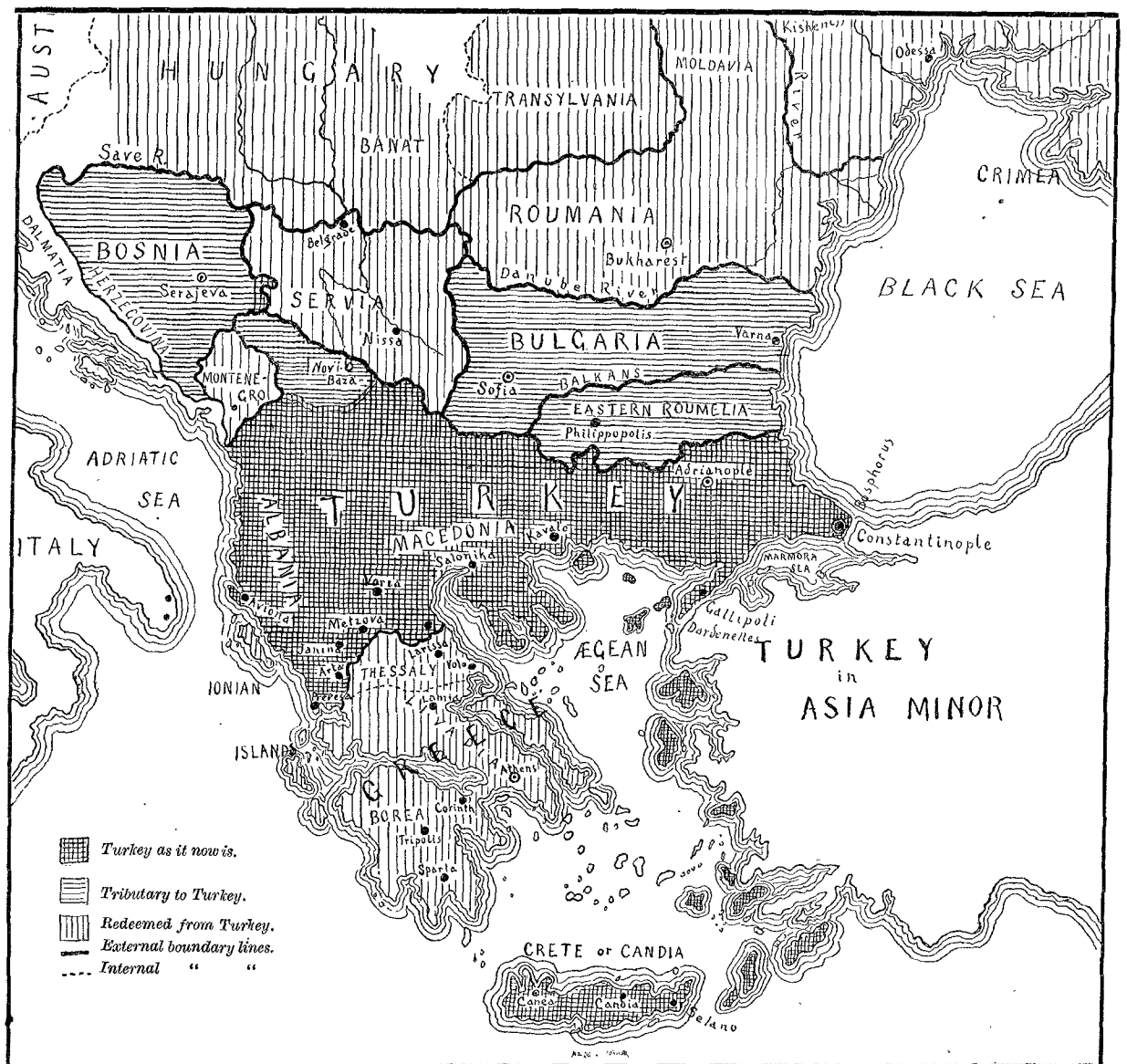
The Standard Oil Company.—The stock of this giant monopoly has reached an almost unprecedented price, being sold in the market last week at three hundred dollars per share, the shares representing, nominally, one hundred dollars each. This premium is created by the fact that on a capital of \$100,000,000, dividends have been paid, in the past fifteen months, to the extent of \$40,000,000. In addition to this, the quarterly dividend is due in a few days, when to the regular three per cent., will be added ten per cent. more. The Standard Oil Trust is controlled by five men—John D. Rockefeller, H. H. Rogers, John D. Archbold, Henry M. Flagler, and William Rockefeller. It originated with Pennsylvania and Ohio oilmen, who, by a secret compact, secured a contract from the railways whereby their oil was transported to market at one half the cost that other producers had to pay. When this was discovered,

the fight began; investigation by Congress ensued, interstate commerce laws were enacted, and by every means the rising monster was fought; but it continued to thrive until it was able to paralyze the whole business, and to sink every competitor in ruin. Thousands of men have been driven from their legitimate business, and many more thousands of men, women, and children have been driven out of employment, and into desperation and starvation, by the ruthless greed of this soulless corporation. Such is the strength of the Standard Oil Company, that it defies law, and toys with the authorities. Legislatures and Congress are subject to the influence and dictation of the oil-magnates.

It is said that most of these men are known for their liberality toward churches and schools, and in the case of some of them, this is notoriously true. The *New York World*, in an

churches, are represented in the American Congress. Whatever church work is done in Congress, and there is much of it done, is done under the name of some party, which one church, or several churches, have bought up by the promises of the church vote, or have frightened with threats of withholding it. Not so in France. There the church has long been in the field as a contestant for political preferment. There the church is synonymous with a party—the church party. At one time, and for a long time, too, the church party controlled all things. It could say, as did Louis XIV, "I am the state." The Revolution broke that power, but the church still cherishes the hope of controlling France again, and this is the secret of the Catholic party.

As before remarked, we have no church party, distinctively so-called, now; but since all the lead-



article on this company, says that "a member of the Pennsylvania Legislature once declared that the Standard Oil directors built two country churches for every independent oil refiner they ruined, and endowed as many colleges as they caused suicides of men whom they had ruined. 'The Standard Oil Company is explosive at one end and evangelistic at the other,' said Mr. Henry Demarest Lloyd."

"Woe unto you, scribes and Pharisees, hypocrites! For ye devour widows' houses, and for a pretense make long prayers." T.

THE CHURCH IN POLITICS.

The following very suggestive item appears in a recent paper:—

Count de Mun, who is the leader of the Catholics in the French Chamber of Deputies, takes the seat in the French Academy made vacant by the death of Jules Simon.

The above sounds a little strange to us in America, but we are coming to the same conditions fast enough. At the present time, parties, not

ing churches are in politics, and apparently in to stay, it can be only a question of time when we shall have a Congress on the European plan. There will be the Catholic party, the Methodist party, the Presbyterian party, etc. The sentiment largely prevails that the government exists for the church, and should be run in her interests, and each church in the political arena will want its due share of patronage. Should the Methodists demand too much, the Presbyterians and Catholics will vote them down. This is precisely the way it is in Germany, only there the Catholic, Lutheran, Free Church, Socialist, and Liberal parties are represented. The names here will be different, representing other churches than those in Germany, but the organization will be the same in principle. Our ablest men have warned us against this. The great man whose body has just been laid in its last resting-place in New York City, saw these dangers that threaten our republic, and said, "Keep the church and the state forever separate." But when the churches rush into politics as the horse rushes to battle, how can it be done?

M. E. K.

The Home.

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

I AM WITH THEE.

"I AM with thee." He hath said it
In his truth and tender grace,
Sealed the promise grandly spoken
With how many a mighty token
Of his love and faithfulness.

He is with thee—in thy dwelling,
Shielding thee from fear of ill,
All thy burdens kindly bearing,
For thy dear ones gently caring,
Guarding, keeping, blessing, still.

He is with thee—in thy service;
He is with thee certainly;
Filling with the Spirit's power,
Giving, in the needing hour,
His own messages by thee.

He is with thee—with thy spirit,
With thy lips, or with thy pen.
In the quiet preparation,
In the heart-bowed congregation—
Nevermore alone again.

—F. R. Havergal.

A LETTER AND REPLY.

DEAR REVIEW: I have often received help and encouragement through your columns, and next to my Bible, I prize your counsels. How often, when tried, cast down, and almost discouraged, words of cheer and help have come to me through your pages, and how thankful I am for your weekly visits! You give us much that is good regarding our duty as husbands and wives, parents and children, yet there is one thing I would like more light on, and that is the duty of those who have the care of aged and feeble parents. Are the duties all on the side of those who care for them? or do the aged yet have a duty to perform? Must we bear, meekly and patiently, all the many little vexations, and let them go and do their own way, with never a word of remonstrance? How shall we care for them, and be just before God, and faithful, true, and kind to them? I ask these questions not for myself alone, though I do need help; but I know there are many who often feel troubled in regard to this very thing, and would be thankful to have a solution of this difficult question.

Mrs. W. P.

Our correspondent undoubtedly speaks the truth when she says there are many who are interested in the solution of these questions. The trite old saying, "Once a man, and twice a child," is familiar to all, and very true. But there is a marked difference between young children and old children. The latter carry with them the consciousness of a long experience, which, in their minds at least, entitles them to a good share of consideration. It is very difficult for people to "grow old gracefully;" that is, to relinquish their hold on life and its duties—to acknowledge that age incapacitates them for bearing responsibilities the same as they have done for so many years. But slowly and inevitably, they see life and its accustomed burdens, that have become parts of their lives, slipping out of their grasp. It causes many regrets and many sad hours, such as those who have not reached that time can hardly appreciate. The waning of their physical powers is a fact so patent that they are perhaps willing to admit it; but it takes much longer to convince them that their counsels are not needed. And it is often true that the counsels of the aged are ignored when they would better be heeded.

But the changed conditions, when they are no longer the leaders of their own circles, but are relegated to the rear as out-of-date, inefficient, or actually useless, is a very hard experience for our fathers and mothers; and the continual thought of it irritates some natures into a sensitiveness which we can hardly understand. Of course it may be that with decreasing mental vigor and spiritual power, natural tendencies to peevishness or disagreeableness manifest themselves more prominently. It is usually the other way; for the grace of Christ is suffi-

cient for old age as well as other ages; and there are around us hundreds of old people, beautiful and blessed beyond all earthly endowments with the graces of Christ, which are to them a robe and a diadem.

It is well that we make all allowance for the decrepitude and weakness of age. If we cannot love the aged for what they are, we should think of what they have been. If they are now in our way, think of the burdens they have borne, and be willing that the feebleness of their declining days should rest on us, as that of our growing days rested upon them.

As to the duty we owe to the aged and infirm, it is as sacred as any duty that can ever come to us. We owe to them, not only a subsistence, but love and guardianship, respect and honor. The older and more helpless they become, the more binding this duty becomes.

Now, this is not the question. All this have we kept from our youth up. But how about the other side? Are there no obligations on the old people to be patient and considerate, to appreciate what is being done for them, and not to make themselves any more disagreeable or troublesome than necessary? O, yes; they ought to be good. With their eyes and faith still forward, let the aged wait on God. Life with them is not yet past. It is not yet begun. Probation is well-nigh spent, but the grand and glorious life is yet to come. The Christian never grows old. He that hath the Son of God hath eternal life. The outward man perishes; the inward man is renewed day by day. "The hoary head is a crown of glory, if it be found in the way of righteousness." As human strength fails, God is ready to put underneath the everlasting arms.

Those who are called upon to bear with the infirmities of age should do so gladly, kindly, graciously. The Lord knows all about it. He will repay kindness and care bestowed upon his gray-haired, feeble children; he will requite any neglect. God pity those hard-hearted, unnatural children who "have no use for the old folks." They who live in selfish indulgence, while father and mother are left to suffer want, will have a fearful account. This is not said for the benefit of our inquirer, who, we know, does not need it; but there are those who need to pause, in their wicked and thoughtless career, to think of the time when their parents will meet them in the Judgment.

T.

A CHILD TRAGEDY OVERRULED.

BY FANNIE BOLTON.

(Battle Creek, Mich.)

(Concluded.)

MISS ASHBURY went to another field of labor, but from time to time she heard of the Morehouses. Mr. Morehouse left the church, went back to smoking, and began again to take the social cup. He took up his old club habits, and was more reckless than at the beginning. A terrible scandal began to be noised about, and disgrace fell on the household. Carl, who was now a young man, left the country in disgust to make his own fortune. Esther married and moved away, and Frank found a situation in town, and left home. Alma, now a beautiful girl of seventeen, proved to be the only prop of the shattered household. Mrs. Morehouse's health and heart were broken, and the three young children looked to Alma for comfort and support. Mr. Morehouse had not been seen at his home for months, and the report was that the once wealthy barrister was on the road to inevitable ruin.

In this emergency, the discipline (for God turned it to discipline) under which Alma had grown up, that had forced her, in self-defense, to practise self-control and to manifest patience, was shown forth as manifestly overruled for her good. The bitter trials of her childhood had sent her to God for refuge, and through the

grace of Christ, had wrought, in her once unbelieving heart, the most tender love and sympathy. The tragedy that seemed inevitable had been overruled for the manifestation of Christ-likeness in this child. Nothing could move her from her loyalty to her father, mother, and the children. Almost without realizing it, her worse than widowed mother, and the more than fatherless little ones, looked to Alma as their only helper.

Alma had inherited her mother's love of beauty, music, and poetry. Though poverty stared them in the face, as the girl began to blossom into womanhood, these instincts, long repressed, burst into undeniable life and expression. Something had to be done for a living, and Alma found a place in a milliner's shop, where her taste and nicety were soon in demand. One of the girls loaned her embroidery patterns, and her patience and quiet perseverance now stood her in good stead. The dainty doilies, neck-scarfs, laces, and handkerchiefs were placed on sale in the shop, and Alma's scanty income began to increase. Little comforts stole into the home. As if God-sent, helper after helper came to her relief. One offered to train her voice in music, and another her fingers, and Alma's latent love for melody rose like a tide. She had acquired a reasonably good education; and now, as Mrs. Morehouse looked to her, and stood in a kind of awe of her, realizing her own dependence, liberty came to the maiden to be her own self, and she was beautiful and winning.

"I have not thought of love," she said, quietly, when approached on that subject. "I could not and I would not leave mother and the children. My life is all woven up with theirs. I must not think of myself. My father is a drunkard, and worse; but he is my father, and God knows how I love him. Mother and I pray for him every day, and soon we shall move to the city, where I shall take another situation, so that I can do everything possible to save him. Pray that I may be strengthened to be wholly unselfish."

So Alma moved the shattered household into the city, and began her work.

"We'll never give up till he is saved, mother," she said. She found out his haunts, and followed him to them. She won audiences with him on the street corners. She provided him with food and clothing, and after months of prayer, toil, and sorrow, almost despair, she brought him at last to their little home.

Mrs. Morehouse gave a cry of joy and grief as she looked into the pain-lined, shame-reddened face. He did not look much like the proud man she had married, and had promised to love till death should part them.

"Well, I've come," he faltered. "Alma would bring me. Better if I had stayed away, and gone to death and ruin. I was very near to it."

"Thank God, father," said Alma, "that we had you first!"

"I don't know," continued the man, "what I'm good for. I'm a wreck," he said, sinking into a chair. "O Sarah! Sarah! I've broken your heart! How white your hair has grown! He lifted his hand with a little pathetic motion of self-deprecation, and then Mrs. Morehouse tottered from her couch, and threw herself into his arms, and they all wept together.

"No, no! it's not too late, Alfred!" she sobbed; "we've been praying night and day for your return."

"Can you forgive me, Sarah?" he asked.

"All, Alfred; for I love you now with a different kind of love than I ever loved you before. I have learned how Christ loves the fallen; for he has rescued me. Till death do us part now, Alfred—is it not so?"

"Yes, God helping me. I dare not promise anything in my own strength."

"He will, father," said Alma in a strong, calm voice. "Listen to his great promises."

So Alma took the Bible, and read promise after promise to those who know they have no righteousness of their own. "It was God's good way, father, to teach you not to depend on yourself, but on him," she said.

"Yes, and to teach me, too," said Mrs. Morehouse. "O Alma! I have never confessed to you what I ought to have confessed to you long ago. My darling child, forgive me for being so unkind and hard to you. I was jealous and envious of you, because I could see that God had given you strength and talent that I had not. I felt that you were superior, somehow."

"There, mother dear, that will do," said Alma; "I was hateful and hating, and very, very trying. If there is any loveliness in me, it is only Christ. Forgive me, too."

Mr. Morehouse was like a heart-broken, submissive child, and had nothing now to say of the failings of others. His was no longer the prayer of the Pharisee, who congratulated himself that he was not as other men; rather, it was the heart-cry of the man who would not lift up so much as his eyes to heaven, but smote upon his breast, and said, "God be merciful to me a sinner," and who rose up justified. Heaven drew near, and robes of righteousness were given to those who were broken and contrite in heart. Just before bedtime, Mr. Morehouse said, "Alma, you have been my only minister for a long time. Hand me the old Church-of-England service book." Then he turned to the marriage service, and said, "I want you to read this service, and now, Sarah," addressing his wife, "let us join hands, and renew our vows to each other." So Alma read the sweet, solemn words, while Mr. and Mrs. Morehouse responded in tearful, trembling voices. The kiss that closed the service meant vastly more than the kiss that had closed their marriage service of years before.

Alma sat up late that night, writing to Miss Ashbury. After detailing her late experiences, she said: "God has brought a chord of harmonious love out of all the discords. The tragedy has been overruled. The great midnight stars are looking love to me from heaven, and my heart rises up in gratitude, as though it had the wings of a dove. O what happy days are before us! Praise God from whom all blessings flow! You taught me, long ago, that to be an agent through which God may retrace the image of Christ in the soul, is the greatest of all work. O pray that I may learn this greatest of arts, so that, when Jesus comes, I shall not go in empty-handed."

NATURE SHOULD REVEAL GOD.

BY PROF. FREDERICK GRIGGS.

(Battle Creek College.)

"THE heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

God has revealed himself to the natural eye through his created works. Ever since the creation of the world, his power and glory have been visible. God is a God of order and law, and his works all speak of his laws. But for us to have made manifest visibly the laws of God, we must understand the laws of nature. The heavens declare the glory of God far more forcibly to one who understands about the planets and their organization into systems around central suns, than they do to one to whom they present but little more than a gold-bespangled space.

The telescope reveals wonderful beauties of color. Many of the systems have not one central sun, as has ours, but two, having orbits around each other; and while our sun is white, these binary suns are often of different colors,

"presenting such combinations as green and red, orange and blue, yellow and purple. And then we sometimes see both companions of the same color; and yet again, we find combinations where the contrast, though not so striking as in the pairs first mentioned, is nevertheless exceedingly beautiful, as when we have gold and lilac, or white and blue, or white and green stars; and, lastly, we find among the smaller companions of double stars such hues as gray, fawn, ash-color, puce, mauve, russet, and olive."

I quote this to show that God has beauties in his works, which are not readily seen. It is probable that most of us cannot have the privilege of seeing this beautiful coloring of the heavens; but the knowledge that such beauties do exist, enables the heavens to declare to us more than ever the glory of God. When, on the other hand, with the microscope we discover the beauty, delicacy, and perfect organization of the tiniest flower or insect, we come to know that God is not confined to a few ways of working, but manifests the wonder and beauty of his power in miniature as well as in magnitude.

The world has been given the telescope and the microscope by God, that man might have a better appreciation of spiritual life as manifested in the natural world. It seems as though every child should possess at least a cheap pocket microscope. It costs no more than a book, and by its aid what wonders he can discover through his own, and not another's eyes!

Here is where the world has gone astray. Instead of being drawn to God, and recognizing his personality and power in giving life, and sustaining everything that exists, it has almost come to believe that life is inherent in nature itself. The laws of existence are manifested so continually and in such regular order that the power of God in upholding everything "by the word of his power" is lost from view. Whenever God is lost sight of, the tendency is to manifest an undue reverence for created objects. This is what leads to the worship of trees, stones, and the work of men's hands. This very tendency is seen to-day in schools where the myths which have come down through time from the nature-worshipping ancients, are read and studied by the children. We want the child to love and reverence all the works of our Heavenly Father, and he will do it none the less quickly and sincerely when he believes in God as the One who gives them life rather than that they are not dependent upon this higher power.

God gave the world the Bible because it was needed by man to understand his Creator, and any view of life which may be obtained from nature should be tested by the word, and unless it conforms to inspiration, which is so clear that all may understand, it should not be accepted. Nature study must go hand in hand with Bible study. Thus the laws of true spiritual life will be made clear.

With the increase in scientific knowledge during the past few decades, has come a movement to have the child study things more than books. It has been recognized by many parents and teachers that the child has a natural love for nature, which will give him an interest in its study. Probably all will agree that this, in general, is a wise step in the education of the child. But with this movement has come the danger of having our children taught scientific studies into which the study of God does not enter. Children thus taught soon come to feel little need of God in their lives. This feeling is one of the very things which is causing the world to rely less and less upon the strength of God, and more and more upon so-called natural scientific laws.

David prayed, "Create in me a clean heart, O God; and renew a right [“constant,” margin] spirit within me." We notice that David depended upon the creative power of God, not only for a change of heart, but to make the clean heart constant. The child needs to be so taught

that he may come fully to believe in this power, and to surrender his own life to it. Christian parents should feel the necessity of having schools where all that is studied will direct the mind to God, and tend to strengthen faith in him, and of having their children in these schools. But whether the children can be in such schools or not, and particularly if they cannot, home studies should be continually carried on, conducted in such a way as to lead the children to know the true relation which God sustains to all his works.

SODA, SALERATUS, ETC.

BY MRS. D. A. FITCH.

(Battle Creek College.)

My dear sister, you who are the conservator of the health of your family, do you know you are doing an untold amount of harm in preparing for those under your care, food which contains soda, saleratus, or any other alkali? Experience is not the only teacher we have to show us that these are harmful. Science tells us that by their use the gastric juice is neutralized so that it cannot do the work designed. The Lord in his kindness has spoken against these things, and these same statements apply to the use of baking-powders; for they contain these same alkalis in greater or less degree. On page 537 of Vol. II of "Testimonies to the Church," we read: "Saleratus in any form should not be introduced into the stomach; for the effect is fearful. It eats the coatings of the stomach, causes inflammation, and frequently poisons the entire system."

We are asked, "Does not the acid with which the soda is used, neutralize its effect?" When the Lord has said, "Thou shalt not," I accept his command without question; but in answer to the above, I will quote from "Science in the Kitchen": "Alkalis, the class of chemicals to which soda and saleratus belong, when pure and strong, are powerful corrosive poisons. The acid used with the alkali to liberate the carbonic acid gas in the process of bread-making, if rightly proportioned, destroys this poisonous property, and unites with it to form a new compound, which, although not a poison, is yet unwholesome." Now how many of us know enough of chemistry to enable us properly to make these combinations, even if, by their use, we could prepare wholesome food? Shall we not take what the Lord has said as our rule of action? The truth is, we read the Testimonies much as we do the Bible, many times not discerning what is there. Often we find people who have had access to these precious writings ever since they began to be published, who look with open-eyed astonishment when told that there are such statements concerning these commonly used articles. An experience of several years in cooking for families varying from two persons to more than one hundred, has proved it to be unnecessary to provide any food containing these alkalis in any form.

The question is often raised, "What are ministers and canvassers to do, who must, for so large a portion of the time, depend on ordinary cooking?" It has been the lot of the writer to travel to some extent, and she has found it very convenient to be her own cook. It is not only a privilege of all to acquire this art, but it is also a duty. In "Christian Temperance and Bible Hygiene," page 58, we read: "I appeal to men and women to whom God has given intelligence: learn how to cook. I make no mistake when I say *men*; for they, as well as women, need to understand the simple, healthful preparation of food. Their business often takes them where they cannot obtain wholesome food. They may be called to remain days, and even weeks, in families that are entirely ignorant in this respect. Then, if they have the knowledge, they can use it to good purpose."

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 11, 1897.

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THOSE LAST HOURS.

WE are doubtless warranted in saying that the chapters which comprise the discourse of our Saviour with his little flock just before his crucifixion, contain words of solemn significance second to none others ever spoken. It was a time when the Master felt the full weight of the mighty work he had undertaken in behalf of a world ruined by sin. He looked with fondness upon the little band of followers who had shared his labors and trials, to whom he had, by labor and association, become fondly attached. He knew, far better than they, their utter weakness and helplessness. Before they could realize it, they must experience it. He saw their hour of temptation and their discomfiture; and how earnestly he labored to prepare them for the struggle, and to teach them their dependence upon him and upon the Holy Spirit!

The conversation opens with the institution of the memorials of his humiliation and suffering. These institutions remain to-day as Jesus established and enjoined them. They have lost none of their vividness or meaning. Those ceremonies and emblems should have for us the same thrilling force they had on that memorable night.

Following these came the crushing announcement that the Master, their leader and protector, was about to leave them; and where he was going they could not go. To counteract the depressing effect which the realization of this fact, now breaking through their minds for the first time, must produce, Jesus sought to fill their minds with gracious promises filled with loving compassion. There are two grand promises: First, he would come again and receive them to himself; second, he would send them as a helper, a comforter, a teacher, a guide, the Holy Spirit. As a mother comforts her children, so we hear our blessed Saviour speaking those words of soothing comfort, "I will not leave you orphans: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Then the vine is used to illustrate the true and living Vine, of which he said, "Ye are the branches." With this lesson came that wondrous assurance of love, "*As the Father hath loved me, so have I loved you.*" It is well to read, in connection with this, John 17:23: "That the world may know that thou hast sent me, and hast loved them, as thou hast loved me." O, who can measure the meaning of such words! The Heavenly Father loves his earthly children with the same love that he loved his only begotten Son; and the Son loves us with the very same love! Wonderful truth! Can we receive it? Can we realize that we are united to the Father by the same bond of infinite affection that unites him to the Son; and that Jesus takes all the love the Father bestows on him, and

pours it out upon us? He who can receive this truth has nothing more in heaven or earth to ask for. Infinite riches, eternal life, everlasting joy, perfect safety—all things are his forever.

Having promised to return, and having assured his followers of the aid of the Comforter, having told them of the True Vine, and of his wonderful love, he also prepares them for their trials. "In the world ye shall have tribulation." "If the world hate you, ye know that it hated me before it hated you." "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." But mingled with these predictions were blessed promises of grace. He further prepares them for future trials by assuring them that it was better for them that he should go away. It is not expedient to lean upon any arm of flesh, even though it be Jesus of Nazareth. Faith is the life of the Christian, the word is his guide, the Spirit is his companion. Jesus cut short any disposition to murmur at his going away, by saying: "If ye loved me, ye would rejoice because I said, I go unto the Father: for my Father is greater than I." It would be pure selfishness in them to desire to keep him away from his Father. He showed them that the Holy Spirit would do for his people that which he in person could not do.

At last the clouds broke away. His disciples began to see things as the Master saw them. "Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things." To be sure, they were not as well grounded as they thought they were; for they stood only in the strength of their own convictions. No matter how deep our convictions may be, they will not, alone, stand the strain of temptation. They must be reinforced by the Spirit of God.

Then when he could say no more to those children of years, he turned his eyes upward to heaven. Such a prayer mortals never before or since heard. The infinite value of that prayer, by which the association of the trinity—God, Christ, and man—was forever established, can never be understood. The loving solicitude of the Shepherd for the flock he loved, which was soon to be left alone, found expression in words of great tenderness. He prayed that love and unity might prevail; he asked that the disciples might feel underneath them the arms of that infinite love that were upholding himself. Throughout the everlasting celebration of the love of God in the world to come, the prayer of John 17 will furnish a constant theme of delightful study.

Having just passed over these chapters in our Sabbath-school lessons, the object of this article is to refresh the mind on some of the glorious things they contain. The most precious consideration to us is that those words are as much for us as for those who heard them when they were first uttered. They reach all those who believe on Him through their word. To study them as spoken to the disciples of Galilee would not be unprofitable; but to study them as spoken to us, personally, is the real object. They are ours. Those promises are ours. That love is ours. The Holy Spirit awaits our reception. The promise, "I will come again, and receive you unto myself," is very soon to be fulfilled. If we are true to Jesus Christ, the world will hate us, we shall have tribulation; but "these things have I spoken unto you, that in me ye might have peace."

G. C. T.

CHRIST TESTIFIED IN DUE TIME.

IN the REVIEW of Dec. 1, 1896, in the Question Chair, No. 713, response was made to a correspondent on 1 Tim. 2:6, concerning the declaration that Christ gave himself a ransom for all, to be testified in due time. The writer asked when those who had died without a knowledge of Christ were to have the privilege of this testimony. In answer, the position was taken that Christ has already been testified as the ransom for men, by the great events of his incarnation; that the reason so large a portion of the human family is in darkness, without a knowledge of the gospel, is because men have been unfaithful to their trust, not because God has failed to make a full plan of salvation, or has failed to provide means sufficient to make known to all his creatures a knowledge of his grace, as the ages have passed away. Man is guilty, but God's throne is clear.

This, of course, is contrary to that class of teachers who hold that God has taken upon himself the obligation to make good all the neglect and unfaithfulness of men, and so raise from the dead and instruct in the gospel, all those who, on account of the inexcusable failure of those who have had the light, have gone into the grave without a knowledge of the truth. This is to put a premium on negligence, and hold up before the world the deceitful hope of a second probation.

The editor of *Zion's Watch Tower* accordingly undertakes a review of our article. The first point he endeavors to make is that Christ could not be testified as a ransom for all, "before he had paid the ransom price." This we did not deny, but only claimed that Christ was testified as a ransom by his incarnation, including, of course, his death upon the cross. The knowledge of the plan of redemption began with Adam. Patriarchs and prophets lifted up their voices to proclaim it to the world; they made known the coming of a Redeemer; in type and shadow, offerings and ceremonies, a great object-lesson was continually held up before the world, to keep in mind the coming One. If the immediate descendants of Adam, and theirs, in turn, and so on, had preserved a knowledge of the truth, as they might have done and should have done, the great purpose of God in redemption would never have been lost from the minds of men. And God is in nowise responsible for the fact that, through apostasy, it has so largely been lost.

Thus the truth has all along been testified to the world, but the coming of Christ, in the fullness of time, was the witness, confirmation, or demonstration, of the truths previously set forth; for thus a close translation of 1 Tim. 2:6 would read, "Who gave himself a ransom for all, the testimony [to be rendered] in its own peculiar times." Ps. 95:7 and Heb. 4:7, 8 clearly intimate that God has prolonged the time from age to age, because a sufficient number did not receive the message for their respective times, to furnish the requisite number for his kingdom. But in due length of time that will be accomplished, and then that "people for his name" will have been gathered out of the Gentiles, for which, Peter said (Acts 15:14), the purpose of God was waiting. What further will then be required? The kingdom can then be established, and Christ's everlasting reign upon the throne of David will begin.

The second point the *Watch Tower* tries to make is that in Abraham and his seed all

the nations are to be blessed, and that they cannot be thus blessed unless every one of all these nations has the opportunity of hearing the gospel for himself. This is straining the testimony to a most unwarrantable degree. When John has a view of the company of the redeemed, how does he speak of them?—He says, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne," etc. Some out of all nations are saved through Christ, and thus all nations are blessed through him; and would not that be true even if nine tenths of all these nations so shut themselves away from the proclamation of the gospel, that they never heard of him?—Most assuredly. The promise speaks of results; it does not speak of methods.

On the third point, the *Watch Tower* makes the following most singular statement: "Seventh-day Adventists hold that no one but Seventh-day keepers will be saved; explaining that they are God's 'little flock.' Now put this claim, and the total known numbers of Seventh-day keepers, of the past and the present, alongside the claim above,—that 'God has in mind just the requisite number to people this earth; and when this number have embraced the gospel, the call will cease and the eternal state begin.'" Compare this with the following quotation, a few lines below the preceding: "Mr. Smith teaches that the end of all hope is nigh, even at the doors, yet, according to his reasoning above, it will require Seventh-day Adventists nearly a million years to convert enough people to their views of matters, in order properly to let the gospel call 'cease, and the eternal state begin.'"

Such misconception is truly astounding. Who has ever heard Seventh-day Adventists put forth the claim that the requisite number to people the new earth was to be made up of Seventh-day keepers alone, past, present, or future? God has been gathering out his people from all generations, from the antediluvian world to the present time, from all nations and denominations, with their different beliefs. The present movement is simply the last special proclamation of the gospel; and by this, we trust that the number will be completed within the present generation. Neither do we say that there are no Christians, except Seventh-day keepers, and none who will be saved but such. There are multitudes of Christians among all denominations,—among Mormons, the Roman and Greek Catholics, and no doubt even among the heathen themselves. But what we understand from the prophecies is this: that in the crucial experiences of the last days, ere the end comes, all will be so tested, in whatever way and by whatever means the Lord may choose, that they will range themselves on one side or the other, either for the last warning message or against it, and that the number who, at the great day, will be "redeemed from among men," will all be found keeping "the commandments of God, and the faith of Jesus."

What the number required to carry out God's future purposes will be, or how nearly completed it now may be, we, of course, cannot tell. But no one can deny that his purpose must contemplate a number just sufficient to inhabit, in a complete and perfect manner, the earth made new; and if we have now reached the generation from which the number is to be made up, it becomes every one to adapt himself immediately to the truth, and seek a secure place of safety in

the ark, Christ Jesus, ere the crisis comes. "Every one," says Daniel, "shall be delivered that shall be found written in the book." Dan. 12:1.

U. S.

THE SPECIAL SEASON OF FASTING AND PRAYER.

THE readers of the REVIEW have no doubt already seen the brief announcement of the action of the General Conference Committee in setting apart May 29 and 30 as special days of fasting and prayer, and I trust the attention of all is being turned to this occasion.

In our daily conflicts with the actual realities of life, we are prone to become so absorbed as to take little time for the study of God's word and to cultivate that close communion with the Father that can come only by frequent and earnest prayer, so that unless there are appointed special times when attention is called to our need, and we are admonished of our condition, we are liable to find ourselves in a cold, backslidden state, occupied with our own interests and self-pleasing more than we are with our soul's best interest or the cause we profess to love.

How sad it is, and how it must grieve the holy angels, to see a people who have had so great light, and for whom the Lord has done so much in the way of precious instruction, living so far beneath their privileges! That the Lord does not cast us off, and call another people to do his work, is only another manifestation of his loving-kindness and forbearance. We are told that it is the goodness of God that leads us to repentance. May the Holy Spirit impress his goodness upon us at this time, until we are led to repent of every sin, and to turn to him with all our hearts. May our eyes be anointed with the heavenly eye-salve that we may see and understand.

No specially startling events are occurring just at the present time to arouse us to action, but nevertheless the day of God is hastening on, stealing upon the world as stealthily as a thief in the night. This very calm is ominous, and should be startling to us, lest the siren song of an ease-loving world lull us into carnal security, and the day of God take us unawares. The Lord has been pleased to forewarn us by saying "that soon there would be a change in God's dealings with the world. . . . The world is soon to be left by the angel of mercy, and the seven last plagues are to be poured out." Just recently we were told that "the plagues and judgments of God are already doing their work, and souls are going down to ruin because the light of truth has not been flashed upon their pathway." O Spirit of the living God, arouse us, thy slumbering people, to sense the awful import of these words, and to recognize, in these judgments and plagues, the droppings of the shower of God's retributive judgments that are so soon to destroy all the finally impenitent; and may we, by genuine repentance and restitution, and a zealous doing of the work of God, so connect with him that we may constantly "abide under the shadow of the Almighty!"

Now, brethren, what shall we do? Shall we heed the note of warning? or shall we go on until the Lord shall say, Let him alone; he is joined to his idols? I have faith to believe we will do the former; for already the spirit of sacrifice and a deeper consecration is coming among us, and it has also entered into one of our largest institutions, from whence, I trust, it will

spread until it reaches even to the outposts, and God's people everywhere "arise and shine," the glory of God having arisen upon them.

The *General Conference Bulletin* for the second quarter of 1897, containing special readings for this occasion, will be sent out at once to every church and company in North America. We have arranged for four readings,—one for Sabbath, May 15; one for Sabbath, May 22; and one each for Sabbath and Sunday, May 29 and 30. It seemed best to begin thus early so that we might have more time for self-examination and to plan for the final meeting, and the donation that the Lord may impress us to make. The great need of means to pay the accounts due our laborers, and more vigorously to prosecute the work in the future, has been clearly set forth in one of the readings, by Elder I. H. Evans, business agent of the General Conference; therefore I need not mention it here, further than to request a prayerful consideration of the subject and a liberal response. That we may all catch the spirit of sacrifice during these meetings, and come up to the help of the Lord with our means, that his work may be quickly done in the earth, and he come to take us home, is my prayer.

GEO. A. IRWIN.

In the Question Chair.

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

770.—THE ENDS OF THE WORLD TURNING TO THE LORD.

When is it to be that "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee," as stated in Ps. 22:27?

A. C. A.

Ans.—During the proclamation of the gospel. The Jews entertained the idea that the truth and the knowledge of God were committed to their keeping, and that the people must come to them to receive it. But here is a prophecy that the gospel shall go to the ends, the most distant parts, of the world, and all nations shall share in it. It does not teach that all the world; that is, every individual of the nations, shall accept the truth and be saved; for the blessings to be gained are restricted in the preceding verse to "the meek" and those that "seek" the Lord.

771.—COUNTERFEIT MARK.

As there is usually a counterfeit to the genuine, will you please inform us what, if anything, has been claimed as the "mark of the beast," in place of the true mark; namely, the false Sabbath which that power has instituted?

J. D.

Ans.—Different things have been claimed by different ones as the mark of the beast brought to view in the Scriptures. Some consider it to be the grips and signs of secret societies, like the movements by which freemasons are known to one another, etc. But most generally those who differ with us in this matter claim that the mark is the sign of the cross so frequently made by Roman Catholics. But when the object of the mark is considered, it is seen at once that it cannot be any of these things. It must be something in which the principle of *authority* is involved, and indicate to what authority the one receiving the mark yields. The mark of the beast must designate those who are followers of that power, just as the mark, or seal, of God distinguishes his followers. God and the papacy each have a law by which their claims are

set forth. The law of the papacy differs from the law of God in the matter of the Sabbath. Through that institution, therefore, men are finally to declare on whose side they stand. The papacy openly claims that by the change of the Sabbath it shows its authority, and that those who keep Sunday thereby bow to that authority. Multitudes keep the first day of the week as the Sabbath, ignorant of this fact; but when, in the crisis soon to come, they knowingly do this, then they will identify themselves as the servants of the law-changing power.

772.—TEACHING IN SUNDAY-SCHOOLS.

Is it advisable for Seventh-day Adventists to accept positions as teachers in Sunday-schools, provided the managers know their views, and understand that they will not teach that which they think to be wrong?

B. A.

Ans.—Yes. Teach the Bible anywhere and at any time when there is an opportunity. But in the case referred to, while none should go outside the line of the lesson to bring in, and make a specialty of, the peculiar views of this people, it should be understood that when any texts occur that have a bearing upon the distinctive points of our faith, they will be treated in accordance with what we understand them to teach. With this understanding, we see no objection to engaging in Sunday-school work. And if judiciously managed, much light may be imparted, and no offense given.

U. S.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD.—2 Tim. 4:1, 2.

PROPHECY.

A Sermon.

BY ELDER L. D. SANTEE.
(Peoria, Ill.)

"SEARCHING what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11.

Many are afraid of prophecy, and yet with how little reason! In it are locked up the secrets of futurity. The infidels of France placed over the gates of their cemeteries, "Death is an eternal sleep." We are wiser than they, only because prophecy has opened to our view the life to come. By it friends, as they part on earth, promise one another that in the promised land they will sing the eternal alleluiah together, around the throne of God. When a loved one is stricken by death, prophecy shows us, in the blue distance, the smoke of his cottage ascending amid the everlasting hills of home. The darkness of death is softened by the radiance of the star of hope. Well has the apostle said, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19. "Holy men of God spake as they were moved by the Holy Ghost." In their writings, we see our friends, white-robed and glorified, visions of angels, harpers, streets of gold, the throne of God, and the river of life, gleam before our eyes in matchless beauty. Eternal hands have rolled back the curtain of blindness, and have shown us the home and the associations of the "pure in heart."

Now we will consider our text: "Searching what, or what manner of time the Spirit of Christ which was in them did signify." The first thought that we notice is that the Spirit of Christ dictated all prophecy. Is it any wonder that it is unfailing, when the same Spirit,

clothed in flesh, fulfils what it has foretold? Well has Jesus said, "I am one that bear witness of myself." John 8:18. One sad thought connected with this is that every one that refuses carefully to study the prophecies is ignoring the Spirit of Christ.

Prophecy is grouped into two grand divisions: First, the "sufferings of Christ," or his first coming; and second, "the glory that should follow," or his second coming. Of these two comings and the events that attend them, prophets have written what the Spirit of Christ has revealed. From the manger in Bethlehem to the cross on Golgotha, every act has been a subject of prophecy. Is it any wonder that Pilate said, "Behold the man"?

The first division of prophecy is a thing of the past. The gospels record its fulfilment. As we read the fifty-third chapter of Isaiah and the twenty-second psalm, and then read carefully the closing acts in the gospels, we say, as did the eunuch, "I believe that Jesus Christ is the Son of God." Acts 8:37. Every fulfilled prophecy is an evidence of the divinity of its Author and the unfailing character of his word. How natural that Jesus should remind us, "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35. No wonder the prophet exclaims, "The grass withereth, the flower fadeth: but the word of our God shall stand forever." Isa. 40:8.

With unwavering faith, with unquestioning confidence, we come to the consideration of the second division of prophecy; namely, "The glory that should follow;" and here, as we study coming events in the light of eternity, language fails. We stand with uncovered head, and with hearts thrilled and awed, and think what no speech can ever tell. The spring-time of earth is cheerless compared to the endless spring-time that smiles on us from the vistas of the future. The sunshine here is dark, in view of the everlasting sunshine that gilds with glory the gates of an endless day. All the gladness of earth is dull when we consider the rapture of heaven, that we, by faith, can feel, but never can express.

The grand corner-stone of all the ages is the second coming of Christ. Here takes place the resurrection of the dead. Here the lives of men are tried, and their destiny is decided. Here the army of the lost, with pale faces, leave hope behind while the white-robed throng, veterans in the conflict and victors through the blood of the Lamb, ascend to the "pearly gates," beyond which lie the glory-crowned hills of heaven.

I will go back a little in considering this grand chain of prophecy that ends in Paradise. Let us begin at Joseph's new tomb. O my soul! what a nucleus with which to build a kingdom! The King dead, a few fishermen, who had lost faith in him, a few grief-stricken women, who were kept from a too near approach by the spear of the Roman guard! Had we been there, we would have said, "The plan is a failure," and will soon be forgotten. But a few days later the commission was given to these same fishermen, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. Acting on this, a multitude has been gathered that no man can number, dipped in the baptism of tribulation, and washed in the blood of the Lamb.

"From desert waste, and cities full,
From dungeons dark, they've come;
And now they claim their mansion fair,
They've found their long-sought home."

The Spirit of Christ in the prophets has, with no uncertain tongue, outlined the heralds of this wondrous consummation.

In Daniel 2 we have a record of a dream, given to the barbaric king, revealing a chain of events reaching to the end of this world's present history. Step by step the centuries have chronicled their fulfilment. Amid the wild storm of human passions, Babylon, Medo-Persia, Grecia, and

Rome, like the shifting scenes of a kaleidoscope, became universal in power, and each in turn was overthrown by its successor. The record continues, in verse 35: "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away."

One writer has well said, as he considers this and similar prophecies: "We stand on the threshold of the millennium. Through what scenes the predicted day of a thousand years will be ushered in, we know not. But they are rapidly rising upon our field of vision. We tremblingly expect the development of prophecy and the actual explication of those symbols, to present which, heaven, earth, and hell were exhausted of their imagery. Relieved against the background of history, stands the great image of gold, and silver, and brass, and iron, looming up like a mighty pillar between us and the sky, from which the sun has just descended. Right opposite, with beams of the morning reddening its summit, rises in majestic grandeur the mountain of the house of God. Invisible hands are heaving from its side a living Stone. It trembles on its poise, and in the pathway along which it must speedily rush, the monument of the empires is reared. Who can conceive or describe the terrors of the collision? The solid earth will shake. The sea will depart from its place, and unwrap itself from its dead. The heavens shall be rolled together as a scroll, and the stars shall fall from their places. The beast and the false prophet shall be thrust into the bottomless pit, and the angel shall lock them in. And Christ shall come. Already he makes ready his coming. The chariots of salvation are gathering for their triumphant career. The attendant hosts are waiting for the signal. Christ is coming! In due time the world shall be purged by fire, swept with the besom of divine vengeance; and no ark can ride on that molten sea, no power can stay that terrible overthrow. Jehovah will be glorified in his enemies,—glorified in the old heavens and earth that shall pass away before the lightnings of his wrath,—glorified in the new heavens and earth, in which the lost harmony of the creation shall be restored.

Daniel 7 contains the same prophecy under different symbols, closing with the fearful statement, "Ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Verse 10. Matthew 24 gives an outline of the events which occur between the "sufferings of Christ" and the "glory that should follow." The Man of Sorrows named the stepping-stones that intervened between his humiliation and his coronation—between Calvary and the marriage supper of the Lamb.

If the antediluvians needed Noah, if Sodom needed Lot, if Nineveh needed Jonah, how much we need the prophecies to show us our relation to events, thrilling and appalling in their nature and eternal in their consequences! I have not time to examine 2 Tim. 3:1-5, where it is said, "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous," etc., or James 5, where it is told how selfishness and greed will bring on bloodshed, and how the cry of the laborer shall not be to the Lord of heaven, but to the Lord of sabbath. When these prophecies are fulfilled, the Judge standeth at the door. Verse 9.

Thank God for prophecy! By it we can see beyond the perils of earth to the eternal home of the blessed. Well has the prophet said that it is as a "light that shineth in a dark place." Shine on, O star of hope! O prophecy of Jesus, shine on! Drive out from our hearts the darkness of unbelief, and fill them with the glow of peace and love and desire. Spirit of Christ, that spoke through the prophets, be with us to the end of the world! May we all, both speaker and hearers, join in singing the eternal alleluiah around the throne of God! Amen.

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.

CHARITY DESIRED.

BY S. O. JAMES.
(Milford, Iowa.)

I'm willing to watch and wait and pray,
I'm willing to labor day by day,
I'm willing to be as the potter's clay
In His skilful, loving hand.

I'm willing to suffer and do his will,
His perfect pleasure I must fulfil;
The grace sufficient is offered still,
Just waiting for faith's command.

But will his love-light ever shine
To brighten these dull orbs of mine,
Before I reach that world divine,
That peaceful summer-land?

BULGARIA AS IT IS.

(Continued.)

THE main occupation of the inhabitants of Bulgaria is agriculture, though there is some manufacturing done on a small scale. On account of the severity of the climate, the only cereals raised in northern Bulgaria are winter wheat, barley, oats, and some Indian corn. In southern Bulgaria is raised the best spring wheat I ever saw. Its kernel is large, yellow, and plump. It is raised extensively; for the soil seems to be perfectly adapted to it, being very rich, while the climate is all that could be wished. The market for Bulgarian grains is Great Britain. Many sheep are raised here, but their wool is of an inferior quality. They are kept mainly for their milk, out of which a considerable quantity of butter and cheese is made. This may sound rather strange to my readers; but for more than five years I was a shepherd, and helped milk over five hundred sheep twice a day. Four persons would milk the flock mentioned in about two hours. After the lambs are about two months old, they are weaned, and formed into a separate flock.

To show the difference in temperature in localities only about thirty miles distant from each other, I will relate my experience in crossing the mountains during winter. While visiting Kotel, my native town, I was called by business to Slivno, a large town south of the Balkans. My town is located in the center of several ranges of mountains, north. It was the latter part of February, the snow was quite deep and the air frosty. To cross those mountains, that appeared on the horizon like so many large, blue clouds, was a risky undertaking; but the morning having arrived, I mounted my mule, and in company with my driver, who had several other mules and a few horses, we started on our journey. During the journey, two things most interested me—the mules and the driver. I could not tell which was the tougher; for some of the mules, though heavily loaded, continued on their journey all day long without even a rest at noon, and the driver kept on walking, and some of the time running behind them. Of one thing I was quite convinced,—that while the mule is the most stubborn animal, it is at the same time the most sure-footed beast for climbing mountains. We encountered heavy snow-drifts in the passes; and the narrow trail, covered with ice most of the way, winding along some dreadful precipices, perhaps hundreds or thousands of feet high, added terror to the situation. But the mules always planted their feet with such precision that they never once made a misstep. Toward evening we began to descend the mountains, and a little before sunset we arrived at Slivno. What a contrast here met our eyes! Instead of snow, the dust was flying in every direction. The people were seen in their shirt sleeves, the

trees were all in blossom, and the farmers were plowing.

In southern Bulgaria, rice, tobacco, and an abundance of cultivated roses, from which is made the famous attar of roses, are raised. Besides these, there are extensive vineyards with luscious grapes. Fruits, such as apricots, peaches, cherries of all kinds, pears, plums, etc., are also grown in abundance. Agriculture is still principally carried on with primitive implements, such as the one-handed wooden plow, the sickle, etc., though at present many who have large farms, are introducing modern farm machinery. This is imported from Austria, because it can be bought cheaper in that country. Oxen and buffaloes are generally used in working the land. Horses are not very plentiful, and those that are found are small and not adapted to farm work.

In the way of home industry, the Bulgarians manufacture woolen cloth, soap, coarse earthenware, and cutlery, also certain kinds of carpets (kilims), which are in great demand. The manufacturing industry might be far in advance of what it is, had it not been that by the treaty of Berlin the Bulgarian government is bound to put no higher duty on foreign goods than eight per cent. With such a tariff, it is evident that the Bulgarians cannot compete with the old manufacturing establishments of England, France, and especially of Austria-Hungary.

E. S. POPOFF.

(To be continued.)

ARGENTINA.

At the general meeting held in October, some time was given to the consideration of book canvassing, and as a result two young men offered themselves for that work. During the last three weeks of February, a small institute was held for the benefit of these brethren, who are now in the field. Two other young men began work during the latter part of 1896, so that at present our working force consists of Brethren Brooking and Snyder and these four recruits.

Brother Nowlen, who has done faithful service in this field since 1891, sails for England next week. Brother Snyder is expecting a change soon, and Brother Brooking is also contemplating taking up another line of work. This takes all our experienced men, leaving only the four beginners. One of these is now shut up in Uruguay, where, on account of the revolution, he is unable either to continue his work or to leave the country. He had two good horses with which he traveled, but these the revolutionists have taken. Several battles have already been fought between the two factions, so nothing more can be done in that republic until matters are settled.

In Argentina the political horizon is comparatively clear; but for several years past, the locusts have so ravaged the country that the farmers are in a bankrupt condition. This year some have had no harvest at all, and the government has taken action to supply them with seed grain for the coming year. On account of the failure of crops, the shipping, as well as other lines of business, is at a very low ebb. Three years ago one firm in Buenos Ayres sold two thousand reapers and binders. This year all the dealers together in the city have sold only eight hundred.

The brethren who were sent here in 1891 began work among the English and other Protestant nationalities, and as long as they had access to such territory, they made good sales. But the per cent. of that class of people is very small, and soon the canvassers had scoured the country from Brazil to Patagonia and the Falkland Islands, wherever they could hear of English-speaking people. Not only had they been over the ground with one book, but the most of the Protestant population in these fields has been canvassed with nearly every subscription book that we publish.

The uncanvassed population consists of the Latin races, the most of which are Italians.

During 1896, the total immigration into Argentina was 102,678, of whom 75,204, or over seventy-three per cent., were Italians. Eighteen per cent. were Spaniards, and ten other European countries and North America contributed the other nine per cent. The total arrivals from Denmark, England, North America, Sweden, and Switzerland were two thousand three hundred and eighty, or a trifle more than two per cent. I mention these figures because they are a fair index of the relative numbers of these different nationalities throughout the republic.

It is hardly necessary to state that with a population of whom over ninety per cent. are Italians and Spaniards, nearly all of whom are devout Roman Catholics, one finds ignorance, bigotry, and superstition on every hand. As a large number of the people are unable to read or write, they are wholly at the mercy of a corrupt priesthood.

We believe that some have the impression that there is a promising outlook for the canvassing work in this field; but taking into consideration the strength of our working force, the conditions that exist both in this republic and Uruguay, and the class of people with whom we have to deal, the prospect appears, to us who are here on the ground, as anything but flattering. But notwithstanding the adverse circumstances, we are trying to do what we can. We have recently received a supply of the small Spanish books, and the workers are meeting with some degree of success in disposing of them. We know that the work is the Lord's, and we look to him for wisdom to carry it forward; but we firmly believe that he has other means of reaching the people in these Catholic countries, which would be far more successful than selling books, and at the same time be self-supporting.

One of the greatest apparent needs of the work here at present is that of teachers to locate at different points, and start schools. We believe that this line of work, with the medical missionary work, would open many doors for the truth, which hitherto have been shut against it.

We are still eagerly awaiting the arrival of the *General Conference Bulletins*, and we sincerely hope to find that some action has been taken with regard to sending medical help and teachers to this field.

N. Z. TOWN.

March 26.

MICHIGAN.

AINGER.—In company with Elder J. O. Corliss, I met with this company, April 23-26. The place of meeting is about two miles from the village, where we found a neat church house, twenty-eight by thirty-eight feet in size, which has just been erected. There are about twenty-five Sabbath-keepers in this vicinity, some of whom have their membership with the Charlotte church. During the past two years several ministers have held meetings in the schoolhouses near where the church is located. Elder Campbell has devoted some of his time, during the past winter, to this company, and his efforts have been blessed in seeing some good souls accept the truth.

Those who have opposed our work have done all they could to break it down. A year ago they hired a man, formerly an Adventist, to come and "expose Adventism." They were disappointed in this effort, as some who had manifested but little interest before, decided to obey the message for this time. Following this effort, our brethren were shut out of the schoolhouse, so that they were obliged to consider the matter of erecting a house of worship. Meeting with encouragement from the neighbors, they decided to build a house at once.

When we came to plan for the dedication, we found that the church was all paid for, except about fifty dollars. In a few moments, on the day of the dedication, we raised fifty-nine dollars, so their house is now free from debt, and they

have money sufficient to pay for some inside painting that should be done soon. The house was set apart for the Lord's service, April 26, Elder Corliss preaching the dedicatory sermon.

As some members of this company had so recently come into the truth, and did not feel free to unite with the church until they had received instruction, it was thought best to defer organization for a few weeks. In the meantime we hope to have some ministerial labor performed in that vicinity. I am sure that the Lord will bless in the work, so that in a short time we may see a good church organized at this place. We were glad to meet Elders Campbell and Lane at this meeting. On Sunday, Elder Campbell baptized three candidates, who will unite with the Charlotte church.

Trufant.—A dedication service was held about three miles from this place on May 2. Elder S. M. Butler held some meetings in this vicinity several years ago, and the seed sown brought forth some fruit. Later, Elders Lane and Matthews followed up the work with a tent effort, which resulted in the organization of a church of about thirty members.

Not being able to find a place suitable for Sabbath meetings, the brethren decided to erect a small house of worship, which was completed this spring. When the time for the dedication arrived, they were owing only twenty-five dollars on their house. In a few moments we were able to raise about fifty dollars, which will give them twenty-five dollars with which to erect much-needed sheds for their teams.

Elders Matthews and Lane were present at these services, and rendered good assistance. The Spirit of the Lord was present, and there was a good attendance at the three days' meetings held in this new house of worship. Brethren from the Sand Lake, Greenville, Lake View, and Morley churches were with us on the Sabbath. There seems to be a good interest in this vicinity for further labor.

J. H. DURLAND.

ANN ARBOR.—May 1 and 2 were days of special blessing for our students at Ann Arbor. The ministrations of Elder J. O. Corliss and Prof. E. A. Sutherland constituted the first assistance we have received for a year, and evidently inspired our outside friends, as well as ourselves, with a new interest in the things of God. Elder Corliss's instruction Friday evening, on, "The Power of God in the Gospel," not only filled our minds with new and refreshing conceptions of that great theme, but also quickened the aspirations of our hearts with a determination to know the power of his grace. The same theme was still further unfolded on Sabbath morning. Sabbath afternoon the students and friends gathered again to listen to the instruction by Professor Sutherland concerning "Education from a Bible Standpoint," in which he pointed out the fact that the Bible is the great repository of the fundamental principles of all science, art, and literature.

The object of Elder Corliss's visit among us was chiefly to speak before the Christian students of the University at Newberry Hall, giving the closing lecture of a series of Sunday-morning talks on the views held by the various denominations. Elder Corliss spoke briefly as follows: He said he knew of no people who bowed with more profound reverence at the name of Jesus of Nazareth than those known as Seventh-day Adventists, and that because of this reverence, they are willing to bear the name which shows the two distinctive features of their denominational belief. They believe that Christ was the agent in the creation of this world; that it was by him that the commandments were given from Sinai; and that, therefore, it was Christ who rested on the Sabbath from all his created works. It was Christ who reiterated the precept for its observance, and proclaimed it to be a sign between him and his people, showing that he is the Lord that sanc-

tifies them. Therefore, we observe the ordinances in the church as an evidence of the means of redemption, and the Sabbath as a memorial of the Redeemer's creative power.

He also referred to our belief in the soon coming of Christ as the hope of the church, and of the wide-spread acceptance of this doctrine through the Christian church at large. In closing, the speaker reviewed briefly the origin and growth of the work, and said that as people would not flock to our views to gain popularity or worldly advantage, this growth seemed to be an evidence of the hand of the Lord in the work. This lecture was attended by a large and apparently appreciative audience of students, many of whom heard, for the first time, the fundamental principles of our belief set forth.

Sunday evening our little church was filled again with an interested company to listen to the presentation of the theme, "The Kingdom of God in Man," by Elder Corliss. Thus closed one of the most pleasant and profitable meetings we have enjoyed this year. A. J. READ.

ILLINOIS.

I HAVE been blessed with a fair degree of health during the past winter, and in consequence have labored almost incessantly. My time has been mostly devoted to church and company work. Special services were held at Kankakee, Monticello, Noble, and Keens. The church at Kankakee has passed through trials of internal affliction, but is now enjoying domestic tranquility. Our labors seemed beneficial to the spiritual welfare of the church. Seven were added to the membership, two of whom were baptized. A commodious building in the heart of the city, owned by the members, gives our work much prominence; and faithfulness on their part will certainly bring to them the blessing of God and a harvest of souls.

Two persons at Monticello have been faithful witnesses for the truth for a number of years, in consequence of which an interest has been awakened; and as many as eight persons now await baptism. The labor put forth was richly blessed in a feast of spiritual things, but circumstances made it necessary to leave the work until a tent or more convenient place of holding services could be provided.

One year ago five of the brethren at Noble were under indictment for Sunday labor. Prejudice was bitter, but in the midst of it the brethren took courage, and erected a very neat church edifice. The appellate court of the State made a sweeping decision in our favor, declaring that inasmuch as the laws of the State do not define what works of "necessity" and "charity" are, it follows that a man may find it a matter of "necessity" to engage in his ordinary pursuits on Sunday, and hence such labor "is not of itself punishable," and that the only offense that is punishable is the disturbance "of the peace and good order of society."

Public sentiment soon began to change after this decision was known; and after a few evening services, the only complaint heard was that the building was entirely too small to accommodate the people. Several conversions followed, among them that of one man who had been quite bitter against us. Five united with the church, four of whom were baptized. Persecution did not altogether cease, however, as one irate parent drove two of his daughters out of house and home because they accepted the truth. The interest is still increasing, and others will be united to the church in the near future. Keens is a railroad station not far from Keen-ville, where one of our best churches is located. Meetings were held at the former place for a few weeks, but stormy weather hindered very much. A new interest was developed, and though it did not fully mature, we hope that good may result. Alternate meetings were held with the church, during which time eight were added in member-

ship, four of them by letter. One was baptized. Two were added to the church at Saint Anne, and one awaits baptism at Watseka. For all these indications of God's blessing, I am thankful, and that I can find a place as a laborer in the precious cause of God, humble though it be. J. P. HENDERSON.

MRS. HENRY'S CASE.

LAST week we promised to give room to a statement of the recent remarkable experience through which Sister S. M. I. Henry has passed. For this purpose we make extracts from her own account, and what the physicians say, as follows:—

I think my experience of healing really began with my baptism. When I came here, I had been an invalid for seven years. I had no idea, and no one else seemed to know, that I had heart trouble, until, in February of 1895, while on my way to Willard Hall, Chicago, to lead the daily noon meeting, I fell, and was found insensible at the corner of the Temple. After that I had three attacks of heart failure, and suffered from very marked mitral regurgitation. The first week in March they thought I would die, and since then I have been practically helpless.

I wanted, above all things, to see Dr. Kellogg, and get his diagnosis of my case; for I believed that I should be encouraged to think that I might live and get well. I undertook to speak of the matter, but was forbidden to speak. I was not allowed to utter a word, if it could be prevented. I had hemorrhage of the heart, and these hemorrhages were aggravated if I spoke. But at last I made my wish known to such an extent that correspondence was begun with Dr. Kellogg, who stated that if I could be brought into the city, and placed near enough so that he could see me when he visited the Branch, he would undertake my case himself, and care for me. But those who were interested in my recovery, my children especially, did not have confidence enough to believe that it would be worth the extreme risk of removing me; and Dr. Kellogg, not knowing of my earnest desire to see him, the opportunity did not occur until in August of the following year.

It was almost impossible for me to restrain my anxiety, and still I did it, for fear I might prejudice the case in some way if I uttered it. My daughter brought me here, and I had an examination; but it was six weeks after I came before I received any encouragement other than that which Dr. Kellogg expressed in his first examination, when he said, "I think you will grow stronger." But after I had been here six weeks, he gave me a second examination, in which he found that I was already improving in my nerve force and other symptoms,—stomach trouble, etc.—so that I was beginning to manifest more strength, and then I took courage. But when he told me that I had organic heart trouble, and his diagnosis agreed with that of the physicians who had had me in charge before, I settled down to live the life of an invalid in my chair, and to do the best I could to prevent my being a burden, and to be as happy and as useful as I might be in that condition.

It was in this spirit that the questions which brought me to the Sabbath truth found me. As I received that truth, there was a growing strength of brain and nerve from day to day, and some increase in my ability to move about, so that I was walking a very short distance at times, and began to feel that, to a certain degree, I was independent of my chair, although unable to go as far as to the chapel or the dining-room or to any service without it, or to walk more than a few feet.

After I was baptized, I began to feel a sense of shame whenever I went out in my chair, especially when people sent for me to pray for them physically. I talked with Dr. Kress about it, and told her that I was going to stand while

speaking at the Tabernacle, but she insisted that I should go in my chair on the platform, and I did so. I thought I would lean on the pulpit while speaking, but the pulpit was removed, and so I was obliged to remain in my chair, but I was disappointed. The next Sabbath I determined that I would not ride in my chair to breakfast, so I got out of it, and walked in and sat in a dining-chair; but before finishing breakfast, I became so weary that I was obliged to go to my chair. I was very cold, and could scarcely get to my room. I felt much discouraged about not being able to walk.

Dr. Kress seemed to feel very anxious about my overdoing. She said, "You know that your heart is just a worn, leaky pump," explaining that when I stood, and especially when I was walking, it was almost impossible for the heart to throw blood enough to the brain, to make it safe for me to be about. So I just gave it all up; and doing this, I think I made a degree of consecration which I never had made before. I think I came to the end of the lesson that God had been trying all these seven years to teach me.

Tuesday morning a friend came to tell me that there was to be a service of prayer for her in the chapel that evening, and that she wished me to go down and pray for her. The thought came to me that it was inconsistent, but I smothered it, saying to myself, "It is not inconsistent, it is the best that I can do," and I went down to the chapel. Elder McCoy and others prayed. I felt that I could not; I had been all the while feeling that I wasn't qualified to do so, but I remembered that I had promised to pray for her.

In all the prayers I was not mentioned; then I thought, "I have not asked for prayer; I am here as one to pray for others, and that is all right." Then the thought came to me, "It is my privilege to pray for myself," and I began. But my prayer was a question. The question was whether or not it was presumptuous, and would the Lord do it? The answer came from him. He made me know that it was his will that it should be done, that he intended it to be done, and that he intended it to be done then, if ever. As soon as I began to question the Lord with reference to my own case, of course every one in the room began to pray for me.

I knew that Dr. Kress was feeling anxious lest I might be led beyond the boundary line of faith into presumption, and I felt the influence of her anxiety. A heavy sigh escaped her as I began to ask those questions of God. I reached over to her, and took her hand, saying, "Dr. Kress, will you release me? Will you give me up? Will you let me go?" She gave my hand a strong pressure, as she answered, "I will, I will." I felt as though I was helped at once; it seemed as though strength came to me; I know the work was done just then; and those who were there have since told me that they realized just when it was done. I don't know that I stopped to think what was done, but I just realized the power of God going through me, and of course that cannot be described.

After returning to my room, this suggestion came to me, "Now when I lie down to go to sleep to-night, I shall hear that blowing sound in my heart, just the same as before," and I said right out loud, to the tempter, "I know you; my Heavenly Father would never have made that suggestion to me." I knew it was Satan. Then I said, "It doesn't make any difference if I do hear it; I know what has happened." As I became drowsy, I naturally turned into the usual position. In a few moments I bethought myself, and I missed something. I listened, and found my heart beating just as quietly and as steadily as it ever did—a soft, gentle beat. I put my hand on it, to see if it was really so, and I went to sleep in that position. Toward morning I awoke lying in the same position,—a thing that had not happened before since the commencement of the trouble,—and the joy that I realized cannot be told.

I had always been so weak in the morning that I could not press the button of the electric call without using both thumbs; and when the hot water was brought, I would take a few sips from a dessert-spoon, as I hadn't strength to lift a cup. But that morning I awoke refreshed. Usually a nurse came to help me get ready for my shower-bath, but I got ready, surprising the girls in the bath room by walking in, took my shower, and walked back again. When the nurse came to assist me to dress and get ready for worship, I was all ready to go, and told her that I should not need her any more. I walked down, and after worship, stood and told my experience; for I knew many questions would be asked, and I desired all to know the plain truth.

Since then I have not been in my chair, and have walked all the way from my room, upstairs and down-stairs, to meetings, and conducted meetings, walking back to my room again. I can walk up-stairs and down-stairs just as easily as I can walk on the floor, and it does not hurt me in the least. I was made strong at once; there was no gradual coming to strength, and this strength has held on steadily from that time until the present. I have since been able to do more work, mentally and physically, than the average woman of my age.

DR. KELLOGG'S STATEMENT.

Last August when Sister Henry arrived here, I made a careful examination of her case. She was bed-ridden, extremely weak, spoke in a very faint, low voice, and could utter but a few words at a time. She had general dropsy, and her pulse was irregular and almost imperceptible. The heart was extremely weak, and dilated to twice its normal size, and with the stethoscope I found a loud blowing murmur at the apex, indicating mitral regurgitation. This was the sound that used to keep her awake at night. I did not take sphygmographic tracings; but if I had, they would have been irregular, for the pulse was irregular.

Yesterday I examined her again, and found no symptoms of dropsy. She no longer needs the wheel-chair. I found her able to talk freely, and to walk quite rapidly up- and down-stairs and to engage in other vigorous exercises with no evidence of cardiac insufficiency, or weakness, or any shortness of breath or blueness of the lips, and no symptom whatever of any heart disturbance. The pulse is regular, strong, and normal in frequency, and the sphygmographic tracing shows a pulse perfectly normal for a person fifty-eight years of age. I took four or five tracings, to see if it was possible for the beats to skip. I found the heart a little larger than normal. The blowing murmur is present, but very slight; one has to listen very closely to detect any evidence of it. The heart has returned to its normal condition of normal hypertrophy, and is not any larger than it should be for a heart with one disturbed valve.

DR. KRESS'S STATEMENT.

The statement of her attending physician confirms the foregoing, and adds the following:—

On Tuesday evening we met for prayer for two other patients, and as the burden rolled upon Mrs. Henry to pray for herself, she felt, from the remarks that I had made to her on the previous day, that I was holding her back; but when she grasped my hand, and asked me if I would let her go, and I said, "I will," she immediately felt relief. When prayer was over, she got out of her chair, walked over to me, and said, "Dr. Kress, I will never go back in that chair again." She walked to her room, and has been going about her usual duties, walking up and down one flight of stairs, going out of the building to the hospital and back, ever since. She has stood upon her feet, talking to an audience of seventy-five or one hundred, for three quarters of an hour, holding her Bible in her hand; and each time after such an effort, the heart-beat has been steady and regular.

I examined her the next morning after her healing, and found her heart beating regularly, and only a slight murmur at the apex; in fact, I had to listen some time before I heard a murmur. To-day, the 20th of April, one week from the date of her healing, she appears well and strong for a woman of her age, has a better color, none of the bluish tinge about her lips that she used to have, no faintness upon walking about, and walks with a very steady, firm step for a woman of fifty-eight years. Since this change has taken place so suddenly, we cannot account for it in any other way but that the Lord himself did the work.

PROGRESS OF THE WORK AT THE COLORADO SANITARIUM.

At the present writing, every helper in the Colorado Sanitarium, from call-boy to physician, is kept busy caring for the houseful of guests and patients.

Those who remain a few weeks or months in the institution, and are benefited or restored to health, and become acquainted with the work and spirit of the place, are often reluctant to leave. The rapid and permanent improvement that is made in many cases is very gratifying, and in some cases almost marvelous. The consumptive who comes to the institution with a fever, bad cough, and profuse expectoration, and all the other symptoms which accompany this disease, in a few days or weeks begins to see decided improvement. His cough is less troublesome, his expectoration greatly diminishes, his temperature recedes toward the normal, he gains in flesh and strength, and the paleness of his face is changed to the ruddy complexion of vigorous health. One would never think that such a change had been wrought if he had not watched the changing process.

At the Colorado Sanitarium those who are suffering with any form of lung trouble have every possible chance of regaining their health. The perfect climate, with every method of treatment that science can furnish, cheerful and scenic surroundings, and, best of all, the influences of a Christian home and Christian workers, certainly offer to this unfortunate class of sufferers the very best possible means of regaining their health. The need and usefulness of the Colorado Sanitarium are evidenced by the hundreds who have already been benefited by its benign and healthful influence. Physicians in different parts of the United States are beginning to learn about the advantages of this institution, and are sending patients to us; and letters are often received from the home physician, after the patient has returned to him, expressing his satisfaction at the improvement in the case.

There is no spot on earth where all forms of diseases of the lungs and the digestive system can be so well treated as at the Colorado Sanitarium. The advantages of this institution should be known in every household in the United States.

W. H. RILEY, M. D.

A WEEK ON HINDU DIET FOR INDIA'S SAKE.

THE large family of helpers at the Sanitarium, some four or five hundred in all, last week determined to live a week on Hindu diet, for the sake of starving millions of India. The diet of the average Hindu in the famine district consists of nothing more than a handful of grain, with a little dahl—a seed resembling peas or lentils. On this diet the Hindu lives for a penny a day. In this country the expense of living, if one confines himself to the actual necessities of life, which can be derived entirely from the vegetable kingdom, may be reduced to a very small sum. By this means the Sanitarium helpers are trying to save one dollar a week each, which will be sent at once to the famine-stricken Hindus. Just think of it! One dollar will feed one hundred persons in India for one day. The Sanitarium helpers are enjoying their Hindu diet immensely, and have asked permission to continue it for another week.

Mrs. Kellogg has prepared a number of bills of fare representing a complete dietary, costing from three to six cents a day. A little booklet containing one dozen bills of fare, and giving the cost of each, will be sent free, on receipt of name and address, with one cent for postage, to every one who will try them, and give the savings to India.

By the aid of one or two cents' worth of nuts or fruit, and two or three cents' worth of grain, one can make out a splendid bill of fare for a day, which will not amount to more than five or six cents a day, or thirty-five or forty cents a week. The difference in cost between such a bill of fare, which, by its simplicity, is not only economical, but is at the same time conducive to health, and the ordinary luxurious bill of fare, which comprizes a large number of unhealthful and

harmful articles, may be the means of saving thousands of lives in this time of dearth and famine in India.

Those who adopt this plan of living for a week or two on Hindu diet, for the benefit of the starving ones in India, should send their contributions to the *Medical Missionary*, and the same will be forwarded immediately to our medical mission in Calcutta, and every cent will be wisely appropriated. "Is not this the fast that I have chosen? . . . to deal thy bread to the hungry?" Isa. 58:6, 7. "Not what we give, but what we share." The famine wail is heard among more than twenty million in India.

Send name and address, with one cent for booklet. Address, *Medical Missionary*, Battle Creek, Mich. J. H. KELLOGG.

News of the Week.

FOR WEEK ENDING MAY 8, 1897.

NEWS NOTES.

The United States Senate on the 5th instant rejected the proposed treaty of arbitration between this country and Great Britain. The vote stood 43 for the treaty, to 26 against it. As the ratification of the treaty requires a two-thirds vote, the question failed by only three votes. The result, which will be unwelcome to the great mass of the people, was not due to national antipathy to England, but to political considerations on questions that have but a remote relation to the one at issue. The vote was not on the old lines of party, as between Democrat and Republican, but the ruling consideration seemed rather to be the free-silver issue, the advocates of free silver voting in the negative, with but nine exceptions. It is not likely that the rejection of the treaty will affect the peaceful relations which the two countries sustain to each other, though there is a deep feeling of disappointment in both countries.

The tariff bill known as the "Dingley bill," which is the real issue before the present Congress, has finally been reported to the Senate by the committee having it in charge. As said by one of the prominent papers, it is "torn to tatters." It is no longer the bill it was, but bears the mark of lobbying and favoritism. Its appearance excites the animosities of the framers and friends of the original document, so that instead of the end of the discussion being in sight, it looks rather as if the conflict had but just opened. When or what the end will be, no one can predict. We may look forward to another long and painful stagnation of business while Congress is squabbling over a business policy. It was promised and hoped that with a change in the political situation, this state of uncertainty would pass away; but notwithstanding one party now holds the power, we do not see that this power is sufficient to silence the demands of personal greed. This is the real issue of the hour.

The war in Cuba seems to have settled down to a period of inactivity on both sides, indicating that the vitality of both parties is being rapidly wasted. Reports of fearful suffering have come to us from time to time, and now they come in an official manner. The United States consul at Matanzas writes to the State Department that thousands of people are dying of starvation in that city. He says: "Over 7000 persons have been concentrated at this place, three quarters of whom are entirely without means of support. Women and children are dying on the streets from starvation. Death and misery walk hand in hand. Among these people there are several Americans. Yellow fever, smallpox, and other diseases are prevalent. All this is the result of General Weyler's inhuman policy. Aid for these sufferers should promptly come from the United States." These conditions are not confined to one city, but are prevalent in all the cities on account of General Weyler's orders, which compel people to leave their country homes and assemble in the cities, under pain of death. This is a cruel policy, and cannot but result in the utmost poverty and suffering.

Georgia society has been greatly shocked in the last week by the conduct of Colonel Alfred E. Buck, who has been appointed United States minister to Japan. Colonel Buck is exceedingly popular, and has been recognized as the leader of the Republican party in Georgia. Being called to leave his State, his friends took every pains to show their friendly appreciation of his many good qualities. The Negroes did not wish to be outdone in the matter, and so asked the privilege of giving the colonel a reception, which was magnanimously granted, and upon a certain evening a large hall was engaged, and hundreds of his colored friends crowded in to pay their respects. This action of the colonel has shocked the sense of a great many white people, and is

regarded as a new departure in social ethics. But from anything we can learn, Colonel Buck does not seem to be sorry that he has broken through the rules. There would seem to be no good reason for a man who has accepted the vote of the colored people, and accepted a position which he received through their votes, to refuse to shake hands with the men who voted for him. If a Negro is good enough to vote for a man, he is good enough to shake hands with him.

A shocking crime was perpetrated near Waukesha, Wis., May 7. A man named Pouch called at the house of a wealthy farmer named Harris, where he had been previously employed, and asked for a night's lodging. This was freely granted him. In the morning he accompanied Harris and his hired man to the barn, where he shot both, killing the former, and leaving the other for dead. Going to the house, he called for his breakfast, which Mrs. Harris and the hired girl provided. He ate, chatting pleasantly the while, arose, and without a word proceeded to shoot both women, leaving them for dead. The fiend then rifled the house, searching for money. He found but little. The wounded man recovered consciousness, crawled out of the heap of stable refuse with which he had been covered, and to a neighbor's, where he gave the alarm. The servant girl was not killed, although shot several times. The above is but a sample of the dreadful crimes that are being perpetrated daily, though it would seem incredible that for so small a consideration such terrible deeds could be done.

In view of the attitude of the European nations toward the Turkish question, it is a matter of no small surprise that they should allow the war with Greece to proceed as it has. The matter probably can only be explained on the hypothesis that, secretly, the powers are interested in the Turkish Empire only as far as their own interests are concerned. But with the little country of Greece the matter is different. There are personal and private interests at stake, which is not the case in the Moslem Empire. Royalty in Europe is embraced in an extensive, irregular family circle. In this circle, however, Turkey is not included. The king of Greece is son of the king of Denmark, and a brother of the Princess of Wales. It is reported that the princess is especially interested in the securing of peace measures, and for this purpose has an appointment with Gladstone at Hawarden, May 10. The emperor of Germany is grandson to the queen of England, and the czarina of Russia is a German princess. And thus the bonds of consanguinity are woven about and throughout the fabric of European royalty. In a critical moment these natural ties of affection assert themselves strongly, and the world can never know how far their influence has extended in behalf of peace, and how often they have been instrumental in dispersing the clouds of war which so frequently seem ready to burst over the world.

All possible hope for the Greeks appears to have been cut off by the battle of Pharsalos, on the 5th, in which the Turks under Edhem Pasha gained a complete victory. This is the old historic battle-ground of Pompey and the Cæsars. Greece is utterly unable to withstand the Turkish army, and the Greek army is sadly demoralized.

News comes to us from Paris of a most terrible calamity which took place on the afternoon of May 4. A fashionable bazaar had been opened, representing the streets of old Paris. The project was under the direction of men and women of aristocracy, the stalls being, many of them, under the charge of ladies of distinction. The building was crowded at the time that an alarm of fire was given. The inflammable character of the building and of the contents assisted in the rapid spread of the flames, and a panic of the most terrible nature ensued. Men and women were trampled down, and, unable to extricate themselves, were consumed in the flames. It is estimated that nearly 200 people perished in the fire, or will die as the result of injuries, and this includes a large number of titled and famous persons. The catastrophe has cast a deep gloom over the city and the entire country. Among the victims of this terrible holocaust was the Duchess de Alencon, sister of the empress of Austria, one of the most fashionable women of Europe. Three prominent French generals lost their wives. The building was filled with gaudy displays that invited the flames. The dresses of the women, too, communicated the fire from one to another. With their flimsy clothing on fire, the women rushed frantically about, spreading destruction in their paths. A large number of those who came out of the burning building alive have been raving maniacs. The reports tell of fearful scenes of suffering, of dreadful cries of anguish, and of heroic but fruitless attempts to save. Will it be thus in the great day that is coming? Then the Bible tells us that the heavens above shall be on fire, the elements shall melt with fervent heat, and the proud and all that do wickedly shall be burned up. Those who witness such scenes as this will have some conception of the day of wrath.

The state of affairs in Central America is undergoing its usual ferment. The peppery nature of the people in

that country seems to be continually irritated to the fighting-point. An insurrection has been in progress in Honduras for some time, which has caused the state to proclaim martial law, and to assemble its military forces. The town of Puerto Cortez has been captured by the insurgents, and the 600 government soldiers who were supposed to defend the place took to the woods. The insurrection seems to be gathering strength, and a decisive battle is expected to take place before long. Trouble seems also to be brewing between Nicaragua and Costa Rica. Both states are gathering their forces and getting ready for a row, and Nicaragua has sent threatening words to its little neighbor. These fusses, however, have the quality of subsiding about as quickly as they appear; hence the present outlook is no positive indication of very serious trouble.

ITEMS.

— Princess Frederick Leopold, of Prussia, is taking a regular course of training in field and hospital nursing.

— A fire in Pittsburg, Pa., on May 3, resulted in the destruction of \$3,000,000 in property, and the death of a fireman.

— It appears that the plague is diminishing in Bombay and most of the plague-stricken centers of India. At last accounts, the average in Bombay was fifteen cases daily.

— It is reported that the Chilean and Argentina commissioners who have in hand the settlement of the boundary dispute between those countries, have agreed to make all arrangements to survey the line and settle the dispute, if possible, during the winter of 1898.

— The fruit prospect in Michigan is not as flattering as it was one year ago. The State Agricultural department reports that apples promise about two-thirds, and peaches less than one-half, a crop. In the western district the prospect for peaches is reported good.

— The Duc d'Aumale, the foremost of the royal French family of Orleans, was killed by the shock he received on hearing of the death of the Duchess d'Alencon in the great fire. He was seventy-five years of age, and was the fourth son of King Louis Philippe.

— A considerable portion of southwestern Virginia was shaken by earthquake shocks on May 4. At most places there were two shocks, four hours apart. At Ramford, bricks were thrown from the chimneys, and plastering fell from the walls, though no serious damage was done.

— The Hawaiian government has decided to return to Japan a large number of Japanese immigrants. This action excites no small indignation upon the part of the Japanese at home. Some of the papers call for remonstrance in force. The action of the Hawaiian government is attributed to the influence of the United States in its desire to obtain possession of the islands.

— Admiral Richard W. Mead, of the United States navy, retired, died in Washington on the 4th inst. A surgical operation was performed for appendicitis, which proved unsuccessful; fever set in, and the patient sank rapidly until death came. In 1895 Admiral Mead resigned his command on account of a circumstance in which he considered the naval department cast aspersion on his loyalty.

— Martinelli, the papal ablegate, has taken sides against Archbishop Ireland in a bitter personal contest with a priest, having decided the case in favor of the priest, notwithstanding the priest had come out in a scathing pamphlet entitled, "Archbishop Ireland as He Is," giving inside statements as to his political and financial schemes. It is thought that Ireland will have recourse to civil courts.

— A sensation was caused in Indianapolis last week, when several members of a Presbyterian church, passing the parsonage at a late hour, heard sounds of revelry within and the familiar violin, and saw men and women dancing. The facts were reported to some of the church officers, who started at once to investigate. It was then learned that the pastor and his wife were both out of the city on a short visit, and that the dance was given by the servants.

— A late despatch from Constantinople says that the proposed mediation of the powers between Turkey and Greece is viewed with favor by the Turkish government. Another batch of men who have been on trial charged with participating in the massacre of Armenians in the streets of Tokat, district of Sivas, has been sentenced. Three of them have been condemned to death, and four others have been sentenced to terms of from three to ten years' imprisonment.

— The Universal Postal Congress is now in session in the city of Washington. Fifty-five countries, comprising nearly all the members of the Postal Union, are represented. It is thought that the meeting will continue about six weeks. Some matters of importance will come up for consideration. Among them are the introduction of a universal stamp, and the increasing of the weight of a five-cent letter to three quarters of an ounce. Congress has appropriated \$50,000 for the entertainment of the visitors, and the city is asked to contribute \$10,000 more.

Special Notices.

MICHIGAN STATE MEETING.

THIS meeting will be held June 1-6, with the Alaiedon church, near Okemos, Ingham county. We hope to see all the laborers in the employ of the Michigan Conference at this meeting. We expect an attendance of the brethren from the surrounding churches to meet with us over Sabbath and Sunday.

Elders Evans and Morrison will be in attendance. A program is being arranged for a course of instruction in the different lines of work, which we trust will be specially interesting to our laborers and church officers. We will give instruction in regard to reaching this place, etc., next week.

J. H. DURLAND.

MAINE, NOTICE!

THERE will be three general meetings in Maine during the month of June. They will be held as follows: North Deering, June 4-7; the State meeting, at Norridgewock, June 11-14; East Washburn, Aroostook county, June 18-21. At the last two meetings it is expected that Elder A. E. Place, president of the New York Conference, will be with us. These meetings have been arranged to accommodate, as nearly as possible, all the churches in the State.

We hope that all will make an earnest effort to attend at least one of these meetings, and will come expecting to receive much of the blessing of the Lord.

H. C. BASNEY.

NORTH CAROLINA, NOTICE!

WE now expect to hold a general meeting in North Carolina in July, the date to be given later by Brother Allee. It will be held at Hilderbrand, five miles west of Hickory, on the Southern railroad. We hope our brethren in this State will do all they can to attend this general gathering. Let all who read this notice tell their neighbors of it, so that all who desire to come may come. Brother N. W. Allee, our superintendent, will be here, also Brethren Sanford and Purdham. All are invited to come and get acquainted with these brethren and other workers in the State. The perils of the last days are before us, and we need all the help it is possible for us to get, to be able to stand. Lay your plans to be on the ground when the meeting begins, and stay until it closes. All those who intend to come to this meeting should address me at Hickory, which is my permanent address.

D. T. SHIREMAN.

NORTH DAKOTA CAMP-MEETING.

THIS meeting will be held at Jamestown, where it was held last year, as it is the most central place for the brethren, and also one of the largest towns in the State. There has been a great deal of work done at that place during the past year, and a good interest is manifested. The people there have expressed the wish that we hold our camp-meeting there again this year. The time appointed is June 8-14. We are anxious that all the brethren in the State who can possibly do so will avail themselves of this opportunity.

There will be preaching in the English, German, and Scandinavian languages. We have the promise of good help from the General Conference. Come, brethren, and bring your friends and neighbors with you. The end of all things is fast approaching; let us improve every opportunity to become better acquainted with the Lord and his precious word, that we may be able to stand at the coming of our Saviour.

N. P. NELSON, Pres.

MINNESOTA CAMP-MEETING.

THIS meeting will be held from June 1-7, and will be preceded by a workers' meeting beginning May 24. The meeting will be held in Merriam Park, Minneapolis, on the grounds used last year. All things considered, this is a most desirable place for the meeting. It is situated half-way between the Twin Cities, on the Interurban Street-car Line, and is easy of access from all parts of both these great cities. Then, too, we are accorded space in the daily papers of both cities in which to report the various meetings day by day, thus affording an opportunity of calling the attention of thousands to the work for this time.

By common consent, Minneapolis is the railroad center of Minnesota. The different lines centering here have promised the usual reduced rates. The grounds are all that could be desired, having a beautiful grove, grassy sod, and plenty of good water. We are promised excellent help. Elders Jones, Kauble, Loughborough, and Santee intend to be with us the greater part of the time. Our people will be especially pleased to meet Elder Loughborough. Let us come with our hearts open to receive all that the Lord has for us in this important meeting. It is difficult for us to appreciate the solemnity and peril of the times, and we should avail ourselves of every advantage for spiritual attainment. We hope to see a large attendance.

C. W. FLAIZ.

LESSONS IN NEW-TESTAMENT GREEK BY CORRESPONDENCE.

A NEW class will now be formed for those who wish to take up New-Testament Greek by correspondence. Students who joined the class formed last autumn, and who have taken from twenty-five to thirty lessons, can now translate any of the easier portions of the New Testament in the original. This has been accomplished while carrying on their regular work at home or in the field. It should, perhaps, be stated that the lessons are much longer than the ordinary language lessons in schools, requiring from four to fifteen hours each.

For further particulars write, enclosing stamp for reply, to E. D. Kirby, 74 N. Kendall St., Battle Creek, Mich.

Appointments.

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

THE annual meeting of the Minnesota Tract Society will be held in Merriam Park, Minneapolis, in connection with the annual camp-meeting. We are promised the usual reduced rates over the railroads.

MINNESOTA CONF. COM.

THE eighteenth annual session of the Dakota Conference and Tract Society of the Seventh-day Adventists will be held in connection with the camp-meeting at Mitchell, S. Dak., June 21-28. We trust that each church in our conference will be represented by delegates.

N. P. NELSON, Pres.

THE annual meetings of the conference and tract and missionary society of the Seventh-day Adventists of Pennsylvania will be held in connection with the State camp-meeting at Altoona, June 3-14. We hope to see a large representation of our people in the State, with the churches fully represented by delegates, at these important meetings. Full directions about railroad fare, etc., in the *Keystone Gleaner*.

R. A. UNDERWOOD, Pres.

I WILL meet with churches in northern Indiana as follows:—

Kendallville,	May	17
Lagrange,	"	18, 19
Angola,	"	20
Fremont,	"	21-23
Anderson,	June	4-7

We hope to see a good attendance at all these places, and expect to enjoy good meetings.

W. B. WHITE, Pres.

CAMP-MEETINGS FOR 1897.

DISTRICT 1.			
Pennsylvania, Altoona,	June	3-14	
New England, Worcester, Mass.,	"	10-21	
Atlantic Conference,	"	22-28	
DISTRICT 4.			
*Iowa, Nevada,	May	25-31	
*Wisconsin, Monona Grounds, Madison,	June	7-14	
*Minnesota, Merriam Park,	"	1-7	
North Dakota, Jamestown,	"	8-14	
South Dakota, Mitchell,	"	21-28	

DISTRICT 5.			
Texas,	July 30 to August 10		
Oklahoma,	August	12-22	

DISTRICT 6.			
*Upper Columbia, College Place,	May	13-19	
*North Pacific, Albina, Ore.,	"	20-31	
*California, Oakland,	June	3-13	

*Preceded by a workers' meeting.

NOTICE!

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar will be made, though in the case of the poor who want employment, the charge may be remitted. Parties unknown to the editors must furnish good references.

THE friends of D. G. Downs, now in Missouri, consider it necessary to advise the public not to patronize or encourage him in his work of marking Bibles, as his dealings are not straight. It is feared that his mind is affected.

WANTED, WORK.—General blacksmith and horse-shoer who can give the best of references, would like work where he can keep the Sabbath. John A. Riggs, Box 273, Lagrange, Ohio.

WANTED.—At once, a good, steady woman or girl, willing to do any kind of work. Sabbath-keeper preferred. Mrs. I. G. Stewart, Minnewaukon, Benson Co., N. Dak.

SITUATION WANTED.—A place to work for a Sabbath-keeper on farm or in factory the rest of the season, by a young man of experience at farm work. Iowa, Missouri, or Kansas preferred. B. A. Taylor, Reno, Christian Co., Mo.

Mrs. S. M. SHEARER desires us to say that she has found a home in Farmersburg, Ind., and she thanks those who have responded to her call.

Publishers' Department.

"THE SUPREMACY OF PETER."

SOMETIME ago we had a note in this paper in regard to a book that we were just bringing out, from the pen of Brother M. E. Kellogg. This new book, entitled, "The Supremacy of Peter," is now ready for delivery.

As the title of the book indicates, it discusses the question that has been so prominently before the Protestant world for a long time as to whether the pope of Rome is the real successor of Peter, and whether or not God ever established any such primacy in the church as is claimed by the Catholic Church. This is a question concerning which we have received more inquiries, perhaps, at this Office, than on any other one point; and it was the receiving of so many letters asking about the supremacy of Peter in the church, that led Brother Kellogg first to conceive the idea of writing this book.

We believe that it is a book treating on a very important subject; that it is timely, and deserving a very wide circulation. We trust that our people will not only order it for themselves, but that all will join in giving it an extended circulation in the world at large. The book is bound in cloth, and will be sent, post-paid, for \$1. Orders may be sent to any of our State tract societies or to our sister publishing houses, as usual.

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

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 7, 1897.

EAST.	8		12		4		10		14		22		36	
	*Night Express.	†Night Accom.	*Night Express.	†Night Accom.	*Night Express.	†Night Accom.	*Night Express.	†Night Accom.	*Night Express.	†Night Accom.	*Night Express.	†Night Accom.	*Night Express.	†Night Accom.
Chicago.....	pm 9.40		am 6.50	am 10.30	pm 3.00	pm 4.15	pm 11.30							
Michigan City.....	11.25		8.48	pm 12.08	4.50	6.20	1.19							
Niles.....	am 12.38		10.15	1.09	5.56	7.40	2.38							
Kalamazoo.....	2.10	am 7.20	11.52	2.08	7.16	9.06	4.12							
Battle Creek.....	2.55	8.10	12.50	2.42	7.55		5.05							
Marshall.....	3.25	8.38	1.20	3.09	8.19		5.28							
Albion.....	3.57	9.05	1.45	3.27	8.38		5.50							
Jackson.....	4.4	10.00	2.35	4.05	9.16		6.40							
Ann Arbor.....	5.5	11.05	3.47	4.58	10.16		7.55							
Detroit.....	7.2	pm 12.25	6.50	6.00	11.10		9.25							
Falls View.....					am 5.23		4.18							
Susp. Bridge.....					5.38		4.33							
Niagara Falls.....					5.58		4.47							
Buffalo.....			am 12.40		6.45		5.35							
Rochester.....			8.00		9.55		8.40							
Syracuse.....			8.50		pm 12.15		10.45							
Albany.....			9.00		4.50		am 2.50							
New York.....			pm 1.45		8.45		7.00							
Springfield.....			12.10		8.34		9.33							
Boston.....			8.00		11.35		10.46							

WEST	7		15		3		19		23		13		37	
	*Night Express.	*Night Accom.	*Night Express.	*Night Accom.	*Night Express.	*Night Accom.	*Night Express.	*Night Accom.	*Night Express.	*Night Accom.	*Night Express.	*Night Accom.	*Night Express.	*Night Accom.
Boston.....			am 10.30		pm 2.00	pm 3.00	pm 7.15							
New York.....			pm 1.00		4.30	6.00	9.15							
Syracuse.....			8.30		11.30	2.15	am 7.20							
Rochester.....			10.37		am 1.20	4.10	9.55							
Buffalo.....			11.45		2.20	5.30	pm 3.25							
Niagara Falls.....						6.13	4.03							
Falls View.....						6.45	4.42							
Detroit.....	pm 7.50	am 6.30	am 7.15	8.30	pm 12.55	pm 4.45	11.05							
Ann Arbor.....	9.15	7.35	8.43	9.25	1.55	5.55	am 12.15							
Jackson.....	10.45	8.55	10.48	10.30	2.57	7.35	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		5.03							
Michigan City.....	4.25	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. 6, News Express, will leave daily at 5.00 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., MAY 11, 1897.

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Editorial Notes.

What is the one thing to which Omnipotence must give place?—It is self; for self must stand aside, or there is no room for the Lord to work for us.

Field Tidings, of London, reports sales by nineteen canvassers in England, for the week ending April 6, amounting to over \$326. This would be an average of over \$17 each, which is quite an encouraging showing.

To the shame of the German emperor be it said that he has personally congratulated the sultan on the success of the Turkish arms in the conflict with Greece. German officers, who are said to be still holding commissions in the German army, are leading the Turkish troops!

A sister writes from Lapeer, Mich., that she had put up in a depot two copies of the prophetic chart, "A Bird's-eye View of the Great Field of Prophecy," and that by order of the Roman Catholic priest of that place, they have been destroyed. She thinks that by that act he has done more injury to himself than to our cause.

When one finds himself beginning to query how far he can omit duty, or proceed in doubtful paths, without doing positive wrong, let him know that he is on dangerous ground. It indicates a growing lack of love for heavenly things, and shows a desire to conform to the world. Rather, the query should be, How can I best show my separation from the world, and exert the strongest influence to gather with Christ, and not scatter abroad?

The *Interior* of May 6, speaking of the war between Greece and Turkey, says: "However the present phase of the Eastern question may terminate, it is now almost certain that the European concert is hopelessly shattered. If the rumors concerning the formation of the dreikaiserbund are even approximately true, that one of its main objects is hostility to Britain, then unforeseen complications and stirring times may be looked for." The dreikaiserbund referred to is a new triple alliance between the emperors of Germany, Austria, and Russia, entered into for

the sake of entrenching the worst grade of imperialism against the rising influences of liberty and progress.

It is a truth everywhere recognized that when a man becomes satisfied with his present attainments, progression ceases, and degeneration sets in. Is not this exactly the trouble with the Laodicean church, feeling rich and increased with goods, and that they "have need of nothing"? No one will labor for that which is not felt to be needed. No Laodicean will strive for that which he is satisfied without having. But not to advance is to begin to fall behind; and thus the distance between the work of God, which is continually advancing, and the lukewarm professor, who is continually drifting back, becomes so great that the connection is finally broken altogether.

How ready one always is to run to impart to others the news which has caused him great delight. With what joy the disciples whom Jesus first called ran to tell their companions that they had found the Christ! and nothing could restrain them from imparting the glorious tidings of his resurrection from the dead, as soon as they had learned it; they loved the work. Now Paul speaks of those who will love the appearing of the Saviour; and to such he declares there will be given a crown of life. Do we love that appearing? If so, shall we not, with joy and activity, impart the knowledge that the Master is soon coming again, to all whom we can reach with the blessed tidings?

This is the season when the opening buds of vegetation are to be carefully shielded against random frosts and adverse climatic conditions. It is a time, also, when the soul should be specially guarded against adverse spiritual influences quickened into keenest life by the great adversary, who has come down, as the prophet says, knowing that his time is now short. A single sharp frost may kill the life in the germ, and, so far as its influence extends, render the year fruitless. So one fatal contact with some destructive evil influence,—a visit to some godless place of resort, a season spent in the companionship of corrupting associates, be they men or books, may chill and destroy the tender bud of faith in the soul.

At the Watervliet Arsenal, near Troy, N. Y., forty-six powerful guns have just been completed for the United States. But these immense weapons are to be followed by others vastly more powerful. "Preparations are in progress at the arsenal," says the *Scientific American* of May 1, "for the manufacture of a sixteen-inch breech-loading rifle of one hundred and twenty-five tons, which will be served with a charge of one thousand pounds of powder, and a steel projectile of two thousand three hundred pounds, giving a calculated penetration in solid steel of thirty-two inches at one thousand yards. It is not believed that any vessel can be built which will successfully resist the terrible impact of such a projectile hurled against it with a velocity of nearly two thousand feet per second."

The REVIEW AND HERALD Publishing Company has opened an office in the city of Chicago, in Room 550, the Monon Building, at 324 Dearborn St. The office is under the charge of Brother H. W. Kellogg, who, by his long and

extensive experience in printing and publishing, is well qualified to represent the interests of this Association with business men. It is hoped that this step will accomplish two important objects,—providing a good class of work for our manufacturing department, and in so placing our various publications that they will be accessible to a large number of people who may wish to inspect them and become acquainted with our work. Brother John I. Gibson, formerly of London, has been elected superintendent of the manufacturing department of this Office.

What solemn admonitions are given us in the examples brought to view in the Scriptures, to be on our guard against temptation! For instance, the strongest man that ever lived became the weakest, and was reduced to grinding in a mill, the sport of his enemies; the meekest man, in an unguarded moment, "spake unadvisedly with his lips," and so lost the crown of that distinguishing characteristic; and the wisest man became a fool. Other like examples are given, which the apostle declares are written for our admonition, all of which leads him to exclaim, "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

An exchange thinks it very strange that the Scriptures are so silent concerning the experiences of those who have died, and been brought back to life. Why did not the widow's son, the daughter of Jairus, and especially Lazarus, who lay four days in death, leave some record of their experiences while in death? On the ground of the popular belief that the soul is immortal, and that the dead are conscious, and a thousandfold more active in the so called spirit world than when in life, this silence concerning these cases would be strange indeed. But when we allow the Bible to explain the cause, all is clear. The dead have no experience to record when they return to life, because, while dead, they have no experience. They are utterly unconscious, and so remain till life is given them again by a resurrection. Eccl. 9:5, 6, 10.

As already announced, a summer term of school will open in Battle Creek College on the 12th inst. This school is particularly designed for the benefit of those who wish to pursue their studies through the summer, while working a portion of the time at farming and other employments to pay their way. Quite a large number have signified their purpose of availing themselves of this opportunity. Many others who desire to do so have already made their plans for the summer, but purpose to enter the school at a later date. It is anticipated that the Battle Creek College will hereafter be open the year around, with the exception of brief vacations. We are glad to report that the new plans and principles adopted are being cordially received, and a good spirit of courage and unity prevails both with the teachers and students. A much larger attendance is looked for next year, so much so that steps are being taken to provide other quarters for at least a portion of the church school. Arrangements are being made whereby a number of students will be able to pay their way in work, and at the same time gain a knowledge of some useful employment. Those desiring to enter upon the advantages of this course should early correspond with the president of the Battle Creek College.