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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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REST IN THE LORD.

BY S. J. G. THAYER.

(Buckland, Mass.)

O REST thou in the Lord, my soul!
 Rest; if the billows o'er thee roll,
 And if the storms upon thee beat,
 Thou hast a sure, a safe retreat.

Thou needst not wish to take the helm;
 The evil tide thou canst not stem;
 But rest in Him whose word and will
 Can make the wildest tempest still.

Yea, rest in him, and he will see
 That thou hast what is best for thee;
 Thine only care to see each day
 That thou art in the narrow way.

And when is past thy toil and pain,
 The heavenly rest will still remain—
 Rest which will satisfy the soul
 While everlasting ages roll.

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.

"NEVER MAN SPAKE LIKE THIS MAN."

BY MRS. E. G. WHITE.

OF Christ's teaching it is said, "The common people heard him gladly." "Never man spake like this man," declared the officers who were sent to take him. His words comforted, strengthened, and blessed those who were hungering for that peace which he alone could give. O how tender and forbearing was Christ! how filled with pity and tenderness were his lessons to the poor, the afflicted, and the oppressed!

The educated were charmed with Christ's teaching, and the uneducated were always profited; for he appealed to their understanding. His illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. The fowls of the air, the lilies of the field, the seed, the shepherd and the sheep,—with these objects, Christ illustrated immortal truth; and ever afterward, when his hearers chanced to see these things of nature, they recalled his words. Christ's illustrations constantly repeated his lessons.

Christ always used the most simple language, yet his words were received by deep, unpreju-

diced thinkers; for they were words that tested their wisdom. Spiritual things should always be presented in simple language, even though learned men are being addressed; for such are generally ignorant regarding spiritual things. The simplest language is the most eloquent. Educated and uneducated need to be addressed in the plainest, simplest manner, so that the truth may be comprehended, and find lodgment in the heart. So Christ addressed the vast crowds that thronged about him; and all, learned and unlearned, were able to comprehend his lessons.

Christ's words, so comforting and cheering to those that listened to them, are for us to-day. As a faithful shepherd knows and cares for his sheep, so Christ cares for his children. He knows the trials and difficulties surrounding each one. "He shall feed his flock like a shepherd," declares Isaiah; "he shall gather the lambs with his arms, and carry them in his bosom." Christ knows his sheep intimately, and the suffering and helpless are objects of his special care. He gave his life for them, and he knows their wants as no one else can.

Christ has weighed every human affliction, every human sorrow. He bears the weight of the yoke for every soul that yokes up with him. He knows the sorrows which we feel to the depth of our being, and which we cannot express. If no human heart is aroused to sympathy for us, we need not feel that we are without sympathy. Christ knows; and he says, Look unto me, and live. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I have borne your griefs and carried your sorrows. You have the deepest, richest sympathy in the tender, pitying love of your Shepherd. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." His humanity is not lost in the exalted character of his Omnipotence. He is ever longing to pour out his sympathy and love upon those whom he has chosen, and who will respond to his invitation.

Christ did not design that his words should return to him void. "Heaven and earth shall pass away," he said to the large multitude that pressed around him, "but my words shall not pass away." He himself wrote nothing; but the Holy Spirit brought all his words and acts to the remembrance of his disciples, that they might be recorded for our benefit. Christ's instruction was given with the greatest clearness. There was no need for any one to misunderstand. But the scribes and Pharisees, determined to resist him, misconstrued and misapplied his words. The utterances which were the bread of life to starving souls were bitterness to the Jewish rulers.

Ezekiel declares: "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. . . . And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying,

Thus saith the Lord God, when the Lord has not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I have sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." In his sermon on the mount, Christ spoke as though he knew that the scribes and Pharisees believed the Old Testament. They were in that gathering, and the disciples were close beside their beloved Teacher. There Christ declared, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." By his words he condemned their formalism and hypocrisy. And though applying directly to those before him, these words apply also to those of this age who do not the will of God. They are far-reaching, and come sounding down the ages to our time.

The woman of Samaria said to Christ, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Jesus answered, "Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." A God of infinite holiness does not accept a spiritless offering. Those who worship him must worship him in spirit and truth, or else their worship is valueless. God has no part or lot in the matter; for their pretensions are vain.

These words are still sounding. They contain truth which is universal, which is a light to all believers and a condemnation to all unbelievers. But they were particularly fitted to the Jewish nation. The religious services of the Jews had degenerated from spiritual worship to a mere formalism. "In vain do they worship me," said Christ, "teaching for doctrines the commandments of men." The proud lovers of pleasure were so fully engrossed with their own ambitious expectations and desires that they had no relish for the words of the great Teacher. He did not encourage their worldly projects; he never flattered them or praised their smartness; and his words were not pleasant to their world-bound souls.

The Jewish leaders, the scribes and Pharisees, made the well-springs of the water of life foul by their false precepts. They beclouded that which was clear. By their example of pride, hardness, and selfishness, they misrepresented the character of God. They made him altogether such a one as themselves. Their own imagination was darkened and polluted by their wicked works. Their religious degeneracy clouded their minds, so that nothing that concerned Christ's kingdom was correctly discerned. By their stubborn resistance of the message borne to them by the Lord of life and glory, they became

past feeling. Evidence they had in abundance; more would only have increased and deepened their guilt. But thinking themselves wise, they became as fools. They used their intellect in an endeavor to brand the truth of God with falsehood.

A divine voice had been appealing to them for three years and a half, but they hated it, and were plotting to silence it by death. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." But the Jewish nation refused to accept the offering; and Christ took up the lamentation of unrequited love: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" You have perverted my words, and wrested my entreaties. Ye bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but ye yourselves will not touch them with one of your fingers. You would not believe on me yourselves that you might become the sons of God, and them that would have entered in, you hindered by your sophistries and falsehoods.

Ambition demanded everything of a Messiah, but it responded not to the works which no man had done or could do, or to words which never before had been spoken. The Jews endeavored to gather to themselves all that was promised as the sure result of a life refined, elevated, and ennobled by virtue and righteousness. As a nation that practised righteousness, they assumed a superiority over all other nations of the world; but for a thousand years they had been loading the cloud of vengeance which at last broke over them with relentless fury. They followed their own standard, walking in the light of the sparks of their own kindling, and they perished in their delusion. They followed the imagination of their own hearts, and God gave them up to be crushed by their own ambition, destroyed by the falsehoods and delusions upon which they had built.

The Jews claimed to believe the law, but they broke every precept of it by their spirit of rebellion against Christ. History is being repeated. The shepherds of the flock of God are doing in this day just what the Jewish leaders did in their day. The Christian world is going over the same ground, manifesting the same spirit. Church-members claim to be superior to others, because they believe on Christ, but they are not doers of his words any more than the Jews were obedient to the law which they professed to hold in such high esteem.

Many to-day, as did the Jews, will turn conviction into resistance because of the cross involved. By their resistance to the messages of truth, professed Christians show that, had they lived on the earth at the time of Christ's first advent, they would have joined with the Jews in accusing him, and would have taken an active part in crucifying the Prince of Life. When the claims of God's law are presented to them, they act as did the Jews when the claims of truth, spoken by the divine Teacher, fell upon their ears; but these rejecters of truth cannot always remain deaf to the claims of God's law, for it is eternal and irrevocable.

"It is the spirit that quickeneth," said Christ; "the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

SUNDAY IN THE REFORMATION.

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

IN the two articles preceding this one, the status of Sunday during the ancient régime, but before the great Reformation of the sixteenth century, has been shown. From the documents which were cited, it is very evident that the Roman Catholics of the Middle Ages endeavored to enforce the observance of Sunday, along much the same lines as the Pharisees endeavored to enforce the worship of the seventh-day Sabbath at the time of the first advent of Christ. Every imaginable law, besides innumerable ordinances, had been passed to guard its sanctity. But all these were of no avail; they only made matters worse. There were so many of them, and they were so minute in their requirements, that men had become discouraged, and had given up all hope of ever being able to learn how to keep the day to suit the bishops. Hesse puts it that men were "thoroughly entangled" in this network of Sunday laws, "and if they tried to carry them out (to live them, so to speak), they were hampered at every turn." Then he adds: "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.*"¹

All these laws, then, were a miserable failure. They served rather to discourage men from trying to keep Sunday than to aid them in their efforts. To keep Sunday according to law was an act of righteousness, so the bishops said. Hence they tried to make men righteous by law. But this is impossible. Men cannot be made righteous by law,—no, not even by the law of God. Righteousness comes not by the law, but by faith in Jesus Christ. There is no righteousness but the righteousness of the faith which is in Jesus Christ.

Furthermore, Sunday-keeping is not commanded in the word of God. There is no precept in Sacred Writ which says that this day should be kept holy. If there had been, the day could have been kept holy by faith. But since there was and is no such command, it is impossible to keep the day, even by faith. This must be so; for, "Faith cometh by hearing, and hearing by the word of God."² But if the thing to be kept is not in the word of God, how can it be kept by faith, which cometh by hearing the word of God? The thing is utterly and entirely impossible. God only can make holy. Man cannot make holy. God has never made Sunday holy, and it is impossible to *keep* that holy which is not holy.

It was reserved for the great Reformation of the sixteenth century to make the first general protest against the Church of Rome, both against these Sunday laws and against countless other matters which need not be entered upon here. The Reformers declaimed in no uncertain tones against those "vexatious restrictions" with which men had "loaded Sunday."

The popes and the councils had held that Sunday was the successor of the Sabbath, and that it was entitled to the same degree of respect. With one blow, as it were, and with one consent, the continental Reformers rejected the legal, or Jewish, title which had been set up for Sunday; the more than Jewish ceremonies and restrictions by which, in theory, it had been encumbered; and the army of holy days of obligation by which it had been surrounded. "But they did more. They left standing no sanction for the day itself which could commend itself powerfully to men's consciences."³ The Reformers did leave standing no sanction for the keeping of the day, such as could commend it to the consciences of men. They took the word of God for their rule of life and conduct. They did not find any command for Sunday keeping in the Bible. They did not

find it for the simple reason that there is none there. Hence they told the people that they need not keep Sunday. They told them that God would not be angry with them if they did not keep it; and in telling them this, they told them the exact truth. This is what Martin Luther said: "If anywhere the day is made holy for the mere day's sake,—if anywhere any one sets up its observance on a Jewish foundation,—then I order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall remove this encroachment on Christian liberty."⁴ And Richard Baxter said, in his quaint way, that it was "the papists' ceremoniousness, and their multitude of festivals, that stood altogether in the Reformers' eye."⁵

While the Reformers saw that Sunday was not of the Bible, they did not see that the seventh-day Sabbath is of the Bible, and that it is binding on Christians. Their position on the whole matter is made fairly clear by Luther in his "Larger Catechism." In this work, speaking of the fourth commandment, he says:—

This precept, so far as its outward and carnal meaning is concerned, does not apply to us Christians. The Sabbath is an outward thing, like the other ordinances of the Old Testament, which were bound to certain modes, and persons, and times, and places, but are now all of them made free by Christ. But still, in order that we may gather for simple people some Christian meaning from this precept, understand what God requires of us therein in the following manner: We celebrate festivals, not for the sake of intelligent and instructed Christians (for these have no need of them), but, first, even for the sake of the body. Nature herself teaches the lesson that the working classes, servants, and maids are to be considered; they have spent the whole week in laborious employment, and require a day on which they may take breath from their work, and refresh themselves, and restore their exhausted frames by repose. The second reason, and indeed the chief one, is this,—that on such day of rest (*an dem sochem Ruhetage—die Sabbath*), leisure and time may be obtained for divine worship,—a duty for which, otherwise, no opportunity could be found,—so that we may come together to hear and handle the word of God; and, further, that we may glorify God with hymns and psalms, with songs and prayers.

It is, however, to be observed, that with us this is not so tied to certain times as it was with the Jews, so that this or that day in particular should be (*enderedmor*) enjoined for it. No day is better or more excellent than another. These duties ought to be performed every day. But the majority of mankind are so encumbered with business that they could not be present at such assemblies. Some one day, therefore, at least, must be selected in each week for attention to these matters. And seeing that those who preceded us chose the Lord's day for them, this harmless and admitted custom must not be changed readily; our objects in retaining it, are, the securing of unanimity and consent of arrangement, and the avoidance of the general confusion which would result from individual and unnecessary innovation.⁶

Chemnitz, who was born in 1522, and who has deservedly obtained a place among the more eminent followers of Luther, charged the Romanists with superstition, because they taught an inherent sanctity in the Lord's day,—that is, Sunday,—and in other festivals.⁷

Bucer, another eminent Reformer, wrote thus: "To think that working on Sunday is, in itself, a sin, is a superstition and a denying of the grace of Christ."⁸

Again: even Calvin himself, the most strict and despotic of all the Reformers, took much the same position. With him, Sunday-keeping was a matter of indifference. Once upon a time, John Knox paid Calvin a visit on a Sunday afternoon, and found him playing ball. Concerning Calvin, Hesse says:—

He is particularly severe on those who, in former times, had imbued mankind with Jewish ideas, such as developed themselves with the assertion that, while the ceremonial part of the command, that is, the observance of the seventh day, was abolished, its moral part, which they stated to be the observance of one day in seven, remained. "What is this," he says, "but to insult the Jews by changing the day, while they imitate the Jews by observing one which they invest with the

⁴ Luther, "Table Talk," page 5:6

⁵ Baxter, "Divine Appointment," page 127.

⁶ Luther's "Larger Catechism."

⁷ Chemnitz is quoted by Dr. Heylin, "History of the Sabbath," 2, 6, pages 465-468.

⁸ See Dr. Heylin (*ut supra*), 2, 6, page 466.

¹ Hesse, "Bampton Lectures," Oxford University, "Sunday," Lecture 6.

² Rom. 10: 17.

³ Hesse, *ibid.*

same sanctity? The result of their doctrine is that they have gone thrice as far as the Jews themselves in a gross and carnal Sabbatism, and deserve Isaiah's reproaches on that subject even more than the Jews deserved them."⁹

Tyndale, the first translator of the Scriptures into modern English, and his friend and fellow sufferer, John Fryth, were of much the same opinion. Says the former:—

As for the Sabbath, we be lords over the Sabbath, and may change it into Monday, or into any other day as we see need, or may make every tenth day holy day only, if we see cause why. Neither was there any cause to change it from the Saturday, but to put a difference between ourselves and the Jews; neither need we any holy day at all, if the people might be taught without it.¹⁰

Fryth is even more explicit than Tyndale. He said that those who superstitiously observed Sunday were "much madder" than the Jews who superstitiously observed Saturday. "The Jews have the word of God for their Saturday, sith it is the seventh day, and they were commanded to keep the seventh day solemn. But we have not the word of God for us, but rather against us; for we keep not the seventh day, as the Jews do, but the first, which is not commanded by God's law."¹¹

And now, perhaps, we are in a position to sum up the views of the Reformers of the sixteenth century on the subject before us. These men were not Sabbatarians. In no sense did they believe in the literal application of the fourth commandment to people living under the Christian dispensation. They scarcely ever refer to that commandment, except to try to prove that it is not binding upon Christians. But while they did not see that the claims of the seventh-day Sabbath were binding upon them, they did see that Sunday was not of the Bible. They therefore repudiated Sunday as a day which must be kept holy. In their eyes it was not and could not be holy, because it was not enjoined by the Bible. They never kept it as a Sabbath. They went to church on Sunday simply as a matter of convenience. If the people could have come just as well on Monday, Monday would have done just as well. The day was not holy, it was not to be considered as a day of sacred rest. Men and maid servants could get off from their work on that day, therefore they made it the day for their weekly meetings. Nevertheless the people were not prohibited from laboring nor yet from playing. These things, in the eyes of the Reformers, were just as proper on Sunday as on any other day. The Reformers saw half the light, and only half the light. They saw that Sunday was not the Sabbath; but they did not see that Saturday, the seventh day, was the Sabbath.

But France rejected the Reformation altogether; and, with the Reformation, she rejected also the view which the Reformers held concerning Sunday. France kept enforcing Sunday more and more strictly. Had France accepted the Reformation, what would have been the result as far as the matter of Sunday was concerned?—Simply this,—those who became Protestants would have disregarded Sunday; and those who continued Catholics would have gone on observing it; but not with the same strictness as heretofore. This the prelates of France must have seen, but evidently they were not satisfied with such an adjustment of the matter. So they went ahead, and pushed their Sunday laws harder than ever. They persecuted the Huguenots who worked on Sundays and holy days. The Protestant Huguenots did work upon these days, and of course by so doing gained a better livelihood than the Catholics. They became more deft in their crafts, and consequently had a better hold upon the markets than their Catholic neighbors. This of course caused trouble immediately, and at length produced persecution. But Sunday laws must be enforced at any cost, and they were

enforced clear up to the time of the Revolution. By that time men had stood them long enough, and so they rose, and inaugurated the Republican calendar for the purpose of abolishing Sunday and the saints' days forever from France. How much better would it have been for the French prelates if they had opened their hearts to the Reformation! How much better for them would it have been, if, indeed, while they received not the Reformation, they had let others receive it; for then, through the influence of these others, the "vexatious restrictions" with which Sunday was "loaded" would have been, in large degree, removed! Sunday itself, at least, would have been left, but by the Republican calendar it was swept away, and the Republican tenth day put in its place.

PURE RELIGION.

BY T. WHITTLE.

(Toowoomba, Queensland, Australia.)

Pure religion, undefiled,
Holy, harmless, gracious, mild,
Clad in robes of heavenly light,
Through earth's dark, mysterious night,
Like a bright and morning star,
Thou dost shed thy beams afar.
Through the mists that rise around,
Through the darkness deep, profound,
Shining o'er the feeble glow
Which a myriad false lights show,
O'er the dull, fictitious flare
Of earth's brightest noonday glare,
Shines thy full, celestial ray,
Fed from heaven's refulgent day.

To my soul thy precious beam,
With its solemn, searching gleam,
Speaks in tender, pleading tones,
Till with tears and inward groans,
I my sins would fain confess,
Bow in reverent humbleness,
Nearer and still nearer draw,
Learn from Thee the perfect law,
Fraught with holy, heavenly truths;
Let its principles diffuse
Through my life, until its power
Safeguards me from hour to hour,—
Till the full flood-tide of love,
Throbbing from the throne above,
All my selfish will subdues,
And my every thought imbues.
More of thee, from day to day,
Would I learn while yet I may.
When thou art enshrined within,
And when I am free from sin,
Then I shall be satisfied—
'Tis for this my Saviour died.
Heavenly Father, teach thy child
Pure religion, undefiled.

"BY THEIR FRUITS YE SHALL KNOW THEM."

BY A. BOWERS, D. D.

(Piqua, O.)

EVERY tree is known by its fruit; every man is known by his life; every community is judged by its spirit and works; every religion by the effects it produces upon the lives of its disciples; every business by its outflow into society round about.

Now upon this hypothesis, how much better is the church to-day than the society around her? or rather, how much better are the members of the church than those who are outside her pale? Judging by the above rule, which has the Saviour for its author? True, the church is divine in its origin; it holds in trust the sacraments, doctrines, commands, and promises of our Lord, until he comes again; and there will always be some salt, some light, in her, and society will always be benefited thereby.

But the question in the mind of the writer is this, Is the church, as the medium through which the gospel reaches mankind, accomplishing all that her divine Head has a right to expect of her? If not, what are the reasons of this failure? Can she do better than she has done in her past history? Ought she to do better?—"Certainly," nearly everybody answers;

and yet things go on pretty much the same from century to century.

We preach, teach, organize, and build, but things remain the same. Some say it is for the want of spiritual life; some, that it is the lack of reliance upon the Holy Ghost; while still others declare that the difficulty lies in the want of a complete consecration to the service of Jesus Christ. Now all these answers amount substantially to one and the same thing, and they are all true. Then why is there not a different state of affairs? "To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. This being true, there must be an awful sin resting upon the church, when she knows and acknowledges the difficulties in the way, and yet makes no adequate effort to remove them.

Suppose, now, that some one should be so reckless as to assert that the church cannot do this work; that she is really doing the best she can, and is accomplishing all that her divine Lord and Master ever designed her to accomplish. Many good people would hold up their hands in holy horror at such a statement; but, really, may this not be the hidden fact in the case? The gospel is by no means a failure, but is all that the Lord Jesus ever designed it to be; namely, "A witness in the earth." So of course it is to remain, and be preached, lived, and obeyed, just the same as though it was to accomplish definitely the salvation of every individual upon the face of the earth, before its Author shall come again to consummate, in its completeness, the work of human redemption.

If orthodox Christianity is true, then millions on millions of the race have gone down into darkness during every century of its history; and other millions are moving on to the same destiny, simply because they have not only not heard the gospel at all, but because, also, those who have heard, have not been able to measure up to its standard. Millions in the churches of Christendom to-day are without any definite or satisfactory religious experience; and so it goes from century to century, and little or no impression is made upon the world outside.

Can it be possible that men have elevated the standard above what our divine Lord intended? Human dogmas and human teaching and customs may have thrown the gospel machine somewhat out of gear, thus leading men to expect too much from the wrong source, and too little, or nothing at all, from the right direction.

The writer is frank in the declaration of his belief that this world, as a whole, will never be any better than it is now, under the present administration; and this statement of belief is not by any means a reflection upon the gospel, which has accomplished, and is accomplishing, that which it was designed to accomplish in the earth. The indications are increasing that the end of the gospel age is rapidly approaching. Let us study one or two prominent facts for a moment.

First, where the gospel is oldest, practical infidelity is more bold and strong than in other fields, which proves conclusively that men are losing faith in its power and mission. Will this faith and simplicity in the gospel ever be reclaimed in these old fields?—We hardly think so. Then the logical conclusion is irresistible, that the world will grow worse and worse until a change comes which will usher in a new state of affairs. This belief and declaration is surely no impugment of the divine wisdom and goodness in the work of human redemption.

The dispensation of the Father during the patriarchal ages did not save the world; the dispensation of the Son, with its wonderful teaching and miracles, did not ultimate in the salvation of the race. Why?—"Because," you answer, "it gave way to something better," just as the patriarchal dispensation was overshadowed at last by the brighter and more glorious day when the Son of God walked among men. Then why is it wrong to believe and

⁹ Hessey, *ibid.*, Lecture 6.

¹⁰ Tyndale, "Answer to Sir Thomas More," page 287.

¹¹ Fryth's "Works," page 69.

teach that the present dispensation is about to close, and another to begin which is to surpass all others in blessings to the race redeemed by the blood of Christ?

Take in and weigh for a moment another significant fact,—the greed of men, the oppression of the poor, and the increase of vice and wickedness; while practises are indulged in, in Christian society, which would put heathenism itself to the blush. And these things are on the increase, in spite of the optimistic views of the churches, and of a multitude of religious teachers everywhere. A new order of things seems to be absolutely necessary in the interests of humanity, and to preserve the integrity of Jehovah.

Still another strong indication of an approaching crisis in the world's history is the lack of faith and sincerity in pulpit and pew. Nothing, comparatively, is done; no one seems to expect that anything will occur, different from that which is now going on in society. Politicians are corrupt; officers of state receive bribes openly; bishops and priests love place, influence, and power; the church compromises with the world, and shrinks from rebuking sin; and her cry too often is not for the souls of men, but for money, and the people who will give her prestige in society, and influence of a worldly character among men.

He who runs may read these things, every day and everywhere. At the present rate of regenerating society by gospel methods, as employed by the churches, who can compute the millenniums that will be required to evangelize the world? Who really believes that the world will ever be saved in this way? What countless multitudes must continue to wander on in pain and darkness, and go down at last into a hopeless night, under the present reign of affairs!

The writer firmly believes that a wise and good God is hastening on a better state of things in the earth, because there are capabilities in human nature, for great progress and development, under such conditions as will certainly arise in the near future. This world, beautiful otherwise than under the curse and dominion of sin, will surely issue very soon out of the darkness and terror and despair which have so long held it in their relentless grasp, and come into the possession of peace and purity and righteousness. Distress and sadness are the only heritage which mankind has known through all the ages. The sighing of the prisoner is heard on every hand; while hope and expectation bring near the day of the world's deliverance from such a bondage, and her transition out of darkness and sin, into light, and peace, and joy.

Rivers of tears have been shed, and the very atmosphere has been tortured by the wailings of the broken-hearted, as the generations have come and passed away; tyranny has oppressed its subjects; bloody-visaged war has desolated the fairest nations on the face of the earth; gaunt famine has pinched the innocent features of childhood, and caused the aged to suffer untold agonies; pestilence has walked abroad in the darkness, dogging the steps of mankind in every century; while broils in society, and often in the family, disturb the peace of communities, and widen the breach in households in the most sacred relations known to the children of men.

Is this state of things to continue, blighting the hopes and blasting the lives of millions yet unborn?—Surely not. From whence, then, is to come the relief for which the race sighs and cries, with tears and prayers? You answer, "From the gospel of the Son of God." Ah! but why does it not show signs of appearing? May you not be mistaken? Is it not possible, we again ask, that too much is expected of the gospel? or rather, that that is expected of it which it never was designed to accomplish? The gospel is a witness in the earth, and nothing more. It saves all who believe it fully, to be sure, but it compels no one to give heed to its

teachings. It is a sort of John the Baptist—a voice "crying in the wilderness," a forerunner of better and more enduring things. But few seem to understand it clearly; religious teachers do not make these things prominent in their instruction of the people; and hence the world has settled down into a sort of religious stoicism; while society grows worse and worse, more careless, more presumptuous, and more desperate in sin and crime, as the years go by.

As the Messiah followed close upon the heels of John the Baptist, so also is another dispensation ripening rapidly, to follow the gospel, and soon to issue upon the world, making all things new and plain.

O, that men would heed the signs of the times, and look about them, and prepare for the soon-coming King!

THOUGHTS ON THE INCARNATION.

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

THE incarnation of Jesus Christ, the Son of God in human flesh, is surely one of the deep things of God, which, though we cannot understand, we may still believe. The unbeliever scoffs at the idea, and says that it could never be; but at the same time there are open evidences of its truthfulness that no candid person can deny, making the way of faith more reasonable and logical than the way of doubt and unbelief, and furnishing the strongest kind of evidence that what the Scriptures tell of Christ's miraculous conception is the truth. It was claimed, both before and subsequent to Christ's birth, that he had no earthly father; that the power of the Holy Ghost overshadowed his mother; and that she, still a virgin, was with child.

Under such circumstances, and in relation to such statements, one would at once say that if it was *not* true.—if the child was begotten in the natural order, like all other children,—then we might expect that that child, for whom so marvelous a history was claimed, would be nothing more than an ordinary child; and that he would not greatly affect the people of his own or of subsequent generations. On the other hand, it might be reasonably premised that, if the claim put forth in regard to this child was true,—that a virgin bore a son by the powers of God alone,—then that child would not only be remarkable, but would be the most remarkable person ever born into the world, and his life would leave an impress upon the world that would last while time should endure. All this might reasonably have been promised from the very beginning.

What has been the result? Which one of these premises has time proved to be true? Jesus was born, and by common consent, with only a few exceptions, there was laid upon him the shame of illegitimacy. Indeed, the infidel takes delight in laying it upon him, even now! He had no wealth or social position to give him power in the world. His reputed father, probably regarded with contempt that he should believe so improbable a tale, was a poor carpenter, working for his daily bread. He lived in an obscure portion of the earth, away from the great marts of trade and centers of influence. So Jesus grew to manhood. After a few years of teaching, mostly confined to people of the humblest ranks of life, he was accused of crime, and put to death as a criminal.

But this was not all. If his life-work and influence had then come to an end, it might have been said that the claims made for him were untrue; but the events of a few days succeeding his death convinced his disciples that he had risen from the dead. With that belief they went out with such enthusiasm and power as the world had never seen, to preach that the crucified but risen Christ was the Saviour of the world. The unlettered Galilean fishermen whom Christ had taught on the mountain, near the sea, and by the wayside, manifested a wisdom

and a power that were irresistible. Laws, fetters, scourgings, dungeons, torments, and all the learning and power of the age, could not stop them, or hinder souls from hearing and believing their words. The faith of the crucified and risen Saviour went everywhere. It seemed to be just the thing for which the world was famishing. Empires fell before it, and the world recognized that a teacher had appeared, such as had never before been seen.

Not only did the religion of Christ spread with great rapidity, but it has been lasting. No other person occupies such a position in the world's thought and hope as he. Beside him, all other teachers are small. In character, in teaching, in influence for the uplifting of humanity, none approach him. His words, spoken to simple fishermen and peasants, are still the hope and promise of youth, the strength of manhood, and the comfort of age.

The words that he spoke, though he spoke so low,
Across the long, dim centuries glow,
And we know them one and all,—
Aye, know them and love them all."

We can read them from childhood to age, and never tire of them; and we are ever discovering in them some fresh charm or new beauty, that thrills the heart and helps us toward a better life. No one can deny these facts. Many of the most learned Jews of to-day, who still reject the claim that Christ was the Messiah, regard him as the greatest teacher Judaism ever produced,—greater than Moses, Ezra, or Isaiah,—the glory of Israel. These facts, so open and known to all, prove that the highest hopes of Christ that could have been based upon a belief that he was a miraculous child—the "Son of the Highest"—are fully met. Had he accomplished nothing in influencing either his own or succeeding generations, would it not be regarded as sufficient evidence that the claim made for him was groundless?—Certainly it would. Then as surely as this is true, his actual life, more perfect in itself, and lasting and growing in influence and power throughout the ages since, is sufficient evidence that Jesus Christ was and is the incarnate Son of God, the Saviour of the world. Here is a solid basis for faith: that the record of him is true; that all power is given unto him in heaven and in earth; and that, believing, we may have life in his name.

WHAT KIND OF REVELATION?

BY WM. COCHRAN.
(Fairbanks, Ariz.)

I AM living in a community composed mostly of Mormons, and to do them justice, I must say that many of them are honest Christians. In conversation with more than one of the prominent members of that church on the subject of the Sabbath, they have told me that at some time in the past their prophet, Joseph Smith, had doubts about the validity of the change of the Sabbath, but when he took the matter to the Lord, the answer to him was that for the present it made no difference; or, in other words, they are not required to pay any attention to the demands of the fourth command.

The above fact reveals to every Seventh-day Adventist, and to all others who believe in the immutability of the law of God, the nature and source of that much of Mr. Smith's revelation, and which must seriously affect the standing of the whole system. I will not attempt to show the inconsistency of such a concession, nor is it necessary to do so; but it may be well that the above fact should be published to the world. I have written a letter to the editor of the *Deseret News*, Salt Lake City, on the subject, asking him or any one to harmonize said revelation with the words of Christ; but I presume that it will not be answered.

I am isolated from my former brethren, but I wish them to know that I am still trying, by the goodness of God, to do what I can in defense of the truth.

Special Attention.

PASSING EVENTS AND COMMENTS.

How Near Heaven?—Last week we mentioned the death of Theodore A. Havemeyer, one of the great Sugar Trust princes, whose fortune has reached more than ten million dollars, besides several palatial residences. Five hours before his death, he was received into the Catholic Church, a privilege to which he was certainly entitled, and no one need blame him for that. In the newspaper accounts, we learn that his wife has ever been an ardent Catholic, and has succeeded in bringing her children up in the same faith. "With superb liberality he had supported and endowed many Catholic schools. His money had helped the path of many a devout lad to the priesthood. But somehow he had always stopped short at the snapping of the slender ties that bound him to the Baptist faith, in which his forefathers had lived, and in which he had been brought up. Now as he lay dying, his eyes rested meaningly on his wife. 'Die in our faith,' she whispered. 'I should like to rest with you and with my children,' he responded. 'If it pleases, let it be so. I guess I shall be as near heaven one way as another.'"

In his last conclusion he was undoubtedly correct. Snapping those slender ties at the last moment, or joining the Catholic Church, or any other church, did not alter his standing before God. In order to die the death of the righteous, let us live the life of the righteous.

The Evils of Matrimony.—A New York magistrate has created no small comment by refusing to marry a couple who applied to him to perform the ceremony. He said: "I must decline. I don't care to discourage you, but in my experience on the bench, I see too much trouble in married life. I never will perform a marriage ceremony. Go to some minister." Another magistrate, when asked his opinion in regard to the refusal, said, "Magistrate Cornell was absolutely right. When I see a marriage, I simply see two misguided people taking out a license to quarrel and fight the rest of their lives. I never see a bride and groom coming out of a church, without asking why a beneficent Providence had not interfered to save them. No one who has not sat on the police bench can appreciate how much of the sum of small selfishness and intolerance and hatred can be infused into the marriage relation."

These words have a very pessimistic savor, and will be rightly regarded as being pretty strong. But we will bear in mind that they were spoken by men who see the bad side of human life. It would not be strange if police justices should become somewhat morbid in their view of social conditions; and yet they speak from actual knowledge.

Send Them to the Preacher.—Another chapter in the matrimonial question is opened up by that suggestion of the magistrate, "I will not marry you; go to some minister." They were pretty sure not to be repulsed there. There would be no unnecessary questions asked, and no trouble would be borrowed for the future. If the man carries a fee in his pocket, there is but little doubt as to the attitude of the minister. For, "If I don't marry them, somebody else will;" and the saloon-keeper's argument carries the day, sweeping away any compunctions of conscience that may desire to assert themselves.

Why should not a minister of Christ's gospel be as conscientious in these matters as a police magistrate? Why should he not seek as earnestly to avert calamities and forestall sin and misery? Why should his sense of propriety, his regard for mankind, his fear of God and the Judgment, be silent in the presence of a marriage fee? It is true that ministers are apt to

be poor, wife wants a new dress or hat, and this would come in, O, so nice! Yes; but think beyond those things. Think of society, think of the prevailing corruption and crime against God and man covered by the cloak of a marriage ceremony. Think of children to be born, of wretchedness and squalor; and if the minister cannot with confidence present the case to God, and send the couple away with a heavenly benediction which the circumstances anticipate, then let him deal faithfully in the matter, and wash his hands in innocency. The readiness with which ministers of the gospel (so called) open the gate to sin and sorrow in unholy marriage, is a blight upon the present generation.

Catholic Conversions.—The Catholic papers are, in a quiet manner, rejoicing over the numerous accessions to their ranks from other churches, especially from the Episcopalian, or Anglican, Church, and lately we had occasion to note a rather extraordinary defection of an active worker in the Salvation Army to the Roman Catholic ranks. There is not the slightest reason for doubt that in many respects the church at large is drifting Romeward. Occasionally prominent members take a start of the prevailing tendency, and make a short cut for the Roman communion. There are also individuals who realize this tendency, and who are exerting their influence in the opposite direction. A prominent Catholic paper of recent date, speaking of this subject, says: "Very little is said of the conversions, the clergy, for good reasons, being averse to making any stir over them; nevertheless they go on. And one circumstance—not the least important—destined to help in the movement is the course of teaching of conspicuous Protestant ministers like Minot J. Savage, Lyman Abbott, and Heber Newton, who seem bent on destroying faith in Christianity. People who stop long enough to reflect that they have souls to save, and who realize what is in progress in the Protestant world, not only in this country but in centers of thought abroad, naturally turn their eyes toward the only ark of safety—the Catholic Church."

The reason stated above is a cogent one, and explains why so many people are looking about for some better state of things. They see the church to which they have held allegiance drifting away from its primitive standard. They see the Bible discounted, and they know not whither they are drifting, and naturally reach out for something better. It is a sad thing that any should be compelled to go back to the church of the Dark Ages for help and comfort.

FORTUNE-TELLING.

THE number of persons who get their living, and often a very good living, by making shallow-minded and credulous people believe that they can tell their fortunes, and disclose to them the future of their lives, has not apparently diminished since the days when the astrologers of Babylon pretended to know so much, and really knew so little. A glance at the advertisements in a city daily paper will reveal the fact that there are many persons who advertise to diagnose disease, from a lock of hair sent to them in a letter, and to prescribe a remedy. The writer once met a man who had purchased and taken many bottles of medicine prescribed on the strength of this hair diagnosis, and who probably kept right on doing so; for,—

"Faith, fanatic faith, once wedded fast
To some dear falsehood, hugs it to the last."

Various other things equally absurd are practised, and all these sharp tricksters seem to get enough patronage to keep them in the business. The advertisement and sale of magic belts, magic charms, love potions, and the like, convince one that, though we live in the last days of the nine-

teenth century, many people, in their minds, are in Babylon, or still farther back.

It may be that among them there are some who predict a double deception, deceiving themselves as well as others, but this cannot be true of the majority. A professed fortune-teller may be safely put down as a wilful deceiver, whose sole object is to secure money from his ignorant victims, and whose trade flourishes in proportion as he is able to deceive others. Sometimes, though not very often, the tables are turned, and the fortune-teller is the loser. Lately a fortune-teller in Cincinnati had a call from three men who expressed a desire to have their fortunes told. While she was telling one his fortune, the other two knocked her senseless, and then they robbed her. The event proved that they knew her fortune better than she did theirs; for they took away with them five thousand dollars in money and jewels, which she had probably stolen from others in a more decorous, but no more honorable, way than they had robbed her.

The paper describing the occurrence said she was robbed while she was "reading the future." Upon this point, two suggestions might be made: First, if she could read the future, she ought to have discerned their purpose when they came in: and second, It is better to know less of the future, and to have one's money in safe-keeping, than to be able to know so much of the future, with no protection for the present. It requires no fortune-teller to venture the prediction that she will keep close watch of her money after this; and while pretending to tell the *future* of people's lives who come to patronize her, she will try to know more about what they are *doing* at that same time.

M. E. K.

SOUTH AMERICAN REVOLUTIONS.

BRAZIL and Uruguay are not the only South American countries that are indulging in the expensive folly of a revolution. Ecuador is now doing the same. Revolutions in South America come with almost the same regularity that spring cleaning comes to the staid people of the more northern countries. Like the revolutions in Brazil and Uruguay, the revolution in Ecuador is a religious rather than a civil revolution. Ecuador has granted some slight degree of religious liberty to her subjects, and the priests are alarmed, and have succeeded in stirring up a body of ignorant and superstitious people to oppose the present government. After a late battle between the soldiers of the government and the rebels, over thirty priests were found among the rebel dead.

This is the secret of many of the South American revolutions. There is an irrepressible conflict in all those countries between the Liberals and the Catholic Church. That same conflict was once waged in Mexico, and the seizure of Mexico by France and the setting up of the empire of Maximilian were accomplished only through the influence of the Catholic clergy. The reaction against the Catholic Church in Mexico was very strong because of its support of the foreign invader. Since then the church has been severely dealt with, and deprived of many of its previously enjoyed emoluments; but it is slowly regaining its prestige, and should a way open before it fully to regain its power, another Mexican revolution, after the fashion of those now raging in Brazil and Ecuador, would soon materialize. Neither the Liberals nor the Catholics will yield unless compelled to, and the prospects are that in the future, as in the past, revolutions will prevail in all the Latin republics of the western hemisphere, and that peace and war will succeed each other, if not with the regularity of the seasons, at least with their un-failing certainty. What a pity it is that nations should be thrown into war again and again by those who, professing to be followers of the Prince of Peace, prove by their works that they know not what spirit they are of!

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 immitude of a palace." Ps. 144:12.

THE WORK THAT LIES NEAREST.

I PLANNED how my life might be useful
In working abroad for the Lord:
I would first go away to some college
And learn a great deal of his word;

Or go to some good sanitarium,
And learn how diseases to treat;
Then out in the world I might lecture
On how we should dress and should eat.

I would like to go far to the southward,
Where we learn of there being such need
Of people, with love for the Master,
To teach the poor Negroes to read.

Yet just where I am I am needed;
At home there are duties to do;
And I haven't the money sufficient
To take me to college, and through.

But I find there is work all around me;
For just a few blocks from my door,
Lives an old, almost blind, colored woman
I ought to have read to before.

Shall I wait for the way to be opened
For me to the helpless to go,
When here they are brought to my doorway
For help in my power to bestow?

And, near me, at least one poor woman
Has fallen to sickness a prey;
Some aid I may possibly give her,—
Why wait to go farther away?

And yet my fond hopes are not blasted;
Of going abroad I still think;
Hoping some time on health I may lecture,
I'll first clean my own kitchen sink.

—Minnie Embree.

HOW TO STUDY THE CHILD.—NO. 8.

BY MRS. S. M. I. HENRY.

(Sanitarium.)

As was stated in the last paper, before education can be properly begun, it is necessary to know the mental constitution of the child. To this end the forms by which he expresses his thought should become matters of careful investigation, that his teachers may know not only what, but how, to teach, and what to avoid.

In the last article, I referred to those expressions which take form in action. In this one we will consider those which take form in speech. How does he talk? Is he quick, or slow? This will usually indicate corresponding brain action, although there are exceptions. When he resorts to gesticulation, you may know that he thinks faster than he can speak. If he stammers and repeats, you may know that his brain is, for some reason, delinquent, the cause of which may more than probably be found in weak heart action, or irritation of the sexual organ, if not in secret vice itself. The *style* of speech is of importance in our study. When he has anything to tell you, how does he tell it? In a simple, straightforward manner, without embellishment and explanation? Does he begin at the point of chief interest, and go through to the end, keeping one thing in mind? or does he start at the end, and work backward, through many a twist and turn, to what should have been the starting-point? If you are anxious to know all that is involved in his statement, are you obliged to call him back from irrelevant things, and hold him to the main point by force of many questions? Does he indulge in imaginary flights or fanciful statements, so that you scarcely know whether or not his word is to be depended upon?

Of course he asks questions, but how? In a direct manner, revealing at once what he is driving at, or in an almost endless cross-question series? What does he ask about? The causes of things, or their uses, and the ends for which they exist? Does he question most about people,

or things? About things that are plainly visible, or the hidden, the minute, the mysterious? Does he try to answer his own questions, or wait for your reply? Does he seem to ask questions for the purpose of drawing out your answer, or simply to hear himself talk? Is he easily satisfied with the answers given? or does he try to verify them afterward? This, by the way, will largely depend on how his first questions have been received.

These small and apparently insignificant points indicate certain individual mental characteristics which should be recognized in the child's education, if he is to be brought up to his best. To treat the child who is slow of speech, and the one who is quick, just alike, would be unjust to both; to expect them both to do the same work in the same routine, would bring trouble all round. To give the imaginative child the same training that would suit the one whose observations are confined to material things, would expose him to the danger of becoming a liar and dishonest. To misunderstand and ignore the little questioner, and trifle with his questions, or give him answers which he will learn sometime are not true, is to run the risk of his losing confidence in you and faith in God.

He should be studied in his social nature. Nothing is more important than to know how to educate those impulses which send him out among others of his kind, or determine what his associations will be. In many Christian homes this part of the child's nature is wholly unrecognized. It is left like a smoldering fire all through the formative period, unknown, unguarded, to break forth by and by in recklessness, if in nothing worse. If recognized at all, it is too often with criticism, cold-hearted contempt, and ridicule at everything by which it seeks to express itself; and when the time comes that it must utter itself, it is almost sure to be with undesirable results. In the average home the boy and the girl approach puberty with no understanding of their own bodies, and what life involves, nor yet of their mutual relations. All that they do know they have learned from other children, who, like themselves, are ignorant and undisciplined. They must meet, must associate, must both know soon the powerful influence which each exerts over the other, and which will certainly draw both toward purity or impurity as time goes on. It is the greatest injustice and wrong to leave them to *experiment* in social matters.

The mother especially should become so thoroughly acquainted with her boy and girl, so know how to read the messages which the awakening social nature sends out to its appointed teachers, that there can be no misunderstanding between them. If she cannot read and understand this sign-language of the soul, others will; and the child will be exposed to evil by the very means which God intended should be for his protection.

He should be studied with reference to his mental appetite. Books, next to "folks," constitute the principal part of his environment, and he will very early make them his friends for weal or woe. He can have no means of knowing the good from the bad until he is taught, and no one can teach him who does not know into what channels of thought he is likely to be drawn, and what style of reading-matter will prove the magnet. So in this, as in other things, he must be the teacher of his teachers. Those who would lead him must discover what will best hold his attention, and what will produce the best results as thought food in character building.

Last, but *first* and *always*, the child should be studied with reference to his spiritual nature; whether or not he is of quick and ready faith, whether or not he has within him the principles from which obedience grows; because it is upon the principle of obedience that faith must feed. In what manner does he receive the statements which are made in God's word? What portions of the word of God interest him most,—the

marvelous, or the common? It is a great help to the mother who would do the very best for her children as they grow older, and the world begins to take hold of them, to have kept a record of early experiences with them,—the manner in which each has received spiritual truth, and manifested his childish faith, and when and how doubtful questionings began. Many things will arise which can be much better understood and met if reference can be had to these beginnings of character. They will always furnish at least a ground, common to the mother and growing child, where the most tender memories will abide, and from which, influences may be gathered by her which may hold the boy or girl in some crisis where evil seems stronger than good.

This number closes the papers on "How to Study the Child," and next week we shall begin with "Studies in Child Culture."

NECESSITY OF AIM IN EDUCATION.

BY PROF. FREDERICK GRIGGS.

In the ordinary concerns of life the men who are successful are those who have a definite purpose in view, and endeavor to have every effort which they make, count toward the attainment of that purpose.

No work needs to be better understood than the education of the child. Here, if anywhere, should there be a clear, definite aim,—not one that is narrow, but one that is broad and comprehensive,—for is not the child to be educated for two worlds, and so educated that he will use this world only as a means of attaining the one which is to come?

Is it not true that the child is generally sent to school that he may learn to read, write, cipher, and, later on, to study history, literature, and science; in short, that he may acquire a fund of knowledge, and receive an intellectual training, which he will want to use when he is older? Is it not likewise true that the majority of teachers and parents are following established customs in what is taught the child, and the manner in which it is taught, without as serious thought as to what he is to do with the knowledge which he is thus obtaining as the case demands?

If it is true that the principal aim is utilitarian,—that he will want to use this knowledge when he becomes a man,—and that what is taught, and the manner in which it is taught, are largely determined by custom, then it must be that the best aim is not plainly conceived by those who have the education of the child in charge; for clearly the school work of the child ought to be of such a nature as to benefit him as a child, in the formation of character, so that when he becomes a man, every act of his life may have a good motive. In order to do this, children cannot be run through school as through a machine, because each child is of a different nature and temperament, and must be dealt with accordingly. I repeat: the correct aim of education cannot be clearly conceived when the effort is to have a mass of information acquired which may be useful later in life; but instead, the studies of the child must be of such a character as powerfully to affect all his motives.

Perhaps no nation or people has illustrated the value of a definite aim more perfectly than did the Spartans. Situated in the southern part of Greece, in an open country, it was necessary for them to develop a race of warriors, in order to insure their existence as a nation. Accordingly, the chief characteristic in a child's development was the physical element. He must also be brave, and possess a strong love for his country. The child's training for a soldier began at birth. He must be strong and robust (all children who were weak were killed), and all his home-training was conducted with reference to his duties as a soldier in after life. The state took full control of the education of the child when he was seven years of age, and continued it

until he was eighteen, when he entered the army, and began his duties as a citizen. The boys ate at public tables, in company with older men, who directed their conversation, and in consequence, the Spartan youth held the aged in great esteem. His food was plain but substantial; his bed was of coarse rushes which he gathered from marshy places; and his clothing was light during the cold weather as well as the warm, for he must become inured to cold and heat, and know no fatigue. His exercise consisted of running, leaping, wrestling, and spear-throwing. What mental training he received was chiefly of a martial order, such as the committing to memory of portions of poems by Greek poets, descriptive of the valor and victories of his ancestors, etc. Nor was this training confined to the boys alone, but extended to the girls, who were to become wives and mothers of these sturdy Spartans. They had many exercises similar to those of the boys, often mingling with them in their exercises, and vying with their sturdy brothers for the honors of the game. One of the strongest points in their system of education was what was known as "boy love." This made it necessary for every man to select some boy, and to take an especial interest in his development, encouraging him by every available means to become a useful citizen.

We all regret that such perseverance in the attaining of a clearly defined aim should have been expended upon one so devoid of the elements of higher life; and yet this aim, so faithfully met, did develop many elements of a sturdy and virtuous character. But the lesson is obvious,—first, the aim should be clearly conceived, and then every effort should be put forth to attain it.

As I have thought of the success of this people in maintaining an aggressive independence for so long a time as the result of their systematic education, I have been led to ask several questions with reference to our own educational work: If this people strove so earnestly and systematically to win earthly honor and existence, should not an equally earnest and systematic effort be shown by us to win eternal honors and eternal existence? Should we not all clearly understand the aim of education, and know something of how all work, both in and out of school, should be related to it? If there was a necessity for "boy love"—the care by Spartan men for children not of their own households—among this people, who apparently knew but little of the spirit of true love, is there not an equal necessity for the same care by a people who wish to give to the world an example of sincere devotion to a cause of truth?

THE SOCIETY ISLANDS.—NO. 2.

BY MRS. B. J. CADY.
(*Tahiti, Society Islands.*)

As with many of the South Sea Islands, the Society Islands are also each surrounded by a coral reef, the lagoon within the reef usually affording a calm, quiet harbor. The islands are mountainous in the center, but have some level land along the beach, where the natives make their homes. Though there is plenty of good land in the valleys and upon the hills, they dislike the monotony of living alone, and so build their houses close together, mingling together in a way that would be very obnoxious to many exclusive people of the United States. The mountains are not bare and rocky, but are covered with verdure. Oranges, limes, bananas, pineapples, and other fruits grow wild here. The land is very fertile, but mostly uncultivated.

We are about eighteen degrees south of the equator, and the heat would be very depressing at times if it were not for the ocean breezes. Though we have no real winter, we have much cold wind from the south during the months of May, June, and July, and sometimes feel uncomfortably cold during that time. However, we would not at all consider it cold then if it were not that our systems have become so accus-

tomed to the heat which we experience at other times. There is but little variation in the length of the days here. On our longest day, the 21st of December, the sun rises at 5:30 A. M., and sets at 6:30 P. M.; and on the 21st of June, our shortest day, the sun rises at 6:30 A. M., and sets at 5:30 P. M. So, though having everlasting summer, we do not have those nice, long summer days which we used to enjoy so much in the temperate zone.

For years the most valuable product of these islands has been coconuts, and many tons of "copra," the dried meat of the nut, are shipped to Europe every year to be used in making coconut-oil, etc. The nuts are also shipped to other countries. The raising of vanilla has of late become quite a popular industry in Tahiti, and is a profitable employment; for there is always a good market for vanilla at a high price.

All the most common tropical fruits and vegetables grow here. Oranges, bananas, and pineapples are sometimes shipped to New Zealand, as there is a regular steamer line between there and Tahiti. Limes, mangoes, guavas, alligator-



MEN AND PRODUCTS OF TAHITI.

pears, custard apples, mummy-apples, and rose-apples are found here, also the breadfruit, though that is more like a vegetable than a fruit. We occasionally find a grape-vine, planted by some white man, and grapes do very well here, though they are seldom cultivated. Yams, taro, sweet potatoes, and the plantain, or wild banana, are the most common vegetables. Irish potatoes do not thrive here, but are shipped in, and sold by the pound at a high price. We have melons, and corn grows well in this climate, though it is too warm for wheat and other grains. Some green garden vegetables, such as onions, leeks, cucumbers, lettuce, string-beans, etc., are cultivated by the Chinese; but much labor is required in their cultivation, so the natives never try to grow them.

Sugar-cane seems to be right at home in this climate. There are several mills in Tahiti which make molasses, brown sugar, and also rum. Formerly, cotton was extensively raised, but the price of cotton is so low now that even that which grows of itself is not always gathered. A large amount of flour is shipped in from California and New Zealand, and the bakers, who are mostly Chinese, find that making and selling bread is a very profitable business. Nearly all white families buy their bread, and a woman who makes bread for her own family can rarely be found. When the natives have the money, they buy bread, and many use it every day.

There are many Chinese here in Tahiti, and their energy and thrift are quite a contrast to the slow, inactive lives of the natives. They have many stores in Papeete, and as the natives think that they sell goods cheaper than the white merchants do, they give them most of their patronage. There are but few white people in the other islands, and at Tahiti most of the white people are in or near Papeete. The French people are largely government employees, but few of them being engaged in any business enterprise. The business men are nearly all of other nationalities.

The current coin is Chilean, a dollar of which is worth only about half as much as an American dollar. French money is used for government purposes, but is not so common as Chilean. We have to pay more for clothing here than in the United States; but as cotton clothing is mostly worn, and not much is required in this warm climate, one can clothe himself well at less expense than in the States. All groceries are also more expensive here; for they must be shipped in from some other country. If a person is situated so that he can raise his own fruit and vegetables, he can live at much less cost than where he has to buy these foods. The native vegetables and fruits are raised with but little labor.

PIE-PLANT—IS IT HARMFUL?

BY MRS. D. A. FITCH.
(*Battle Creek College.*)

In answer to several inquiries concerning the properties of this very commonly used article, I would say that science as well as the experience of many persons, teaches us that it is not the harmless thing we once supposed it to be. With this, as with many acid fruits, the fact that so much sugar is required to render it palatable is a serious objection. There are, however, other reasons why pie-plant should not be much used. It contains malic, oxalic, and tannic acids. Study encyclopedias, and you will find the authority for this statement, and if you do not there find the effect of these deleterious substances when taken into the system, you will find it in medical works or from honest, well-informed physicians.

No doubt the use of pie-plant is the cause, either direct or remote, of many stomach and bowel disorders.

Some acids are prejudicial to starch digestion, and since so much of our food is comprised of starchy substances, it might be well to observe from cause to effect, seeking to use those articles which will best build up and carry on the functions of the body.

NUT-SHORTENED BREAD.

BY A. C. ALLEN.
(*Bellefontaine, Wis.*)

To make rolls, biscuit, sticks, crisps, and crackers shortened with peanuts, mash one cupful of cooked peanut meats as fine as possible with a wooden potato-masher, then add to them one-half cup of cold water, and mix so that they will the more readily pass through a fine sieve, using a butter-ladle with which to press them through. Return the hard lumps which remain to the bowl or jar, and mash them as before; add one-half cup more of water, and put them through the sieve again. If done properly, two operations like this will be sufficient to get all through the sieve. Then add two more cups of water, mix eight cups of flour with this liquid (you may call it "peanut cream"), work the dough thoroughly from ten to twenty minutes,—the longer the better,—and shape and bake the same as if made with milk or cream.

If the rolls or biscuits become too hard for the teeth before all are eaten, wet them with water, and warm in the oven from three to five minutes, and they will be nearly as good as when fresh baked.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 18, 1897.

URIAH SMITH, }
GEO. C. TENNEY, } EDITORS.

SPECIAL CONTRIBUTORS:

OLE A. OLSEN, STEPHEN N. HASKELL, GEO. I. BUTLER,
ALONZO T. JONES, WM. W. PRESCOTT, HENRY P. HOLSER.

LIGHTETH EVERY MAN.

JOHN, speaking of Christ, says, "That was the true Light, which lighteth every man that cometh into the world." John 1:9. This statement is exceedingly broad; but who has authority to limit it? Taken in the plain, obvious sense of the language, it shows that there is no man that comes into this world, who does not receive some light from Jesus Christ. It matters not in what part of the world he may be, or into what condition in life he may be born, according to this text, in some degree he is lighted by the True Light which has come into the world.

It is doubtless to this same condition that Paul refers when he speaks of the Gentiles as follows: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:14, 15.

By the word "Gentile" here, Paul must include all the world outside of that people which were openly instructed in divine revelation. It would therefore take in the darkest places of the earth, and all whom we now designate as heathen; and his words show that all these have a degree of light on the requirements of the law.

Much is said on the condition of the heathen, and how their cases will be disposed of in the Judgment. In their blindness and darkness are they responsible? and should they not have another chance, with more instruction and clearer light? That their condition is not so favorable as that of those who live in gospel lands, is not to be denied; that those who have light and truth which they have not, are debtors to carry to them that light and truth, is not to be denied. But the question is, cannot God dispose of all their cases, in justice both to them and to himself, without giving them a new life and a new probation? He has not left them without some light from Christ, though they may not know the source from which it comes. He has not left them without some knowledge of the law, dim and defaced though it may be, written in their hearts. He has not left them without a conscience so far enlightened that they are able to discern between right and wrong, and excuse or condemn the actions of one another.

The ability to discern between right and wrong, which they certainly have, furnishes sufficient ground for judgment and decision in their cases. Though they are "without law," in the sense of the full knowledge of it which Christians have, still they can sin (verse 12), which is a transgression of the law, and as sinners, can be judged. But in their judgment, the same high standard will not be enforced upon them as that to which Christians will be reined up; but they will perish

"without law," judged by the light they have, as sinners against God. God has left no man in this world without some witness of himself and his ways. Acts 14:16, 17. U. S.

JEALOUSY.

□THE very sound of the word falls disagreeably on the ear, because we are accustomed to think of jealousy as one of the most undesirable traits which human nature can inherit. But it is the wicked perversion of the quality, rather than its intrinsic wrong, that gives to it such an unsavory character in our estimation. The Bible speaks of jealousy in two ways. In one sense it is held up for emulation; it is declared to be a prominent feature of the character of God, who is also love. On the other hand, we read of jealousy that it is "cruel as the grave." And, "Jealousy is the rage of a man." Then, again, the apostle speaks of being "jealous over you with a godly jealousy."

In its original sense the word has also the meaning of zealous. The word rightfully conveys to the mind the sense of suspicion of rivalry, or of being deprived of that to which the individual considers himself justly entitled. It also legitimately carries the meaning of vigilance and watchfulness. These attributes may be employed for good purposes, and they may be employed for the basest purposes. They may be used for a beneficent end in the guardianship of those objects of truth or virtue, or of value, that are committed to our care, including our friends and associates.

God is jealous of his glory, of his law, of his honor, of his children. This jealousy is our safeguard, and the guaranty of eternal justice. It establishes beyond change or question the immutable and unchangeable purpose of God, and insures us all of an impartial and unvarying Judgment. In that Judgment not the slightest act or incident will escape the notice of Him with whom we have to do; even the secrets of the heart and life will all be made known. The Lord does not hesitate to proclaim himself a jealous God. He even says that his name is Jealous.

There is, then, a divine jealousy, which is of a benign character, and a satanic jealousy, that is of a malignant nature. The latter is that which is prompted in the natural heart, and it comprises one of the vilest forms of selfishness. The former is prompted by the Spirit of God, and is a safeguard against evil.

Christians should be jealous of the holy name they bear. They stand in Christ's stead—living epistles, known and read of all men. But to be jealous of our brother because he seems to be preferred before us or because we are not appreciated, is another matter. Jealousy of our own course of action, a jealous watch over our own thoughts and feelings, will help to keep us from sin. There are certain relations with others that call for the exercise of a godly jealousy toward them. We are our brothers' keepers.

Parents should be jealous of their children. God does not permit any rival of himself to exist in our affections. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is not an arbitrary law, for love cannot be commanded arbitrarily. But this greatest of all commandments contains our highest good. It is for our

good that God gives us his word. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:24, 25. God is jealous of us for our good. He watches carefully lest evil shall prevail. He scans our words, and considers our every thought. He takes cognizance of the company we keep, and is jealous of every influence that seeks to surround us.

God is a wise Parent. It is the part of wisdom for earthly parents to imitate his parental care. Parents should be exceedingly jealous of their children. They should allow of no alienation; they should permit no rivals in the affections or confidence of their children. But they must remember that love and confidence are won, not commanded. Parents should be exceedingly jealous of the associations of their children. The estrangement of a child from his parent is an evil that, in the family, corresponds in gravity to idolatry in our relation to God. Parents often commit a fatal mistake in trusting too implicitly in the good qualities that they fondly attribute to their children. "My boy or my girl is too good to do what others do." Do not be deceived. God does not love his children any less than we do; nay, he loves them infinitely more; yet there is not a word in our tongues but he knows it altogether. He understands our thoughts afar off. By day and by night, in light or darkness, at home or abroad, even in the uttermost part of the sea, he is ever with us. We are never out of his mind for an instant. Why?—Because he is a jealous God. He wants to know what we are doing, what we are thinking about. He grieves at the evil we permit, and rejoices over the good we cherish.

How different is the course pursued by many fond, earthly parents! "O, my child does not need watching; I can trust him anywhere." And so the boy or girl is allowed to go on day by day, year after year, imperceptibly but constantly being drawn away from father and mother, and attached to other objects and influences. At last there comes a revelation. The hideous idol is unveiled. While men slept, the enemy sowed tares. There are thousands of parents who are deceived as to the real condition of their children. Since God is a jealous Father and follows his children everywhere and always, would it not be wise for parents to exercise some of the same watchfulness! Boys and girls are permitted to go out of the house after nightfall, shielded only, in the mind of the mother, by a foolish fancy that they are too good to go astray, while they are permitted to enter Satan's snare, and by his agencies to be dragged to ruin. If there be a parent who desires his child to go straight to destruction, he has only to permit him to be out from his immediate care after dark. It matters not where the child is supposed to be, or how pure his surroundings may be supposed to be, the deadly miasm of the infernal regions is abroad on our streets at night, and all the imps are reveling for prey. Do you want your son or daughter to become a victim? Then turn him or her loose at night. On the contrary, Do you wish to be a wise, faithful, and loving parent?—O yes, we all do. Then be a jealous parent, watching your flock with godly jealousy.

G. C. T.

TWO INDIGNATION MEETINGS.

THERE were two indignation meetings, which had a very disastrous effect upon those who took part in them, held by God's people, under very peculiar circumstances. One was thirty-eight years before the other. The circumstances of the first were something as follows: Israel had left Egypt, and after traveling for two months had reached Mount Sinai, where they spent a year building the sanctuary. They then were but an eleven days' journey from Kadesh-Barnea, on the border of the land of promise. The people sent twelve of their leading men to spy out the land of Canaan. These men found the fruit to be good, but the people were strong, and, from the standpoint of unbelief, unconquerable. They dwelt in rocks in the sides of the mountains, and it appeared as though any effort to drive them out would be only folly. It seemed to them that Israel would be at a great disadvantage, being at the foot of the hills, while their enemies were in the large caverns in the rocks above them.

But God had made provision for this when he first brought Israel out of Egypt, by providing hornets with which he promised to drive out their enemies, but unbelief had forgotten this promise. Probably the Israelites had never seen hornets, and knew nothing of their nature; and so when two of the spies said they were able to drive out their enemies, and encouraged Israel to go forward, it was purely by faith in what God had said. The others bore a different testimony, reasoning from what appeared to be true. They said the people were strong, having walled cities; that the Amalekites dwelt in the cities; and that the children of Anak (the long-necked giants) were there, all of which was true. "We be not able to go up against the people," they said, "and we were in our own sight as grasshoppers, and so we were in their sight."

This was the language of unbelief. Caleb and Joshua tried to still the people, and said, "Let us go up at once, and possess it; for we are well able to overcome it." Here faith and unbelief were contrasted. Faith reasoned that it was so, simply because God had spoken. Unbelief reasoned from outward appearances. The effect of this testimony of unbelief was terrible upon the people. "All the congregation lifted up their voice, and cried; and the people wept that night," and held an indignation meeting in the morning. They said, "Would God we had died in the land of Egypt! or would God we had died in this wilderness!" They charged God with bringing them out of Egypt to fall by the sword, and their wives and their children to be a prey. They concluded that it was better to return to Egypt. The difficulties were greater than could be surmounted, so they appointed captains, and were ready to start for Egypt. God was dishonored in this, and as a result, the children of Israel wandered in the wilderness for thirty-eight years. The ten spies who brought the evil report were destroyed at once; and all the people of Israel over twenty years old, who had joined in this indignation meeting, died in the wilderness. The sending of the spies was the voice of unbelief; but God permitted them to go so that Israel might be encouraged, but it tested their faith more severely, and showed them the condition of their hearts.

It would have been far better to go forward, and let God send the hornets to drive out the Amor-

ites, as he afterward did for those who believed. While the people were holding this meeting, and giving expression to unbelief, Satan led the heathen to strengthen themselves, and prepare for a determined resistance when the Israelites should attempt to enter their country. It would have been far better for Israel to hold a praise-meeting because they were so near the promised land, and because, in a few days, the whole journey would be over, than to dishonor God by murmuring against him. God had promised to magnify his name in a manner never seen before in this world.

This was not the last of this. God brought Israel over the same ground again. Thirty years later, upon this very spot, they were again tested. The water which had so miraculously supplied them and their cattle, dried up. They came to the place where, as before, God was about to bring them by the most direct route into Canaan. He seemed almost impatient to give them the land, and said "Ye have compassed this mountain long enough: turn you northward. . . . Ye are to pass through the coast of your brethren, the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: meddle not with them; for I will not give you of their land, no, not so much as a foot-breadth; because I have given Mount Seir unto Esau for a possession. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing." With the smallest amount of faith, these words would have been full of encouragement. The ceasing of the flow of the water from the rock was evidence that they were so near the land that they would have water from wells, but it would cost them something. God had prepared the way for them, by putting his fear on the Edomites, through whose country was the nearest course to the promised land. But unbelief misinterpreted what God designed as a blessing, and they said: "Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" What God designed to be light for them, unbelief turned into darkness. So they had another indignation meeting, and gathered themselves together against Moses and against Aaron. "And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink."

While they were holding their indignation meeting, which ought to have been a meeting of praise and thanksgiving, Satan stirred up the Edomites; so when Israel started to go through their land, they contended the way, and the Lord had to send them around, almost to the Red Sea; and before they finally entered the land, they had some fierce battles to fight. It was here that Moses spoiled the beautiful figure of smiting the rock by smiting it twice.

"Blindunbelief is sure to err, and scan his work in vain; God is his own interpreter, and he will make it plain."

These events occurred over three thousand years ago; but have God's people never held any indignation meetings since? The Lord has said: "These things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Sometimes the omens of greatest blessings are so misinterpreted by unbelief that we see nothing but misfortune and despair in them. We sometimes see nothing but complete demoralization in the work and to the work, when a faith that would go forward would bring cheerful obedience, and the greatest blessings to us. There is light in God's providences. A sad feature of the case is that when unbelief is running riot, and yielding murmuring and complaint, Satan is making the most of his time in multiplying difficulties, and so the way is finally found completely hedged up, and brings to us a sad experience. A faith that will yield prompt obedience to the first ray of light that comes to it, always brings victory to the one who follows it, and excludes from the heart that unbelief which feeds on the garbage of Satan, and builds its walls of doubt up to heaven.

S. N. H.

ACROSS THE ATLANTIC.

WITHOUT special previous arrangement, quite a number, in going to their appointed fields of labor, found it convenient to take the same steamer from New York to Southampton, England, the "New York," of the American Line, sailing April 21. Our company consisted of nine,—Elder O. A. Olsen and wife, for Scandinavia and South Africa; Dr. Ottosen and wife, for Denmark; Professor Shaw and wife, for South Africa; Miss Viagowski, nurse, for Basel; Miss Paulus, who goes to carry the new-found truth to her friends near Strasburg, Germany; and the writer. The day previous to sailing, the Mission Board had meetings in New York, giving those about to sail an opportunity to present matters pertaining to their respective fields.

The morning of the 21st, when we boarded the steamer, was remarkably fine, and the occasion was made still more pleasant by the presence of the Mission Board, who came to lend a helping hand, thus expressing their interest in our personal welfare as well as the fields to which we go. As the steamer left the pier, two tugs with brass bands accompanied us some distance, cheering with familiar airs the parting moments so trying to some. While, with them, we enjoyed the music, we did not need it to cheer us; for our hearts were glad in the privilege of going forth in the service of the Master. The fine weather continued unbroken for five days, until some who were making their first voyage began to fear that they would not see any waves. But they were not disappointed in this; for on the sixth day the swells began to roll, rising higher and higher in the increasing gale till our large ship was considerably tossed up and down and from side to side. But the last day was as fine as the first, and, altogether, we had one of the finest voyages of a hundred. On the evening before sailing, in a special season of prayer, we had the evidence that the Lord would specially favor us. To his name alone be all the praise for this unmerited favor.

The ship was filled with passengers nearly to the extent of its capacity. We formed some pleasant, and we trust profitable, acquaintances. Some who were on their way to Europe for their

health, were specially interested in our health work, and may visit our sanitarium at Basel. One of these has long been a superintendent of schools in America, and another is a German preacher. They were delighted with our health foods, and will take pains to bring them to the notice of their friends in America. It is gratifying to see how much interest there is on this subject. A voyage like this affords an opportunity for missionary work of a varied and far-reaching kind. The passengers represent many languages, countries, and professions. A transatlantic steamer is the world in miniature.

The bill of fare offers very meager living for the vegetarian. At some meals, our choice lay between hot water and hot fine flour biscuits, half-baked, the remainder being tea, coffee, and meats. But having taken the precaution to take along a good supply of fresh fruit and health foods, we were quite independent of the steamer table. Some Frenchmen at our table, who made a liberal use of tea, coffee, flesh foods, cheese, beer, wine, and tobacco, could hardly recover from their astonishment at how we could subsist and feel so well on hot water, and a few simple articles which, to their notion, were no food at all.

All our company enjoyed remarkably good health. Some had just enough taste of seasickness to know what it is. Sister Olsen, who was very feeble on embarking, stood the voyage well. The remarkably fine weather was a great boon to her.

I was specially struck, on conversing with passengers, with the clearness with which they have observed that Catholicism is rapidly gaining ground in the United States, also by the remark of a lady who has long been a member of the Episcopal Church, to the effect that, though she had always been a member of that church, and loved it, she saw that as things are now drifting, the time would come when she would have to leave it. This remark she volunteered, without being drawn out on the subject. Thus we can everywhere see how the Lord is preparing the minds of all classes for the final rapid closing up of the work. Again and again these questions force themselves on my mind, Do we as a people sense our times? Are we awake to the situation? Do we recognize our past privileges and present opportunities? The Lord help us to do so. As we now enter our future fields of labor, it is with fervent prayers for a fresh unction from on high.

Southampton, April 29.

H. P. H.

PREVALENCE OF CRIME.

MUCH is said about the increase of crime, in a general way; but it gives one a more vivid sense of the evil, to come down occasionally to facts and figures in some particular locality, especially when that locality does not bear the distinction of being uncommonly vicious, but may be taken as a fair representation of conditions prevailing in all other portions of the country.

On May 2, the Ethical Culture Society of St. Louis was addressed by Mr. W. L. Sheldon, on the subject of "Crime, and What Is to Be Done about It." The speaker prepared himself for his address by visiting the police stations and courts during the week previous; and he speaks particularly of the condition of the criminal classes in St. Louis, and mostly of what took place there in only one week. From an abstract

of his discourse given in the *St. Louis Globe-Democrat* of May 3, we quote the following:—

Do you realize that over twenty-four thousand arrests were made in St. Louis by our police last year; that more than one hundred thousand cases during the previous five years have come before our police or criminal courts; that last week there were two hundred and seventy-nine inmates at the jail, most of them awaiting trial; that we have three police courts holding their sessions every day excepting Sunday; that we spend in this city more than nine hundred thousand dollars a year for the police; that we have a house of refuge and a workhouse, both of which institutions are always crowded to overflowing; that crime is always in our midst; that early every morning, day after day, year after year, a huge van drives up at the Four Courts, out of which there files a line of men and women to be stowed away in the cells while they await their trial; that we have a reformatory for boys at Bonville in Missouri; that there were this last week two thousand one hundred and fifty-seven inmates in our State penitentiary; and that in the year 1890 there were over eighty-two thousand inmates in the prisons of the United States!

St. Louis was reported in the census of 1890 as having 451,770 inhabitants. The number of arrests stated above would give one arrest for every twenty of the people of that city. That is a startling statement. But St. Louis is probably not any more wicked than other cities; in some cases, not so much so. And what a picture, at this ratio, would be given us of the whole country, had we the figures!

U. S.

UNION COLLEGE.

It was my privilege to be present at the meeting of the Board of Directors held April 21 and onward. Elder A. T. Jones had preceded me a few days, and had begun a course of studies with the church and faculty with a view to making a practical application of the principles contained in the recent testimonies relating to our schools. The conferences composing this school district, or interested therein, are Kansas, Missouri, Nebraska, Colorado, Dakota, Minnesota, and Iowa, and they were represented by their respective presidents. Elders N. P. Nelson, E. G. Olsen, and H. R. Johnson represented the Scandinavian interest, and Elder N. W. Kauble, superintendent of the district, the work at large. Public talks were given in the church each evening by Elder Jones, and the days were fully occupied in the consideration of various plans for the better advancement of the work. The subject of manual labor received quite careful consideration. A large barn, built upon land belonging to the college, was purchased on very favorable terms, and steps were taken to purchase cows and poultry enough to supply the college with milk and eggs.

It was also voted that physical labor be carried on by all, in connection with the school, teachers and students, each one spending not less than two hours a day at the work, instead of one hour as formerly. Arrangements were made whereby the brethren of the different conferences may be asked to take shares at five dollars each to obtain a fund that shall be used for purchasing tools and material for a workshop for the college. A reduction was made on board and tuition to students in the Home, so that the rates next year will be \$125 if paid monthly in advance; if paid semiannually in advance, \$115; or if paid annually in advance, \$110. It was thought that this arrangement would open the way for many more students to attend, while the additional hour's work requested, if properly managed, would not

only be a blessing to the student, but save the college from falling behind on account of the reduction.

Owing to the continued poor health of Professor Miller, and in harmony with his expressed desire to be relieved from school work the coming year, that he might engage in physical labor in the hope of becoming strong again, Elder N. W. Kauble was elected president. The faculty, as arranged for the coming year, is as follows:—

President, and teacher in English Bible, N. W. Kauble; assistant teacher in English Bible, John A. Brunson; history, C. B. Clark; natural and physical science, M. E. Cady; assistant in natural and physical science, B. E. Nicola; English language and literature, D. D. Rees; mathematics, M. W. Newton; Greek and Latin, C. W. Irwin; German language and Bible, J. T. Boettcher; Scandinavian Bible and history, Danish-Norwegian language, O. A. Johnson, with competent help in the Swedish language; business manager, J. Sutherland; assistant in languages, Miss Winnie M. Peebles; preceptress, Mrs. A. E. Shepherd; matron, Miss E. M. Rankin.

A slight reduction was made on wages, which seemed to be cheerfully accepted by all. It was also voted to weed out of the school as text-books all books containing pagan and infidel sentiments, and give the Bible the leading place in every line of study. All the proposed changes and advance moves seemed to meet the approbation of both board and faculty, and all seemed full of hope and courage to labor earnestly for the success and upbuilding of the school. The heavy rains that have recently fallen in this territory presage an abundant crop, which, added to the change of sentiment and consequent good feeling toward the school, indicate very clearly that better days are in store for Union College.

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.]

773.—DESIRING THE DAY OF THE LORD.

Will you please give some explanation of Amos 5:18? "Woe unto you that desire the day of the Lord!" etc. Does it have reference to the people who are now living, and desire the coming of the Lord? R. E. H.

Ans.—The principle is of general application, referring to those who desire some particular position or circumstances which they think will be good, but which will be to them evil. Israel desired a king over them. They thought that was the best move that could be made; but it resulted in their hurt and loss. Often they desired the help of other nations in their difficulties, but found they did them, in the end, more harm than good. But the text certainly fits most accurately a certain class of people to-day,—not those who are looking for the coming of Christ in its true sense, and who love and desire the coming of that day; but those who desire that Christ should set up a kingdom here among men in the present condition of things, and who look for a glorious period of triumph for the church on that account. They look for a day of light and joy for a popular Christianity. But says the prophet, "To what end is it for you? the day of the Lord is darkness, and not light." Woe unto you who are desiring and laboring for such a perverted institution as you have in mind. It is not such a time as you expect; and your hopes are doomed to disappointment. U. S.

SPECIAL DAYS OF PRAYER.

MAY 29 and 30 have been set apart as days of humbling of soul, and earnest prayer to God. It is fitting that we should engage in such a season. The cause of God needs men and women to enter the whitening harvest-fields at home and abroad, to carry the message of salvation to rich and poor, high and low, learned and ignorant, till the earth is lightened with the last message of mercy.

While we see and realize that the cause is in need of laborers and of funds, there is something else of more importance, which we are liable to give a secondary place in our minds. *This is the Spirit of God, the anointing of the Holy Ghost, a baptism of power from above.* With this, all other blessings follow; without this, all our efforts are but naught. We have read of the experience of the early disciples, and the power that attended them; we have read about the latter rain and its results, but we must *do more* than read and hear of this gift of the Holy Ghost. We must *know* by experience of its gracious, transforming power in our hearts, and its workings in our daily lives. Is there not a dearth? Is there not a sensible lack in our experience? Have we children, companions, or friends unsaved? Are we still held in the bondage of sin? If this is so, we know that there is help in abundance, and power unlimited awaiting the demand of God's people.

There can be only *one* reason why we do not receive of this gracious gift; *it is sin.* In a recent testimony this statement is made, "The decisions of the last day *turn* upon our practical benevolence." *Selfishness*, the opposite of benevolence, manifests itself in unbelief, pride, covetousness, love of the world, love of the praise and flattery of men, love of position and honor from men, of robbery against God, of time, of talents, of life, of tithes, and of offerings. It leads to indulgence of passions, of appetite, in having our own wills, in impatience, in evil speaking, in envy, in hatred, in holding to some cherished habit or idol.

God cannot "pour out" his Spirit in great power while these sins are cherished. God *wants to see a death in every home.* The old man must die. It is *by the cross only* that we can enter the new life, and be free from sin. Rom. 6:7.

God is "waiting" for his people to get ready to receive of his gracious gifts. Shall he wait, *wait*, and WAIT, *because of my sin?* Dear reader, let us begin now to ask God to bring to our minds the sin, or sins, that separate us from this gift of gifts — the Holy Ghost. Let us learn to talk with God, as a friend speaks to a friend. We are admonished, "Ask ye of the Lord rain in the time of the latter rain." Zech. 10:1. Please read Zechariah, chapters 3 and 4. Here the prophet pictures the struggle of every soul; angels of God that stand by to resist Satan. Shall we not have a "change of raiment," and with this wedding garment be anointed by the "sons of oil" that stand by the Lord of the whole earth?

When we pray in faith with *one accord*, of one mind, bearing the credentials of our discipleship before the world, then the power of God will be seen, the heavenly anointing will be given. Laborers "worked by the Spirit," will not be lacking. Means will come from unselfish hearts and consecrated hands, to carry on the gospel of love. The experience of the early church will be

repeated. The hearts of fathers and mothers will be turned toward their children with confessions of sins and with that *unutterable travail of soul* that will bring salvation to their homes. As a result, there will be consecrated talents of time, ability, and means, laid upon the altar of daily sacrifice. The poor will have the gospel preached to them, the rich will be warned, the earth will hear the glad tidings of her returning King, so soon to come.

Reader, shall we share in the labors of love now, and in the glories awaiting us above?

R. A. UNDERWOOD.

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.

POINT THEM TO JESUS.

Do you know a friend that hungers
For some word of love and cheer?
They are found on land and ocean,
They are round you far and near;
Do not step from duty's pathway,
Bravely meet all wily foes;
Show how you have met and conquered
Through the help that God bestows.

It may be he stands and falters
On the brink of sin and wrong;
Show how much our Saviour loves him —
How each mouth will sing the song,
O'er the last of foes triumphant,
In a land where sin has ceased,
Where sad hearts, by trials tested,
Will unite in songs of peace.

Let us seek to save the dying, —
All about us they are cast, —
Bid them turn their eyes to Jesus;
He can save them from the past.
If they'll seek the narrow pathway,
Christ to them this word will give,
"Though your sins have been like scarlet,
You may look on me and live."

Cast thy bread upon the waters,
Leave it there in Jesus' care;
Draw thy soul out toward the hungry,
Hold them up in silent prayer.
Then when Christ in glory cometh,
You will hear it said, "Well done;
Enter now into the kingdom;
To thy Father's house come home."
— Ernest Tegart.

THE GERMAN MISSION FIELD.

DURING the past quarter the cause has made steady progress in this field. Elder Klingbeil has been holding a course of lectures at Winschoten in eastern Holland; several have taken a stand. At the quarterly meetings at Amsterdam and Rotterdam, he administered baptism, and strong churches are developing in these leading cities. As our canvassers in Germany according to the new law, have to be above twenty-five years, several young men from Germany labor with success in Holland, and we are busy preparing publications in this tongue. Elder Frauchiger baptized several in Württemberg and Bavaria, and the work is extending. February 19 we baptized twelve willing souls from Halle at Leipzig, and after returning there, celebrated the ordinances and organized a company of fifteen. Brother H. Krum has been laboring here, following up the work started by our faithful canvassers, and the growth of the work has so enraged the Lutheran superintendent, that he published a long article against us, comparing us with the Zwickauer prophets of Luther's day. The article has since appeared in a number of leading journals. Brother Krum was called, at the instigation of this minister, before the criminal court to answer the charge of leading minors astray from their faith, but when it was found that they were above seventeen years, and that it was their own free will, he was discharged.

In Bremen, where Brother G. Schubert is at work, we were able to organize a tract society of eight, and prospects are good for a church in this important seaport. At Hamburg ten united with us at the close of the Bible school, and nine of the students have gone forth into various parts of Germany, Russia, and Bohemia to labor.

Professor H. Schuberth is following up the interest at Hamburg. In Rhenish Prussia, where Brother Mathe is at work, eight united with us by baptism. At Elberfeld we organized a church of twenty members. At Frankfort-on-the-Main, where Elder Obländer is at work, we spoke several times, and the prospects are good for a company in this important city. Near Cassel a family, who have been brought into the truth by our faithful canvassers, awaits baptism. The husband has already developed into a good canvasser. During my visit in northern Schleswig we had baptisms at Flensburg and Eckernförde, and five united with us.

April 2 and 3 were blessed days for Berlin, where Brother Baumann is at work. Friday evening some one hundred and thirty of us met at a large swimming-basin in the city, and while our people were freely singing praises to the Lord, twenty-six willing souls were buried with their Master. It was a solemn occasion. We celebrated the ordinances, and afterward organized a church of over thirty members at Weissensee, one of the suburbs of Berlin. The church at Berlin has still one hundred members.

At present I am visiting Pomerania and eastern Prussia, where some fifty will unite with us. We are grateful to the Lord for the many tokens that he is willing to bless, if we humbly seek him. Our canvassers have increased to fifty, and the month of March was one of the best months we ever had. "Glorious Appearing" is selling so well, that already our third edition of 10,000 is on the press; also "Steps to Christ" is doing an excellent work, and many pastors and teachers are buying the book. The *Herald* has now reached 12,000. We have, indeed, every reason to be grateful for God's prospering hand. Our desire is to enjoy the fulness of the Lord's blessings.

L. R. CONRADI.

JAMAICA.

THE work in this field dates from Elder A. J. Haysmer's arrival here nearly four years ago, although our literature had been scattered, and some had been brought into the truth previous to that time. From the first it has been apparent that the capital city, Kingston, would be the center and headquarters of our work both for this and the adjacent islands, and the growing necessity for a suitable building for church, depository, school, and office work, has been keenly felt by those in charge of the field.

To provide for this necessity, the Kingston church has been soliciting and laying aside funds for some time. These efforts have been seconded by friends in America and elsewhere, and also by a generous donation from the General Conference, until the brethren felt safe in undertaking the work they had planned to do. Accordingly the building committee began operations the first of the present year, and so energetically has the effort been carried out that on the 11th of April the house was occupied and formally dedicated.

The site selected is that of an old Baptist chapel that had been abandoned upon the death of a former pastor, and was purchased at a bargain. The building was overhauled and put in fine condition for chapel, school, and depository. The school and depository will occupy the lower floor, leaving the entire upper story for an audience room. The size of the house — 33 x 53 feet — gives ample room for all purposes for some time to come.

A neat mission house, with suitable outbuildings; a baptismal font and nice yard, all surrounded with a fence and gates, give an air of

stability and permanency to the cause, that has been lacking heretofore, and that lack has caused much adverse comment on the part of those who had prophesied that the "message" would soon die out here.

Elder Eastman from the Cayman Islands, Elder Humphrey, a native minister now in the faith, Elder Haysmer, and myself were present at the dedicatory exercises; also a goodly number of our people from different portions of the island, and the Lord made all hearts glad with his presence. Eleven were baptized, and sixteen united with the Kingston church, and other churches there represented. The report of the building committee showed an expenditure of \$1435; about \$1200 of this had been paid in, and a collection taken at the meeting reduced the indebtedness to a little more than \$100 which is nearly covered by pledges, leaving the house practically out of debt. The work was all donated aside from the above figures, so all the money donated was paid on the site and material.

About four hundred people attended the meeting, and a lasting impression was made upon the minds of all. The message here now has the appearance of permanency and rank, that it could never attain in rented apartments and uncongenial surroundings; and as our people return to their homes, they have a broader idea of our work, as well as a higher conception of its aim and character. The message is onward here, and in every place where faithful labor is bestowed, the Lord raises up honest souls to accept the light that he gives them.

The calls for labor are many more than we can fill, and it is only through the assistance of our faithful canvassers that so much is being accomplished in the more remote localities. We recognize the Lord's hand in this, and give him the glory for all the results obtained.

Kingston, April 14. C. A. HALL.

[NOTE.—The above report should have been accompanied by illustrations of the new building; but these, though sent by Brother Hall, have not come to hand.—Ed.]

BULGARIA AS IT IS.

(Continued.)

SOCIALLY, the inhabitants of Bulgaria are divided into three classes. The upper class embraces the wealthy aristocracy, the officers of the army, and the high officials of the government. To the second class belong all the merchants, artisans, and those connected with government offices of lower degree. The peasants constitute the third class. There is scarcely perceptible difference between the two former classes, especially to the casual observer; for they both wear the same costumes as worn in this country, and generally live in cities and large towns. The peasants, however, live in small villages, and wear peculiar native costumes, made of homespun material. Any one of the middle class can attain to the position and dignity of the aristocracy, provided he has a good education and knows how to use it. But I am not to be understood by this, that the avenue of success and high attainments of whatever description, is closed to the peasant. In Bulgaria there is no ostracism,—no traditional castes, as in India. The spirit of democracy is prevalent everywhere; but it is harder for the peasant to rise, simply because his environments and circumstances are against him. He is generally reared under a darker atmosphere, being surrounded with greater ignorance and superstition, and confined as he is all his life to the soil to make a livelihood, is deprived of the facilities which help intellectual development.

Since the Russo-Turkish war, in 1877, the Bulgarians have acquired their partial independence from Turkey. I say partial independence, for they are yet slightly tributary to the Ottoman government. But under the peculiar agree-

ment of Turkey with Bulgaria, forced by the treaty of Berlin, to rebuild all public buildings and bridges that have been destroyed by the war, the latter takes advantage of the financial inability of Turkey to fulfil her contract, and appropriates the tribute money for these purposes.

The Bulgarian government is constitutional in form, the chief executive being the prince. In time of war, the prince is the commander-in-chief of the army. The laws are made by the National Assembly, elected by the people. The governmental functions are discharged by, or through, three departments; namely, the legislative, the judicial, and the executive, or administrative. The prince has the right of veto; but by a two-thirds vote of the National Assembly, his veto can be nullified. The prince rules through his seven ministers, one of whom is a prime minister. The franchise is not restricted, except as to women and priests, I believe. The Bulgarians being in the majority, form the ruling power, and the official language is the Bulgarian, though otherwise Turkish and Greek are extensively used. The French language is the international.

During the brief period of only twenty years of independence, the Bulgarians have made considerable progress. And when it is remembered that all this time they have been working against great odds, overcoming revolutions within, and intrigues without, it cannot be denied that they have demonstrated, beyond question, their competency for self-government. During this short time, they have built and maintain three railroads. They have several sea-going steamers, and steamers for the Danube. They maintain, in peace, an army of over 20,000 soldiers, having their own arsenals, and factories for military supplies. Education being compulsory, they have established schools everywhere. They have high schools in every city, and a university at Sofia. The Bulgarian nation might have been much more prosperous and progressive had it not been for the sad fact, that the government is filled up with unprincipled demagogues, who are sapping the very life of the people. But notwithstanding this, the financial condition of Bulgaria is better, to-day, than that of any of her surrounding neighbors.

In my last article of this series I shall tell more especially of the religious condition of the Bulgarians; what is being done by other evangelical missionaries, and what are the advantages and the disadvantages to be found there by the missionary.

E. S. POPOFF.

(To be concluded next week.)

AFRICA.

ONCE more I take up my pen to report the work here in Matabeleland, but with a lighter heart than when writing before, for the food crisis that has been upon us for some months is passed, and the people are now having plenty to eat and we are not beset from morning until night with their pleading for food. They come now, but say that they are full—*suti sibili*. Their gardens are ripening, and for the present their wants are supplied. However, so small an amount of grain was put in, that I fear there may be some suffering before it grows again, yet the experience through which they have passed, I trust will teach them to be more careful with their grain, and not make it into beer as has heretofore been their custom.

Our children that we had when I last wrote are all with us yet, except one who was sick when we took him, and has since died, and one who was very sick and his parents desired to take him, and we allowed them to do so. The children seem contented, and happy, and are doing reasonably well in school.

The crisis for food is passed, but we still find our hands full, and much has to be neglected every day; but we rejoice at the prospect that in a few weeks we shall have help. We have

not heard yet who is coming, but we are sure some one is, for God has promised to supply our need, and we need workers and need them now.

As we read of the condition of the nations in every part of the world, and see the state of society, both in the church and out of it, and remember that the word of the Lord says that this would be the condition at his coming; we are led to ask, Is not the end really near?—Yes, brethren, we know this, for God has revealed it in many ways, and there is no possibility of mistake. Believing this, and seeing the great work yet to be done, I am led to conclude that God is about to set his hand to the work for the last time, and that a mighty, but short work, will be done. We have been assured again and again that God wants to connect his people with him in this crowning effort, that they may be partakers with him of the glory, and to this end the Spirit has been sent, pleading with all to awake and gird on the armor, and is pleading still. Yet how many are awake and working in the Master's vineyard? Are the calls of the needy and the perishing heard? or is the ear still dull of hearing, and the eye closed to the scene that the Spirit reveals? Awake! awake! dear brethren, and hasten to the field, that some sheaves may be gathered into the heavenly garner before the storm bursts and ends the possibility of labor.

Will the work move forward? Will the darkened lands have a chance to hear? Will the honest-hearted be searched out of all lands? Will the message go to every creature? Will all this be done in this generation?—Yes, this will all be done in this generation, and the Lord of glory will appear. Shall we appear with him in glory?—Yes, if fully awake and connected with him in the work; no, if we sleep on and seek our own ease and comfort while perishing millions are dying on every hand. If our hearts are not touched by their destitute condition, we will hardly be sufficiently awake to seek a shelter until the storm breaks with all its realities. The awful awakening that then takes place, may we be delivered from by awaking now.

I feel it a privilege to be associated with the Lord in his work here on earth, and I desire to have so much of his spirit that earthly things may have no attraction for me, and that my only joy may be in holding up the Master before the world. I want to see so much to do that every moment may seem precious and fraught with consequences. If when all is over, I can but hear the words "well done," it will be reward enough. Our workers here are still all of good courage and glad to bear a part in the work.

G. B. TRIPP.

NEW YORK.

WOODHULL.—As a result of a series of meetings held by the undersigned in a centrally located hall in this village, nine persons have accepted the Sabbath truth, and we have organized a Sabbath-school of sixteen members. God be praised for the increase. Many others have been deeply convicted, and are struggling to throw off the incubus of sin, and to obey the voice of the third angel's message. Pray for them.

JOHN S. AND LULU WIGHTMAN.

ALABAMA.

BLOSSBURG.—Meeting commenced here the last day of December, 1896. On coming here, I found nine persons observing the Sabbath, through the faithful efforts of one brother who had been brought into the light by a careful study of our periodicals and the Bible. This is a mining camp of a population of about two thousand. The interest to listen to the words of life, has been good from the first meeting up to the present writing, May 4. God has wonderfully blessed the people of this place. Thirty-

two adults are now rejoicing in the Lord for his goodness to them in saving them from their sins, and revealing the path in which they should walk in order to meet the Saviour with joy. The two churches of the place would not open their doors to the Adventists, so we obtained the use of an old union church, by making a few necessary repairs and putting in a stove. Never have I felt the Lord so precious before; although everything seemed against us, it all worked out to the glory of God. The present membership of our Sabbath-school is forty-five. We have a good missionary society organized, and all are doing active work in sending out tracts and papers to their friends. Quite a number have friends in Scotland, and some will no doubt be the means of leading their relatives into the glorious liberty which they now enjoy. Although work has been very scarce here ever since I came, men with families working only two or three days a week in the mines, yet they have supplied themselves liberally with books treating on the message and helping others, who were needy, to the extent of fifty-eight dollars. But this does not express the value they themselves have received. We have decided to build a church. The land has been bought, and before this is in print, the building will be well under headway. The house will seat comfortably one hundred and fifty persons. It will cost three hundred dollars. Part of the money has been raised, and the brethren will pay each month till paid for. Times are hard, yet the work of God must go on. We are nearing the end. Soon the last sermon on present truth will have been preached, the last repentant sinner saved, the people of God sealed. May the Lord help this dear company to prove faithful till the end! Brother G. W. Wells and wife have just arrived to assist in the work. We need the prayers of our brethren that the word of God may have free course, and be spoken with power and presented in love. March 28, six willing souls went forward in baptism; others will soon follow.

W. WOODFORD.

WISCONSIN.

THOUGH we make but few reports, our laborers keep busy in the work. Brother J. C. Karr, of Chicago, has lately pitched a tabernacle for us in the city of Madison; and in this building, Elder H. W. Reed, and Brother J. N. Anderson are now conducting an interesting series of meetings. This structure is better, neater, and stronger throughout, than we thought it would be. It seems that this kind of building will fill a long-felt need in furnishing a convenient place in which to hold public meetings in beginning our work in cities.

Elder W. S. Shreve and Brother M. N. Campbell began meetings in a tent at Ottervale, April 29. A good interest was in progress in that place when Brother Campbell was denied the further use of the union church-house, where the services were being held. Not wishing to leave the interest which had been awakened, a tent was sent to the place, pitched, and made comfortable, although winter had scarcely departed. This move still leaves the truth in possession of the field, and a good interest in process of development. A Sabbath-school has already been organized, and quite a number have accepted the faith there.

Elder O. A. Johnson has labored for more than a month with the church in Green Bay, and also with many interested persons from without. Faithful Bible work had preceded this effort for a year or more, and now, as a result, nearly all our young people have made a start to walk in the Christian life, and quite a number of others have embraced the truth. Elder Johnson thinks that fully twenty-five have surrendered to the Lord.

Five near Plainfield desire baptism where Brother Peterson has been laboring, and four at

Baraboo are awaiting baptism, also a number at Wausau, where Bible work is being done. Elder C. W. Olds reports that seven accepted the truth at Rock Falls during his labors at that place two months ago. Elder J. C. Mikkelsen writes of several individuals in a number of places who have begun to keep the Sabbath in connection with his work in the northwestern part of the State. Two companies in that region — one at Deer Park and another at Vance Creek — ask to be organized into churches, so that they may unite with the Wisconsin Conference at its next annual session.

May 2 the writer organized a church of twenty-five members in Wautoma. The tent work last year and various previous interests have combined to bring this about.

Meetings were lately begun in a hall at Eureka, by Elder T. B. Snow and Brother J. B. Locken. These services were called for by persons who desire to study the truths which are taught by our people. There are many calls for the minister, and though all may work to the extent of their ability, yet many openings must remain unfilled, because the harvest is in excess of help which is at hand.

WM. COVERT.

THE NEW TABERNACLE.

CHRISTIAN churches were first constructed in the reign of Diocletian, in the first part of the fourth century. Since that time churches have been multiplying, and a great variety has obtained, until now thousands of church buildings sprinkle all Christendom, costing from a few hundred dollars to hundreds of thousands of dollars, and even reaching as high as \$50,000,000, as did St. Peter's at Rome.

Along with these, for revival and frontier work, halls and tents have been brought into requisition. As a people, we have made very extensive use of the latter. Our tents have served, and still do serve, a good purpose; but they have their failings, and for some time it has been felt that something more substantial, especially for city work, would be very acceptable.

The Wisconsin Conference has felt the need of a portable tabernacle — one that could be used throughout the whole year. This need has just been supplied by Brother J. C. Karr, of Chicago. A tabernacle was constructed in Chicago and shipped to Madison, where it is now located.

It must be confessed that in every respect it surpasses our most sanguine expectations. Elder Covert, Elder H. W. Reed, and the writer are pleased to give it their hearty recommendation.

The building is 24 feet wide by 40 feet long and 18 feet high to the peak. On the foundation of 2 x 6 scantling is erected a well-designed steel frame with two-inch piping for posts. A network of wires uniting the different posts, makes the frame strong and solid. The sides and ends, made of beaded boards, are put together in sections. The roof, also made in sections, is covered with corrugated iron. The floor is made of narrow strips, and is put together as the sides and roof are. The lumber is all Georgia pine, and gives the structure a fresh, inviting appearance. The acoustics of the room, which seats about two hundred, is superior.

Altogether the tabernacle is a neat, convenient, and cheap house of worship. For full particulars in regard to the tabernacle address J. C. Karr, 237 Vilas St., Ravenswood, Chicago, Ill.

Elder H. W. Reed, who has been transferred to this conference, and the writer, began meetings in this tabernacle April 23. Madison is the capital of the State, the seat of our State University, and has a population of about 18,000. We are located near the center of the city. Thus far our attendance has been rather small, but everything seems favorable, and we look for a good hearing, and expect souls to be impressed to obey.

J. N. ANDERSON.

News of the Week.

FOR WEEK ENDING MAY 15, 1897.

NEWS NOTES.

The six European powers interested in the Eastern question are quite busily employed settling the terms of agreement between Turkey and Greece, or rather, in determining what the new status of affairs shall be. It is reported that autonomy, or self-government, will be recommended for the island of Crete, perhaps under the supervision of the Porte. One report says that Eugenie, the former empress of France, is planning to have a Bonapartist prince installed in that island. This is probably no more than a rumor, however. The talk among the different countries is very peaceful at present, the taste for war having been satisfied for the present. The Mohammedans in Crete are said not to favor autonomy, fearing that it would finally result in the establishment of Greek authority. Gen. Miles A. Nelson, of the United States army, has gone to the seat of war to observe the process. It looks as though he would be a little late, as the fire is already out.

By an act of the legislature of New York, which has become a law, the city of New York will, on the first of January next, become the second city in the world in regard to wealth and population. The act consisted in consolidating the suburban and surrounding cities and boroughs into one municipality. The consolidated city will contain 3,200,000 people. It will have an area of 306 square miles. Its greatest length will be thirty-five miles. The same territory now employs 6889 policemen and 2167 firemen. The park area is 6500 acres. The mayor will serve four years at a salary of \$15,000. There will be two houses of municipal legislature, a council composed of twenty-eight members, and a board of aldermen of sixty members. There is a grand division into five boroughs, known as Manhattan, Brooklyn, Bronx, Queens, and Richmond, each having a president, and Brooklyn and Manhattan are subdivided into districts.

The week has brought out no great developments in the Eastern situation. The inability of Greece to cope with Turkey is clearly admitted, and the king has requested the powers to intervene, which they are willing to do on the humiliating condition that, so far as Greece is concerned, the negotiations shall be left wholly in their hands. As a first step the Greek forces have been withdrawn from Crete. At first it was reported that the sultan was inclined to be very magnanimous in his demands, asking only an indemnity for the expense to which Turkey has been put in preparing for the war. But more recent reports show that, as the defeat of Greece appears more and more complete, the ideas of the sultan are undergoing a revision, and the price of humble-pie is rising in his estimation. He now wants a portion of the conquered territory in Thessaly. But it will rest with others to say as to what the Turk shall be satisfied with. "To the victor belong the spoils," but some one else must say what the spoils shall be.

From the standpoint of observation the struggle that was so soon brought to a close was more than phenomenal; it has an altogether unnatural and inexplicable appearance. Greece was the aggressor, and seemingly courted the conflict. Her people and soldiers went into the war with the most unbounded enthusiasm. The scenes of those old heroic days were to be re-enacted; the heroes of Marathon and Thermopylae were again to manifest themselves in the remnant of the race of valor. It is reported, on what appears to be good authority, that when Constantine left Larissa to the enemy, yielding the stronghold without a struggle, the Turkish army was in the last stages of demoralization, and that Edhem Pasha had abandoned hope. It is said, in the same connection, that what the Greek commander thought was the advance of the Turkish forces was really the beginning of what would have been a most disastrous retreat had the situation been understood by the Greeks. But both parties seem to have been in a state of terror of the enemy, and both started to run at the same time. The Turk saw what was going on, and changed his mind. He confessed himself greatly surprised when he found himself in possession of Larissa instead of fleeing pell-mell before the Greeks. All these things go to show that there is an unseen Hand controlling affairs, and the angels are still holding the winds of strife. May the Lord hasten his own work.

ITEMS.

— By a railway disaster in Russia, sixteen car-loads of soldiers were wrecked, and one hundred men killed.

— Cyclone cellars are being built in many school districts in Kansas as a means of protecting the children from the dreaded tornado.

—The supreme court of Illinois has rendered a decision declaring that the State board of health has no right to compel the vaccination of school children.

—It is reported that Schrader, the reputed "divine healer," is now posing as a freak in a dime museum in Pennsylvania. That is a good place for him and others like him.

—Two colored girls, aged respectively eighteen and nineteen years, were lynched and hanged to the same limb near Huntsville, Ala., last week, they being confessed poisoners of a family named Kelly, by whom they were employed.

—The queen regent of Spain has issued a decree authorizing the raising of £8,000,000, to be secured by the customs duties of Spain, to meet the cost of military operations in Cuba and the Philippine Islands. The Bank of Spain will undertake the issue.

—The steamer "Leona" left New York for Galveston on May 10, and returned to port the next day, nearly consumed by fire. The fire broke out in the hold, and thirteen steerage passengers were smothered to death.

—After a two days' discussion, a New York grand jury has indicted Commander Booth-Tucker for maintaining an ill-governed and disorderly house. This was on the complaint of the neighbors and citizens, who were disturbed by the noise and racket of the meetings of the Volunteer Army.

—The pact of the powers constituting the Triple Alliance was renewed May 6 for a period of six years, according to a Rome despatch. The right to withdraw under the terms of the original agreement has expired, and Germany has succeeded in persuading Italy not to exercise the right of withdrawal.

—At a large conference of Austrian manufacturers held in Vienna, it was resolved to call upon the government to endeavor to conclude international agreements with European powers with a view of "effectually meeting the common danger to European economy arising from the prohibitive tariff policy of the United States."

—E. R. Chapman, a sugar broker in New York City, has been condemned to thirty days' imprisonment in Washington for refusal to testify before the senate committee, called to investigate senatorial corruption with the Sugar Trust. H. O. Havemeyer, the president of the Sugar Trust, is also booked for trial, and it is supposed that his case will come up sometime next week. There is a probability that he and others will have to suffer the same punishment, unless the use of money can divert it.

—The *Catholic Mirror* says that a priest in Hazleton, Pa., came upon a crowd assembled in a secluded spot for a prize-fight. The would-be fighters were stripped, and in the ring, and all was ready when the priest broke into the ring, and recognized one of the fighters as a member of his flock. Without ceremony he took a hand in the game and applied his cane so vigorously to the bare skin of the young fellow that he howled and begged for mercy. The fight didn't go any further, and the spectators dispersed.

—An air-ship made a successful trip at the Nashville Tenn., exposition last week. It was managed by Prof. A. W. Barard. It rose to a height of 500 feet, sailed twelve miles, and was turned about at the will of the operator. It was damaged to some extent in the process of lighting. It is built on the sky-bicycle plan, having revolving fans and propellers for wheels, and was sustained by a balloon. Since making repairs a second trip has been made, when the vehicle rose to a great height and was carried out of sight by a current of air, the operator being apparently unable to control the motion and direction as he wished to do, though after his return, he claimed that the second trip was a perfect success.

—A despatch to a London paper says that the real and only cause of the Greek retreat to Pharsalos was the blunder of one who mistook the retreat of the enemy for a forward movement designed to outflank the Greeks, and therefore ordered a hasty retreat. Crown Prince Constantine left Larissa because he believed the exaggerated reports of danger to his forces. It is a fact, however, that on the evening of the retreat Edhem Pasha, despairing of breaking the Greek lines, had ordered his army to retire to Ellassona, while the sultan had despatched a special commissioner to the Greek government with overtures of peace. The state of the Turkish army at that moment was simply pitiful, and terror reigned at the Yildiz Kiosk.

Special Notices.

THE North Pacific Conference of Seventh-day Adventists will hold its annual session at the camp-meeting in Albina, Ore., May 20-30. The conference will convene at 10 o'clock A. M., Thursday, May 20.

W. M. HEALEY, *Pres.*

THE twenty-fifth annual session of the Wisconsin Tract and Missionary Society will be held at Madison, Wis., in connection with the camp-meeting at that place, June 1-14. All members of local societies are voters, and we desire to see all our societies represented, as important matters are to be considered.

GEORGE M. BROWN, *Pres.*

CAMP-MEETINGS FOR 1897.

DISTRICT 1.			
Pennsylvania, Altoona,	June	3-14	
Maine, Norridgewock,	"	11-14	
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.			
*North Pacific, Albina, Ore.,	May	20-31	
*California, Oakland,	June	3-13	
* Preceded by a workers' meeting.			

GENERAL CONFERENCE DISTRICT 2, NOTICE!

THE office of the Southern Tract Society has been removed from 23 Early St., Chattanooga, Tenn., to 243 S. Boulevard, Atlanta, Ga. All orders for tract society supplies, also the tithes of churches in the mission field of the district, should be sent to Edgar Allee, 243 S. Boulevard, Atlanta, Ga. We trust greater activity will be manifested in all our local tract societies. Each society should be as thoroughly organized as the circumstances will admit, and vigorous efforts made to get these publications into the hands of the people. Sister M. M. Kessler has been appointed corresponding secretary for this district, and she is anxious to render librarians and others all the assistance she can to further the work. We trust that librarians will write to her freely in regard to their work. Address her at this office. We hope to hear from all laborers and church and tract society officers.

N. W. ALLEE.

SOUTH DAKOTA CAMP-MEETING AND CONFERENCE.

DEAR BRETHREN AND SISTERS: It has been decided to hold our annual camp-meeting at Mitchell, S. Dak., June 21-28, preceded by a workers' meeting beginning June 17, when we shall meet to study the word of God. Able help for this meeting will be furnished by the General Conference in the English, German, and Scandinavian languages. The usual accommodations will be provided, including a provision and a dining-tent, where meals will be served at very reasonable rates. Teams will meet all trains, and convey passengers and baggage to and from the grounds. We expect the usual reduction of fare over the different railroads in the State. Further particulars in regard to this will be given later.

It will be unnecessary to send in orders for tents this year, as we shall pitch tents for all who come; so come and select your tent when you reach the camp. Bring your children with you; they need your care. It was the women who brought their children to Jesus; they did not send them, but were present themselves, and received a part of the blessing. We have seen that where the children of God meet to worship, the adversary of souls will also come. We are living in the hour of watching. Let us improve every moment, that when Jesus comes, we may be ready to meet him.

N. P. NELSON, *Pres.*

CAMP-MEETING FOR NORTH CAROLINA.

AFTER counseling with brethren of this State, it has been decided to appoint a camp-meeting to be held at Hilderbrand, Catawba Co., July 23-31. This meeting has been appointed at the earnest solicitation of the brethren in that vicinity. We trust that every reasonable effort will be made by all the friends in the State to be in attendance. We are informed that the place is as central, and as convenient to reach, by a majority of the brethren, as any that could be selected. The time is also thought to be favorable, as it will permit those who have crops to care for to be away from home at that season. We ask all our brethren to begin now to pray and plan for the meeting. The time we are living in is very solemn, and the gravity of the situation should lead us to deep searching of heart, and humbly to seek God for his special blessing to fit us for the issues of our day. This will be my first visit to the State. I am anxious to meet as many of the brethren as possible, especially laborers and canvassers, and church, tract society, and Sabbath-school officers. I wish to learn all I can of the situation of the field and work, that we may plan together to advance the interests of the cause in the State. Those who may wish to learn of the camp-

ground and other matters of a local nature will please write to Elder D. T. Shireman, Hickory, N. C.

N. W. ALLEE.

ONTARIO CAMP-MEETING.

THERE will be a camp-meeting held at Chatham, Ont., June 15-21. This meeting will be held to accommodate our brethren in the western part of the province, yet we hope all the scattered Sabbath-keepers will make an effort to be present.

There will be family tents to rent at a reasonable rate. Those who wish a tent will please correspond with Elder P. M. Howe, Chatham, Ont., and he will have it ready to occupy at the opening of the meeting.

We hope we shall have a good attendance at this our first camp-meeting in Ontario. We will give further information in regard to tents, etc., later.

J. H. DURLAND.

MICHIGAN STATE MEETING.

WE have not yet heard from the brethren at Alaedon in regard to the arrangements for meeting those who come by railway to this meeting. We hope to give full information next week.

This meeting will be a very important occasion for all our laborers. We hope none will remain away. This is the time when arrangements will be made for the summer's work, so all who enter the work should be present.

The matter of having a State paper will be considered, and perhaps decided. The different features of the work will receive attention, and plans laid to fill the many calls that are constantly coming in.

J. H. DURLAND.

DO YOU WANT RUGS?

If you do, when you take up your old ingrain, Brussels, moquette, velvet, and Wilton carpets, dust them and send them to us, and we can make you rugs that will not only be handsome, but will last longer than the original carpet. We are also weaving rag carpets.

The object of this department of the Workingmen's Home, is to furnish work for men who come to us without money, and want something to eat and a place to sleep. By this means we can ascertain who are willing to work, and are most deserving of help.

Experienced workmen have the oversight of the weaving, and none need fear to trust their work to us. If you want to help a good cause, give us your patronage.

For particulars address, Rug and Carpet Factory, 42 Custom House Place, Chicago, Ill.

SPECIAL SUMMER SCHOOL AT THE SANITARIUM.

THE Medical Missionary Board has arranged for a special school of ten weeks, beginning July 1-15. This school is especially designed to meet the wants of those who need instruction in healthful cookery, hygienic dress, physical culture, simple methods of treatment, Bible hygiene, and personal evangelistic work as a preparation for missionary labor. It is especially designed for ministers' wives, Bible readers, missionaries who are going into foreign fields, teachers of denominational schools, missionary teachers who expect to engage in work in the South, ministers, and all others engaged in church work.

The course will include a rapid survey of the whole subject of hygienic reform and the discussion of its bearings upon the present period of the world's history and our present work. Christian Help work, personal work, cottage meetings, health talks, missionary cooking-schools, the organization of dress and physical-culture clubs, health Bible readings, the relation of health principles to the gospel, rescue work, and many other subjects directly and indirectly connected with medical missionary work and Christian philanthropy, will be considered. The purpose is to prepare men and women who have abilities and opportunities for public labor in various capacities properly to represent the health and philanthropic branches of our work.

The Medical Missionary and Benevolent Association hopes to be able to send thirty or forty missionary teachers into different parts of the Southern field next fall, and one purpose of this special course is to prepare such persons for this special field. Mrs. Steele will give a series of talks in relation to the needs and opportunities of the South, and the best methods of work. Professor Sutherland, and others connected with the Battle Creek College, will give a series of studies on the subject of True Education. Mrs. S. M. I. Henry, who has had a long experience as an evangelist and rescue worker, and who for several years has had charge of the training-school for evangelists under the direction of the National W. C. T. U., will give a course of instruction in "How to Reach the Unconverted." Mrs. E. E. Kellogg will give a special course in the principles of scientific cookery, and "How to Teach Cookery." Dr. Paulson, Dr. Winegar, Mrs. Dr. Kress, Mrs. Dr. Paulson, and others connected with the Sanitarium, will give instruction in special lines.

There are already numerous applicants for this course,

and it is believed that a large number will avail themselves of this favorable opportunity for preparation to aid in lifting the world's weight of woe and misery and ignorance.

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

A SUMMER NORMAL SCHOOL.

THE Battle Creek College offers a line of instruction in normal training to all who are preparing to enter the South as teachers.

MARITIME PROVINCES, NOTICE!

THE general meeting for the Maritime Provinces of Canada will be held in Hopewell Cape, Albert Co., N. B., May 26-30.

There is only one train each day over the Albert Railroad from Salisbury to Hillsborough.

R. S. WEBBER.

Publishers' Department.

AS REPRESENTED.

A LETTER recently received at this Office from a gentleman in Pennsylvania, states that he recently purchased a book from one of our agents, and he found the book "just as represented."

How important it is that all our canvassers should represent their books correctly, because if they do, it will certainly result in many cases like the one noted above.

REVIEW AND HERALD.

A SPECIAL NUMBER.

THE last week's issue of our German paper, the Christlicher Hausfreund, is a special number, being an exposition of the Eastern question.

The Eastern question is a live issue at the present time throughout the world, and now is our time to circulate our publications which explain this momentous question.

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

Do you know that you are connected with God, and living in the light of his countenance? Who feels day by day that he belongs to the great co-partnership for honoring Christ by working out the Lord's plan for the redemption of men?

OUR VERY LATEST.

THE REVIEW AND HERALD Publishing Company has just published a new work, from the pen of M. E. Kellogg, entitled, "The Supremacy of Peter; or Did Christ Establish a Primacy in the Church?"

very liberal offer to any who may secure subscriptions to the Instructor. For only three new subscriptions to the Youth's Instructor, at 75 cents, we will send this new book, post-paid.

A NEW BOOK.

A NEW and important book has just been issued by the S. D. A. Publishing Association. It is entitled, "The Supremacy of Peter; or Did Christ Establish a Primacy in the Church?"

In this work the position which Peter occupied in the primitive church is carefully, candidly, and critically examined in the light of the Scriptures themselves; and as the testimony of text after text is brought to bear upon the relation which Peter sustained to the other apostles, that subject is brought out in a light of which we feel safe in saying that but few Bible students are aware.

The scope of the work is well set forth in the five great divisions named in the preface, as follows: "(1) No primacy was established by Christ or recognized in the apostolic writings; (2) How a primacy grew up in the church; (3) The power and position attained by that primacy in the temporal reign of the popes; (4) The loss of the temporal power; and (5) Church government as revealed in the New Testament."

No greater favor could be done to any candid, intelligent Catholic, than to induce him to read this book. It is written in a manner not to stir up partizan feelings, but to convince the judgment.

The work contains a portrait of the author, twenty-five illustrations, 290 pages, with a copious index, and is sold for \$1. Address REVIEW AND HERALD, Battle Creek, Mich. U. S.

BOOKS RECEIVED.

"READINGS FOR LEISURE MOMENTS," by H. L. Hastings, 47 Cornhill, Boston, Mass; 382 pages consisting of 196 practical, didactic, and admonitory sketches. Paper covers. Price 50 cents.

"CHRISTIANITY AND PROPERTY," by Albert E. Waffle, American Baptist Publication Society, Philadelphia. Designed to set forth the teaching of the Bible on the subjects of the acquisition, consecration, and distribution of property; 106 pages, paper covers. Price 25 cents.

"COMMENTARY ON THE NEW TESTAMENT," by W. B. Godbey, A. M. Revivalist Office, Cincinnati, Ohio. Only Volume I has come to our table, and this, unlike other commentaries on the New Testament, begins with the last book, The Revelation.

"MOSAICS," by Mrs. Branch Williams. Southern Methodist Publishing House, Nashville, Tenn. As the name indicates, it is composed of numerous sketches; and these are of a biographical, historical, descriptive, and narrative, practical, statistical, humorous, moral, religious, and poetical character.

"GOD IS LOVE," by G. E. Fifield. Published by Theodore Reese, publisher of evangelical literature, 155 La Salle St., Chicago, Ill., to whom all orders should be addressed. The subject indicates the general character of the work. It is a neat volume bound in pale blue muslin, with a delicate and modest side stamp in gold and deep blue; 222 pages. Price 50 cents.

"A STUDY OF THE PENTATEUCH FOR POPULAR READING," by Rufus P. Stebbins, D. D. Published by H. L. Hastings, 47 Cornhill, Boston, Mass. This is No. 48 of Elder Hastings's popular Anti-Infidel Library; 236 pages, paper covers. Price 40 cents.

"MOTHER COBB; OR SIXTY YEARS' WALK WITH GOD," by Mary Weems Chapman. Published by T. B. Arnold, 104-106 Franklin St., Chicago, Ill. The larger portion of this volume consists of the journal of a godly woman, in her journeys and labors in the cause of the Master. It has 337 pages, cloth binding. Price 75 cents.

"THE MILLENNIAL KINGDOM AND THE AMERICAN PEOPLE," by Wm. A. Redding, Hudson-Kimberly Pub. Co., Kansas City, Mo. This is one of those works, now becoming so numerous, which endeavors to show that the English people are the ten lost tribes of Israel, and that there is a wonderful future before America. It contains 306 pages, bound in muslin. Price not given. U. S.

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.

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.

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.

WESTBOUND. South Bend, Chicago, and West..... * 8.42 A. M. Chicago and Intermediate Stations..... † 12.15 P. 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.

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

CONNECTIONS AT DURAND.

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

* Daily. † Except Sunday. A. S. PARKER, Ticket Agent, Battle Creek. W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC. E. H. HUGHES, A. G. P. Agent, CHICAGO, ILL. BEN FLETCHER, Trav. Pass. Agt., DETROIT.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 7, 1897.

Table with columns for EAST, WEST, Night Express, Detroit Accom., Mail & Chi. Sp., N. Y. & N. S. Spl., N. Shore Limited, Western Express, Kalam. Accom., and Pacific Express. Rows list stations like Chicago, Niles, Kalamazoo, Battle Creek, Marshall, Albion, Jackson, Ann Arbor, Detroit, Falls View, Susp. Bridge, Niagara Falls, Buffalo, Rochester, Syracuse, Albany, New York, Springfield, Boston.

* Daily. † Daily except Sunday. Train No. 6, Jackson Accommodation, will leave daily at 7.20 p. m., and train No. 5, News Express, will leave daily at 6.05 a. m. for Kalamazoo. Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.25 p. m. and 6.35 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., MAY 18, 1897.

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Editorial Notes.

Elder L. A. Hoopes, of Nebraska, who at the recent Conference was chosen corresponding secretary, has removed his family to this city, and entered upon the active duties of his position.

Elder G. A. Irwin left us last week for a trip through the Western conferences. He is now at the Walla Walla camp-meeting, and will, in turn, attend meetings in Oregon and California.

Field Tidings continues to bring good reports of the progress of the work in Cardiff, Wales. At one evening meeting, seventy copies of the *Present Truth* were disposed of, and more would have been taken if they had had them. The contributions for the evening were £5 9s 4½d.

Our people in Australia have an important campaign before them, which is opened by the proposed federation of the colonies. It appears, from a telegram received by Elder W. C. White, that it is proposed to insert religious clauses and principles in the constitution. To oppose this action will be the work and duty of every lover of liberty. We will probably say more of this next week.

The church in Battle Creek was favored, Sabbath, May 15, with a discourse from Elder W. C. White, who is about to return to Australia. “Take heed what ye hear,” was the theme of his remarks; and the lesson drawn from it was the importance of always being in a condition, spiritually, to hear the voice of the Lord which he is addressing to us through nature, through his providence, through his word, and through the startling signs of the times and the fulfillments of prophecy. The Macedonian call is sounding from all lands; do we hear, and are we ready to respond? He spoke of the campaign which is now opened in Australia, on the question of the union of church and state, and the crisis which is approaching, commending to all a prayerful interest in the matter, that the truth may be most extensively and effectually proclaimed there at this opportune time.

“If any man hear my voice,” says Christ. He knocks, and claims admittance to our hearts; but he will not force an entrance. He puts into our hands the key to the fortress of our own hearts, and we can bar out whomsoever we will, even the Lord of glory. As to man is committed the power to open his heart, so he possesses the terrible possibility of refusing to open. In the contest between himself and the One who seeks admittance, man may be victor, but what a victory would it be! a miserable victory to his own everlasting destruction.

We would have been glad to give place on this page to the notice placed on a previous page relating to the Sanitarium Summer School, as it is important that all who are interested should read it. It will take but little time to turn to the place, however, and all should do so. Earnest efforts are being put forth to place the advantages of education and training within the reach of all who desire to work for Christ and humanity, and the managers of the Sanitarium are doing their part.

We learn with the deepest regret of the defection of two trusted ministers from the little band of workers in Australia. They were holding a tent-meeting in Adelaide at the time. One of these has grown up with the cause there, the other has lately espoused it. In their departure they carried but few, if any, members with them, though their course has brought sorrow and care to the faithful laborers, and trial to all. We are sincerely sorry for them. It is sad to see our fellow workers turning their backs on God's work when victory is just in sight. May the Lord recover them from the snare of the enemy.

The psalmist speaks of a “set time to” favor Zion. Does any one gather from this the idea that God has fixed a specific time when he will bestow especial favors and blessings upon Zion, the church, without any reference to the demeanor, desires, or efforts of the members of the church; and that all the people have to do is to sit down, and wait till the time comes, and the blessings are bestowed? If so, let him read the next verse (Ps. 102:14): “For thy servants take pleasure in her stones, and favor the dust thereof.” This gives the reason why the time is a “set time” to favor Zion. It is when all feel an unwonted interest in Zion, and take hold to labor for her interests. The way, therefore, to bring the “time,” and to secure the “favor,” is to arise, and come up to the help of the Lord against the mighty.

It is very gratifying to be able to report an unexpected degree of success in the opening of the summer school in connection with the College in this city. Over forty students presented themselves on the morning appointed, and in a day or two the number had increased to nearly sixty. It is expected that there will be seventy-five students, more or less, in the course, which will be considered an unusual success for an undertaking that had no extended notice given of it. It shows the anxiety of our youth to obtain an education, and the students that have come in answer to this call are an intelligent, earnest class. Instruction will be given only in preparatory work, including English language, arithmetic, Bible, and history. Combined with this will be instruction in carpentry, and other trades will be added later. These students work six hours per day for board and tuition, which

allows them time to pursue two or three studies, and learn a useful trade. Broad plans are being laid for the extension of this work next year, and it is expected that the attendance will be greatly increased. The summer term will connect with the school year in September.

In the message to the Laodicean church are found the most vivid contrasts anywhere revealed. What a gulf between what the members of that church think they are, and what they really are! in fancy, rich, far-sighted, clothed, and needing nothing; in reality, wretched, miserable, poor, blind, and naked. But more than this, as if the basest metals could be transmuted into gold, the very ones who at one time are about to be spewed out as utterly nauseating and detestable, are, by the wonderfully transforming grace of Christ, endowed with gold, given sight for blindness, clothed with white raiment, and raised up to the highest pinnacle of honor and glory, even to a seat with Christ upon his own throne. Thus for our encouragement it is shown that the highest place is within the reach of those who are now in the lowest.

The war between Turkey and Greece is thought to be at an end; but though the Turkish arms have been successful in this encounter with a weaker power, thoughtful minds do not consider it any evidence that the “sick man” is recovering his vitality, or is capable of making a much longer fight for life. Turkey in Europe is an irrepressible source of disturbance, and the powers are not disposed to tolerate its presence much longer. The *Interior* of May 13 speaks on this point as follows:—

Many people who usually feel drawn to the winning side, imagine that the Turk has rehabilitated himself in the good opinion of Christendom. This, however, is doubtful. Ottoman rule in Europe is an anachronism. The military success achieved in the war with Greece may possibly be among the last the Turks are destined to enjoy. This triumph may be only the temporary gleam that precedes the final overthrow of Mohammedan rule in Europe. The powers that have made the integrity of the Turkish Empire their watchword in these complications are getting ready to dig its grave and quarrel over the spoils. The conclusion of peace between Turkey and Greece does not solve the Eastern question.

It is with pleasure that we speak words of earnest commendation of the little volume of special testimonies on the subject of education, lately issued by the Tract Society, and already noticed in these columns. The divine principles of education are here elucidated in plain terms, in the purest language. The book is one that all should read. Teachers, ministers, and students should read and study it. Parents, too, need to learn wisdom on this all-important subject. Better principles are being studied and adopted in our educational work—principles that should have been adopted long ago. Let us now gather up the light that has been neglected.

The book has been described, and will be sent post-paid: Morocco, 50 cents; Russia, 35 cents; cloth, 25 cents; paper, 20 cents. Address International Tract Society, Battle Creek, Mich.

TEACHERS!

We wish the name of every Seventh-day Adventist school-teacher. A teachers' association is being organized for the mutual benefit of teachers in our denomination. Will those who read this notice send us the name of teachers who may not have access to the REVIEW AND HERALD? Please send in the names at once to E. A. Sutherland, Battle Creek College, Battle Creek.