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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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GOD LEAD THEE ON AND UP.

* * *

God lead thee on and up, whate'er may come
 To jar upon thy life's unfinished story;
 Though in the rugged path that lies before thee
 There stands an angel with a bitter cup,
 Who bids thee stop and sup.
 It is to strengthen thee for some high glory
 That is too great for thee, and needeth hope.
 God lead thee on and up!

Friends may forsake, fortune and health have
 blight,
 Robbers or wrestlers meet thee on the slope,
 And thou mayest feel as one who can but
 grope,
 And see not for thy tears God's purpose bright;
 Yet faint not; keep thy faith with which to
 cope.
 Like Jacob wrestling when the morning broke,
 Thou, too, shalt see an angel's face of hope.
 God lead thee on and up!

Thy hair may whiten, and thy heart seem broken;
 Let no despair have any place of throne.
 Fight on as one who fighteth not alone,
 Seeing the Invisible. 'T is spoken,
 "I will not leave thee, nor forsake thy soul."
 The steps divine flash in the paths of dole;
 Reach up for the pierced Hand of help and
 hope.
 God lead thee on and up!

Through dark Gethsemane, up Calvary's slope,
 Down to the grave that opens toward the
 morn,—
 When thou art most benighted, most forlorn,
 Then thou art nearest to the land of hope.
 Step past the border of thy grief, and look,—
 The light of resurrection's morning gleams
 Fairer than all thy sweetest, fondest dreams.
 God lead thee on and up!

On, on, O soul! No selfish wish shall claim,
 No thought of mine withhold, if I had power.
 I would not keep thee thrall'd for one brief
 hour,
 Nor bind thee with the lightest weight or chain.
 Though loved, and though thy presence maketh
 light,
 I still would point thee on, loving thee still,
 Seeing thy toiling steps press up the hill,
 Though soon the path shall take thee from my
 sight.
 My very tears shall brighten with glad hope,
 My very prayer ring a triumphant note.
 God lead thee on and up!

For yonder, at the end of the high race,
 We'll reach the city past the blessed cross,
 And find what we called grief and bitter loss
 Is treasure laid up for us in safe place.
 There we shall meet our loving, deemed our lost;
 There every wound and scar,
 Shine a resplendent star,
 And we shall smile to think how small its cost,—
 Smile at the shortness of that rugged road
 Through which we toiled and wept,
 And, half-reluctant, stept,
 Though it lead on to God.

O how we'll praise and bless,
 That God led on in lonely paths a while
 To make our lips glad with such sweet love-
 smile,
 And brought us safely through the wilderness
 To the great land where souls have infinite scope!
 There severed friends shall meet;
 There for the God-led feet,
 Shinerh the golden street;
 There on their ears shall greet
 The song supremely sweet;
 At every turn the cup
 Lifted for us to sup
 Will be a cup of wine
 From the great fount divine.
 O blessed, blessed hope!
 Here, gladdened by that look,
 Let us new praise invoke,
 While God leads on and up.

Our Contributors.

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

THE WORK FOR TO-DAY.

BY MRS. E. G. WHITE.

WHY has it not been understood from the word of God that the work being done in medical missionary lines is a fulfilment of the scripture, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. . . . The servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled"?

This is a work that the churches in every locality, north and south and east and west, should do. The churches have been given the opportunity of answering this work. Why have they not done it? Some one must fulfil the commission.

A work which should have been done has been left undone. Those who have been engaged in the medical missionary work have been doing the very class of work the Lord would have done. If these workers will give themselves to the work, the Lord will accept them. But the churches, who feel no burden to obey the word, are meeting with great loss. The work may apparently seem uninviting, but it must be done. The churches are doing so very much less than the Lord has appointed them to do, that the medical missionary work done by others seems in every way disproportionately large.

O how much, how very much, remains to be done! and yet how many that might use their God-given talents aright are doing almost nothing besides caring for and pleasing themselves! But the hand of the Lord is stretched out still, and if they will work to-day in his vineyard, he will accept their service.

The work of the apostle Paul was a wonderful work. The Holy Spirit wrought on his mind, showing him that the gifts of God come straight from God to all who seek him with a whole heart, the circumcised and the uncircumcised, Barbarian, Scythian, bond, and free. Paul held

to this inspired truth, and taught it to others, opposed as he was by the apostles, who ought to have upheld him. He took his position against Peter, who was one of the pillars of the church, and his companion in labor, and against Barnabas, the first one to honor him with the right hand of fellowship, when all his Christian brethren were afraid of him, and questioned and doubted his fitness for the work, because he had persecuted the church.

But the Lord had worked for Paul, and had given him increased light. He who had persecuted Christ in the person of his saints was touched and made tender by the Spirit of God. The work done for him by God placed him under the control of God. He realized that he must himself be taught by God, and then firmly resist any approach to bind unnecessary burdens upon the Gentile Christians.

Paul's brethren withstood him. Those whom the Lord had used as his witnesses protested against him, and declared that he was advocating theories that were contrary to the fundamental principles which they had been taught. But Paul firmly held his ground. He had dedicated himself and all his powers, his talents, and his ability, to God, and by God he was taught the truths of the gospel, which are able to make men wise unto salvation.

To-day those human, living agencies who have a vital connection with God are not to be reproved and handicapped by the prejudices of their fellow men. The events which concern Christ's kingdom on this earth are not to be under the control of any human power. The salvation of man is to be achieved. The traditions and maxims of men must not be cherished as golden grains of truth. Paul was compelled to stand alone, looking constantly to God, and obtaining his orders from him. He was to make no concessions. The burden was heavy, but he brought freedom to the churches. It was no longer considered duty to teach and practise painful rites.

The Lord chose Joseph, through much affliction to him, to carry a heavy burden in an idolatrous nation. He was to work in the line God had chosen for him, that the knowledge of God might shine forth in the kingdom of Egypt. Joseph did not betray his sacred trust.

A great mistake has been made by man's trusting in man, and making flesh his arm. Methods and plans will be devised to hedge about the work that should be done. Men trust in human strength, and do not come to Christ; and they are strengthless. Distinct plans must be laid, but they must not be of that character that will place man under the control of men.

The Lord will raise up men, and place his Spirit upon them, and prepare them for the work which must be done. He himself, the God of truth, will qualify them to bear a fresh, living testimony for him. They will be witnesses for God. They will not spring up from their own prompting; they will be constrained by the Spirit of God to volunteer to advocate truth. God will sustain them. He sees what is needed, and year by year he arranges for his plan of operation. He will not allow men to drift as they choose. If men will be men, God will work in and through them.

The standard-bearers are falling, and young men must be fitted up as workers, that the people may be reached. The aggressive warfare is to be extended. Time, money, and labor are not to be so largely expended on those who know the truth. God's servants are to go into the dark places of the earth, calling perishing souls to repentance.

Events of great importance are coming upon the earth. Men must not depend on men, but on Jesus Christ. He says, "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not." O, why do we not show actual, living faith? Why do we not, in this period of the earth's history, come directly to him who says, "I am the bread of life"? "All that the Father giveth me shall come to me; and him that cometh to me I will in nowise cast out."

THE REPUBLICAN CALENDAR.

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

THE historian Mignet has truly said that it was the Republican calendar which led to the abolition of the Christian religion.¹ As I have said before, the Republican calendar was instituted for the express purpose of getting rid of the Catholic Sunday, and all of the "vexatious restrictions" with which it had been "loaded." And as these "vexatious restrictions" with which Sunday had been "loaded" were made to do duty for the saints' days also, the new calendar was so framed as to obliterate the saints' days as well as the Sundays.

The French Revolutionists made the year and the new era begin with the 22d of September, 1792, a day which, by a fortunate coincidence, was that of the institution of the republic, and of the autumnal equinox. There was a reason for changing the era. Prior to this, as at the present time, time had been reckoned in France, commencing with the Christian era; that is, dating from the birth of Christ. But the rule of the so-called Christian religion was so obnoxious to the French people, so grossly had they been mistreated by the priests of that religion, that they did not even want that time should date from the foundation of it. Under the régime of the so-called Christian religion, there had been an absolute monarchy and an infallible church. The absolute monarchy had already been abolished; the abolition of the infallible church was about to follow. But the republic proclaimed in 1792 was said to be synonymous with liberty and equality. At that time it was said, by one of the most extraordinary, but yet one of the most remarkable, characters of the age: "The denominations of French and universal are become synonymous with a juster title than the names of *Christian and Catholic*."² The words *anno Domini* bore no sweet memories to the Frenchman of the seventeenth century. That era which had been ushered in by the songs of the angelic choir, "Glory to God in the highest, and on earth peace, good-will toward men," had, on account of the way in which it had been perverted by the dignitaries of the Catholic Church, been anything but a peaceful and happy era to the French people. This is why they rid themselves and France of the name "Christian era," and substituted, in its stead, the "Era of Liberty."

The new calendar was presented to the National Convention by a deputy named Romme, and it was voted upon the 5th of August, 1793. It provided that the year should be divided into twelve equal months of thirty days each. At first, philosophical designations were given to the months, by naming them "Justice," "Equality," etc.; except the month of June, which

was named "The Oath of the Tennis Court," and July, which was dedicated to the remembrance of the taking of the Bastille. It will be remembered that when the National Assembly met in 1789, the hall at Versailles, in which they were wont to hold their sittings, was found shut up one morning. This had been done to hinder them in their work. The deputies then determined to hold their meeting under the very windows of the king's palace, and for this purpose repaired to the tennis court, where they took an oath not to separate until they had framed a constitution which should give liberty to France. The extraordinary name, "The Oath of the Tennis Court," was given to the month of June because it was upon the 20th of that month that the oath had been taken. The taking of the Bastille, that gloomy and much-hated prison, in which so many of the noblest sons and daughters of France had been unjustly incarcerated, was the first great blow, as far as physical force was concerned, against the autocratic monarchy. Hence the naming of the month of July after this event, which had occurred on its fourteenth day.

These designations of the months, however, were changed on the sitting of November 3, on a report of Fabre d'Eglantine, who induced the Assembly to adopt a less abstract nomenclature, designed to recall the succession of the seasons. As the year commenced with autumn, the first three months belonged to that season, and were called, *Vendémiaire*, *Brumaire*, *Frimaire*; the three following were those of winter, and were *Nivose*, *Pluviose*, *Ventose*; the three next, answering to spring, were named *Germinal*, *Floreale*, *Prairial*; and the last three, comprising summer, were denominated, *Messidor*, *Thermidor*, *Fructidor*. *Vendémiaire* signifies the "vintage month;" *Nivose* means the "snowy month;" *Germinal*, the "budding month;" and *Thermidor*, which corresponded to July, "the hot month."³

The thought which had inspired this bold innovation is evolved with great precision from the words of Fabre d'Eglantine. "Long custom," said he, in commencing, "has filled the memory of the people with a considerable number of images which they have long venerated, and which are still to-day the source of their religious errors; it is, then, necessary to substitute for these visions of ignorance the realities of reason; and for the sacerdotal prestige the truth of nature."⁴ The orator openly avowed that it was his intention to ruin the influence of the priests, who had found a sure means of acting on the imagination of the people by attaching their principal festivals to the succession of the seasons. Was it a question of the festival of the dead? "It was not on a theater, smiling with freshness and gaiety, that they played their farce; but when, on the departure of the beautiful days, a sad and grayish sky filled our souls with melancholy. It is at this time that, profiting by the adieus of nature, they lay hold of us to parade us through their multiplied feasts, over all that their impudence had imagined of mystical, for the predestined,—that is to say, the imbecile,—and of terrible for the sinner,—that is to say, the intelligent person. On the contrary, they celebrate the Corpus Christi festival in the most beautiful and effervescent days of the year, and the Rogations, intended for the benedictions of the fields, in the month of May, at a time when the rising sun has not yet absorbed the dew and freshness of the dawn."⁵

It was next in order to divide the months, which consisted of thirty days each. They were divided into three portions of ten days each, called "decades," instead of the four weeks. "The tenth day of each decade was dedicated to rest, and superseded the former Sunday. Thus there

was one day of rest less in the month. The Catholic religion had multiplied holidays to infinity. The Revolution, *preaching up industry*, deemed it right to reduce them as much as possible."⁶ "Rest was prescribed on these tenth days, and men were *compelled to labor on Sunday*."⁷ "And even the market-days were changed so that no Catholic might be able to buy fish on a fast-day."⁸ An order of the Directory, Germinal 14, year VI, is as follows: "The municipal governments will designate special days in each decade for market-days in their respective districts, and not allow, in any case, their ordinance to be set aside on the plea that the said market-days would fall on a holiday. *They will specially strive to break up all connection between the sales of fish, and the days of fasting designated in the old calendar*. Every person exposing food or wares on sale in the markets on days other than those fixed by the municipal government will be prosecuted in the police court for obstructing a public thoroughfare."

Aha! at last the wheel of fortune had made its turn. The church had said that men should not labor on Sundays, but now the Revolution said they *must*. The church had said that men should eat no flesh but fish on fast-days, and now the Revolution said that fish should not be sold on those days. God had said, through Daniel the prophet, that an "indignation" should "be accomplished" for all the iniquities of the Catholic Church in France. He had said, "That that is determined shall be done." Now the "indignation" was being "accomplished," the thing "determined" was being "done." The day which had been the special object of the care of the church was obliterated, and not all their laws and canons had been able to save it. It was gone, clean gone; and in its place, resting on the tenth day was prescribed, upon which day, all over the country, popular demagogues harangued the people on atheism and morality, on equality and on liberty. Even the names of the days were all changed, and henceforth were known by the appellations, *Primidi*, *Duodi*, *Tridi*, *Quartidi*, *Quintidi*, *Sextidi*, *Septidi*, *Octidi*, *Nonidi*, *Decadi*. The day itself was divided into ten parts, or hours, according to the decimal system. These ten hours were divided into ten parts, and so on. New dials were ordered for the purpose of putting into practise this new method of computing time.

Fabre d'Eglantine opposed to this "religious calendar," as the old calendar was called, his "agricultural calendar," equally designed to strike the imagination of the people, but in a contrary direction, by great images. The year was to terminate by five great festivals, appointed under the expressive name of *sansculottides*. The word *sansculotte* literally signifies, "without breeches." It was a name of reproach which, in the early part of the Revolution, had been given to the extreme Republican party, who rejected breeches as an emblem peculiar to the upper classes, or aristocracy, and adopted pantaloons. By and by these extreme Republicans had come to glory in the name, and so they gave to the five days of the year, remaining from the decimal division, the name of *sansculottides*; *i. e.*, the days of the *sansculottes*. It is needless to say that these days were not dedicated to saints. The first was in honor of genius, the second was in honor of labor, the third was dedicated to noble actions, the fourth was that of rewards, and the fifth and last was that of opinion. This last festival was absolutely original, and was perfectly adapted to the French character. It was a kind of saturnalia, a sort of political carnival of twenty-four hours, during which people should be allowed to say or write, with impunity, whatever they

³ The following is a ludicrous translation of this French calendar:—

Autumn: Wheezy, sneezy, freezy.
Winter: Slippy, drippy, nippy.
Spring: Showery, flowery, bowery
Summer: Hoppy, croppy, poppy.

⁴ Quoted by Pressensé, "The French Revolution and the Church," book 2, chap. 2, par. 21.

⁵ *Ibid.*

⁶ Thiers, "History of the French Revolution," Vol. II, page 384. Appleton edition.

⁷ Thiers, "History of the French Revolution," book 6, chap. 1, sec. 4, par. the last.

⁸ *Ibid.*

¹ Mignet, "History of the French Revolution," chap. 8, par. 28.

² Anacharsis de Clootz.

pleased against any public man. It was for opinion to do justice upon opinion itself; and it behooved all magistrates to defend themselves by their virtues against the judgments, the truths, and the calumnies of that day. As in every four years, the leap-year brought six supplementary days, instead of five, this sixth *sansculottide* was to be called "The Festival of the Revolution," and to be dedicated to a grand solemnity in which the French should celebrate the period of their enfranchisement and the institution of the republic.

Such was the famous Republican calendar, which did away with Sunday and saints' days, and prepared the way for the overthrow of the Catholic, or as it was thought to be, the Christian, religion. Pressensé emphatically states that this calendar was established for the express purpose of "changing the religious customs of the people." His words are these: "Thus to change the religious customs of a people was to inaugurate the most insupportable of despotisms, absolutely to confound the spiritual and the temporal, and to institute what may be called the Islamism of impiety. The convention revived, in its manner, the theocracy in its most intolerant character, and it thought itself liberal because it had borrowed from it everything except God, of whom it will have no more."⁹

It is true that the move was a despotic one; but it was no more despotic than had been the moves to compel people to keep Sunday and saints' days. The Revolutionists were doing just what the church had done and no more. They were just as despotic as was the church, but they were no more so. They had just as good a right to compel men to keep the tenth day as she had to compel them to keep the first. The one was just as holy as the other, and neither of them was holy at all, save only where the tenth day happened to fall on the seventh-day Sabbath. So the church had not the slightest right to complain; she was reaping that, and that only, which she had sown.

And now is it clear that the main object in establishing the new calendar was to get rid of Sunday? Admitting the fact, already twice quoted, that the new calendar was the step preparatory to abolishing in toto the Christian religion, does it not stand as a literal fact, that the atheism of the French Revolution was the direct result of the determined effort of the church to enforce Sunday-keeping upon the people?—Yes, indeed; the Sunday laws of the church were the direct cause of the atheistic laws of the Revolution. It was the attempt to enforce that Sunday-sanctifying religion upon France that was mainly responsible for the atheism of those indignation-accomplishing times. And on the rocky page of history, let it be graven with an iron pen, in characters filled with molten lead, that the enforcement of Sunday-keeping was the supreme factor, above all other factors, in bringing about the horrible atheism of that most horrible time. And let the present generation take warning, that it may know what will surely be the result of venturing upon a similar course. It will be atheism, the utter and entire repudiation of that which passes for Christianity,—and along with it, the utter and entire repudiation of true Christianity itself.

NOT ALONE.

BY J. M. HOPKINS.
(Westport, Minn.)

THOUGH many times pressed by the enemy, and made to realize and deplore our human weakness, we have no sufficient cause for despondency. The Christian is not left alone in his conflict with his strong propensities to evil, nor yet with the foe. Christ, the Captain of our salvation, has said: "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is

my helper, and I will not fear what man shall do unto me." "The eternal God is thy refuge, and underneath are the everlasting arms." "Turn you to the stronghold, ye prisoners of hope." "Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress."

If we, as "prisoners of hope" (not prisoners in the bondage of sin, but in an enemy's land), would at all times turn to Christ, our rock, our refuge, our fortress and defense; if we would continually make him our strong habitation, how many more precious victories we would gain over self and the world!

THE OLD MAN OF SIN: ROMANS 7.

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

I CLING to my sin, or it clings to me,
And I cry in my bondage, and long to be free;
My inward resolves to be pure in His sight,
Though strong in the morning, are broken by night.

And the saddest regrets that a mortal can feel
Come thronging my soul, while I seem to congeal
Like the pitiless ice in a cold, northern sea.
I am warming nobody, and none can warm me.

O great Sun of Righteousness! shine in my heart,
That my soul may be warmed, and forever depart
From the things that must grieve thee and cause
thee to sigh—
O hasten the time when the old man shall die!

"IS IT I?"

BY MRS. L. E. LA BONTE.
(Bostwick, Neb.)

THE recorded examples in the Scriptures of the pertinent inquiry, "Is it I?" serve to illustrate the truth so well expressed in Jer. 17:9: "The heart is deceitful above all things, and desperately wicked: who can know it?" Even King David did not know his heart until Nathan the prophet said, in words unmistakable, "Thou art the man" (2 Sam. 12:7); neither did Moses until the Lord said to him, "Ye believed me not." Num. 20:12. Even Jonah the prophet failed to read his own heart aright, and so the Lord's question came to him, "Dost thou well to be angry?" Can we think for a moment that Judas *knew* the awful state of his heart when the tender voice of our Saviour said to him, "That thou dost do quickly"? Was the covetous Achan, until he found that his sin was known to the Lord and to Joshua, able to confess his guilt, and to say, "Indeed I have sinned"? We know that Achan did not see the enormity of his sin; for we read: "Achan would not have confessed, had he not hoped by so doing to avert the consequences of his crime. . . . There was no genuine repentance for sin, no contrition, no change of purpose, no abhorrence of evil."—"*Patriarchs and Prophets*," page 498.

How is it possible for sinful man to understand his heart? David's cry unto the Lord was, "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10. He made no secret of this question. God alone was his strong tower. David's prayer should be the earnest cry of all the children of God. When seeing so plainly the mote in our brother's eye, do we even know of the beam in our own eye? Are we without fault before God when we read Matt. 25:42, 43 and 5:20? If we think that we have no sin, then our righteousness is like that of the scribes and Pharisees.

We do not know our hearts. "Is it I?" should be our earnest query. Do we, like Moses, want to make a full end of wrong and oppression, by slaying the Egyptian? Do we think, as did Jonah, that we do "well to be angry" at God's dealings with us? Shall we murmur,

as did the children of Israel when they were in full view of the pillar of fire by night and the leading, sheltering cloud by day? We have, like them, unmistakable evidences of the power of God to lead us out of the bondage of slavery to Satan's power, and to save us in the promised land. Shall we murmur when trials and privations beset us on every side? "The servant is not greater than his Lord;" and pain and suffering marked our Saviour's life on the earth. We have this sure word of promise, "Lo, I am with you alway, even unto the end." Matt. 28:30. In view of this glorious promise, why are we ready to halt at every obstacle? God has a work for all his children to do in these last days; but before any one can do this work, he must come into complete harmony with God's will.

Moses was chosen by the Lord to do a great work for the children of Israel; but he began it in his own way, taking upon himself the work of the Lord, and forgetting that the Lord has said, "Vengeance is mine; I will repay." So the Lord led Moses away into the wilderness for forty long years, to change and to prepare this wonderful man for his wonderful work. What was the result?—Why, at the end of the Lord's discipline, Moses was called the " meekest man " on the earth. The stern but calm quietness of those wilderness wanderings had so settled and fixed his character in harmony with God's will that he was now fitted to be used by the Lord as the leader of the children of Israel! Let us learn a lesson from this history of Moses. God has a work for us, but we are not ready for it until we are ready to work in God's way, with his Spirit in all things. Let us be wise, and by the aid of the Holy Spirit, search our hearts, and root out whatever sin or weakness stands in the way of our being wholly the Lord's. Then God's word bidding us "go forward" to the work, will be obeyed in spirit and in truth.

"The very ones whom God purposes to use as his instruments for special work, Satan employs his utmost powers to lead astray. He attacks us at our weak points, working through defects in the character to gain control of the whole man; and he knows that if these defects are cherished, he will succeed. But none need be overcome. Man is not left alone to conquer the power of evil by his own feeble efforts. Help is at hand, and will be given to every soul who really desires it."—"*Patriarchs and Prophets*," page 568. "Those who stand in the highest positions may lead astray. The wisest err; the strongest may falter and stumble. There is need that light from above should be constantly shed upon our pathway. Our safety lies in trusting our way implicitly to Him who has said, 'Follow me.'"—*Id.*, page 556

THE WIDOW'S MITE.

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

It is sometimes said, when persons are asked to give something to advance the work, "Well, I can't give much, only the widow's mite." Such seem to think that the "widow's mite" is a small sum,—a few cents,—but this is not the case. Few have ever made so great a donation to the cause of God as this poor widow. "And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Mark 12:42-44.

Those who were rich had cast in much, but she had given more. They cast in what they could spare as well as not; she gave what she *could not spare*—all her living. In imagina-

⁹ Pressensé, *Ibid.*, par. 21.

tion I see her. Her face is sorrowful, for she has buried her husband; and is left, perhaps, with several children to support. Thinly clad, and perhaps hungry, accompanied by her children, she shyly approaches the Jewish treasury, and casts in her two mites. Notice, there were *two* of them. She might have said, "I will put in one for the Lord, and keep the other to buy bread for myself and family." But she dropped them *both* in; and when she had made her donation to the cause of God, she had *nothing left*. This, and this only, is the widow's mite. It is all that we have.

Now, as then, the Saviour is watching all, both rich and poor, as they cast their gifts into his treasury. He notes those who give, and those who withhold. We look into the treasury to see how much each person gave. He looks into our bank-books, pocketbooks, at our farms, cattle, etc., to see *how much we have left*. Yea, God looks at the heart. It is not the amount we give, but the sacrifice involved in giving, which counts with him. When he looked to see how much the widow had left, he found she had nothing. "She of her want did cast in all that she had, even all her *living*." Her trust was in the Lord, and I am sure that he who was watching the treasury ever supplied all her need in this life, and that a rich reward awaits her in the world to come.

Some have withheld means from the cause, with the excuse that the money was not properly used. Sad mistake! The widow's two mites, cast into that old Jewish treasury, and used to support a pharisaical priesthood, were not used for a very good purpose, yet her reward will be none the less. O that the spirit which dwelt in this widow might get hold of us as a people! The Lord would have no more empty treasuries, but his coffers would be full. His work could be pushed into new fields, and the whole earth would soon be lighted with the third angel's message.

We are nearing the year of jubilee, and earthly treasures will soon be of no value to us. The coming of the Lord is near. Now we have an opportunity, a precious privilege, of helping with our means to advance the work. Some will cling to their gold and silver till too late, and in despair cast it to the moles and bats, and hide themselves in the rocks. Isa. 2:20, 21. Brethren and sisters, will it be you or I? Gracious Lord, forbid! Let us be faithful in tithes and offerings while probation lasts.

CONSECRATED THINGS.

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

Now, as in the former dispensation, the Lord is pleased to have us consecrate *specific* things to him, of that which requires self-denial on our part. Whenever we make such a consecration, the Lord recognizes the thing as "most holy unto the Lord." Notice the inspired language: "No devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord." Lev. 27:28.

Three general classes are named — men, beasts, and possessions of the field. But few parents have recognized and prized the fact that God recognizes the consecration of a child to the Lord, even before it is born. Some of the most noted characters of the Bible were thus set apart to him. Among these were Samuel, Moses, and John the Baptist. All along in the history of the church, even to our own day, many who have acted a prominent part in the preaching of the gospel and in great reformations, were consecrated to God, by their parents, before their birth. It is a precious truth to know that God is ready now to set apart every one who yields to him, to be directed wholly by the Spirit of God.

Much is gained toward impressing the right stamp of character upon the child by the parents' dedicating it to God. Though we may not be set apart by godly parents, yet God is calling young and old to consecrate heart, body, soul, and time to the cause of Christ. If this is done, we shall then be ready to be used in any place or in any way that God may indicate.

The special object of this article is to call attention to the fact that those who have been set apart to God will rejoice to set apart, from their flocks, herds, and possessions, a portion to advance the cause of Christ. Many have decided to devote a plot of ground to raise a crop for medical missionary work. We are glad that this is so. The greater portion of the inhabitants of the world are in the territory under the management of the mission boards of the denomination. Africa, India, China, Japan, the islands of the sea, South America, Mexico, etc., with their hundreds of millions of souls, are asking for the bread of life.

Who among the farmers want to "devote" some part of their flocks or herds to the Lord, to be used in the work of sending the gospel to perishing millions? Some may want to devote, in addition to the regular first-day offering, the price of an ox, a cow, or a horse, or to raise one or more calves, lambs, fowls, or some other animals to be consecrated to the work of sending the third angel's message to some foreign field. By this means we can sow beside all waters, and aid those who preach the glad tidings of salvation in destitute fields. In this we will realize the truth of the promise: "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places. . . . Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." Isa. 32:17-20.

Will it not be a pleasure for many to raise some animal which they can consecrate to the Lord, and thus assist in sending a minister to some foreign field? A member of the Mission Board mentioned this subject to a family a few days ago. They said: "We have a flock of five turkeys, and we will devote the entire increase of this flock to the foreign mission work this season." Others who were so situated that they could not give fowls or beasts of the field, said they would help in another way. One suggested devoting a few days to earning something for the mission fund. Another said, "I will give a birthday offering. I shall soon, if I live, pass the anniversary of my spiritual life, and I want to give a birthday offering to God." Others said they had articles of jewelry that they could not feel clear in wearing, and that they would devote these to the mission fund.

Who will report to W. H. Edwards, treasurer of the Mission Board, concerning "dedicated" things, either of things suggested above, or of whatever God may give us the heart to devote to him? For a few days the address of W. H. Edwards will be REVIEW AND HERALD, Battle Creek, Mich. Later on, it will be Philadelphia, Pa., where the Mission Board will have its headquarters.

REASONS FOR LOVING GOD.

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

An apostle has enjoined us to "love not the world, neither the things that are in the world." The reason given for this admonition is very clear. "If any man love the world, the love of the Father is not in him." The same apostle has given another reason why it is not wise to place our affections on things below. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." God has a right to our love; for he has

given us his. He has loved us with an "everlasting love," and he has put into our hands, in trust, to use for him and for our fellow men, all the things of the world. But we are inclined to love the things he has given us more than we love the Giver.

Think of it a moment. Suppose some friend should bestow upon you a very valuable present. You think it very fine, admire it, enjoy it, love it; but in your great pleasure over it, you entirely forget the friend who gave it to you, and perhaps you never even thank him for it. He sees you every day enjoying his munificent gift, but you apparently do not see him, or recognize his goodness to you. Under such circumstances, what would he think of you? and what would you think of yourself? You cannot but say, "I would be a very ungrateful person." Now think of the mercies bestowed upon you by your Heavenly Father, — the life, health, strength, friends, the common blessings of life which make you comfortable. Every day you have these blessings and enjoy them. God gave them to you, and he sees you enjoying them. Does he see gratitude in your heart toward the Giver, and do you express that gratitude to him? or are you so absorbed in the enjoyment of these blessings that God has given you that you entirely, or nearly, forget him?

Then there are other blessings which God has bestowed upon us, — blessings which reach, in their comforting promises, beyond this world, and take hold of the life to come. He "hath blessed us with all spiritual blessings in heavenly places in Christ." Let no one say, "I am not blessed." He has blessed you. All spiritual blessings are yours. Those blessings are so numerous that we cannot number them, so great that we cannot estimate their value. They begin in this life, and reach over into the life to come, which life they make possible to us. They add a delicious charm and flavor to this life; for they open before us the long vista of the eternal ages, in which we shall live with Jesus, and with him, the great Teacher, study the mysteries of the universe which he created. These spiritual blessings are ours; but they can only be appropriated by faith. By faith they become real to us. Have we received them and thanked God for them?

What hopes these spiritual blessings bring to us! There are the dear friends whom, as we have journeyed along the highway of life, we have been obliged to lay away to rest. A little while ago they were with us. Joyously they walked the earth, and breathed the fragrance of the spring blossoms. Now they sleep beneath the daisies, and there is a vacant place by the fireside, and an unutterable longing in the heart, that nothing that we now have can fill.

But God supplies all our needs, and there come to us the words of One who, once dead and buried, burst the cerements of the tomb, and came forth exultantly crying, "I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death." He has also said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Our dead will live again. "The sea is his, and he made it: and his hand formed the dry land." And all that are in earth or sea will come forth at his word. "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." The broken links of family, kindred, and friends will be joined together again. Are we thankful for this promise? Do we praise the Father of all mercies and the God of all grace for such promises? How little seems the wealth of the world in comparison with them! Yet how little they are regarded! O God, beget in us hearts to realize thy mercies, that the great love wherewith thou hast loved us may be met on our part with a suitable return!

Special Attention.

RELIGIOUS LIBERTY IN AUSTRALIA.

The Australasian Colonies.—These are loyal members of the British Empire. They are bound to the old country by tender ties of relationship; for there is but a small remnant of the inhabitants that do not look to the United Kingdom as the place they still call home. The visible connection between the governments is slender, consisting mainly in the fact that the executive officers, or governors, are appointed in London, and paid by the colonies. The laws of the colonies must harmonize with the established principles of British rule, and the privy council at London forms a court of last resort.

The colonies have heretofore had no organic relation one to another, and their relations have been those of competing and friendly business neighbors, each one indulging in more or less sensitiveness, or perhaps jealousy, of the advantages or prosperity of the others. Each has pursued its own policy of government. Some have been high protectionist, and others have held for free trade while compelled to enforce a tariff. Border lines have marked a transition from one country to another as clearly as one experiences the change in Europe. Baggage is overhauled, duties levied, stamps repudiated, and a new order of things comes to pass.

For some time the project has been agitated to federate the colonies into a general compact, or union, more or less complete; and finally arrangements were made for the holding of a convention in the city of Adelaide for that purpose. This was held in March, and resulted in the formulation of a scheme for federation, very much on the plan of the United States Union, with a complete system of government. This does not involve separation from the British crown, nor is it regarded as a step in that direction. The constitution adopted by the convention must now be submitted to each of the colonies, through its legislature, we believe, and six months have been assigned to the consideration.

Religion in the Constitution.—Among the questions that engaged the attention of the convention was that of admitting the religious element into the fundamental principles of the new federation. Cardinal Moran, of Sydney, the head of the Catholic Church in Australia, was a member of the convention, and he is said to have declared his purpose to put an end to "anti-Catholic bigotry." This remark was taken as a menace by the Protestants, and excited no small agitation to forestall Catholic supremacy. Interest was aroused in committing the convention in favor of the introduction of pronounced religious sentiments into the laws of the union. This movement, though opposed to some extent, was successful; and we understand that the issue is now before the people there as to whether there shall be an acknowledged connection between the state and the church, or not. The people of the colonies are, in their way, religiously inclined; that is, there are few who do not nominally acknowledge the Bible. Infidelity is far from popular, and traditionally the people are loyal to the Bible as they are to the mother country, and somewhat in the same way—through their fathers and mothers.

It is no slander of the people, however, to say that in real, vital religion and devout piety there is nothing remarkable to be said about them above other people. They are very quiet on Christmas, and very sober on Good Friday; but what they gain in religious zeal on those days is more than sacrificed in the festivities that follow on boxing-day and Easter Monday.

The Australians are lovers of liberty, and not a few of them prize liberty not only for themselves, but they love it for liberty's sake. They

love to see their neighbor enjoying his liberties. They appreciate freedom of conscience, and are willing that all men should have it as well as themselves; so that in the struggle that is now apparently before the people of the antipodes on this momentous question, those whose zeal blinds their eyes will not have things all their own way without a question from the other side. Upon our people, in a special manner, will rest the burden of leading out in the work of calling the attention of the people there to the principles of truth. The crisis which we have been so long anticipating in this country has reached them there, and for a time the center of strife is transferred to the colonies far away. It is a cause for gratitude that we have some facilities already on the ground for meeting the issue. We have a well-equipped printing-house, and a devoted and well-trained band of canvassers for the field. There are those of experience and wisdom to direct the work. But the laborers are few, money is exceedingly scarce, and we need to pray God to give special strength and wisdom to those who are there, or who may go, and to bless in a special degree the efforts put forth.

THE EASTERN WAR.

The war between Greece and Turkey is drawing to a close, unless some new complications shall arise demanding the interference of the powers. The Ottoman has triumphed, and Greece is prostrate. There have been two surprises. The Greek has done poorer, and the Turk better, than was expected. Every slight repulse of some division of the Ottoman army has been duly magnified by the Christian press, but the Turk, with a grim determination to conquer which has overcome all obstacles, has gone steadily forward. A high degree of skill has been shown by the Turkish commander, Edhem Pasha, in the conduct of the campaign; and the discipline of the Moslems is proved by a general observance of the rules of modern warfare.

Just what will be the results of this war, it is at present difficult to determine; but of one thing we may be reasonably certain,—it will revive the fainting Moslem spirit, and strengthen, though it may be but temporarily, the Ottoman Empire. A nation is as strong as the spirit of its people, and the spirit of the Turks is even now increased by this successful war. It is said to be the ardent desire of the present sultan to revive the glories of the caliphate, and to restore the Ottoman Empire to its former position of power. There is no probability that this can be, but the arousing of a fanatical faith, among the Moslems, that it can be accomplished will make Turkey an antagonist to be dreaded even yet. The German officers who are now teaching the Turks the art of modern war may yet rue the day they did so. Furthermore, a successful war waged by Turkey will revive the faith of Mohammedans everywhere. The sultan is not loved by all Moslems; but as the greatest monarch who professes the Mohammedan religion, the heir of the greatest Mohammedan monarchs, and the keeper of the sacred banner of the prophet, his victories will rejoice the Moslems everywhere.

It is now generally believed that the sultan is more than a match for the best diplomats of Europe; and after the victories of the Turkish forces in the field, the struggle is to be transferred to the skill of the diplomat and statesman. In previous encounters of this kind, particularly after the last war between Turkey and Russia, he gained many advantages even in defeat, substituting the treaty of Berlin for the treaty of San Stefano; and now, with victory perched upon his banners, his reserves called out, and the whole Moslem heart, aflame with patriotism and religious fanaticism, at his back, he is demanding much, and will probably get much that he desires. His demands now are an indemnity of ten million pounds, all of Thessaly, and the Greek fleet. If the sultan gains a portion of these demands, as he undoubtedly will, it will

greatly strengthen his power. This cannot be conducive to peace, and it may be but a preparation for the fulfilment of the prediction, "He shall go forth with great fury to destroy, and utterly to make away many." Dan. 11:44. But that is just before he comes to his final end, when all things earthly will come to an end by the deliverance of God's people and the reign of Michael, or Christ. Surely we are living in momentous times.

M. E. K.

THE DESOLATION OF CUBA.

The war in Cuba has now reached that stage where all its terrible effects, which for a time were not so apparent, are seen. Active operations are now nearly suspended for a time, on account of the rains. Many of the Cuban soldiers are cultivating their lands, while a small number are watching the enemy.

Let us take a look at the country generally. All through that portion of the island where the contending armies march and countermarch, everything that is combustible has been given to the flames by one party or the other. Buildings, fences, cane-fields, costly machinery,—all have gone up in smoke, and the whole country is one scene of desolation and ruin. In the large towns near the coast, about 250,000 Spanish troops are stationed in garrisons. Clad in linen, poorly fed, with wretched accommodations and unsanitary conditions, under a tropical sun, the Spanish army presents a great opportunity for death to gather in a rich harvest. In these towns all business is at a standstill, and the destruction of the farms has cut off the supply of provisions, which now are held at fabulous prices.

As if this was not enough, the Spanish commander has driven into each town all the people from the outlying districts. These people, largely composed of women and children, the men being in the Cuban army, are camped in straw huts near the cities, often upon low and unhealthy ground; no rations are given them, and they are actually starving to death in large numbers. The bringing together of so many starving people near the army is also productive of terrible immorality and vice, which add to the causes of mortality. A writer in the *Review of Reviews*, describing these scenes, says that though he was in Bulgaria and Armenia at the time of the troubles in those countries, and saw all that could be seen there, he saw nothing that compared, in suffering and in studied cruelty, with the state of things in Cuba to-day! So terrible is the condition, that the United States government will undoubtedly take action in regard to Cuba soon, either to feed the starving or to interfere in the interests of peace, or both. Such interference may result in more war; for the Spaniard is both proud and brave, and resents all interference in his affairs. It is now a fitting time to pray for peace, for kings, and for all that are in authority, that war may be restrained until the servants of God shall be sealed in their foreheads.

M. E. K.

The Rule of Demagogism.—By that term is meant the pandering to clamor or passion in governmental matters. Government according to justice, equity, and righteousness, is in direct contrast to the rule of demagogism. In the latter rule, intrigue, chicanery, corruption, prevail; in the former, the rights of every man are respected. Demagogism defeats every measure that makes for justice and equality, and strives for the single purpose of advancing personal or mercenary interests. The rule of the demagogue is thus described by the prophet: "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." Isa. 59:13-15.

T.

The Home.

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

A SABBATH HYMN.

BY JOHN M. HOPKINS.

(Westport, Minn.)

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to show forth thy loving-kindness in the morning, and thy faithfulness every night." Ps. 92:1, 2.

We praise thy name, our Father dear,
For thy rich grace and mercy given,
The comforts of thy presence here—
A foretaste of the joy of heaven.

With morning light our hearts awake
To praise thy name in grateful song;
Thy loving-kindness, O how great!
Through months and years our whole life long.

The air we breathe, the food we eat,
Our drink, our raiment, all are thine;
Our bodies, for thy service mete,
Are of thy workmanship divine.

We praise thee for thy saving power,
Which rescued us from death and sin;
Which keeps and guides us every hour,
And makes our hearts and conscience clean.

Dear Lord, we long to praise thee more,
To dwell each moment in thy love;
To speak thy goodness o'er and o'er,
Till we shall dwell with thee above.

STUDIES IN CHILD CULTURE.—NO. 1.

BY MRS. S. M. I. HENRY.

(Sanitarium.)

CULTURE is a process, not an end; it is for the purpose of producing something. To a certain extent, in many departments, it may be experimental; but in child culture, experiment runs close to the danger line. One has so few chances with a child on the same point, and the first impression is so permanent, that one ought to know, if possible, how to meet the emergencies which arise. The end to be attained in child culture is the making of men and women who shall be strong because they are pure; and therefore capable of meeting the world just as it is, and helping to overcome the evil that is in it, instead of being themselves overcome by it.

Culture necessitates a culturist who knows what is required and how to do it, as well as an instrument which can be used. In the case under consideration there must be the divine Husbandman and the human instrument, through which, pliable in his hands, his wisdom and power may flow unhindered. This does not mean, as many seem to suppose, that the human instrument need not study and plan, but only depend on the "inspiration of the moment;" for while God makes use of whatever we are and have that is consecrated to him, he cannot make use of that which cannot be found in us, or which we are not willing to receive. It is a great pity for God ever to be obliged to set aside the truly consecrated father and mother in the education of their child, simply because, while they have a love of the truth, they have such limited knowledge of it that it cannot fill the requirement. There is always risk in sending the young child to teachers outside of the home. Sometimes this risk is too great to be ventured. It need not be necessary, even where there are many cares and much work. Even the very busy mother may be the teacher of her children until they have advanced far enough, and are sufficiently informed in points which make them self-protective, so that it is safe to send them to school.

The kindergarten system is within the range of every mother who reads these papers. Kindergarten ideas and methods are so simple and practical that they can be woven into the most ordinary processes of home life, and when grafted on the stock of the divine word, make an almost perfect as well as delightful method of perpetual

instruction, such as should pervade the life of the child like the atmosphere which it breathes, and which will be a means of higher education to the mother herself.

Culture must first be physical, because physical needs are more pressing in the young child, and should have special reference to overcoming defects as well as developing perfectness. It is a shame that any child should grow up bow-legged, stoop-shouldered, squint-eyed, awkwardly conscious of hands or feet, with the habit of biting the finger nails, picking the nose, eyes, or lips, or given to any other ungraceful ways, when, with a little early training, these need never be. The first three or four years of life afford wonderful opportunities, and the hand which controls these early years has the privilege of starting the machine of habit along grooves which it will follow forever. If this privilege is only thoroughly understood, if this early teacher knows how to care for, and is faithful in the treatment of, the delicate new life, she can so far correct incipient evils, and so set the good and the lovely in motion, that before the child is exposed to much that tends to pervert, he shall be well established in right ways.

Sister mothers, just think of it! The child comes to us knowing nothing. He has no way of learning except by his teachers. He receives the most lasting impressions from his earliest teacher; then why should he ever become the cause of anxious vigil, and perhaps at fourteen or eighteen go out from a Christian home with habits already formed that, strengthening with his years, make him a disagreeable companion, if they do not lead him on to destruction, when, instead, he might have formed those that would make him a delight to the eye and heart,—a polished shaft in the hand of God?

An act repeated a few times becomes almost involuntary, automatic, and soon settles into a habit which it requires a most heroic effort to break. I saw a man who is a leader in many good things, who has usually very correct ways, while earnestly talking at a dinner with an elect company, sit and pick his teeth with his fork. The disgust which this relapse into the boorish habit of early boyhood caused to that company destroyed the force of the important and truthful things which he was speaking. Some one may say, "That was a very small act to destroy the force of truth." Nothing is small. In the estimate of the great machinist, the screw which is so diminutive that it must be lifted and put in place with a pair of tweezers, is as important as the piston-rod or the drive-wheel; and any habit which makes men and women less attractive than they might have been, is a hindrance to the work which God has for them to do. Nothing unlovely or ungraceful ever originated with our Creator; these are the crooked marks, the blots which, originating with sin, are to be removed as early as possible by true culture.

If by any chance the child has caught untidy and ungraceful ways by its association with other children, and by observing visitors who practise them, the mother and father should be more careful in their own habits, and by kindly, tender teaching crowd the one out of mind, and the other in. Children will imitate that which they see constantly. A bad habit cannot be corrected by repeating it after the child. I have seen mothers repeat the child's frown or cry, or some other disagreeable act, to let him see what it is like, expecting him immediately to discover how unlovely it is, and make up his mind never to do it again. But this method never can succeed. The fact that the mother has done it impresses the act itself upon the mind of the child, and leads to further repetition of it, in spite of her motives in trying to make him see himself as others do. This motive would be entirely beyond his comprehension. Words mean little in comparison with any act. The child will do as he has seen you do, with the most reckless disregard of all that you may say about it.

Dainty, cleanly personal habits should be early formed by both boys and girls. Each should have his own toilet articles, and be taught the necessity of clean teeth, scalp, finger and toe nails; well-kept mouth, eyes, nose, ears; in fact, every part of the body. The use of these toilet articles should be absolutely individual. No more combs will be required in the "long run," not as many towels need be in the wash, if each member of the family has his own. It is very awkward for the young man or woman on going away from home for the first time to begin to inquire for the common comb, as one would surely do if he had been accustomed to one. He should, however, be cultured in the sort of courtesy which will make him a comfortable guest anywhere. If it falls to his lot to use the common towel for a time or two in some poorly regulated house, he should know how to do it gracefully, even if he must look for a clean place, or substitute his handkerchief unobtrusively, rather than to annoy those who may be looking on, and who might not understand what is involved in fastidious cleanliness.

Culture should not be neglected at the table. The process of eating is one of the things where the absence of early refining influence is most quickly noticed, and where habit is liable to assert itself in its most vulgar forms, so it is not one of the least importance. It is not necessary in these papers to go into details of table manners; most people fail, if at all, from carelessness instead of ignorance in such matters. We have God's ideal of daintiness and order all about us in nature, and many beautiful models to choose from in our work as teachers of our children in forming physical habits; and if we but remember that these habits are to make them laborers or hinderers in the work of God in the world, we shall so feel their importance and become so earnest that we shall not go far astray.

IS THE CHURCH MACHINERY A FRIEND TO THE HOME?

BY L. C. S.

It is said that "an Englishman's house is his castle," and that "to every bird its nest is fair." But to-day people don't sing "Home, Sweet Home" as they used to. For some cause, home has lost its charm, and that among Christian people. "Home" is a sweet word to the one who has known what home is. "Home is the one place in all this world where hearts are sure of one another. It is the place of confidence, the place where we tear off the mask of guarded and suspicious coldness which the world forces us to wear in self-defense, and where we pour out the unreserved communications of full and confiding hearts. It is the spot where expressions of tenderness gush out without any sensation of awkwardness and without any dread of ridicule."

This age is a busy, wholesale one, and the individual is lost sight of. Men and women are so busy trying to do good that they have no time to serve the Lord in the quiet of their own homes. This has brought about a condition of things over which angels might weep. Look at the deserted homes,—father and mother away every night attending some meeting of the church, children all out in attendance at some meeting of children's or young people's societies. A home like this is simply the commissary department of that family, and after each member gets his food and clothing, and a little sleep, he is off again, and that is all that "home" means to him. Is this what home is for?—No; it is to train and develop father and mother, boys and girls, into stronger individuals, and in all those Christian graces that adorn life and make it worth living. One sister recently said to another: "We had a sermon last night on the religious instruction of children. Why did not you come and hear it?" "Because," said the other, "I was at home instructing my children."

The religious instruction of the children is the great question to-day and all kinds of machinery are invented to turn the boys and girls out well-rounded Christians, as though they were so much lead to be run into bullets. Fathers and mothers are so busy in attending the many meetings that pertain to the church machinery that if their children get any religious instruction at all, it must be by proxy. Does the Lord want it this way? Is it not time to call a halt, and give that wife her husband and those children their father for a few evenings in the week? Who but the Lord has a better right to him than they? Can the wife ask anything of her husband at home (1 Cor. 14:35), when he is there only to eat and sleep? How can he show piety at home, when he is so busy working for the Lord that he has no time to serve him? 1 Tim. 5:4.

Let the church permit the fathers and mothers to get off the treadmill, and begin to be keepers at home for a part of the time. Titus 2:5. Don't forget, you older ones, what it is that helps you over so many hard places in the journey. You know what it is to cherish the associations of early days, to have the tender memories of childhood keep the heart fresh and young. Then don't rob the young people of your homes of the same blessing.

The general trend of all church work is away from the home. Jesus said to the man that he healed, "Go home to thy friends." To-day the Lord, by his tender Spirit, is seeking to draw the hearts of parents to their children (Mal. 4:6); but the machinery of our city churches says, "No; we want the fathers and mothers in the treadmill, and we will delegate some one to train your children religiously." Are the delegates doing father's and mother's work successfully? Is it possible for them to do so? Who will be responsible if your sons and daughters are lost?

If we continue, at the present rate, to rob the homes, what will the harvest be? Estrangement will come to many fathers and mothers, and to the children, great loss in many ways. Home will be a tame place,—anywhere else will be sweeter than home. In homes where the parents are at work all day, the children at school, and at night one or both away from home, is it any wonder that the parents do not know their children, and *vice versa*? No time in the home for thought, meditation, or prayer, to unburden hearts to one another, to confide in one another, to let the children tell you their joys and sorrows.

We shall have better church-members when we have better home-members. Let us encourage the people to go home. The enemy is seeking to destroy our sons and daughters, body and soul. If he can break the home ties, the other steps are easy. There is no substitute for the home. "I long to see home," says the sailor when the ship rocks to and fro by the violence of the storm. "I must hurry home," says the mother, whose heart is on her baby in the cradle. "O, how I long to get home!" says the school-boy, disconsolate over the hopeless task. "Don't stop me; I'm going home," says the bright-eyed girl, skipping along the road. And the aged Christian looks up with joy as he remembers that Jesus is soon to come, and take him home.

"NOT YEA AND NAY."

BY MRS. ADA D. WELLMAN.
(Oakland, Cal.)

THESE words have an import which I have failed to recognize in the past, especially as they bear upon the sacredness of our Lord's precepts to ancient Israel. It is now a matter of deep regret to me that I have lightly questioned, even in these columns, our obligation in reference to the restrictions enjoined by those laws regarding the preparation of food on the Sabbath. Truly the word of God is not yea and nay, but yea and

amen; and, "Whatsoever things were written aforetime were written for our learning." Hence these restrictions ought certainly to be regarded by all Christians with profound reverence, as ought every word of the Infinite One. Surely it is a very dangerous thing to ignore the barriers placed by Jehovah about his Sabbath; and he has said, "In it thou shalt not do any work."

Whatever our physical nourishment may be, may we daily eat of the "hidden manna," the "bread of life," and make sure that we can claim the promise, "Blessed are they that do his commandments."

THE USE OF BIRDS FOR PERSONAL ADORNING.

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

BOTH Peter and Paul have spoken plainly in regard to the matter of personal adornment, and a meek and quiet spirit is recommended as the best and most appropriate adorning for a Christian. The beauty of this Christian adorning is that it is not reserved for the Sabbath, trips down town, or visiting days, but it can be worn all the time. One can always be adorned with it, and it is always becoming. Peter recommended the "ornament of a meek and quiet spirit" to the sisters of the church, and truth compels the statement that the brethren might be greatly benefited by the same advice. If the sisters are to take all that is said to the brethren, and profit by it, why should there not be a reciprocity established by which the brethren may also be benefited by what is said to the sisters?

But my object in writing at this time is especially to call attention to the cruel habit of killing birds to secure their feathers for personal adornment, and of wearing the same. This practise has reached enormous dimensions. The most beautiful species of birds are rapidly becoming extinct because of this fashionable craze. It is estimated that three hundred million birds of beautiful plumage are killed annually to supply adornment for the head-gear of the ladies of the world. Among them are four hundred thousand humming-birds and six thousand birds of paradise. Already the beautiful red birds of Brazil are nearly gone.

In Southern France, electric wires are stretched to afford convenient resting-places for the swallows when they return from Africa; and the innocent birds, tired from their long flight across the Mediterranean, are killed by an electric shock on the instant of their arrival! If this is not the climax of cruelty, we should like to know what is. A Japanese paper, referring to this matter, says: "It is not enough that the Europeans compress themselves with steel and whale-bone; they also demand for adornment our beautiful and useful birds. But when they deck themselves with these, it is not only a crying wrong to our agriculture, but, moreover, a mockery of their boasted civilization."

Mrs. Clara Hoffman, secretary of the Audubon Society of Massachusetts, also has this to say of this practise: "Not only is it a sin against nature,—this destruction of her most beautiful tribes to satisfy foolish vanity,—but it is also sinning against that which should be to mankind, especially to women, most holy,—the feeling of pity, of compassion. What cultured woman would, after this matter is brought to her knowledge, have the face to deck her hat with the bodies of birds? Equally guilty of this barbarous custom is every purchaser of these birds—martyrs unto death. May these words meet with the right reception; may women at length reflect, and acknowledge that there is something better, nobler, more to be desired, than this foolish style, which is bought with the blood and life of creatures fashioned by the God of love. May American women come to the front, and be the first to do away with this brutal practise."

"Everywhere our orchards, our fruit-trees, are crying out to be delivered from insect pests. Competent witnesses testify that all over our country, within a generation, birds have diminished in a most rapid manner, and the injurious insects have made headway in the same degree. Setting aside all sentiment, the destruction of forests, orchards, and fields ought to be sufficient to deter women from indulging in this murderous practise."

These earnest words we would commend to all. Meanwhile let the Scriptural adorning be put on, that we may not, by word or deed, sanction the slaughter of the innocents.

A LETTER.

As we had anticipated, a very few have written of the impressions caused by the articles on circumcision which appeared in these columns some weeks since. We only wish to repeat that in its present discussion, the question is taken entirely out of the realm of religious usage, and is presented from the standpoint of hygiene and morality. No attempt is made to show the binding force of the ceremonial law. The author of the article which advocated the practise is a Christian lady of advanced years; a mother, a teacher, and a student of broad experience. She has taught these principles for many years in the public press and forum.

There is no wish upon the part of any one to urge the question, pro or con, by way of controversy. In deference to our interested readers we asked the opinion of one who is universally esteemed in the medical profession and as a philanthropist, and he has replied as below. With this we leave the question with the intelligent and thoughtful readers. Upon the question of circumcision as a religious duty, the REVIEW stands where it ever has stood; and now that the moral and hygienic features of the practise have been mentioned, we believe that all can intelligently seek their own conclusions.

To the Editor of the Review:—

My attention has recently been called to articles which have recently appeared in the REVIEW relating to the subject of circumcision; and as my opinion respecting the matter has been asked, I will say simply that I have many times been required to perform this operation as a necessary means for correcting morbid conditions, both physical and moral; and while I never have taken the position that the operation was so essential to physical and moral health that its universal application is a duty from a hygienic standpoint, I am certain that an immense amount of good would result from its universal application, and, so far as I know, there could be no evil results.

I think I have had an unusually large experience with cases in which the principle referred to applies, and yet the above statement is not based upon my own experience alone, but is abundantly supported by the most eminent and renowned medical authorities. It is very clear to my mind that the rite of circumcision was of immense hygienic value to the ancient Jews, and I cannot believe that this was purely accidental, either, since I have long been fully persuaded that God makes no purely arbitrary or formal requirements of his creatures, but in all the requirements which he has ever made of his people, either ancient or modern, there is beneficence alone, physical, mental, and moral.

J. H. KELLOGG.

MRS. M. E. BOAZ, of Rondo, Mo., writes: "I have long wanted to tell the writers in the dear REVIEW how much I enjoy reading the Home department. I have children to train, and often wish I could have had this knowledge sooner; but I thank the Lord that I can still use the information appearing from week to week. We as parents should feel the responsibility that is resting upon us. To instil right principles of truth and virtue in the minds of our children, and to shield them from the influence of sin, and teach them to rely on God for strength, should be the purpose of every parent. I find infidelity all around our homes, and our children are beset with a deadly foe. May God help us to realize our peril."

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 25, 1897.

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PERILOUS TIMES.

THESE are perilous days. There are perils on every hand. One hardly dares go out of an evening, especially if he should be carrying money, and have occasion to pass a lonely spot. No one dares keep money in his house. There are perils of fire and storm. Earthquakes in divers places alarm the people, flood and pest devastate vast extents of territory. A thousand foes watch for the fruits of toil, and the lot of the poor is becoming more and more desperate. Crimes and violence, sin and uncleanness, are everywhere so prevalent that virtue and truth are cast down. Truly these are perilous days.

But with this state of things fully in mind, the apostle was not speaking of that kind of peril. It is not a peril of life, limb, or property that he had in mind. In thinking of perilous days we are apt to have in mind the evils which work through other agencies than ourselves. We think of evil men and their wicked schemes. But in this we are to bring the matter much closer home. The perils of which the apostle speaks arise from evils that insinuate themselves into the minds and lives of professed Christians, destroying vital piety, leaving godliness but an empty form, devoid of power.

"In the last days perilous times shall come." Yes, indeed; they have come. These are the last days. It is not *shall* come now, but *have* come. But the greatest peril to which we are exposed is that we shall not realize the true source of danger. We shall be looking for some one to try to do us harm, we shall be apprehending danger and trouble from without, when the only dangers to which we ever can be exposed are those that threaten us in our own experiences. "Who is he that will harm you, if ye be followers of that which is good?" No harm can come to the soul that hides in Jesus. Danger does not come to the Christian from without, but from within. With his treasure in heaven, his life hid with Christ in God, and his reputation already lost by putting on Christ, no man can touch him.

"In the last days perilous times shall come." For — Why? — *Because* men shall love themselves; they will covet and boast; they will be proud, blasphemers, disobedient to parents, unthankful, unholy, destitute of natural affection; they will break their promises, falsely accuse their neighbors, be without self-control, be fierce in temper, fiery in disposition, have no love for good men, whose example is a reproof to them; be untrue and unfaithful to God and to their brethren, headstrong in their ways, unwilling to be admonished, high-minded, high-headed, and puffed up. The love of the world and its pleasures overtops their love for God. They will be godly perhaps in forms, going to church, keeping Sabbath, and all that, but destitute of the power of God. The perils of the last days lie in the prevalence of those things, and the danger that besets every one of us is not that our enjoyment or our lives or property will be put in peril

because others indulge in these traits; it is rather and only because we are in the greatest peril of imbibing these errors, falling into the prevailing sinfulness, and becoming just like the world about us.

Look over the list of evils which the apostle here enumerates as characterizing the last days, and which he states form the cause of the exciting peril, and consider that a person may indulge any of them and several of them, and still be a member in "good standing" in the churches of to-day, — yes, in all the churches of to-day, — if we perhaps except a very few of the specifications. And even blasphemy may be found in some of them. We do not need to go to our neighbors to begin the search for a man or a woman whose life is not marred by one or more of these deformities; let us begin at home. Are *we* free from this dreadful moral taint that is driving true godliness from the land? Are these plague-spots on the walls of *our* dwellings? Has the leprosy of cold-hearted indifference to the things of God fastened itself to our persons? We are in deadly peril from its infection. The elements of spiritual death are in the very air about us; and as far as we are concerned, the danger is that we ourselves shall partake of this prevailing spirit of self-love.

Do not let us look into the future, dreading the time when other people will become so mean and wicked that we cannot take any more comfort. That is not our danger. Let us keep our garments pure. Let us watch and be sober. Let us be diligent and earnest. Let us not forget for a moment that our danger, our peril, in these last days, is that we shall partake of the prevailing sins; and our only safety is in keeping close to our Saviour.

How is it with us? Are we not drifting with the tide? Have we so far escaped the snare of the fowler? Do we feel the deathly stupor over our souls? It is useless to apply these questions to the church or denomination at large; for Satan has not passed by Seventh-day Adventists in his plans; it is as individuals that they must be answered. If the reader cannot but feel that these things affect him, then his peril is great. He is already marked as a victim; let him fly to the Healer. If he has kept his garments, let the vigilance be not relaxed, but as the days go by, and become more evil, more perilous, let the watch be doubled.

G. C. T.

"AND TO THY SEED, WHICH IS CHRIST."

CHRIST was the expectation of all who were instructed in righteousness from the days of Adam, till, in the fulness of the time, he made his appearance in this world. When, after his resurrection, the Saviour talked with the disciples on the way to Emmaus, it is said that "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:27.

As the time approached for the fulfilment of those prophecies which told of the coming One, and the events connected with the birth of Christ — namely, the star in the east, the visit of the wise men, the song of the angels over the fields of Bethlehem, and the adoration of the shepherds — were beginning to arrest the attention of the nation, the minds of the people were wrought up to the highest tension of expectancy, querying if indeed the great event they had long looked for was coming to pass. Herod gathered *all* the chief priests and scribes of the people together, and demanded of them where Christ

should be *born*. It was the birth of the promised One for which they looked. Some one was to appear as a man among men who was to be the deliverer of the people.

It was under the designation of the "seed of Abraham" and the "seed of David," that the coming of Christ had been predicted. The term "seed" is used in the Scriptures to denote one who appears in the natural process of generation in the line of one's posterity. The seed of Abraham is one who should have a place on the plane of human existence in the line of his descendants. The seed of David is also one who should appear in the line of his descendants. Christ occupied this position in relation to both these ancient worthies, and thus fulfilled the prophecies which had been given of him as such.

When Christ appeared in human nature in this world, all the prophecies concerning the coming of the *seed* were fulfilled; and that term, as applied to Christ, referred to him only in this capacity and at this time. Mary, in exultant strains, in view of the birth of Christ, exclaimed: "He hath holpen his servant Israel in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever." Peter spoke to the Jews as follows in reference to Christ in his day: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you *first* God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts 3:25, 26.

These Scriptures show that the seed of Abraham had then come in fulfilment of the word of God. To the same purpose is the argument of Paul in Acts 13:23. Speaking of David, he says: "Of this man's seed *hath* God, according to his promise, raised unto Israel a Saviour, Jesus." Certainly, then, the seed had come according to the Scriptures. Christ was the seed of Abraham, as he was the seed of David; and what he did as the seed of one, he did also as the seed of the other. The same apostle, to the Galatians, speaks of certain circumstances which were to exist "till the seed should come." Gal. 3:19. To what event does he here refer? — To the appearance of Christ in the flesh here on earth, as the seed of Abraham, with whom he was associated in the promises. In verse 16 Paul makes his strong argument in favor of Christ, whom he was preaching, showing that the promises were not to seeds, as of many, but to one; "And to thy seed, which is Christ." Paul's object is to show that the seed had come, and a new order of things was introduced; that the Jewish people should not depend for righteousness upon that which they had mistakenly come to suppose was sufficient for that purpose, but should now look to Christ alone. He refers to a state of things which was introduced four hundred and thirty years after Abraham, and nearly fifteen hundred years before Christ, and which was to continue only till the seed should come; and this must refer to Christ's appearance as the lineal descendant of Abraham; for, as we have seen, the expression could apply to him only as to his genealogy; and all those years those who were walking in the light looked forward to the coming of that seed as one who should appear here among men; and those who were waiting for the consolation of Israel recognized in Christ the promised seed who had then come.

This coming of the seed was necessary to the confirming of the covenant. Paul makes this clear in his letter to the Hebrews: "For where a testament is, there must also of necessity be the death of the testator; for a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Heb. 9: 16, 17. If the seed has not yet come, the testament is not yet ratified, nor the promises made sure. But this was all confirmed by the death of Christ.

As the seed of Abraham, Christ has already come. When he appears the second time, in power and great glory, it is not as the seed of Abraham,—that genealogical question was settled at his first advent,—but it is as King of kings and Lord of lords.

But does it not say that when Christ appears, he is "the Son of Man coming in the clouds of heaven"?—Very true; but that expression has no reference to his being the seed of Abraham and of David; it has no genealogical significance whatever; it is only a title which he wears as the second Adam. How would it sound to read, "And then shall appear the seed of Abraham coming in the clouds of heaven"? This would strike every one as utterly incongruous, and irreconcilable with any representations which the Scriptures give of that event.

But it may be said that Christ has not yet come into possession of the promises. Well, suppose he has not; what has that to do with the question? That is not the subject upon which the apostle is treating. He speaks of an arrangement that was adopted long before the first advent of Christ, which was to continue till the seed should come, evidently only looking to that event,—an event which he describes in Gal. 4: 4 by saying, "But when the fulness of the time was come, God sent forth his Son, made of a woman;" why add, "into the possession of the promises"? When one, in order to carry his argument, finds it necessary to insert, at almost every turn, ideas and suggestions which the text does not call for nor sustain, he may know he is trying to defend a false application. This is the course resorted to in behalf of Sunday sacredness and the immortality of the soul. We trust the time may never come when such methods will receive any countenance among Seventh-day Adventists. U. S.

SABBATH BLESSINGS.

It was Christ who created the world. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible." Col. 1: 16. God was with Christ in the creation of all things. "God said, Let us make man in our image, after our likeness." Gen. 1: 26. The first chapter of Genesis, with the first three verses of the second chapter, is simply a statement of what occurred on the first seven days, and the definite article "the" precedes each day of the seven. It was therefore Christ, with the Father, who rested on the seventh day of this world's history. "He rested the seventh day from all his work which he had made." God blessed and sanctified the seventh day after he had rested, which must have been on the second first day. Let this fact be borne in mind. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." But the day itself upon which God rested, with Christ and angels (for they keep his

commandments. Ps. 103: 20), was in the past when God blessed it; therefore the blessing and sanctification pertaining to the seventh day must relate to the future seventh days as they would come. And the fact that the sanctification and blessing were "because that in it he had rested," shows that the rest of Christ was in and remained in the day for all coming time. Therefore to the entire human family, including the representative of the race, the rest of Christ, the blessing of Christ, and the sanctification of Christ are in the seventh day.

Man having fallen from the holy state wherein he could receive and enjoy the rest, blessing, and sanctification that were in the Sabbath, Christ came to bring it to the world; he came to make men holy as the Sabbath is holy, so they can receive what is in the Sabbath for them. The rest of Christ was not a physical rest, only as man obtains physical rest in observing the seventh day as a command of God. "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptance." 1 Tim. 4: 8, 9. Infinite spiritual rest, blessing, and sanctification are, therefore, in the Sabbath of the Lord; and in this spiritual blessing and rest, every temporal and physical good is embraced. It is the spiritual that is to be sought for, and every other blessing will follow. Says the prophet: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. . . . They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40: 28-31.

The Sabbath bears in it the internal evidence of what is received by receiving Christ by faith. The rest, blessing, and sanctification of Christ were placed in the Sabbath; so Christ, as man and as God, rested on the seventh day, and was refreshed. "Only my Sabbaths ye do keep; for it is a sign between me and you, to your generations, to know that I, Jehovah, am sanctifying you." Ex. 31: 13, Young's Translation. The blessing, therefore, in the Sabbath becomes to the believer the assurance of a living Christ in the soul. It is not because the Sabbath is the seventh day, but it is because of what is in the seventh day; for Christ has placed these evidences in no other day, and therefore they can be received from no other day.

But what is this rest? and what are the blessings? A few Bible expressions will serve as a key to the answer. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. . . . Ye shall find rest unto your souls." Matt. 11: 28, 29. "There shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." Isa. 11: 10. Connect with this the words of Isa. 63: 14: "The Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name." "To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear." Isa. 28: 12. "For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not." Isa.

30: 15. "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Zeph. 3: 17. "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Ps. 116: 7. A careful consideration of these scriptures will reveal what God would have us understand there is in the rest which he placed in the Sabbath.

His example and instruction on the Sabbath manifested what there was in the Sabbath. He showed what there was in it, as well as the manner of keeping it, by his course of action. As his custom was, "he went into the synagogue on the Sabbath day." To the man with the withered arm, he said, "Stretch forth thine hand. . . . And it was restored whole, like as the other." He not only healed those who applied to him, and those whom the Jews brought before him; but, unasked, he sought out, by the pool of Bethesda, the man who had had an infirmity for thirty-eight years, and healed him. The healing of the man born blind was also done on the Sabbath. Thus Christ illustrated to the human family what there was in the Sabbath; and when it is observed with faith that these blessings are in it, then he becomes the door by which we receive these blessings from it. As in every other commandment, Christ becomes the key to the treasure-house; and he is the way into it, through which we may receive the blessings there deposited. S. N. H.

MANY MADE RIGHTEOUS.

In Rom. 5: 19 Paul says: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The one man whose disobedience is here referred to is the first man, Adam; and the disobedience brought to view is his partaking of the forbidden fruit in Eden.

The whole burden of the apostle's argument from verse 12 to the end of the chapter, is Adam's sin in the garden, with its terrible results, and the counteracting work of Christ in the plan of salvation. Through Adam came in sin, and through sin came in death; and, as a result, "death passed upon all men, for that all have sinned;" or rather, as the margin reads, "*in whom*" (that is, in Adam) all have sinned. This does not refer to the personal sin of any of Adam's posterity, but only to the attainment of evil derived from Adam, subjecting them to death. So the apostle states, in verse 14, "Death reigned, . . . even over them that had *not* sinned after the similitude of Adam's transgression;" that is, who had not sinned of their own will, as Adam did.

Here, then, was an evil to which men were subjected by a deed for which they were in no wise responsible, and for which they should not, of course, be held to account. Adam's sin brought in death; and as all the world was to be peopled from him, death then passed upon all men; that is, the whole prospective race came under the dominion of death; for Adam could transmit to his children no higher nature than he himself possessed, which was a mortal, dying nature; and he had fallen into this condition before the first child was born.

Now as death comes through sin, all who fall under death must be in some sense accounted sinners, or they could not suffer death. But, as stated above, it is not for their own sins that people now die, but on account of the mortal,

dying nature they derive from Adam. Therefore it is that the whole race are accounted "sinners" in Adam — sinners so far as to become subject to death. Note that this is a condition common to all men, and entirely outside the sphere of their own responsibility. It is necessary to bear this in mind to be able to understand correctly how far the work of Christ, brought to view in connection, affects, in a like unconditional manner, all mankind.

We are now prepared to look at what Christ has done to relieve men of the disabilities under which they labor through the sin of Adam; and we shall find the unconditional blessing provided in Christ to be as broad as the unconditional disaster precipitated upon the world by Adam. This is stated in verse 18: "Therefore as by the offense of one [Adam] judgment came upon all men to condemnation [that is, all men were unconditionally made subject to death]; even so by the righteousness of one [Christ] the free gift came upon all men unto justification of life." This is but another way of expressing the same truth which the same apostle uttered to the Corinthians the year before: "For as in Adam all die, even so in Christ shall all be made alive."

The plan of salvation makes it necessary that this should be so; for it undertakes to put all men upon their own responsibility in reference to their future eternal destiny; and to do this, it must release all men from the death they die in Adam, by restoring them to life, so that they may then be judged for their own personal deeds, and be rewarded or punished accordingly. The character we are working out in this present life is not with reference to the first death, which none can escape, but with reference to the second, which may be avoided by a right course of conduct here. Now let it be noticed in the passage under examination (Rom. 5:18) that as being subject to death is called "condemnation," — that is, being accounted *sinners*, and this is common to *all men*, as is expressly stated, — so being released from this death and brought again to life, is called "justification of life," and this, likewise, is conferred upon "all men."

This brings us to verse 19, which reads: "For as by one man's disobedience [Adam's sin] many [all men, as before] were made sinners [that is, were so far counted sinners as to be subject to death], so by the obedience of one [Christ] shall many [all men, just the same as before] be made righteous [that is, shall be counted righteous so far as to be released from death, just as they had been counted sinners so far as to be made subject to death]."

This, as the reader is well aware, is the golden text for Universalists. They perceive that the expressions are broad, and embrace the whole race; then, reading that "many" — that is, just as many as were made sinners in Adam, and that is all — are made righteous in Christ; and taking the term "righteous" in its subjective and not its objective sense, and knowing that all subjectively righteous will be saved, they boldly declare that this text proves that all men will be saved.

There are some opposed to Universalism who are equally misled by the term "righteous." Wedded to the idea that there is no righteousness that does not come by the faith of the individual, they try to limit the second "many," and make the passage read, "So by the obedience of one shall many *by faith* be made righteous." But what right have they to insert the

words "by faith," which the text neither expresses nor calls for? — None whatever. Nor is it necessary. Due attention to the scope of the apostle's argument and the line of thought running through the context, clearly shows the limitations in which the words "sinners" and "righteous" are here used. But the moment it is conceded that the many who are made righteous are made righteous by faith, the field is given to the Universalists; for the "many" who are made righteous are the very same "many" who are made sinners, which is all the world. But universal salvation, nevertheless, does not follow; for this is not the righteousness that comes by faith, but is limited to the recovery from the death we die by being counted sinners in Adam. "As in Adam all die, even so in Christ shall all be made alive." It is "in Christ;" for it is a necessary provision of that plan of salvation which Christ has devised.

That the apostle speaks also of righteousness by faith in this connection is not to be denied, but that is the superabundant grace which covers "many offenses unto justification" in its complete sense; it is that more abounding grace which reigns "through righteousness unto eternal life." But verses 18, 19 are subject to the limitations here named. U. S.

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.]

774.—WAS THE THIEF BAPTIZED?

In answer to question No 767, you say that the thief to whom Christ, on the cross, promised a part in paradise, was never baptized. Kindly give text for proof that he was *not* baptized. O. C. T.

Ans.—It is a principle of logic that in a question at issue between an affirmative and a negative disputant, proof is not required of the negative. The one who affirms is the one who is required to establish his affirmation by clear and positive evidence. Therefore, if our correspondent affirms that the thief *was* baptized, will he give us the text which shows that fact?

775.—PRINCE OF THIS WORLD JUDGED.

In John 16:11 we read: "Of judgment, because the prince of this world is judged." What kind of judgment is here referred to, and when does it take place? C. C. P.

Ans.—the prince of this world is doubtless Satan, as in John 12:31 and 14:30. By the events attending the advent of Christ into this world, a great crisis was reached, and the nature of Satan's work was more clearly revealed. It is now easier to convince the world what their destiny will be if they persist with Satan in his rebellion. See answer to similar question in REVIEW of Dec. 8, 1896.

776.—THE RESTITUTION.

Since in Adam's fall all things, *i. e.*, all men, are lost, does it follow that in the "restitution of all things" (Acts 3:21), all men will be brought back to the Adamic condition? J. F. A.

Ans.—The restitution contemplated in Acts 3:21 is such a restitution as has been "spoken by the mouth of all the holy prophets since the world began." It would not, therefore, be a logical way to treat the subject, to take the word "restitution," and let speculation run riot over that, without taking into account what the prophets have declared upon the subject. The teaching of the Scriptures is that the restitution has ultimate reference to the righteous, and embraces the full carrying out of all the glorious purposes of God concerning them. This will raise them

to a condition far superior to that which Adam enjoyed in the beginning; for Adam was only at the commencement of a process of development through which he was to pass before he reached the end of his probation and was confirmed in his uprightness. Had sin never come into the world, the whole race would have become at last confirmed in righteousness and eternal life, having passed successfully the trial which was to test their loyalty to God. Their condition would then have been on a higher plane than that on which they began. But sin having come in, the race is now handicapped by a fallen nature and wrecked by transgression; and under these circumstances the trial is now to be worked out; but through the provision of the plan of redemption, an almighty arm is reached down for our help, upon which we may lay hold and gain the victory. Under sin and through Christ, we are now working out the same destiny which Adam would have reached by the working of an upright and loyal will, had he never given way to sin. The "times of restitution" have reference to the conclusion of this work, not to its beginning; for the process of probation is not to be gone through with again. In the restitution the saints will be brought to the same condition that Adam would have reached, when, having maintained his integrity, he stepped forth into the expanded glories of a confirmed eternal existence. As to the wicked, they will receive, unconditionally, only that which the plan of salvation guarantees to them; namely, a release from the death they die in Adam. But they work out their probation in this life, the same as the righteous. Then, having been subject to death unconditionally through the first Adam, they are brought unconditionally to life through the second Adam, and thus stand before God on their own account, to be judged, and receive that destiny which, by the deeds of this life, they have before determined for themselves. These various stages of the work being thus all passed through, and the earth made new, God's original purpose in the creation of this world will be secured — a world unmarred by sin and the curse, and filled with holy and happy beings, to join its anthem of praise to the great song of the universe, in which, from bound to utmost bound, there will be no strain of discord or woe. The "restitution of all things" will then have been accomplished.

777.—GEN. 32:30 AND 1 JOHN 4:12.

Will you please explain the seeming discrepancy between Gen. 32:30 and 1 John 4:12. D. B. U.

Ans.—Gen. 32:30 simply records the words which Jacob said; that is, that he had seen God face to face, and his life was preserved. It was a most intense experience through which he had passed, and he was so impressed and overcome by it that it no doubt seemed to him that he had been in the presence of the God of heaven. But John says that "no man hath seen God at any time." What being it was that Jacob did see, is explained in Hosea 12:4, which, speaking of this very experience of Jacob's, says: "Yea, he had power over the *angel*, and prevailed." Thus it is shown that it was an angel with whom the patriarch wrestled. What is meant by the expression "seeing God," as used in the Scriptures, is explained by the words of the Lord to Moses in Ex. 33:20: "And he said, Thou canst not see my *face*: for there shall no one see *me*, and live." Here it is shown that no one can be said to see God, unless he sees his face. U. S.

Progress of the Cause.

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

BE STILL, MY SOUL.

BY MRS. PHENA WALTER.
(Baltimore, Md.)

Be still, my soul, be still,
And bide thy Heavenly Father's will;
Thou canst not make it rain or shine,
Then why beat 'gainst those bars of thine?

I know the time seems long,
And thou perhaps wouldst feign be gone;
But wait; thy work is not done yet,
Thy sun ere this would else have set.

Some work is yet undone;
Perhaps some lone, unhappy one
Is waiting now for thee to come
With gospel tidings to his home.

Then look about, my soul;
For thee there is a richer goal
Than simply for thyself to gain
Eternal home and kingly reign.

Knowest thou not, my soul,
That through the courts of heaven roll
Anthems of praise and joyous song
O'er each stained soul that leaves the throng

Of Satan's hell-bound host?
Then reach and save at any cost
Dear souls for whom the Saviour died,
And on the tree was crucified.

Then, O my soul! be still,
And do thy Heavenly Father's will;
Go labor in the field this hour,
And by and by thou 'lt have thy dower.

BRAZIL.

On the 26th of January, Elder H. F. Graf and the writer started out together to visit the companies of Sabbath-keepers in the states of Espirito Santo and Minas Geraes. Arriving at Victoria, we separated, Elder Graf going to Santa Leopoldina, in the state of Espirito Santo, while the writer went on farther north to Theophilo Ottoni, in the state of Minas Geraes, to visit again the company brought out there at the close of last year. Arriving at Theophilo Ottoni, I was sorry to find that much opposition had been brought to bear upon the company of believers, and that two had again returned to the world. The others, however, were still firm in the truth.

These brethren are very anxious to have a school established among them, and have pledged sixty-five dollars toward paying the expense of having a teacher come. One brother also offered a house to serve as a schoolhouse and dwelling for the teacher, together with several acres of land, which would furnish all the needed fruits, vegetables, etc., for him and his family. This is only one of many similar openings, so you see that the way is opening here much more rapidly than we are able to fill the calls. I spent nearly two weeks with this company, further instructing them, and especially teaching them how to work for others. I baptized two precious souls, and celebrated the ordinances with them. On the 15th of February we set out to meet Brother Graf, according to appointment, traveling the first forty miles with an ox team; and although the entire distance was not over five hundred miles, with the many and long delays caused by waiting for boats and trains, it required twenty days to make this distance, going a share of it afoot.

Arriving at Santa Leopoldina, I found that the Lord had greatly blessed the work there. The church which had been organized in that place in November, 1895, by Elder Graf, with twenty-three persons, and had seen no minister from its organization until February, 1897, and whose elder had also died about six months after the church was organized, had labored so faithfully that when Elder Graf arrived there in February, he found twenty-three persons awaiting baptism,

making the church's membership forty-six. There are still some five or six observing the Sabbath, who we hope can be baptized at a later time.

If at times it seem like a long time to wait for a minister at home if he does not get around to visit you in less than six months, don't grow impatient, but do your duty; for the experience of this church shows that if we as individuals are only faithful, the Lord will use us to his glory.

Having met Brother Graf, we, accompanied by two brethren, traveled fourteen hours on mule-back to reach the colony of Santa Isabella. Here we spent a week in labor, and then Brother Graf returned home to look after other interests, especially the school in Curitiba, which now numbers over one hundred pupils. I remained in Santa Isabella about three weeks longer, at the close of which time I baptized five dear souls, and this makes a beginning in this neighborhood. Others have promised to obey the Lord's commandments in his strength, and we hope that by the time we return to this section, the little flock will have increased in numbers.

On the 8th of April I returned home, and was thankful to find that during the months when the yellow fever usually rages here, the Lord had kept the inmates of our homes in the enjoyment of good health. And thus, as we look at the work here, and see how the Lord is blessing it and us, even though difficulties are not wanting, we can only say that we are of good courage in the Lord, and our hope is the God of Israel.

F. W. SPIES.

Rio de Janeiro, April 14.

COLORADO.

ON my way home from the General Conference I visited the little companies at North Willow, Vernon, and Wray. I found them growing in the truth. After a few days in Denver, I went to Idaho Springs, holding several meetings. The husband of one of our sisters took his stand to obey the truth, and another man was baptized. We were permitted to use the cave in the hot spring. The baptism was after dark, and it was lighted up with electric light. I left them much encouraged.

From April 23-26 I was at Crawford. This church was the first that I organized in Colorado, and was the first on the Pacific Slope in Colorado. The starting of the work here was very slow when the country was new, and the people had little interest in religion. On account of the hard labor spent here, this little church has always been very dear to me, and when I told them that it was probably my last visit, we felt sad; but they said, "Go, and may the dear Lord be with you." They had had no minister with them for over a year, but as their neighbors were interested, they began giving public readings, and as a result five had taken a decided stand for the truth, three of whom were baptized. By the time this reaches the readers of the REVIEW, I shall have reached my new field. My address will be Prescott, Ariz. GEO. O. STATES.

CALIFORNIA.

GARDEN GROVE AND CENTRALIA.—After the dedication of the San Pasqual church building, February 27 and 28, we spent a few days in San Diego. From there I came to Orange county to labor among the churches, by request of Elder W. T. Knox. Mrs. Thurston remained at San Diego to assist in the Sabbath-school, missionary, and Bible work.

March 8 I began meetings in the new church building at Garden Grove, spending three weeks with them, holding twenty-eight services. The attendance was good, and the interest excellent. Seven were baptized, and ten united with the church; some others are keeping the Sabbath, but are waiting a little. The brethren and sisters

worked nobly from first to last. All were greatly encouraged. Some among them who were halting can now "read their title clear," and instead of doubts and sadness, it is faith and rejoicing.

Two business meetings were held, and as a result the entire indebtedness of the church has been canceled, and the building painted. Benches have given place to chairs. Besides this the subscriptions for our periodicals were increased as follows: Two REVIEWS, twenty-five Signs, seven Instructors, and five Little Friends. Unity prevails throughout. Pleasant recollections will long remain in my mind of my stay in Garden Grove.

From there I came to Centralia, and found everything in readiness, the house of God clean and neat, and beautifully decorated with nature's beauties, which are so lavishly showered upon Southern California. The attendance and interest here, as at Garden Grove, have been excellent, some of the time requiring extra seats to accommodate those attending. The members of this church have been untiring in their efforts to make the meetings a success, and under the blessing of God, all feel that they have been amply rewarded; their own strength has been renewed, and after a three weeks' series of meetings the ordinance of baptism was administered to ten precious souls. A few others are waiting, who will soon go forward in baptism.

With this church my stay has been pleasant in the extreme. I have now begun meetings in the Cyprus schoolhouse, a few miles away, with fair attendance. Urgent calls for help come from other churches. We hope to be able to respond to these in due time. With the necessary personal house-to-house efforts connected with the holding of meetings, I find myself a little worn, but not weary, and go forth with courage to work for the Lord. Deut. 33:25; 1 Thess. 5:25. S. THURSTON

MORGAN HILL.—Since my report last November, labor has been continued at this place. On Friday, April 23, we were favored with a visit from Elder E. E. Andross. He remained until the following Monday. During his stay he conducted five meetings, besides baptizing three persons, organizing a church of twenty-four members, and administering the ordinances. His preaching and counsel were blessed of God. This new organization is now building a neat and commodious house of worship, which, by the blessing of the Lord, will be dedicated free from debt. The Sabbath-school now numbers forty-seven. I have held fifteen meetings at San Martin, a school district. A good impression was made. JASPER G. SMITH

May 10.

KANSAS.

OTIS, GREAT BEND, LEHIGH.—From April 16-20, in company with Brother J. W. Westphal, I was with the German church at Otis, Rush county. This is in the midst of that portion of Kansas which, for the past two years, has been spoken of as "drouth-stricken." Our people say now, however, that the last winter and spring the soil has had the greatest wetting down that it has had for years.

In these meetings at Otis, I spoke seven times, Brother Westphal interpreting into German; he also spoke twice in German. We had a full house throughout this entire series of meetings. The audience was mostly our people of Otis, and those residing within a radius of eighteen miles of the place. Many of their neighbors came in also to hear on the rise of the Advent cause. Among them there was a prominent Methodist who attended every meeting. At the close of my discourse on the "Midnight Cry," and its introduction upon the Exeter campground, in the State of New Hampshire, in July, 1844, this man came forward, and said to the audience: "I want to speak, and endorse what

the brother has said about that camp-meeting and the midnight cry. What he has told you is true. I was there. Although I did not make a profession of religion until after 1844, I went to the Advent meetings, and sat and wept under the power of God that was there manifested. I loved to go to the meetings. I dare not now say a word against the Advent cause. It is God's work." After thus speaking, he sang one of the old 1844 Advent melodies. He got very happy. It was evident to me that he caught some of the 1844 spirit, which he had not forgotten. May the Lord give this seventy-four-year-old brother grace to follow the additional light he now sees in the further progress of the Advent movement. The Lord came specially near to us in our Otis meeting.

On the evening of April 21 we held a meeting at Great Bend, some twenty miles east of Otis, at the home of Sister Dawson. She and an aged brother, Mr. Buckland, formerly from Greenville, Mich., are the only Sabbath-keepers in the place. Mr. Dawson, although not a professor of religion, kindly opened his house for the meeting. On short notice we had a congregation of about twenty-five, who listened with deep interest to an English discourse by the writer, on "The Divine Nature," contrasted with alienation from the life of God, or how we may have Christ dwelling in our hearts. After the discourse, many expressed thanks for what they had heard, and wished for more meetings. It seems as though good might be accomplished by a winter series of meetings in that place.

April 22-25 we were with the German brethren at Lehigh, Marion county. Here is the largest German Seventh-day Adventist church in the West. I spoke to them six times, Brother Westphal interpreting, and he gave two German discourses. The meetings were well attended by the German brethren and sisters in that county. On the night of the 23d we had a heavy rain, which hindered some from getting to the meeting on Sabbath morning, but they were in time for afternoon service. I visited this church two years ago, but was then not much used to speaking through an interpreter. I thought it duty, before leaving Kansas, to visit them again, and give them a clear understanding of what I have witnessed in the rise and progress of the cause of present truth. The Lord's blessing was with us, for which we give thanks to his holy name.

April 30. J. N. LOUGHBOROUGH.

KANSAS AT LARGE.—OUR work is onward. There has been quite an increase in the tithe, which places our conference in a good condition financially. The selling of the *Signs* has been a means, in the Lord's hands, of creating considerable interest in our work. Two of our sisters began this work in Leavenworth last January. They have each been selling one hundred and twenty-five copies a week. This, together with their Bible work, has caused many to search the Scriptures for light and truth. Several have fully accepted the truth from this work, and a large number are deeply interested. We expect that Elders Fortner and Gregory will hold a tent-meeting there soon. In Kansas City and Atchison, a deep, wide-spread interest is being created in the same way.

Elder G. G. Rupert has held a series of meetings in Topeka. Eleven have been added to the church, and as many more are keeping the Sabbath. This church has been scattering a large number of the *Signs* each week, and a deep interest is springing up in the various parts of the city. Elder Oberholtzer held a short series of meetings with the church at Galena, and three were added to their number. Elder Brock reports that seven have recently been added to the Wichita church. Brother E. A. Morey has been holding meetings about twenty-five miles west of Salina, and five families have begun to obey. Six persons have recently united with the Emporia church. Elder Stebbins organized a church of nineteen members

at Miltonvale, and reports that several have been added to the churches in the northwestern part of the State.

We expect to have seven tents in the field this summer,—five for the English, and one each for the Swedish and German languages. There are many encouraging features in the work. Our laborers are of good cheer and courage, and we hope to see many gathered into the fold as the result of the summer's work.

May 18.

W. S. HYATT.

MISSOURI.

KANSAS CITY, WINSTON, STANBERRY, ENYART.—On the evening of April 28 I spoke to quite a full house of our people in Kansas City, Mo., and the next day I came on to Winston. Here, in company with Brother Millman, from April 30 to May 2, I held meetings with our people of that church, and some who came in from Hamilton and Pattonsburg. Winston church is one of the oldest churches in Missouri. It was formerly called the "Civil Bend church." In early times they had the labors of Brother and Sister White and others of the older ministers. I spoke to them seven times on the Advent movement, and how the hand of the Lord has been manifest in the work from the beginning.

On Monday evening, May 3, by request of the citizens, I spoke in the village of Winston. The proprietor of the opera-hall gave me the free use of his hall, and we had a fair-sized audience, that listened with candor to what we had to say to them of the things coming on the earth, as predicted in Luke 21.

May 5 and 6 I was in Stanberry. Here I was agreeably surprised to meet two Sabbath-keepers with whom I was acquainted more than thirty years ago. I did not know they lived in the place until I arrived there. They circulated an appointment for meetings in their dwelling-house on the two evenings of my stay. I spoke each evening to a roomful. Some of these were Sabbath-keepers in the place, and some were of other denominations.

May 7-12 I held nine meetings with the Enyart church. Their meeting-house is in the country, several miles from any village. These meetings being held in the midst of the hurry of farm work, the attendance was not as large as it otherwise would have been. Still we had fair audiences at each meeting, and I trust the labor was "not in vain in the Lord." I had desired to visit these places in Missouri before leaving this part of the field, and had hoped that some of the Missouri ministers could be with me in all these meetings. This could not be, only with Winston church, as the ministers' time was arranged for before my appointments were made. I am now on my way to Des Moines, Iowa, and expect to spend a few days in that State in camp-meeting and other work.

May 13.

J. N. LOUGHBOROUGH.

ILLINOIS.

EAST ALTON AND WORDEN.—I began meetings in East Alton, February 2. Our services were held in the schoolhouse. With the aid of my daughter I first held a few temperance meetings. A good many signed the anti-alcohol and anti-tobacco pledges. We held about forty meetings in all, sold twenty dollars' worth of books, and secured several subscriptions for our periodicals. Fourteen signed the covenant, and we organized a Sabbath-school of thirty members. The pastor of the Baptist church spoke against us three times, and then their State evangelist held a series of meetings. But these efforts only served to strengthen those who had committed themselves to the truth. May 14 I began a series of meetings in the Christian church in Worden. Brother Richard and his wife live here. They have avoided all contention, though bitterly attacked by some in the place, especially one minister. They have distributed tracts, and

one family has begun to keep the Sabbath. Our services are quite well attended so far, and we hope for success here. C. H. BLISS.

TEXAS.

NAPLES.—After spending two weeks with Elder Mc Reynolds in visiting the Jewett church, I came to this place to join Brother T. W. Field. We pitched our tent and began meetings on Friday night, with about one hundred attendants. Sunday night the attendance was four hundred. We have a church within about eight miles of this place. The Lord can work, and none can hinder. This gives us courage to press forward. He says, "Lo, I am with you always." This is a blessed promise; for we read, "If God be for us, who can be against us?" We ask the prayers of God's people. W. L. MC NEELY.

MICHIGAN.

TRUFANT.—From April 30 to May 2 I attended the dedication of the new church near Trufant. The weather was very bad during the entire time of the meeting; however, there was a good attendance from adjoining churches, and a fair outside hearing. We all enjoyed the labors of Elders J. H. Durland and L. N. Lane, the Spirit of the Lord witnessing to the word spoken. Hearts were made tender, and some outside interest was created. About twenty dollars was owing on the building, which was provided for in money raised and pledges made, amounting in all to a little over forty-nine dollars. This church has thirty-five members, and is the result of the labors of Elder L. N. Lane and the writer. It cheers our hearts to see this comfortable new house of worship. To the Lord be all the praise. W. R. MATTHEWS.

UTAH.

SINCE OUR last report the work in this State has been gradually gaining ground. Elder Gardner reports excellent results from his labors at Provo, where he has recently organized a church, and others are interested for whom strong hopes are entertained. Such are being carefully led along into the truth. Several have been added to our number in this city; at the last quarterly meeting the ordinance of baptism was administered to some who had recently accepted the truth. At present the missionary society is using about one hundred and fifty copies of the *Signs* every week. We find this one of the best mediums to use in conveying the message of truth to the people; for many who will not attend public services will read the paper.

The work at Ogden is improving rapidly. Almost every day we hear of persons who are interested in the truths we teach. The counsels and labors of Elder Alway, who has recently come to this State to labor, are very much appreciated by all. Meetings are being held in different parts of the city of Ogden with fair attendance and interest. We desire to be remembered in the prayers of our brethren and sisters everywhere. J. M. WILLOUGHBY.

CUMBERLAND MISSION FIELD.

RECENTLY I visited Coal Creek, a mining town of about three thousand inhabitants, and here I found that I was on the spot where my father was born eighty-two years before, and where he lived for twenty-one years. Four persons who knew him well are still living in the town. I was invited by the Baptist minister to speak for him the next morning—Sabbath—as it was their regular quarterly meeting that night. The presiding elder of the M. E. church had me address his congregation on the second coming of Christ. I spoke Sunday morning and night, also Monday night, by special request, in the Baptist church, to large congregations of interested hearers.

All seemed so glad and anxious to hear the present truth that I made arrangements, and my wife and I spent last week with them, speaking every night. A more hungry lot of souls I never fed. God blessed in lifting up Jesus, the truth, before the people. I spoke one night on religious liberty, and, after the meeting, gave fifty *Sentinels* away. The next night we distributed fifty *Signs of the Times*. We expect to return soon, and carry the work a little farther. The work in Knoxville progresses slowly. We ask a part in the prayers of our people.

GRANT ADKINS.

AN INCIDENT IN THE INDIA MISSION.

FROM a recent letter written by Elder D. A. Robinson, of Calcutta, to the General Conference, we are permitted to copy the following:—

"We are all of good courage, and see many things which indicate that the Lord is working. I will mention one instance: Sometime last year a young man called, and wanted to know about our work and mission. He had heard about the Sabbath, and wanted to know very particularly about that. At first I put him off, but he would not be put off, so then I gave him the Sabbath in the plainest manner I knew. He had obtained from some source a copy of the *Medical Missionary*, and saw something about our work in that line, and so wanted to know what we were doing. I told him we hoped sometime to do something in that direction in this country, but did not know when it would be. He is a Christian, and I find that he has a good English education, and of course understands Bengali, his native language, and can also speak Hindustani well. After a time I learned that he was keeping the Sabbath; and after some weeks he and his father called, and he wanted to know if we had decided yet to open medical work, and could give him a chance to learn to be a medical nurse. I told him that the nurses were then on their way, and when the doctor came, we could tell him if there would be any opportunity for him; that I did not know just how they would go to work, and that it might be a year or two before we would get down to business. I did this to hold out before him no strong hope that he could come in here. Well, I said nothing to the doctor about this matter till the man came one day and had a talk with him. The doctor became interested in him, and wanted to know if we could not take him in as a student on some basis, and let him study and work in as a nurse.

"We decided to do so. We had a long talk with the young man, telling him that it meant hard work, and that he would have to take right hold and do anything; that we regarded work as perfectly honorable, and should want him to regard it in the same way, and not as many of the people here do. He decided to come. He will take hold with Brother Edwards, and work right in, and at the same time he is taking a regular course of study in such lines as are necessary every day. We allow him five rupees a month. He is proving to be a valuable young man, and the more we see of him, the more we all like him. Of course the attitude we ourselves take on the work question has a good deal of influence on him. I have gone out of my way to do work that it would have been cheaper to get a man to do, but I did not want to miss the opportunity to let him know that we can do almost anything. One of the veranda floors needed repairing the other day, so I told him that he and I would do it. He laughed; but we got some lime and cement and sand, and before we finished, he concluded that I had seen brick and mortar before. Well, in short, he is just the help Dr. Place needs now every day, as the people come in for treatment; and as the doctor has to give all his talk through him to these people, the young man is getting a good insight into the work itself right from the start, so it makes it very practi-

cal for him. Nearly all the people who come in speak either Bengali or Hindustani, so we have the right man in the right place."

THE WORK AMONG THE DANES AND NORWEGIANS IN CHICAGO.

SINCE closing our tent-meetings last summer, I have worked mostly among the Danish and Norwegian population on the West Side, and am glad to report that God has blessed the work. Our own people here are beginning to sense more and more the necessity of personally taking a part in the work of spreading the truth. As a consequence, our paper, *Evangeliets Sendebud*, has lately gained a wider circulation in this city, and the interest among the people in the gospel truths presented in it has thereby increased. It is evident that these silent messengers are destined to become one of the last means which the Lord will use to bring the third angel's message to a fallen world.

During the past year many have opened their hearts to the truth, and are now happy, walking in the footsteps of their blessed Saviour. Sabbath, April 3, three persons received baptism in our church on Indiana street, and were welcomed into our midst. The 8th of May two more were baptized, and united with the church. These, with one who was baptized before, make six additions to our Danish-Norwegian church in Chicago. Two others have recently taken a stand for the truth, and are now keeping the Sabbath, expecting to join us soon. Several more are inquiring, being favorably impressed by the truth as taught in the word of God.

The Lord is indeed blessing his work here in Chicago, and we are glad to know that it will be done "not by might, nor by power, but by my spirit, saith the Lord of Hosts." Zech. 4:6. By the same means we expect to see many more saved in this city before Christ shall come to gather in his harvest. We ask the prayers of all our brethren for the work in this great and wicked city.

H. STEEN.

May 20.

AMONG THE COWBOYS.

FOR more than a year it has been my privilege to canvass among the cattle-men of southeastern Colorado, southwestern Kansas, and western Oklahoma. This country is too dry for farming, yet there is an abundance of buffalo-grass, and its beautiful plains are covered with thousands of cattle. There being but few fences, each company protects its cattle with a "brand," and then all are turned out together. There is a "round-up" twice a year, to brand the calves, and gather out the marketable cattle. During the round-up, each company furnishes a "mess-wagon," drawn by four horses, and loaded with "cow-puncher" beds, flour, meat, coffee, and tobacco, and carrying from five to fifteen men. Each of these men has from one to three good horses.

As the gospel is to go to every people, these careless, thoughtless, rude, unholy men are to hear the message of Christ's second coming. Their swearing is unpleasant, and their food not desirable for a health reformer, but these unpleasant features are all forgotten in their kindness. Often I have read the Bible to them till twelve o'clock at night. I rejoice to see the Lord work, and to watch his message go to all the world.

B. E. CONNERLY.

How different are the world's maxims and those of the Lord Jesus Christ! The world's—"Only let it be when for your faults ye are buffeted, that ye take it patiently." His—"When ye do well, and suffer for it, ye take it patiently, this is acceptable with God."—*Macduff*.

News of the Week.

FOR WEEK ENDING MAY 22, 1897.

NEWS NOTES.

Spain is passing through troublous times, as is generally known. For many months the revolutions in Cuba and the Philippine Islands have been dragging along, and they have drawn severely on the resources of the government which was already nearly bankrupt. Recently a loan of \$40,000,000 was contracted, to be secured by the customs. In connection with these outside troubles, internal difficulties continually face the tottering government. Señor Segasta, the leader of the Liberals, made a strong speech on the 19th inst., in which he declared that the truce with the government was at an end. The Liberals would now assume the offensive. He declared that with 20,000 troops in Cuba, the Spanish forces could not control even the territory they occupied. He referred to the Carlist faction in Spain, and stated that the end of misrule was near.

The haughty spirit that the Turks manifested for some time seemed to bode evil for the rest of the Eastern world until Russia spoke out, and then there at once came a change over the scene. The sultan insisted on the arrogant and extraordinary demand of the cession of Thessaly and an indemnity of £10,000,000 sterling, and refused to suspend hostilities until the demand was acceded to. In the dilemma, Russia whispered to Bulgaria, and immediately there was a rustling of armies that looked like war, and Turkey took the alarm. At the same time came the word from the czar that if the sultan wished to avoid serious trouble, he would better agree on an armistice at once. Word was promptly sent to Edhem Pasha to discontinue hostilities. During the week the city of Domoko has fallen into the hands of the Turks, after a battle that was disastrous to the Grecian army.

E. R. Chapman, the New York broker who refused to answer a question before the Senate Investigation Committee, is now serving his thirty days' sentence in jail in Washington. His imprisonment is by no means rigorous, however; for the newspapers tell us that he is surrounded with every comfort, having his meals prepared outside; and his callers are so numerous that he has been obliged to have the number restricted. The circumstances which gave rise to this episode were that in 1894 a rumor was circulated that certain senators had been paid for their votes in favor of the Sugar Trust by information which placed them in the way of profitable speculation. It was supposed that Mr. Chapman was the broker through whom the business was done. He, being called upon to testify, refused. Officers of the Sugar Trust also refuse to answer the same questions, and are liable to the same conviction. The result of the effort is that it confirms public suspicion that the Senate was debauched by the Sugar Trust. The scandal thus created only deepens the conviction that the United States Senate is not what it ought to be.

Cuban matters, so far as the United States Senate is concerned, seem to be approaching a crisis. Terrible reports of suffering come from all parts of the island, heartrending in the extreme. Cuba is now passing through the agonies of a devastating warfare, and is drinking the bitter cup to the dregs. Starvation, disease, ruin, are all through the land. The brave Cubans are struggling still to maintain their independence. Spain is as reluctant as ever to yield its claim to the island. It was expected that President McKinley would recommend some drastic measures to the Senate, but so far his recommendations have been very tame and indecisive. In his message to Congress he recommends that the sum of at least \$50,000 be appropriated to the relief of suffering citizens of this country in Cuba, of whom it is estimated that there are from 600 to 800. On the 20th inst. this appropriation was unanimously voted by the House of Representatives, and on the same day the Senate voted to accord belligerent rights to the Cubans. This last move is a very important one, as its consummation will be a great aid to the Cuban cause, and a corresponding detriment to Spain, by whom it will surely be regarded as a breach of the peaceful relations of these countries. The resolution must be passed by the other House, and have the signature of the President, before it can go into effect.

ITEMS.

—The Illinois Legislature was in a state of riot for over an hour last week over the refusal of the speaker to recognize a member who desired to obtain the floor.

—A trusted messenger of the Boylston bank of Boston, absconded last week with \$30,000 of the bank's cash. He was captured three days later in Maine, and all but about \$60 of the money was recovered.

— A Baptist minister of Grand Rapids, Mich., was killed last week by colliding with a street-car while bicycling.

— A despatch from Cape Town announces that a serious engagement has taken place in Bechuanaland. Chief Toto has been captured, and six volunteers have been killed.

— Horatio King, LL. D., who was postmaster-general in President Buchanan's administration, died at Washington last week from the effects of an attack of the grip. He was born in Paris, Me., 1811.

— It is understood that the Japanese government demands damages from Hawaii for the refusal of the latter to allow Japanese immigrants to land; and in event of its refusal to pay the amount demanded, will insist upon knowing its reason therefor.

— The insurrection in Brazil, caused by religious fanatics, is not subdued. More troops have been sent to the front, and serious trouble is yet expected. In Uruguay the rebels have met a severe repulse, having been defeated in a general engagement.

— Returns for the month of April show that importations for that month were phenomenally large, aggregating the enormous sum of \$101,000,000, the largest in the history of the nation. The cause of this movement of goods is the prospect of protective tariff legislation.

— For the third time the question of Sunday street-cars has been submitted to the people of Toronto, and this time has been decided in the affirmative by a vote of 16,433 for, to 15,954 against. There is a probability of the case being contested in the courts. Otherwise, cars will run on Sunday.

— A despatch from Rome tells us that Signor Fratti, the Italian nobleman who it was reported was killed in the battle of Domoko, in Greece, telegraphed his sister that he was not even wounded. The telegram was received after formal eulogies had been presented in the Italian Chamber of Deputies.

— The Secretary of the Treasury has been informed of the arrival of 257 Chinamen at San Francisco to take part in the Nashville Exposition. Of this number only twenty-one are needed to comply with the terms of the contract entered into by the Exposition Company, and the remainder will be returned to China.

— Sixteen wooden buildings were burned in Jersey City on Wednesday night, rendering two hundred people homeless. The fire broke out in a room which had been occupied by a dance in the fore part of the night. It is supposed to have originated in cigar stumps and matches that were thrown on the floor.

— A seventeen days' armistice has been agreed upon to allow terms of peace to be settled upon between Turkey and Greece. The Grecian army is entirely demoralized, the Crown Prince Constantine having been practically abandoned by his soldiers. It is reported that he sent a personal appeal to the czar not to permit his army to be crushed by the Turkish forces.

— Oscar Wilde, the celebrated dude who two years ago was sent to jail for immoral practices, has been released, having served his term. It is said that he will now devote himself to literary work. Whether or no he can disguise the wretched taste of the dish in his writings remains to be seen, though it may be that there are people who relish that kind of flavor.

— Five thousand tailors of New York are now on a strike for better pay. The reports indicate that they are enduring great privations in order to carry their point. It is probable that no class of workmen are so poorly paid or more generally oppressed than those who labor to manufacture the clothing which we are able to buy at such "wonderfully cheap" prices.

— The Honduran revolution has been squelched by the government. The town of Pueblo Cortez was recaptured by the government, and the forces of the rebels were put to flight. The insurgents escaped into Guatemala. It is related that in the defense of the town, the rebels discovered, after they had turned their only Krupp cannon on the government forces, that some traitor had stolen a portion of the machinery, and rendered the gun useless. An old cannon unexpectedly went off, wounding the insurgent leader.

— The lenses for the great Yerkes telescope were transferred from Cambridge, Mass., to Chicago, in a Pullman palace-car last week, under the special guardianship of Professor Clark, the manufacturer, and his assistants. The glass was made in Paris, and brought to Cambridge in the rough. The large lens is forty inches in diameter, four inches larger than that of the great Lick telescope, which before this has been the largest in the world. The work of polishing occupied five years, and was done almost entirely by hand. The lenses cost \$60,000.

— Louis Penick Clinton, a native African, hereditary chief, or king, of the Bassa tribe on the West Coast, has just graduated from the Cobb divinity school in Lewiston, Me. He will return to his tribe of 2,000,000 people, a full-equipped Free Baptist minister. He is said to be scholarly and refined, highly educated, and master of a dozen languages. His throne is usurped by an uncle,

but the young man does not intend to attempt to reclaim it. On the contrary, he will, after a year of travel in this country, return home to teach his people the blessings of the gospel.

Special Notices.

PENNSYLVANIA CAMP-MEETING.

The Pennsylvania camp-meeting will be held at Altoona, June 3-13, inclusive, and will be located on Broad street between Twenty-eighth and Twenty-ninth streets. The usual reduced rates have been authorized by the Trunk Line Association, and card-orders have been issued on the following roads: Pennsylvania, Philadelphia & Reading, Lehigh Valley, Central Railroad of New Jersey, Western New York & Pennsylvania, Buffalo, Rochester & Pittsburg, and Pennsylvania & North-western.

Tickets on sale from May 31 to June 11, good to return till June 17. Please send in for card-orders at once, stating the road you wish to take.

W. M. LEE, Sec.

MANITOBA CAMP-MEETING.

This meeting will be held at Winnipeg, July 2-11. While the location is to one side of the province, the results to be obtained from such a meeting are considered sufficient to justify us in locating the meeting here. It is felt that in order to carry out the recent instruction of the Spirit of God and the recommendations of the General Conference Committee, such a move must be made.

Elder A. T. Jones will attend this meeting to assist in the work for the English, and Elder J. T. Boettcher, of Union College, will assist in the German work. We feel sure that with such excellent help, none will want to remain away. Come, brethren, and bring some of your friends and neighbors with you. Seek the Lord for light and blessing at your homes, and bring those blessings with you to the meeting; thus you will be enabled to obtain so much the more benefit from the meeting.

W. H. FALCONER, Director.

THE MICHIGAN STATE MEETING.

I HAVE heard from the brethren at Alaiedon, and am informed that they expect to meet the workers who attend the meeting at Meridian. This station is on the Detroit, Lansing & Western railroad. Those coming from the west, north, or east will change at Trowbridge. If any should come to the meeting from the south, over the Michigan Central, they can leave the train at Holt if they notify us, and we will have teams meet them there on June 1. We are trying to make arrangements for all trains on the Detroit, Lansing & Western to stop at Meridian on June 1, so that all passengers can reach Meridian without stopping long at Trowbridge. I think there will be no trouble about getting this favor.

We hope that all the workers of the conference will be at this meeting. This will be an important occasion, on account of planning for the summer's work. Let none stay away who can possibly come. If some can bring bedding, it will be appreciated by those who entertain us. We hope that all will come with the expectation of making this meeting a spiritual feast. We need to seek the Lord at this time, and I hope all will realize our need so that there will be unity in seeking the Lord.

J. H. DURLAND.

WILL WE OBEY?

"WHEN we see a young man of promise, we should use our influence to get him into the College. If young men have not any money, — young men seldom, if ever, lay up money, — do not say, 'Go and work a year, and then go to the College.' No; but try to help them. Present them before the churches; bear a decided testimony, and say, 'Brethren, we want you to help these individuals through college.' And all the time you keep your eye on them just as though you were their guardian." — *Special Testimony on Education*, pages 28, 29.

These words are surely right to the point, and cannot be mistaken by any of our ministers and lay members. The Saviour has laid a command upon us all; and I hope we shall be faithful, and seek out young people, that we may encourage them to enter our schools for a preparation for the work.

"Education acquired without Bible religion is disrobed of its true brightness and glory." — *Christian Education*, page 246.

"The mind is the best possession we have; but it must be trained by study, by reflection, by learning in the school of Christ." — *Id.*, page 204.

We are gradually changed into the likeness of that upon which we meditate. Those who are receiving a worldly education are surely becoming changed into

worldly persons. Any one who has visited our churches will bear me out in this. Never has there been such a wave of worldliness as is passing over our ranks at the present time. You need not go any farther for the cause than our education. If our schools do not give a Christian education, they would better close their doors. But efforts are being made to teach our young people according to God's plans. Will our people rally to the support of our educational institutions in this important hour? Will we all awake to the dreadful situation that we are about to be in? We must all awake, and rally around the grand old standard of truth which has been followed by us the past forty years, and which was the standard of the reformers, and apostles, and patriarchs. Come, brethren, and do what God says. Seek out the young who are old enough to enter our schools. Interest yourselves in them, and talk to them about preparing themselves for work in the vineyard.

"Means is needed to give young men a short course of study in our schools, to prepare them for efficient work in the ministry and in different branches of the cause. We are not coming up to our privilege in this matter. All schools among us will soon be closed up." — *Testimony for the Church*, No. 31, page 152.

"The time is coming when we cannot sell at any price." — *Id.*, page 148.

The managers are planning to make Battle Creek College a training-school to prepare hundreds of workers for the ministry, teaching, canvassing, Bible work, business and bookkeeping, and practical missionary work. I would like to have the name of every man in District 3 over eighteen years of age, who contemplates entering the ministry. We want to do all that we can to assist such persons to obtain the necessary preparation for the gospel work.

E. A. SUTHERLAND, Battle Creek College, Battle Creek, Mich.

Appointments.

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

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 2.			
North Carolina, Hilderbrand,	July	23-31	
Kentucky and Cumberland Mission,	Aug.	3-10	
Tennessee River Conf., Milan, Tenn.,	"	20-30	
Florida, Tampa,	Oct.	1-10	
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 Aug.	10	
Arkansas, Ozark,	Aug.	12-22	
Kansas, Council Grove,	Aug 25 to Sept. 6		
Oklahoma (changed),	Oct.	7-17	
DISTRICT 6.			
*North Pacific, Albina, Ore.,	May	20-31	
*California, Oakland,	June	3-13	

* Preceded by a workers' meeting.

THE nineteenth annual session of the New England Sabbath-school Association will be held in connection with the New England camp-meeting at Worcester, Mass., June 10-21, 1897.

C. H. EDWARDS, Pres.

A LOCAL camp-meeting will be held at Searcy, Ark., July 1-10, for the benefit of brethren living in the eastern part of the State. We expect Elder R. M. Kilgore, our district superintendent, to be with us in this meeting.

J. A. HOLBROOK.

No preventing providence, I will meet with the church in Flint, Mich., Sabbath, May 29. I hope to see a full attendance.

H. C. GOODRICH.

Deaths.

CALKINS. — At Varysburg, N. Y., April 12, 1897, of pneumonia, Sister Susan A. Calkins, aged 77 years.

FERRIS. — At Eaton Rapids, Mich., April 30, 1897, Mrs. Mary Ferris, aged 87 years.

Editorial Notes.

(Continued from page 16.)

In connection with the article in our Home department this week, on the wearing of birds by women as hat ornaments, we mention the following deplorable facts resulting from the shameful practise: The destruction of forty thousand terns, or sea swallows, in a single season on Cape Cod; a million bobolinks in a single month near Philadelphia; seventy thousand birds killed in four months on Long Island; and one hundred and thirty thousand birds—egrets and herons—slaughtered in the swamps and marshes of Florida in a single season. How long can the bird world exist under such vandalism? These facts are gathered from leaflets (25 cents a package) issued by the Humane Education Committee, No. 61 Westminster St., Providence, R. I. See also Our Dumb Animals, by George T. Angell, 19 Milk St., Boston, Mass.

The prospective achievements of the wonderful element of electricity, which has so prominently come to the front, leads to the expression of possibilities which sound strange, even in this age of lightning advancement in mechanical miracles. One such expression is this: President Clark, of the Hartford & Berlin (Conn.) railway, "said the other day that it was not at all unlikely that in the near future the steam locomotives would go to the refuse-heaps."—Outlook, May 22. This statement was made in view of the fact that a regular train of railway passenger-cars is run on usual schedule time between Berlin and Hartford, a distance of about twelve miles, propelled solely by electricity furnished through a third rail from a power-house. A speed of a mile a minute was made at times. It had previously been supposed that a direct current of electricity could not be sent without serious loss from leakage over six miles; but recent experiments show that it can be so sent nearly thirteen miles at least. The time seems, therefore, to be in sight when trains on all railroads will be propelled by electricity.

A correspondent of the Outlook (May 22) asked that paper for an explanation of Rev. 14: 6-8, and received this answer: "The vision here related views the eternal gospel, or, literally, good news, as consisting in the announcement that judgment is to be executed on the antichristian power called 'Babylon'—probably pagan Rome, the persecutor of the church." When, then, one might be tempted to inquire, was that message fulfilled? Another correspondent asks the same paper, "Are there two judgments,—one at death, and another at some future time, when all that have ever lived on earth will have to render an account of their acts and thoughts while in life?" To this it was replied that "there is no sound reason to believe that the judgment which takes place at death . . . is to be repeated in some great and general assize, when the immensely remote end of this world is reached." When, then, we ask, is that general judgment to take place which is so clearly predicted in such passages as Matt. 25: 32; Acts 17: 31; 2 Cor. 5: 10; Rom. 2: 16; 2 Peter 3: 7; Rev. 20: 12; etc.? Into such perplexity do men fall through the ancient fable of consciousness in death and the immortality of the soul. Why not leave out that "judgment at death," as the Bible does? And how does the Outlook know that the end of this world is so "immensely remote"?

ADDRESSES.

The address of W. A. Young is now New 847 N. East St., Indianapolis, Ind.

The address of Elder Charles H. Keslake is 160 Union St., Jersey City, N. J.

ADDRESS WANTED.

ANY one knowing the address of Mrs. Laura Brintnall, formerly of Haddam, Kan., will confer a favor by sending the same to Mary Anderson, Greenleaf, Kan.

LITERATURE WANTED.

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

Mrs. E. I. Larch, 107 Coulton St., Staunton, Va.

Mrs. M. C. Lee, Henderson, Ia.

Mrs. C. E. Tenney, 1007 Crockett St., Houston, Tex.

German and English papers, Mary Boaz, Rondo, Mo.

Signs, Sentinel, Instructor, J. T. Chestnut, Warrensburg, 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.
Port Huron, Susp. Bridge, New York, and Montreal, * 8.22 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston..... * 2.40 A. M.

WESTBOUND.

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

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

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

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

WESTBOUND.

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

CONNECTIONS AT DURAND.

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

* Daily.

† Except Sunday.

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

W. E. DAVIS,

G. P. and T. Agent,

MONTREAL, QUEBEC.

BEN FLETCHER, Trav. Pass. Agt., Detroit.

E. H. HUGHES,

A. G. P. Agent,

CHICAGO, ILL.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 7, 1897.

Table with columns for EAST, WEST, and times for various stations including Chicago, Detroit, and Buffalo.

*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 6.55 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

NOTICE!

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

WANTED.—A man who thoroughly understands hard-rubber turning and polishing. Permanent employment for right party. Address the Globe Manufacturing Co., Battle Creek, Mich.

POSITION WANTED.—A sister of refinement, education, and intelligence would like a position as private teacher among our people or others. The lady has taught in the public schools for many years, and is competent to give instruction according to the best methods. Address, by permission, Editors of REVIEW AND HERALD.

AGENTS WANTED.—The Hays Cereal Company desire to secure good, reliable agents for the sale of their cereal coffee in all parts of the country. Liberal commission allowed. Address the above company at Battle Creek, Mich.

Boggs.—Died at Texarkana, Ark., Sept. 26, 1896, of dropsy, Washington Boggs, aged 60 years, 6 months.
Hare.—At Lockhaven, Pa., Mrs. Julia Hare, aged 76 years, 10 months, 13 days.
Edwards.—Fell asleep, in Canada, May 7, 1897, Sister Sarah Edwards. She loved the Sabbath.
Rowley.—At Troutdale, Ore., May 6, 1897, of paralysis of the heart, Mrs. Mary A. Rowley, aged 71 years, 2 months, 25 days.
Atteberry.—Died at Wells, Minn., and was buried April 22, 1897, Jenny Atteberry, aged 27 years, 4 months.
Guerin.—At Fond du Lac, Wis., March 27, 1897, of creeping paralysis, Sister Amelia R. Guerin, aged 51 years, five months.
Burdick.—At Coryville, Pa., of dropsy, Mrs. Sarah Burdick, in the sixty-seventh year of her age. Remarks by the writer. D. A. BALL.
Griffin.—At Boulder, Colo., Feb. 28, 1897, of consumption, Earl D. Griffin, aged 18 years, 1 month, 8 days.
Koon.—At Broken Bow, Neb., April 26, 1897, of consumption of the bowels, Florence L. Koon, aged 50 years, 6 months. L. E. KOON.
Lewis.—At Mound City, Kan., April 17, 1897, Sister Nannie A. Lewis, aged 36 years. We believe she sleeps in Jesus. J. R. BAGBY.
Dorcas.—Mrs. Mahala Dorcas was born in Middletown, Md., June 28, 1820, and died at Lisbon, Iowa, May 3, 1897. B. E. FULLMER.
Castle.—At Oasis, Wis., April 22, 1897, Lyle B., infant son of Brother and Sister Charles Castle, of Covert, Mich. R. EAGER.
Runnels.—At Oakland, Cal., April 11, 1897, Mrs. T. B. Runnels, of tuberculosis of the bowels, aged 59 years, 8 months, 27 days.
Shipp.—At Vicksburg, Miss., Dec. 29, 1896, Maggie Shipp, aged thirty-eight years. Remarks at funeral by Brother F. W. Halladay, from Job 14: 12-15.
Jefferries.—At Ogden, Utah, March 5, 1897, of membranous croup, Eula Inez, daughter of B. E. and M. Jefferries, aged 7 years, 4 months.
Cushing.—At Dixville, P. Q., April 21, 1897, of consumption, Ella R., youngest daughter of A. B. and Electa Cushing, aged 21 years, 7 months, 15 days.
Rader.—Martha Jane Rader died at Merced, Cal., May 9, 1897, in her sixteenth year. She died with a bright faith in the promises of God. H. G. THURSTON.
Hodgson.—At Jefferson, Mich., April 3, 1897, George Hodgson, aged 79 years. Brother Hodgson was for many years a member of the Seventh-day Adventist church at Jefferson.
McClure.—At her home in Delta, Ohio, from the effects of la grippe, April 24, 1897, Mrs. Mary A. McClure, aged 85 years. She was loved and respected by all who knew her. N. WEATHERBY MOORE.
Twiggs.—Sister Susan Twiggs, aged 69 years, a member of the Norwalk, Ohio, church, was buried today, from the home of her son, in Sandusky City. She was a devoted sister. D. E. LINDSEY.
Benson.—At Hallock, Minn., April 8, 1897, of dropsy, Mrs. Mary E. Benson, aged 74 years, 4 months. For seventeen years she has suffered greatly, but she was always cheerful and happy in the Lord.
Bowen.—At his home near Fresno, Cal., Samuel Bowen fell asleep May 10, 1897. For about twenty-eight years he has believed and loved present truth, and died with his eye upon the prize. H. G. THURSTON.

The Review and Herald.

BATTLE CREEK, MICH., MAY 25, 1897.

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Editorial Notes.

Elder R. D. Hottel writes the General Conference office very encouragingly of his work in Birmingham, Ala. He has closed his meetings in the hall, and will at once open meetings in a tent, and the indications are very favorable for a successful work.

We learn that Brother A. F. Harrison is conducting a class in colportage and canvassing in connection with the Graysville, Tenn., Academy, and that a dozen students or so will employ their vacation in work in the Master's cause. Brother E. P. Boggs is doing a similar work at the Battle Creek College, where the interest in this good work is very active.

We learn from Elder G. H. Baber of the encouraging progress of the message in Chile. Though it is scarcely more than a year and a half since Brother Baber landed in Valparaiso, a stranger in a country of strange speech, with a message of strange sound, he can now report between seventy-five and eighty Sabbath-keepers, fifty-five of whom have been baptized since November. The number includes those who are capable of engaging acceptably in the work. We praise God for the power of the truth.

We just heard of a very interesting letter that passed through here the other day from Brother S. G. Haughey, of Florida, in reference to his work in that State. We believe Brother Haughey is soon to transfer his labor to Vermont. Wish we could have seen that letter; for they say it was full of encouraging facts. By the way, are our laborers becoming so buried in work that they forget to report?

The greatest friends of the Bible are those who sit down and study it, with the view of incorporating its spirit into their own lives, rather than those who spend their time in discussion with its enemies. Dr. Charles A. Berry, of London, is quoted as remarking recently, that "the most imminent danger to the Bible to-day is the man who would fight like a Trojan for the orthodox theory of inspiration, but does not sit down and read the book for himself."

Christ does not confer blessing to be brooded over in retirement and secrecy, but to make the receiver more active in publishing abroad the knowledge of his grace. With all his miracles, he gave the receiver something to do. "Take up thy bed, and walk," was the direction to one; to the lepers, "Go show yourselves unto the priest;" and to the one healed of satanic possession, "Go home to thy friends, and tell them how great things the Lord hath done for thee." Thus the good news of life and salvation would be carried far and near, and the name of the Lord be glorified.

Speaking of the result of the war between Turkey and Greece, and the pusillanimous course the powers have taken in the matter, trying to safeguard their own selfish interests, the *New York Observer* of May 20 says: "What the powers have done is what they have striven for years to avoid doing." Arranging themselves against the spirit of liberty and progress, they have given the Turk an opportunity to win victories in an unequal contest that will beget in his heart a spirit of courage and defiance which it will cost the powers much treasure and blood to suppress. This, of course, they never intended to do—another evidence that there is a power controlling in this matter which it is beyond their diplomacy to circumvent.

Last Sabbath was a day to be remembered with gratitude. The weather was beautiful; all nature rejoiced in the evidences of new life which beamed all about us. The services in the Tabernacle consisted in the forenoon of a discourse by Prof. P. T. Magan on the subject of our duties as members and officers of the church. In the afternoon Elder W. O. White occupied an hour in speaking and in reading extracts from recent testimonies, in reference to the peculiar duties of our time, especially as applied to the great number of Sabbath-keepers congregated here at this place. Some of the brethren who were situated favorably went out to surrounding churches and met with them. We find it to be a matter of encouragement when those who help to make up our vast congregation, and whose absence would scarcely be noticed, go to adjacent small companies and meet with them. It becomes a great privilege both to the visitor and to the visited. Last Sabbath one of the editors met with the little church at Ceresco, and spoke to them concerning the kingdom of Christ as represented in the Sabbath-school lesson, "My kingdom is not of this world."

The most precious thing in Christian experience is the trial of our faith. This is why there are so many conditions and circumstances hemming us in on every side, calculated to do this very thing. It is to try and test our faith, that limits are set to our strength; that we are not able to accomplish all that we desire; that we aspire to more than we can perform; that our energies are often obliged to sink back baffled in their efforts; that siren songs sound in our ears, and temptations attract us; that disappointments, sickness, sorrows, and bereavements so often overtake us; that the way is not always plain, nor the voice of God audible when we are perplexed; that goodness does not always seem to be rewarded, nor righteous plans to prosper. But if we endure steadfast through all the trials and discipline, patience is fostered; and when this has had her perfect work, we shall be found "perfect and entire, wanting nothing."

Our readers are interested in the progress of all departments of our work, and will be gratified to learn of the remarkable success that is attending the introduction of health foods. This is in some measure indicated by the fact that within the last week the Sanitarium Health Food Company has placed an order with the REVIEW AND HERALD for a million and a half cartons, or pasteboard boxes, for three of their products. This requires seven carloads of stock. The Office is now putting in the necessary machinery for the successful performance of this class of work. Profiting by the prestige which these foods have established, numerous other enterprises of a similar nature are springing up, and some, at least, are doing a prosperous business, and Battle Creek is thus gaining a notoriety for cereal foods that is probably equaled by no other city in the world. While we have no disparaging word to speak of the other enterprises, we especially commend to our readers the foods and products of our own institution, since the profit derived from their sales does not go to enrich individuals, but is used to carry forward missionary work in different parts of the earth. The success of the health-food enterprise means the success of our medical missionary work throughout the world, and the Spirit of God has clearly indicated that this is the work of the third angel's message. Hence we have no hesitancy in saying that in obtaining their supplies in these lines, our people will do well to bear these facts in mind.

Christ told Peter, on one occasion, "What I do thou knowest not now; but thou shalt know hereafter." To how many circumstances the first part of this declaration applies; namely, "What I do thou knowest not now;" and we may believe that what follows will also be fulfilled, "But thou shalt know hereafter." All perplexities will be made plain in the future. As to the experiences which appear mysterious and unexplainable, a moment's thought will show that there must be such features in our present life; for all this life is but a fringe, or fragment, of a life which God purposes for us running through all eternity. Therefore many things must be incomplete here, and appear utterly unintelligible, till the other parts are supplied, and the whole pattern is revealed in the hereafter. So let us commit our ways confidently to him, trusting to his providence, knowing that he is working all things together for the good of those that love him.

SPECIAL INSTRUCTION ON EDUCATION.

We would again call attention to the little work which has just been issued on the subject of education, containing special instruction from the pen of Sister White for this department of the work. Mention has been made of this book in previous numbers of the REVIEW, but the timely and important nature of the light given makes it desirable to keep it before our people till all have acquainted themselves with the right course to be pursued in this field. Education, rightly directed, is a most valuable blessing to the worker in the cause of truth; wrongly directed, it is time and opportunity lost. The book is issued in styles to be within the reach of all. Paper, 20 cents; cloth, 25 cents; Russia, stained edges, round corners, 35 cents; morocco, gilt edges, round corners, 50 cents. Address all orders to the International Tract Society, Battle Creek, Mich.

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