

The Advent HOLY BIBLE **REVIEW** **HERALD** And Sabbath

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

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THE OLDEST CHRISTIAN HYMN.

[The oldest Christian hymn is said to be found in Book III of Clement of Alexandria, translated from the Greek of the primitive church.]

Shepherd of tender youth,
 Guiding in love and truth
 Through devious ways;
 Christ, our triumphant King!
 We come thy name to sing,
 And here our children bring
 To shout thy praise.

Thou art our holy Lord;
 The all-subduing Word,
 Healer of strife!
 Thou didst thyself abase
 That from sin's deep disgrace
 Thou mightest save our race,
 And give us life.

Thou art wisdom's high priest;
 Thou hast prepared the feast
 Of holy love;
 And in our mortal pain
 None calls on thee in vain.
 Help thou dost not disdain—
 Help from above.

Ever be thou our guide,
 Our shepherd and our pride,
 Our staff and song!
 Jesus! thou Christ of God!
 By the perennial word
 Lead us where thou hast trod,
 Make our faith strong.

— Sabbath Reading.

Our Contributors.

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

COOKING ON THE SABBATH.

BY MRS. E. G. WHITE.

"WHAT Shall We Have for Sabbath Dinner?" is the heading of an article in a recent REVIEW. The question is asked, "What shall we have for our Sabbath dinner? Good housewives, can't you tell us?" We refer all who read this article to the law of God, spoken in awful grandeur from Mount Sinai: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." This is the precept of Jehovah.

The Sabbath bears the sanctity of Jehovah. Through Isaiah the Lord has spoken: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Jesus said: "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed." "They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

It is far more essential for all who claim to believe on Jesus Christ to understand by experience what this scripture means, than to be in such perplexity as to what shall be cooked on the Sabbath to be placed on our tables. It is of far greater consequence for us to know what is our spiritual nourishment. "Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."

"My flesh," says Christ, "I will give for the life of the world." He tells us that we have no life unless we eat his flesh and drink his blood. He could not possibly mean temporal eating and drinking. Christ made this statement over and over again, because the spiritual life of the world depended upon their understanding his words and doing them. He took no apparent notice because those who heard him were offended, but repeated his lesson over and over again.

All who will consult their Bibles will know, "What saith the Lord?" "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that

which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

There is a way of quoting Scripture—the words that Christ considered of so much consequence that death was the penalty of transgression—so as to pervert it. Should we not handle the words of Christ with sacredness? It was said, in the article mentioned, "There are numerous victims, too, of such a regimen who can say, as did certain murderers of old, and with far more reason, 'Our soul loatheth this.'" This is mixing up the restrictions of the plain, "Thus saith thy Redeemer," with the murmuring of the children of Israel in loathing the light bread which was angels' food. "Persons inclined to doubt the universal application of those ancient laws, still scruple to cook food on Sabbath, but merely rewarm what has been previously cooked; though one might question why there is more offense in baking or boiling what has been prepared beforehand than in rebaking, reboiling, or restewing what has been already cooked." Did the writer take the word of God just as it reads? The Lord has said: "To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning."

That manna was given by a miracle of God. Please read this entire chapter. Who was the leader of the children of Israel?—Jesus Christ enshrouded in the pillar of cloud. Chapters thirteen, fourteen, fifteen, and sixteen of the book of Exodus give the history of the children of Israel. Chapter thirteen tells of the wonderful works of God in causing the Red Sea to stand up as a wall on one side, so that the waters should not overflow, and how a passage was made through the waters. Thus the whole of the vast army of

more than a million people went safely over. The cloud that went before them rose high above them, and settled down as a wall of fire between them and the Egyptians; and not one of them perished. "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left."

Their Leader was a mighty general of armies. His angels, that do his bidding, walked on either side of the vast armies of Israel, and no harm could come to them. Israel was safe. Who would have supposed that Israel could ever murmur again? Then came the sacred song of triumph, led by Miriam. Moses did not hesitate to join in the sacred song with timbrels. But when the armies of Israel came to Marah, they found that they could not drink of the waters; for they were bitter. Then the people had an opportunity to express their belief in the Lord, their invisible leader, and in Moses his servant, their visible leader. Did they wait patiently, and see what the Lord would do with and for them as they called upon him for relief? "And the people murmured against Moses, saying, What shall we drink?" Why did they not consider the wondrous work of God, and say, The Lord hath shown himself mighty to deliver, and he will not let us die of thirst? But they murmured against God. Moses cried unto the Lord, and again the Lord heard him. He showed Moses a tree which, when he had cast into the waters, the waters were made sweet. "There he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. And they came to Elim, where there were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the water."

Thus a loving, gracious, heavenly Leader was guiding the travels of the children of Israel. "And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

O why were the children of Israel so faithless? How wondrously the Lord had worked for them, that they should not die! He had called his armies from heaven to fight in their behalf, and gained for them a glorious victory, and yet how little faith and confidence they had under the proving of God! He gave them his ordinance, a statute which he would never fail to keep, yet at the first trial, they complained and murmured against their leaders. Their store of corn was nearly exhausted, and there was no apparent prospect of procuring more. The Lord knew what he would do, but he would try their faith

to see if they would take the words of assurance that he had given them of his merciful protection and care. He was educating his people to have faith in him. Their complaints against the servants of God, who were bearing responsibilities and heavy burdens in the work, were against God in their work.

(Concluded next week.)

WHY BECOME A FOREIGN MISSIONARY?

BY ELDER B. J. CADY.

(Papeete, Tahiti.)

WHY do you wish to become a missionary to a foreign land? Are you tired of the work in which you are now engaged, and so would like a change? Is your office, shop, or farm work too confining? Do you have to work too many hours on too small pay? Is it because you desire to see Africa or some other country, with its curious ways and customs? or is it because you do not have as much influence in your own neighborhood and church as you would like, and think that if you can get among people who do not know you so well, you can do much more good? Do you think that you will take a more lively interest in the work when you get into a new field? Or do you have a burden for souls far away, and think that they are longing to know the truth, and would appreciate your efforts if you could only talk to them and teach them? If these are your reasons, you would better stay at home; for you will no sooner reach your intended field of labor than you will want to return; or if you are pleased with your new home, the novelty will soon wear off, and you will be just as anxious to return as you were to go.

If your talents are not appreciated by your brethren and neighbors, be sure that people in other countries will not value them; for they are not liable to be as appreciative as are the friends at home. If you are not a live missionary where you are, you will not be one in a foreign field; and if you have many things to discourage you where you now are, you will surely have many more in a foreign country. Human nature is the same the world over, and wherever you go, your peculiar traits of character will be observed by others. If you do not go with the right motives in view, and understanding the importance of the move which you are making, it will not take long for you to become discouraged, and conclude that you have made a mistake in your calling, and should return home at the first opportunity.

Who should go as missionaries to other lands?—Earnest Christian men and women; those who are able-bodied, and who do not get homesick; who go to make their field of labor their home, and who have tact and good judgment. Men of success should go; men of means and business tact; humble, praying men, who are led by the Holy Spirit; agreeable men; men who are willing to labor a lifetime to save a soul, who do not get discouraged easily, but are glad to suffer and sacrifice for Christ's sake; men who live within their means, and have broad minds and no hobbies.

Now if you have not the desirable qualities for a missionary in a foreign field, it would be better for you to be a home missionary, where you will not find so many difficulties in your path. Besides, you will have wasted your time and the Lord's money if you enter a foreign field, and then become discouraged, and leave without doing the work that you might have accomplished.

Go for what?—Go to save souls; go to work—yes, work—at anything you can do. Preach, visit, care for the sick, hold Bible readings, distribute literature, take young people into your homes, and educate them to work for Jesus, plant, sew, build; but do not shut yourself away from the people. Be sociable. Do not try to instruct people too much on Bible topics before you can speak their language well. Remember that you are watched every day, and

your life is preaching as much as your words, or more.

Do not go expecting to have a good time sitting in your office chair. You may not be able to have any office; and if you do have a private room for study, etc., you will have but little time to spend there in quiet meditation; for if you come to labor for and with the people, you must mingle freely with them, giving to them the light which you have received. In your labor with the people expect to give much and receive little.

Do not lay down any line of work, and say, "I will do this, but I will not do anything else." Do willingly what God places before you. Jesus was a carpenter, and the apostle Paul was a tent-maker. After being educated in the courts of Egypt, Moses needed to be a humble shepherd for forty years before he was fitted to deliver Israel.

Do not worry about converting the people. You cannot convert them yourself, if you should try. Be content to let God do this part of the work. He commands us to "arise and shine." We are to reflect the life of Christ in our lives, and if Christ be lifted up, he will draw all men unto him. Be sure that you have a living connection with Jesus before you think of going; then keep it up, and you will succeed wherever duty calls you.

WHERE TO GO IN TIME OF TROUBLE.

BY ELDER E. HILLIARD.

(Tonga, Friendly Islands.)

WE all have our dark hours. There are times when the clouds gather above us, and seem to shut out the light of heaven. At such times we need to talk with God instead of men. It would be far better for us to tell all our fears and misgivings to God. We cannot discourage or burden him. Many times the minds of others have been darkened and souls burdened with our unbelief and fears, until they, too, have become discouraged. We all make failures, come short of reaching the right, and sometimes are overcome. If men could furnish pardon for sin against God, it would be well to go to them; but God alone can give us repentance. Men may set forth our sins in the most scathing terms, yet they cannot cause us to see their enormity. Then why not go to him who alone can give true repentance and grant abundant pardon?

God cares for the birds of the air, and why should he not, since he created them? For this reason he delights in them and feeds them. We believe that when he sees one fluttering on the ground, that has been wounded by the sportsman, his great heart of love is grieved. But as he has given the beasts and birds into the care of men, he allows them to treat them cruelly if they choose, but holds them responsible for it. Now if God cares for the injured sparrow, how much more does he care for one of his followers who has fallen a victim to the shaft of him who, by usurpation, holds the dominion of this world. Satan avails himself of every opportunity to hurl his arrows of sin at the followers of Christ. Too often we expose ourselves to his darts; too often he is successful in piercing our souls. But when Jesus sees his wounded followers on the ground of the arch-enemy, think you that he will forsake the agonizing one? He has not promised to deliver the dying sparrow that chirps for help, but has left its pitiful pleadings to appeal to the heart of man. He has promised to hear the cry of those whom he has made morally responsible, through his great plan of salvation, and speedily deliver them. Shall we become discouraged if we chance to receive a shaft from Satan? Shall we cry out that God has forsaken us, and remain in the hands of the enemy? No matter how fearful the gaping wound that sin has made, let us cry to Christ for deliverance, and he will surely come to our relief.

FORGIVING ONE ANOTHER.

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

A HARSH, unforgiving spirit is not the spirit of the Saviour. When on the cross, he prayed, "Father, forgive them; for they know not what they do;" and he taught his people to pray, "Forgive us our debts, as we forgive our debtors." Matt. 6:12. Notice, we are told to ask for forgiveness *as* we forgive others, and it is promised only in the same degree. "For if ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Verses 14, 15. The person who comes to God asking for forgiveness for his sins, and at the same time cherishes hatred or malice to any degree in his heart against any individual on earth, can never receive pardon for his iniquities.

It is only because we do not realize the enormity of our own sins, that we cherish in our bosom a revengeful spirit against our fellow mortals. Could we but realize that our trespasses against our Father in heaven are as a "thick cloud," and are so much greater than the offenses committed against us by our fellow creatures as to bear no comparison, how gladly would we pass by the wrong done us by some individual who, perhaps, in a moment of weakness, erred in the path in which we are treading. Many times unkind feelings have been cherished against some one, but by and by some circumstance has happened which showed that the person toward whom we have held the grudge was misjudged.

The following touching incident, taken from a book entitled, "Our Father in Heaven," illustrates how the animosity of the heart is sometimes softened when a supposed enemy turns out to be a friend:—

"I will never forgive him—never!"

"'Never' is a hard word, John," said the sweet-faced wife of John Locke as she looked up for a moment from her sewing.

"He is a mean, dastardly coward; and upon this holy book I—"

"Stop, husband! John, remember that he is my brother, and by the love you bear me, forbear to curse him. He has done you wrong, I know; but, O John! he is very young and very sorry. The momentary shame you felt yesterday will hardly be wiped away by a curse. It will only injure yourself, John. O, please don't say anything dreadful!"

The wife prevailed; the curse that hung on the lips of the angry man was not spoken, but he still said, "I will never forgive him, he has done me a great wrong." The young man who had provoked this bitterness, humble and penitent, sought in vain for forgiveness from him whom, in a moment of passion, he had injured almost beyond reparation. John Locke steeled his heart against him.

Time passed on. In his office, John Locke, the village merchant, sat one pleasant morning contentedly reading the paper. A sound of hurried footsteps approached, but he took no notice until a hatless boy burst into the office, screaming at the top of his voice, "Mr. Locke, Johnny is in the river!"

To dash down the paper and spring for the street was the first impulse of the agonized father. On, on, he flew, until he reached the bank of the river. The first sight that met his eyes was little Johnny, lying in the arms of his mother, who bent wildly over her child. The boy was just saved; he bent wildly, and opening his eyes, smiled faintly in his mother's face; while she, in a choking voice, thanked God. Another form lay insensible, stretched near the child. From his head the dark blood flowed from a ghastly wound. The man against whom John Locke had sworn eternal hatred had, at the risk of his own life, been the saviour of the child. He had struck a floating piece of driftwood as he came to the surface with the boy, and death seemed inevitable. John Locke flung himself down on the ground, and bent over the senseless form. "Save him!" he cried, huskily, to the doctor who had been summoned; "restore him to consciousness, if it be only for one little moment. I have something important to say to him."

The wounded man opened his eyes; they met the glance of his brother-in-law, and the pale lips trembled forth, "Do you forgive me?"

"Yes, yes; God is my witness, as I hope for mercy hereafter, I freely forgive you, and in turn ask your forgiveness for my unchristian conduct."

A feeble pressure of the hand and a wan smile an-

swered him. Many days the brave young man's life hung upon a slender thread, but never were there more devoted friends than those who hung over his sick-bed. But a vigorous constitution triumphed, and, pale and changed, he walked once more among the living.

"O, if he had died with my unkindness clouding his soul, never would I have dared to hope for mercy from my Father in heaven!" said John Locke to his wife as they sat talking over the solemn event that had threatened them with a life-long trouble. "Never, now I have tasted the sweetness of forgiveness, will I cherish revenge or unkindness toward the erring. There is a new meaning to my soul in our daily prayer, and I see that I have been only calling down judgment on myself while I have impiously asked, 'Forgive us our debts, as we forgive our debtors.'"

How very small are the offenses committed against us, when compared with our own sin against God! Surely, when we have tasted to any degree the forgiveness of God, we will not cherish unkind feelings against any individual. All our imaginary insults, slights, etc., the outbursts of passion, will be passed by as we desire the Lord to pass by our sins. Let us set it before us, as a goal to be reached, that we will never cherish an unforgiving spirit.

THE HAND THAT GUIDES.

BY MRS. L. D. AVERY-STUTTLE.
(Battle Creek, Mich.)

"FATHER, and can I say, 'Thy will be done' ?
It seemeth, Lord, that *my* will must be best;
How can I sadly, blindly, journey on
Until thou grantest me my soul's request?"

"How can I say, 'Thy will be done,' O Lord,
When thou dost know I scarce can raise mine
eyes,—
My weary eyes,— that wait and long to see
Thy bow of promise in the brightening skies?"

'Tis thus in faithless murmuring I cried,
My tuneless harp upon the willows hung,
When through the lonely chambers of my soul
A gentle voice in notes of pity rung:—

"And can a mother e'er her child forget?
Can she forget, when dark the night and wild?
Ah, yes! but though all human love shall fail,
Yet will I ne'er forget my tempted child."

"I have engraved thy name upon my hands,—
My pierced hands,— then can I e'er forget?
I wore for thee a shameful crown of thorns,
I paid for thee sin's overwhelming debt."

"Ah! I have loved thee with a love so deep—
A love that thou canst never comprehend.
Lo! I have freely given my life for thee,
And I'll be with thee even to the end."

Thank God that when my grief is hard to bear,
And when the furnace fires still hotter glow,
And when my burden presseth, care on care,
And the great Workman dealeth blow on blow;

When deep and deeper roll dark Jordan's waves,
And black and blacker grows the angry sea,
Then shall I see the guiding Hand that saves,
And cry in faith, "That Hand still leadeth me."

"NEITHER SHALL HE REGARD THE GOD OF HIS FATHERS."

The Worship of Reason.

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

I HAVE already shown that the laws enforcing a strict observance of Sunday and the saints' days were responsible for the establishment of the Republican calendar; for the aim, the object, of this calendar was to do away with Sundays and saints' days. The property of the clergy had already been confiscated; and everywhere that body, so long accustomed to privileges and immunities, was under the ban of the law. It now remained only to abolish the Catholic religion itself, and to put something else in its place.

Roman Catholicism in France had always posed as Christianity. The people of France had all along been given to understand that it was Christianity. They had now learned to hate it; and of course they thought that in hating the Roman

Catholic religion, they were hating Christianity. Roman Catholicism is not Christianity; but the people of France thought that it was, and confounding the two, they inaugurated the reign of atheism.

Two thousand three hundred and twenty-seven years prior to this, God had foretold that Christianity would be abolished in France, and that the people would enter upon a course of atheism. In the book of Daniel the prophet it had been written: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all."¹ Now mark, a power is to arise which shall do the following things:—

1. He shall do according to his will.
2. He shall exalt *himself*.
3. He shall magnify himself *above every god*.
4. He shall speak marvelous things against the God of gods.
5. He shall prosper till the indignation be accomplished.
6. Neither shall he regard the God of his fathers.
7. Neither shall he regard the desire of women.
8. He shall not regard any god.
9. He shall magnify himself above all gods.

Now these specifications are literally true of the French people during the Revolution, and they are not true of any other nation that has ever existed upon the face of the earth. The specifications call for absolute atheism. A power which, in religious things, does nothing more than speak marvelous things against the God of gods, will not fulfil the requirements. The power which meets the requirements must do much more than this; he must magnify himself above every god. He is not to regard any god. This power is not to regard the God of heaven; and, added to this, he is not even to regard an idol god, a god of wood or stone. And while discarding God and all the gods, he is to magnify himself above all. I say, again, that nowhere, and at no time in the history of this world, have these specifications been fulfilled save only in the case of France during the Revolution. And now to the history.

The atheistical movement began in the capital of the country, in the city of Paris itself. It originated with three men, Pache, Hébert, and Chaumette, who were the leaders of the municipal government. It must be borne in mind that Paris was then controlled by one of the vilest mobs that ever controlled a city; and these three leaders were among the vilest of the vile. The scene at the city hall, where the municipal council met, is thus described by a noted Frenchman:—

Some stretched out on the benches; and others, leaning on the tables with their elbows, were snoring; others were barefoot, or wearing their shoes slipshod like slippers; almost all were dirty and poorly clad; their clothes were unbuttoned, their hair uncombed, and their faces frightful; they wore pistols in their belts, and sabers, with scarfs turned into shoulder-straps. Bottles, bits of bread, fragments of meat and bones, lay strewn around the floor, and the odor was intolerable.²

Pache, Hébert, and Chaumette had already been engaged in the most atrocious excesses. They had labored hard to have the king, Louis XVI, and his queen, Marie Antoinette, put to death; and their efforts had been successful. Both had perished by the guillotine. But this was not all; to wreak their vengeance upon the living was not enough, they must despoil the tombs of the dead. The sepulchers of those who had been monarchs of France were at Saint Denis. By a decree of the Convention it was

¹ Dan. II: 36, 37.

² Quoted by Taine, "History of the French Revolution," Vol. II, book 4, chap. 12, sec. 8, par. 8.

ordered that these venerable asylums should be destroyed. A furious mob was turned loose upon them. The tombs of Henry IV, of Francis I, and of Louis XII were ransacked, and their bones scattered in the air. Even the bones of Charles V, the saviour of his country, were dispersed. These acts of violence were immediately followed by a general attack upon the monuments and remains of antiquity throughout France. The sepulchers of the great of past ages, of the barons and generals of feudal days, of the paladins, and of the crusaders, were involved in one undistinguished ruin. It seemed as if the glories of antiquity were forgotten, or as if the people sought to bury them in oblivion. The skulls of monarchs and heroes were tossed about like footballs by the profane multitude; like the grave-diggers in Hamlet, they made a jest of the lips before which nations had trembled.³

They did all this because they hated kings. Kings had been tyrannical; kings had taxed them till they had not had bread to give their children to eat; kings had lived in wantonness and rioting; and now they had learned that they could get along without kings, yea, even that they were much better off without them. They had abolished the kingly office, and they had founded a republic. But the dignitaries of the Catholic Church had always represented the God of heaven as a king, and as a king just as arbitrary and despotic as were the kings of France. So the Revolutionists reasoned this way: A republic is a far better form of government than a monarchy. If this is true of earth, why is it not equally true of heaven? Why should there be a king there any more than here? We don't believe in kings at all. We don't believe in them for heaven a bit more than for earth. Sunday was the day of rest of this King of heaven. He made us keep it whether we liked it or not. He loaded it with "vexatious restrictions," and said that he would open the windows of heaven, and deluge us with stones and hot water if we did not keep the day. Now it is our duty to "dethrone the King of heaven as well as the monarchs of the earth."⁴

That these were the ideas they entertained about God are clear from a speech by Robespierre. Here are his words:—

What is there in common between the priests and God? The priests are to morality what quacks are to medicine. How different is the God of nature from the God of the priests! I know nothing that so nearly resembles atheism as the religions which they have framed. By grossly misrepresenting the Supreme Being, they have annihilated belief in him, as far as lay in their power. They made him at one time a globe of fire; at another, an ox; sometimes a tree, sometimes a man, sometimes a king. The priests have created a god after their own image; they have made him jealous, capricious, greedy, cruel, and implacable; they have treated him as the mayors of the palace formerly treated the descendants of Clovis, in order to reign in his name, and put themselves in his place; they have confined him in heaven as in a palace, and have called him to earth only to demand of him, for their own interest, tithes, wealth, honors, pleasures, and powers.⁵

(Continued on page 10.)

THE VEIL UPON THE HEART.

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

THE third chapter of 2 Corinthians is often referred to by those who hold that the law of God is abolished, as supporting their theory. That such is not the case, and that those who hold this view greatly misapprehend the meaning of this chapter, we think may be made very apparent from a careful study of it.

The apostle begins by saying that he did not, like some others, need letters of commendation that the church in Corinth might know that he was an apostle. The church in Corinth, raised

by his labors, was itself a divine attestation of his apostleship. Each one of the brethren at Corinth was like an epistle,—a letter from Christ to the people. Such letters were not written with ink, nor were they, like the law, written in stone; they were persons upon whose hearts God, by his Spirit, had written something. What had he written? Turning to Jeremiah 31, we learn that under the new covenant, God promises to write his law upon the hearts of those who enter into that covenant. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." These Corinthian believers were in this condition. The law of God was in their hearts. They represented the law, not on stone, but, as Christ did, in life. It was written by the Holy Spirit on the fleshly tables of their hearts. God's law on stone, as committed to his people of ancient times, was perfect as a rule of principles enunciated; but God purposed, under the new covenant, to make every Christian a living exemplification of that law. Each Christian is the law in life, as Christ was. God, by his Spirit, writes his law in the believer's heart.

Passing on from the idea that the Corinthians were living illustrations of the law, Paul says that the apostles had been made "able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." By the "letter," Paul refers to a blind adherence to forms and ceremonies—the outward observances of religion, without an apprehension of their deep spiritual meaning. The letter kills, no matter whether it be the letter of the old covenant or of the new. But he evidently here refers to the letter of the new covenant. Christ, preached only as a rule, will never save. One must receive the very life that is in Christ.

Further, comparing the ministration of Moses with the ministration of the ministers of the new covenant, he refers to the fact that upon one occasion, Moses covered his face with a veil, that the children of Israel might not see his glory. That ministration was to pass away, and a better one, with a "glory that excelleth," was to take its place; and so, as a sign of its transitory character, and perhaps that the people might not be led to give too great reverence to himself, Moses covered his face. But, says Paul, we are not to do this. Our glory being in Christ, we are "not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." The law was not on Moses's face; the glory of the old covenant was there, but a greater glory has now appeared. We need not be afraid of the glory of Christ, or of unduly exalting him. We can behold his glory of character, and worship him as the Creator.

Then from the circumstance to which he had referred, of Moses's putting a veil over his face, Paul makes a comparison to show why many do not receive Christ,—do not behold his glory. Thus he says: "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart." Verses 14, 15. Now no one supposes that the same literal veil that Moses put over his face is in existence, and that it covers the hearts of people; but there is a misapprehension, an obscuration, of the truth, which amounts to a veil, and this veil is on people's hearts. It is on their hearts when they read the Old Testament, or when they read Moses. But Paul cannot mean by this that they ought not to read Moses, or that the reading of Moses constituted the veil. No, indeed. Christ said, "Search the Scriptures." The Scriptures made Timothy wise unto salvation, and Paul himself drew vast stores of light and truth in regard to Christ from the books of Moses. We see by this that the veil was not in Moses, not in the

reading of the Old Testament, but upon the hearts of those who read. With this veil upon their hearts, they could not read it aright. Says Paul, "Nevertheless when it [the heart] shall turn to the Lord, the veil shall be taken away." Verse 16. Then when one has turned to the Lord, he can read Moses, and find that what Christ said is true. "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:46, 47. This proves that the veil is unbelief, though perhaps that unbelief may be caused by ignorance (1 Tim. 1:13), and that faith and a better understanding will remove the veil from the heart.

Let me give an illustration: The apostles, in common with all the Jews, believed that Christ was to set up a literal kingdom. This preconceived idea was such a veil upon their hearts that all that Christ could say, before his crucifixion, could not take it away. After the crucifixion two of them walked to Emmaus. Sad and discouraged, they talked of all that had taken place. While they walked along, Jesus himself drew near them. By a well-directed question, he led them to lay bare their troubles, and then, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Afterward they said, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" Luke 24:27-32. Here Jesus was removing the veil from their hearts, so that they could read Moses, and see Christ there. Hence Paul says that when we, with all the heart, shall turn to the Lord, looking beneath forms, ceremonies, and precepts, to the living Christ who is revealed in these things, the veil will be taken away. Then we all, with the veil removed and with open face, beholding, in all the Scriptures, in all the services and commandments enjoined, Christ the Lord, shall be changed from glory to glory by his Spirit into the likeness of Christ, and, like him, represent in our lives the law of the Father.

IS IT IN YOUR HEART?

BY E. K. SLADE.
(Wacousta, Mich.)

WHEN the condition of oneness for which our Saviour prayed exists among God's people, the love of God will be in the heart of each one to actuate the whole life. Love, in its broad sense, is perfection. It stands at the head of the list of the fruits of the Spirit. It is the crowning Christian grace, and the sum of them all.

Something of the meaning of God's love may be understood from his own comments upon it, through the apostle Paul, in 1 Corinthians 13. There are fifteen statements of what love is and does, which we would do well to study carefully. Let the comments be taken in the order in which they are given, one at a time, not simply with a moment's thought, but with careful and prayerful consideration:—

1. It suffereth long.
2. It is kind.
3. It envieth not.
4. It is not rash (margin).
5. It is not puffed up.
6. It doth not behave itself unseemly.
7. It seeketh not its own.
8. It is not easily provoked.
9. It thinketh no evil.
10. It rejoiceth not in iniquity.
11. It rejoiceth in the truth.
12. It beareth all things.
13. It believeth all things.
14. It hopeth all things.
15. It endureth all things.

"As flows the river, calm and deep,
In silence toward the sea,
So floweth ever and ceaseth never
The love of God to me."

As this love is flowing to us so bountifully and constantly, may it flow from us to those about us.

³ Alison, "History of the French Revolution," chap. 10, par. 41, 42.

⁴ Alison, *ibid.*, par. 44.

⁵ Quoted by Thiers, "History of the French Revolution," Vol. III, page 13.

Special Mention.

PASSING EVENTS AND COMMENTS.

Food Adulteration.—From the Michigan Food and Dairy Commission we are pleased to receive their "Bulletin 20," which contains information of unusual significance to all interested in the subject of pure foods—and who is not? The Michigan Legislature in its present session has passed some very wholesome and stringent laws in the interests of pure food. These laws strike directly at some of the most common adulterations of food. The articles particularly mentioned are vinegar, oleomargarin, and buckwheat flour. The manufacture and sale of these articles are not prohibited, but it is intended so to correct their sales that they shall be sold purely on their merits. In connection with the publication of these laws, the "Bulletin" gives the results of numerous examinations of food products obtained from grocers in different parts of the State, and out of thirty-six samples reported, twenty-seven proved to be adulterations. The vinegar usually sold in the market to-day is a dangerous compound of acids. Vinegar in its best state is an unwholesome and questionable article to use, but in the form in which it is ordinarily found, it is exceedingly vile and pernicious. Out of four samples of canned peas the commission found them all to be colored with salts of copper,—sulphate of copper,—and other vicious poisons; and some of them were in corroded cans. One can hardly imagine substances of a more objectionable character passing under the name of food.

Jellies are sold in the market, many of which contain not a trace of the fruit from which they purport to be made. Out of fourteen samples of ground mustard, eleven were adulterated, the adulterations being colored with tumeric and yellow ochre, mingled with plaster of Paris, sand, and wheat flour. Out of two samples of cream of tartar, one contained not a trace of cream of tartar, and the other less than one fourth, the rest being made up principally of phosphate of lime, plaster of Paris, and starch.

We have reason to thank a kind Providence that we can get along without the use of these adulterated products; in fact, we can avoid the use of them all. Mustard, cream of tartar, vinegar, jellies, etc., have no claims upon our attention and no legitimate place in our diet. We can see the kindness of Providence in leading our minds to a knowledge of a better way of living.

Under the new law the imitations of coffee must not be called coffee. The manufacture and sale of cereal substitutes is not prohibited, but they must be labeled for what they are, and the word "coffee" must not be used in connection with them. We are wholly in sympathy with the object of these laws, and hope that they will be rigidly enforced, as the commission promises they will be. The law states that "complaints or requests for investigation will be held in strict confidence, and will receive prompt attention when addressed directly to the department or through an inspector."

Crime Epidemics.—We are led to think that crimes, like diseases, run in epidemics. Not long ago the world was startled with the great number of embezzlements of funds by trusted clerks; and though cases of this kind are still far from uncommon, the prevailing crime has taken a little different form, and has attacked higher officers of trust, as bank presidents and directors. Almost daily we have to read of the details of fraud by those in whom great confidence has been reposed by the public. All the great cities, and many of the smaller ones, have cases of this kind pending. Presidents and managers of banks continue to receive the people's money long after their institutions

have become unsound, and unable to return even a small per cent. of that which the confiding public entrusts to them. Immense fortunes are squandered through foolish speculations, or often in ways worse than that. An old man now lies in jail in Chicago, who has long stood high in the estimation of the world. He became infatuated with a young woman employee, and upon her squandered a large fortune of other people's money. He sacrificed his own home, humiliated all his friends, ruined his own life, and to-day has only a miserable brief future and a wretched death to contemplate for this world, and no hope for that which is to come. Truly Satan is a hard master.

The Bible and Its Enemies.—The prophet Zechariah represents the Saviour of men in the following colloquy: "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." The deepest wounds inflicted upon any righteous cause are those received from the hands of pretended friends. The Bible has had many avowed enemies; it has successfully and triumphantly withstood the attacks of infidels, atheists, scoffers, and revilers, and has suffered nothing, but continually grown in the love and confidence of its votaries. But its influence, unaffected by open attack, is placed in far greater danger by those who, while professing to admire and to adhere to its teachings, slyly introduce the elements of distrust. No man has a right to claim to believe the Bible who discounts any portion of it. No one believes the Bible to be the inspired word of God who disbelieves a word of the Bible. God's word is above human criticism. The Bible is either given by inspiration of God, or it is wholly unworthy of consideration, and is to be placed where many of its pseudo-friends place it, alongside of the Avesta and the Koran. People seek notoriety in many ways; and among notoriety-hunters we find preachers who are looking for it in seeing how near they dare come to contradicting the God they profess to serve. Some of these show more temerity than modesty.

NO HIERARCHY.

A LATE article in the *Catholic Mirror*, written to prove that the Catholic idea of church government, by means of a hierarchy, is right, although admitting that "the terms 'bishop' and 'presbyter' are often employed promiscuously in the New Testament," says: "Though there was no such definite settlement as we find later on in the natural evolution of things, everything in the Acts and in the epistles of Paul goes to show that in accordance with the designs of Christ, a hierarchy existed in the church from its very inception."

This statement is really an ingenious confession of the way in which the hierarchy became established in the church. There was at first "no such definite settlement," but by a "natural evolution of things," the hierarchy was established! Evolution is a word denoting a slow process by which things are entirely changed. This hierarchy was established by a "natural evolution." By turning to 3 John 9, we are able to get a glimpse of that natural working by which, in course of time, the Romish hierarchy was established. Paul testified that the mystery of iniquity worked in his day (2 Thess. 2:7); and shortly after his time came the distinction between presbyter and bishop which led to the appointment of archbishops, and finally to the papacy, with the bishop of Rome as the head of the church. Such a thing as a hierarchy, either in name or in nature, is unknown in the New Testament. Paul enumerates, in two places, the officers that God has set in the church (1 Cor. 12:28; Eph. 4:11), and in neither of these does he mention a primate, or any system that

can be made to appear like a hierarchy. A wicked desire for supremacy cherished by such persons as Diotrephes led to successive ranks of clergy, and at last, as the logical and inevitable result, to a hierarchy, with an earthly head—a miniature of the government of pagan Rome.

M. E. K.

PULPIT SENSATIONS.

MANY of the pulpites of our day are continually on the stretch to find some new sensation to attract the people to their churches. Either the gospel has lost its power to draw or they do not know how to preach the gospel, for they try about everything else. Lectures upon all kinds of popular subjects, politics, governmental policies, sketches of travels, with illustrations by the stereopticon,—everything but the gospel is presented from the pulpit. In this way, churchgoers soon become epicures; the novelties introduced sharpen the appetite for more; and after tasting so many fancy dishes, all desire for substantial gospel food is taken away. Thus the pew helps to perpetuate the folly of the pulpit, by continually demanding something new. Ministers are introducing the phonograph into their pulpits, and it will probably not be long before they will have the kinetoscope and all kinds of laughter-provoking and ridiculous things in the buildings erected ostensibly for the worship of God.

Not long ago Mr. Moody spoke with great earnestness against these modern innovations, and urged that there be a return to the preaching of the gospel in every pulpit on Sunday evening, which time in so many churches is devoted to performances of various kinds. There is great need of gospel preaching, and we have not yet ceased to believe that wherever the gospel is preached in simplicity and faith, it will draw, and more than that, it will save souls. The poet Cowper spoke of certain preachers in his day, who preferred "to court a grin when they should woo a soul," and this spirit prevails to-day to a far greater extent than then.

M. E. K.

TRADITION VS. SCRIPTURE.

SOME very prominent members of the Presbyterian Church in this country are becoming quite alarmed at the perceptible drift toward Rome which they are able to discover in their church. Among those who are thus concerned is the venerable Dr. Patton. In a late commencement address at Princeton College, he said: "But there is a certain tendency in the church to change or withdraw from them (the fundamental principles of Presbyterianism). Some Presbyterians have gone so far as to observe Good Friday. It has come to this, that the question is not, How soon will Presbyterians observe Holy Week? but, How soon will they have holy water?"

This statement is very suggestive. There is certainly as much scripture for holy water as for holy week; and if one should be observed, why should not the other be used?

The Presbyterian Church does not realize it, but the course pursued by Presbyterians and by other Protestant churches in accepting Sunday in the place of the Sabbath, with no Scriptural authority to warrant them in so doing, establishes a precedent, and opens the way for the acceptance of any other tradition or dogma of Rome which a backslidden church may be inclined to take up. If all Protestants had clung to the Scriptures, and to the Sabbath which they sustain, the gateway to human observances and human inventions, which turn from the truth, would not have been thrown open as it now is. When tradition is made of more account than the Bible, as it is in the observance of Sunday as the Sabbath, it is small wonder that other traditions of a similar character are received, and become a part of the practises of the Protestant churches.

M. E. K.

The Home.

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

THE HOUSE OF MY PILGRIMAGE.

'T is the "House Beautiful!" Its frescoed ceiling,
Studded with stars of light,
Is ever to my lifted gaze revealing
Visions of worlds so bright
That I am awed with wonder God should care
To make the pilgrim's wayside inn so fair.

Its pillared mountains, draped in emerald glory;
Its tessellated floor,
Illumined with creation's golden story,
And rich with such a store
Of lavish loveliness on every hand,
Too vast, too marvelous, to understand.

Light, color, fragrance, all beyond comparing;
Sweet melodies that make
The ear that listens overwhelmed, despairing,
Through very rapture ache.
So much of wordless beauty, grandeur, grace,
Just for sojourners' brief abiding-place!

And wherefore? Is it that my heart should linger
Content as it has been,
Seeing with what adornment God's own finger
Has hung the pilgrim's inn?
That, with my senses satisfied through bliss,
I ask for no diviner home than this?

Nay, nay, not so! If earth's seducing splendor
Can eye and ear engage
With such a full content as e'en to render
My house of pilgrimage,
With all its ills, so beautiful to me,
What must the "house of many mansions" be?
—Margaret J. Preston.

TOO BUSY: A MOTHER'S CONFESSION.

"MOTHER! mother!" cried little Willie, coming in upon me as I sat busily at my work, "I have lost my arrow in the grass, and can't find it." He was ready to burst into tears at his mishap.

"I am sorry, dear," I said, as I went on with my work.

"Won't you go and find it for me, mother?" he asked, with a quivering lip, as he laid hold of my arm.

"I am too busy," I replied; "go tell Jane to find it for you."

"Jane can't find it," said the little fellow, in a choking voice.

"Tell her to look again."

"She has looked all over. Won't you come, mother, and find it for me?"

The tears were rolling down his face, but I was busy embroidering a little linen sack I was making for him, and that seemed of more importance than the happiness of my child.

"There, there! Don't be so foolish as to cry at the loss of an arrow. I am ashamed of you. Go look for it yourself."

Willie went crying down-stairs, and I heard him in the yard until my patience gave out. "Ellen," I heard him say, "won't you make me an arrow? Here is a stick."

"No, indeed; I have something else to do besides making arrows," said cook.

I felt vexed at Ellen. She might have done it. If I were not so busy, I would make it myself, I thought; and I sewed on as before. Willie's heart was almost broken, but I was not in a mood to sympathize with him. The loss of an arrow seemed a very trifling thing to me. "Willie," I cried out of the window, "you must stop crying."

"I can't find my arrow, and nobody will make me one."

"Go find something else to play with. Come, sir, you must stop this crying. I won't have the noise."

"I can't find my arrow," he said with a quivering lip.

"Well, crying won't find it. Come up stairs."

Willie ascended to my room. "Now, don't let me hear one word more of this. Take better care of your arrow next time."

There was no sympathy in my tones, for I felt none. I did not think of his loss, but of the annoyance of his crying. The little fellow stifled his grief as best he could; and throwing himself on the floor, sighed and sobbed for some moments. Before long he fell asleep. How instantly do our feelings change toward a child when we find it is asleep! Tenderness comes in the place of sterner emotions. I put aside all my work, and taking Willie in my arms, laid him on my bed. Another deep sigh came from him as his head touched the pillow, and it was echoed in my heart. Poor child! the loss of an arrow was a great thing to him. I wished that I had put away my work for a few moments, and made him a new one. "What is a little time taken from my work?" I thought, "compared to the happiness of my child? I wish I could learn to think right at the right time. Dear little fellow!"

I stood for nearly five minutes over my sleeping child. When I turned away, I did not resume my work; for I had no heart to work on the little garment. I went down to the garden, and the first thing that met my eye was the arrow, partly hidden by a rose-bush. So easily found! How much would a minute have saved if it had been given at the right time! We learn too late, and repent when repentance does not avail.

The first notice I had of his being awake was his gratified exclamation at finding his lost arrow beside him. His grief was forgotten. In a few minutes he was out shooting his arrow again. But I could not forget the incident. I was serious for many hours afterward; for the consciousness of having done wrong, as well as of having been the occasion of grief to my child, lay with a heavy pressure upon my feelings.
—Church Evangelist.

FROM TRINIDAD.

BY MRS. E. W. WEBSTER.

(Trinidad, W. I.)

THAT "he shall turn the hearts of the fathers to the children" (Mal. 4:6) is a sign of the "great and dreadful day of the Lord," which I believe is being literally fulfilled to-day. The Lord is laying upon his people, and upon philanthropists in general, a burden of soul for the children, in whom are bound up such possibilities for good or evil. As we see the multitudes of little ones on the streets of our city, who are born and bred in sin, vice, and degradation, the thought comes to us with startling force and reality, Soon these children must be saved or forever lost; for they must all stand or fall at Jesus' coming. What can we do to save them? This question has been pressing home to our hearts.

For some time we have been holding children's meetings on Sunday afternoons, gathering in as many as we can, teaching them of Jesus' love, of his soon coming, and the word and law of God. We are trying to arm them with the truth, and to encourage them to be little missionaries to tell others of these things. One little girl said she told a young schoolmate of Jesus' coming, and that she began to love her then. Our own little girl, who is five years of age, prays every day that Jesus will help her to be good first, so she can go all about helping the little children to be good, and to get ready for Jesus' coming. Little do we know what a work the children may yet do in preparing hearts for the kingdom if they are rightly trained and instructed in the truth.

In our list of subjects for missionary meetings we include an occasional parents' meeting, in which we try to impress upon all the responsibility, not only in regard to our own, but chil-

dren in general, giving hints concerning their training and care. Great interest is manifested in these meetings. I know there are many who are very grateful for any help or instruction in this responsible and often very perplexing duty. We highly appreciate what has been given us in this line of late in the Home department of our dear REVIEW. We hope for more.

Most of our people know that the Testimonies furnish most precious instruction to parents in this work. I would like to recommend also, as helps, the "Social Purity Series" of leaflets published by the Good Health Publishing Company, Battle Creek, Mich., including such subjects as "The Training of Girls," "Novels," "Words to Mothers," "Pitfalls for Our Boys," etc.; also the booklets, "Child Confidence Rewarded," "Teaching Truth," and others, published by the Wood-Allen Publishing Company, Ann Arbor, Mich., which have been found exceedingly helpful to mothers in keeping their little ones from evil. The book entitled "A Study of Child Nature," is also full of useful hints for parents and teachers. Having found these and other works such a help, I mention a few of them, that others who wish may secure a like benefit. Dear brethren and sisters, Jesus is surely coming soon. Let us be faithful to every trust, gathering in the young as well as the old to praise and glorify our dear Redeemer now and through a glad eternity.

JAPANESE WOMEN.

BY MRS. SOPHIA B. BRUNSON.

(College View, Neb.)

WIVES of the lower classes are in many respects more fortunate than those of higher rank, since poverty has a tendency to place both sexes on an equality. The reason is probably found in the fact that they are both producers. The wife toils side by side with her husband; and without her labor, it would be difficult to support the family. Among the higher classes, though wives perform many menial tasks for their husbands, there are no avocations open to them whereby they can be of any assistance in bringing money directly into the family purse. The women of the poorer classes have much more freedom than their wealthier sisters, and often receive more consideration at the hands of the male members of the household. As a rule, the laboring man cannot afford a concubine, so that the wife is not annoyed with a rival. If she happens to be the brainier of the two, she has no more compunctions of conscience in regard to ruling her husband than have American women, and generally succeeds equally well.

Our hearts ached at the sight of the extreme poverty often met with in Japan. We lived on a hill overlooking the sea, in the beautiful city of Kobé. Near the beach there were low places that the owners designed to render suitable for building lots, by filling them in with earth. This was brought from the mountains, in little carts drawn by men, who received only a few cents a day for their labor. They used to pass our house going for and returning with their loads. Frequently a man would be pulling the heavy cart filled with dirt, and a thin, half-starved-looking woman, with a scrawny infant tied upon her back, would be pushing. She not only bore the weight of the child all day, but strained every muscle to assist her husband in drawing the heavily loaded cart. But she, with her life of unending toil, was happier and more fortunate than many poor, dejected-looking women, covered with rags and filth, who wandered about the streets and begged. Numbers of these beggars are most horribly diseased; some of them are lepers in the last stages of the malady. When Christ was upon the earth, great crowds of such poor unfortunates went to him, and found cleansing for their souls and bodies. He has the same love and compassion for these miserable creatures

now that he had when they gathered about him in Galilee. Let us endeavor to emulate the example of our divine Master, by giving ourselves to the service of suffering humanity wherever we find it, whether it be clothed in the white complexion of the Caucasian, or robed in the dusky skin of the children of the Orient.

There is a class of women in Japan known as *geisha*, or dancing-girls. One often sees them upon the streets, dressed in gaudy colors, with their faces painted with cosmetics. A *geisha* is known by her attire; for respectable women in Japan dress in sober, quiet colors. She begins her career as a slave. Pretty little girls who are the children of very poor people are bought to be trained as singers and dancing-girls. They are taught etiquette, grace, polite speech, music, and dancing. When they are old enough to display their beauty and accomplishments to advantage, they are hired for entertainments and banquets. As a rule these fêtes are attended only by men, and the *geishas* bring their sparkling wit and social charms to add the enlivenment to the occasion that the wives and daughters in the Orient are not permitted to do. These poor girls are brought up to believe that the most important thing in life for them is to make themselves pleasing to the opposite sex. Such an education is not conducive to morality, and we cannot wonder that, as a class, they deem it far more desirable to dance well than to bear an untarnished reputation.

(To be continued.)

THE SOCIETY ISLANDS.—NO. 3.

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

THE exact population of these islands is not known, but it is estimated at about twenty thousand. There are also several neighboring groups which are controlled by the same government, where the Tahitian language is extensively used, and in most of them the Tahitian Bible and other printed works are the only literature. Tahiti has nearly twelve thousand people, about four thousand of whom are in the city of Papeete.

Many of the natives lead a sort of gypsy life, going from island to island, or from district to district; for as a people they soon grow tired of one thing, and want a change. They delight in anything new and startling, and if they cannot have new experiences for themselves, the next best thing is to hear news of interesting things which have happened. One of the first questions we are greeted with when we meet a native acquaintance is, "*Eaha te parau api?*" which means, "What's the news?" It is a great pleasure to a native to be able to gratify his questioner with a bit of news, and so he sometimes manufactures some.

There is no word in the Tahitian language for home, and home is not to them what it is to us. More children are given away at birth to be brought up by the godmother or some relative or friend than are kept and brought up by the parents, and the children are continually going back and forth from one family to another, it being very seldom that all the children of a family are at home at the same time. The little girls do not have dolls, but they all like to hold the baby, and it is passed from one to another like a plaything. In fact, the baby is the plaything for the whole family, as well as the arbitrary ruler. But when he gets older, and can run around and play, he is allowed to entertain himself, which he proceeds to do by playing in the water of the lagoon or in the river for hours at a time, climbing trees and eating green fruit, whipping tops, walking on stilts, and in many other ways too numerous to mention.

Parents give little heed to their children, unless wishing their assistance, and the children have many idle hours in which to play and invent mischief. Where there are schools, most

of them are put into school as soon as they are old enough; but they do not attend regularly, and leave while still very young, but few gaining an efficient knowledge of the French language. Though lacking in much of the most essential knowledge, they know many undesirable things of which our white children are entirely ignorant.

While young, they are expected to sow their wild oats, and then, when married, to steady down and unite with the church. The parents make the arrangements for the marriage of their children, and some are married while still very young. Often several families live in a house of one or two rooms, and as they sleep upon mats laid on the floor, they do not require much room for beds. They are never troubled for table-room; for they sit on the ground, and eat around a tablecloth of leaves. If the house is crowded, they eat outdoors. The food is seldom boiled, but is cooked in the native oven by means of hot stones; and as knives, forks, spoons, and plates are rarely used, a soup-bowl only being required by each person to hold the water or sauce which is taken with the fish and vegetables, there are not many dishes to wash. When through eating, each person washes his hands, rinses out



CHILDREN OF TAHITI.

his bowl, and puts it away to drain. Then the work is done, and they can enjoy a social chat, or lie down and take a nap. They sleep a great deal during the day, and often, immediately after eating a hearty meal, go and take a cold bath in the river. They seem to think it aids digestion to take either a bath or a nap right after eating, and that vigorous work would be a hindrance to digestion.

While sitting in a group chatting, a cigarette is lighted at frequent intervals, and tossed from one to another, each one taking a few puffs at it. The women are just as much addicted to this habit as are the men, and the children all know how to smoke, sometimes imitating their elders by rolling up dried leaves and smoking them when they cannot get tobacco.

Meals are eaten very irregularly, and unless the man is working by the day, he usually does the cooking. The women do the washing and ironing, and make the hats, but they do not know what hard work is. Those living in the vicinity of Papeete take in washings for the white people, few of whom do their own laundry work; most white families also employ native or Chinese cooks. The clothes are carried to the river, and rubbed and pounded with a stick until clean. After being bleached, they come out looking fresh and white. The ironing is done with a large flat-iron, which is heated with charcoal that

is kept burning inside the iron. The women are never in a hurry, but take time to visit while at their work, and the ironing is generally well done.

The houses of the natives are not tastily ornamented, but are quite bare and often grimy. To make up for the lack of curtains, the cobwebs and dust are allowed to accumulate for years upon the window-panes in some houses. No carpets are used here, but foreign matting and native mats instead. The native mats, woven from the leaves of the Pandanus palm, are neat and comfortable for a warm country. The floor is seldom painted, and when washed, is scrubbed with brushes made of coconut husks. After being rinsed, it is rubbed over with lime-juice. The juice whitens the wood, and makes the floor look very nice.

These people are very proud and have much dignity. Like some of their white brothers, they think much about what man will say, and have a great aversion to being ridiculed. Many are church-members, but their religious service is cold and indifferent, and there seems to be but little spiritual life among them. Their worship is more of a form than anything else. Yet we know that all that makes one nation different from another in knowledge or customs is its education and environments. God has a message for every kindred, nation, tongue, and people, and some will surely be saved from among this people.

CHILD STUDY A STUDY OF GOD.

BY E. H. MATHEWSON, M. D.
(Chicago, Ill.)

THE contributions on the subject of child study in late numbers of the REVIEW have certainly impressed upon the minds of its readers the close connection that parents must have with God, in order properly to bring up their children. One thought brought out in the study of the Testimonies has led me to believe that few parents really appreciate the privilege which is given them in the care of children. That thought is this—the parent should bear the same relation to the child that our Heavenly Father sustains to us.

This being the case, how necessary it is for parents to know the principles of God's government! They must know them, and be able to make them a real experience in their lives before they will be able to use them in bringing up the child. The child should be treated with the same firmness, the same kindly consideration, mercy, and love, that our Maker shows to us in the plan of salvation. When we learn how God deals with the erring, then only will we know how to treat the child. God's method of treating rebellion is the true method of dealing with it in the child.

Godly parents have the grandest of studies and the grandest of experiences in the care of children. The better Christians, the better parents; the closer their connection with God, the better the children will be trained. The study of the child and of our method of dealing with him, is the study of God and his principles of government. So, then, the study in which parents should be most interested is the grandest and deepest of studies. We, as parents, should keep uppermost in our minds the thought that we are to bear the same relation to the child which God bears to us; and then, in order to be model parents, our one study and desire will be to be more like God.

Communion Bread.—A subscriber writes to obtain a recipe for making unleavened bread for communion purposes. The formula is simple: Take one part of thin cream and three parts fine flour, mix slowly by adding the cream, a spoonful at a time. Knead thoroughly, and roll out the dough in thin sheets. Crease the sheets into half-inch squares, and bake on flat tins.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 1, 1897.

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

SPECIAL CONTRIBUTORS:

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

THE ABOUNDING GRACE.

"WHERE sin abounded," says the apostle, "grace did much more abound." Rom. 5:20. This fifth chapter of Romans is a chapter of wonderful force and beauty. The first part of it deals with the inspiring theme of justification through faith, portraying most effectively our condition, both helpless and rebellious, and the great love of Christ in coming voluntarily to our relief, and opening before us the way of salvation. Then, beginning with verse 12, he shows how man has come to be in the condition he is in, and the relation of Christ, in his work of redemption, not to believers only, but to all men; that is, he shows what features there are in the plan of salvation which apply to all indiscriminately, to meet unfavorable conditions in which we have become involuntarily involved. It is concisely stated in the declaration that as by one man's offense death reigned even over those who were not involved in Adam's sin, so by the obedience of one, even Christ, the free gift of justification to life has come to all these; that is, to a resurrection from the death we die in Adam. (See verses 15-17.) He sets forth most beautifully the philosophy of the present state of things, showing how the grace of God has worked to meet the conditions of all, and take away from every one all ground of complaint that his destiny is to be decided by events for which he was not responsible.

Let it be noticed that the apostle, as was his custom, goes back to the beginning, to original conditions, and does not rest his argument on the circumstances of any subsequent and subsidiary dispensation. He begins with the sin of Adam on man's part, and speaks of the provision that was made through Christ at that time. It is necessary to bear this fact in mind to apply correctly the statements made in the concluding portions of the chapter. Commentators speak of this as an important, but difficult, portion of Scripture. It is important, as it deals with a theme of such absorbing interest; but as to the difficulty, it strikes us that that does not exist when we look at it from the right point of view.

Paul not only begins in verse 12 with Adam, but his statements to the close of the chapter apply to the very time and circumstances of the transgression in Eden. This will be apparent by reference to the passages which refer to it. Thus, verse 12: "Wherefore, as by one man sin entered into the world, and death by sin." What man was this?—Adam. When did sin enter by him?—When he transgressed in Eden. Verse 15: "For if through the offense of one many be dead." What one?—Adam. What offense?—The sin in Eden. Verse 16: "And not as it was by one that sinned, so is the gift." What one? and what sin?—The sin of Adam in Eden. Verse 17: "For if by one man's offense, death reigned by one." What man? and what offense?—The offense, or fall, of Adam in Eden. Verse 18: "Therefore as by the offense

of one judgment came upon all men to condemnation." To the same question raised here the same answer must be given; namely, the offense, or sin, of Adam in Eden. Verse 19: "For as by one man's disobedience many were made sinners." Whose disobedience? and when?—Adam's disobedience in Eden.

Now there can be no possible question that the reference in all these cases is to the one sin of Adam in Eden when he ate of the forbidden fruit. And this prepares the way for the application of the next verse, where the subject is still continued, and the same time and event must be referred to. Verse 20: "Moreover the law entered, that the offense might abound." *What offense?—The sin of Adam in Eden. And when, then, did the law enter?—When Adam sinned in Eden.*

Before answering a wrong application of this text to the giving of the law at Sinai, it will be well to consider what is meant by the law entering and the offense abounding. The law here is the moral law, because it is the one which Paul connects with sin, which is the transgression of that law. To "enter" means to come in, to make known one's presence. It is the same word which Paul uses in Gal. 2:4 when he speaks of false brethren who "came in" to spy out their liberty. In what way, then, did the law come in, or make its presence known, in Eden at the time of which the apostle here speaks?

There is no reason to believe that previous to the entrance of sin into this world, man had the law in any other form than that of its two great principles implanted in the heart; namely, "Thou shalt love the Lord thy God with all thy heart; . . . and thy neighbor as thyself." This would prompt one to every possible act of love and obedience to one's Creator, and also to every possible act of good-will to one's neighbor. But when sin had entered, and transgression had been committed, then it was necessary that the law should exist in another form, specifying these same principles in ten specific precepts, and hedging man in on every side: Thou shalt not do this, and thou shalt, or shalt not, do that. Now we can see what is meant by the expression that "the law entered;" and we can see why it entered, and how it entered.

Just so with the expression "that the offense might abound." To abound means to be increased, to be augmented, to appear more full. And this is exactly what did happen with reference to Adam's offense when the law entered. In specific form there existed only the one prohibition, "But of the tree of the knowledge of good and evil, thou shalt not eat of it." Adam might have thought that he was transgressing only one command; but when the law entered, when its two great principles were expanded into its ten positive and negative precepts, then he could see that he had wantonly transgressed every principle of moral obligation. Thus the offense was made to abound, was made to appear in its true magnitude.

Another point should be noticed here, it comes in so naturally and so fitly; and that is, the abounding grace: "But where sin abounded, grace did much more abound." Grace is favor; and what grace, or favor, appeared right at that time?—The glorious plan of salvation, the greatest exhibition of grace possible even to divine beings. When, by the entering of the law, the terrible act of man's disobedience loomed up before the guilty pair in all its appalling magnitude, right there appeared an act of grace which

overtopped even that, and "did much more abound;" the opening, through Christ, of a path to life, yea, even eternal life, from this apparently fatal catastrophe. Thus every declaration of the apostle, with this view, fits into a natural place, and comes in with most harmonious and beautiful consistency. But when we try to apply these declarations to the events at Sinai, we find no place for even the first foothold. The law was no better known there than it had been before. The people were tested upon it thirty-three days before they came to Sinai. Its being "set down in writing," did in no wise enlarge it or make it more specific, so that it could be said then to have "entered;" we find no offense abounding there, or grace more abounding, so pre eminently over previous experiences as to justify those expressions as applied to that time. To detach verse 20, and apply it at Sinai, when all the previous verses on the same topic apply at creation, is like taking the last week of the seventy weeks of Daniel 9, as some writers do, and applying it over in the future, when the sixty-nine preceding weeks ended at the baptism of Christ. But when we let the argument all stand together, and all apply at the creation, the whole presentation of the apostle is harmonious and clear, and brings to the mind a most glorious and comforting truth. u. s.

SEEING AND BELIEVING.

To the doubting Thomas the Saviour did not deny the desired privilege of visible proof. He not only satisfied his eyes, but he called on him to reach out his hands, and by the sense of feeling confirm his wavering conviction. By these evidences the distrustful disciple was satisfied, his doubts were put to flight. He heartily acknowledged Jesus as his Lord and his God. While Jesus did not reject the man for the weakness of his faith, he showed what the divine conception of faith is by giving expression to that remarkable beatitude, "Blessed are they that have not seen, and yet have believed."

To believe what we see is not faith. It is said by worldly science that knowledge comes to us only through the avenues of the senses, or that the only things we know are the things we see, or hear, or taste, or smell, or feel. But to these sources of knowledge the Christian adds another, or rather, he adds all these as supplementary to another avenue of knowledge, which to him is fundamental, and to which all the senses are tributary and secondary. That source of knowledge is faith. The Christian knows what he sees and hears and feels, only by faith. And if faith does not confirm the testimony of his senses, he acknowledges that which has been demonstrated thousands of times,—that sight may be mistaken, the ears and hands may deceive us, but the testimony of faith is unimpeachable. Faith knows.

The true groundwork of faith is not in what we have seen, felt, heard, tasted, of the natural or tangible things about us. It is true that visible things teach us of invisible things. It is true that the works of God teach us of God. But our faith in God must rest upon a foundation that is distinct from the testimony of natural things; not necessarily contrary to natural things, but independent of them. Human reasoning often exalts itself against the knowledge of God; but faith casts down such reasoning, and brings into captivity every thought to the obedience of Christ.

When our Saviour taught his disciples of the Holy Spirit, he said, "Whom the world cannot receive, because it seeth him not, neither knoweth him." The world does not know the Spirit of God because it cannot see him. What the world sees, it thinks it knows. What it cannot see, it will not receive. Paul says that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "But," says Jesus to his people, "ye know him; for he dwelleth with you, and shall be in you."

Christians must learn, before they can exercise a sound faith in God, that the testimony of their natural senses is not the safest guide to accurate knowledge. There is something that is far more reliable than the things we hear or see about us. There is a better guide than our own feelings. The soul that is anchored in faith to the word of God possesses a source of knowledge that is unquestionable, and the knowledge that we derive from that word is entirely beyond any question, even when our own natural senses arise to contradict it. The experiences of all whose lives we have read confirm this truth. Our own experiences have taught us, over and over again, of the deceptive character of our natural impressions and the impulses that are created from the things our senses tell us. He who is guided by these impressions will follow a devious road, and come to no good end. Often our judgment disputes the evidence of our senses, and upon investigation we prove the fallibility of our perceptions. But is there no infallible guide? Must we grope uncertainly by guess?—No; the Spirit of God has been provided to supply the place of teacher, guide, comforter, and unfailing counselor.

There are those who can, for a short time, walk the path of obedience and Christian experience in the light of their own conclusions. They walk by sight. They see, and therefore believe. But that is a short path. There soon comes a time when faith and feelings are brought into sharp conflict. All our natural impulses tell us to go in a direction exactly opposite to that which faith indicates. Shall we then stand like a bewildered traveler in a strange land, halting between two roads? Shall we decide to follow the guide? or shall we choose to be led by our convictions or inclinations?

The facts of faith are the only abiding truths that this world contains. The things that are seen are temporal. They will all pass away. Knowledge shall vanish away, because the things that we know by contact will pass away. But the unseen things of faith are eternal. The blessedness of faith is that its power and functions raise those who possess it out of the narrow and circumscribed region of sensual knowledge, into the infinite field of God's eternal truth. To believe God is the very act that unites us and all our interests to God. The soul that fully and implicitly believes the word of God, trusting him with all the heart, is linked to the eternal Father. That soul will never be confounded. Those who choose to walk only by sight see but a very short distance in the future. They walk in a path the end of which they know not. Those who walk by faith, believing without seeing, believing whether they see or not, walk in the Light of the world. Its beams indicate a highway of holiness that runs through eternity.

Faith is not blind; on the contrary, with inscrutable gaze it sees the invisible. It looks

through the eyes of God. It thinks the thoughts of God. It walks not in uncertainty, but treads with assurance in the path of the Master, in which have trodden the saints of all ages. It is a blessed thing to see, even with our natural eyes, the glory of God. But all glory is not of God, and faith sees with eyes that discern the true from the false. Then blessed are they that have not seen, or perhaps cannot see, and yet believe.

G. O. T.

NOTES FROM EUROPE.

LANDING at Southampton early Thursday morning, April 29, we proceeded at once by special train to London, where we spent part of the day in consultation with Professor Prescott and such other members of the British board as were in the city. In the evening Elder Olsen and Dr. Ottosen and his wife proceeded by steamer to Denmark, while I remained to spend the following Sabbath in London. The work in this city has so extended that it furnishes ample opportunity for several laborers to be useful on the Sabbath. Those who happened to be in London on this occasion were Professor Prescott, Dr. Waggoner, Elder Spicer, Professor Mc Kee, H. R. Salisbury, Professor Shaw, and the writer. Although so many, we were not in one another's way on the Sabbath; for meetings are held with believers in five different places in London and its suburbs. This city alone is a field as large as several of our Western conferences together. The largest meeting is held in North London, not far from the headquarters of our publishing work, where more than a hundred meet on the Sabbath.

Reports from different parts of this field indicate that the general interest is not abating, but is increasing. The circulation of *Present Truth* has for some time been above twelve thousand. The good influence of the paper is everywhere apparent, and it is also evident that the Spirit of God is working on the minds of the people in a special manner. On the other hand, it is also evident that the enemy presses the battle to the gates in his efforts to keep those back who are searching for the light. Some striking illustrations of this have occurred, of which the following is a sample: While Brother Royon and myself were taking bills to houses, I came upon a door wide open, and tried three times to put a bill in the passage, but the wind blew it back each time. Unknown to me, the lady of the house was watching, and came forward saying, "What is it?" I told her, and found that she particularly wanted to know what we taught, and when I assured her that we taught the word of God, she particularly wished to know if the seventh day was included. She invited us both in, and the Lord helped us as we opened the Scriptures to her. She quickly drank in the truth on the Sabbath, and then asked, "But do you believe as I have been taught, that the wicked, Satan included, are at last to be brought back to God?" I told her that this was not in the book, but it was a delusion of the devil. I turned to Malachi 4 and Ezekiel 28. When I had read, she said, "I did not know that was there." She then turned out all the books she could put her hands on, asking me to look at them. She told me that she had been attending Spiritualistic meetings, and knew several who would be glad to know what she then knew. She said, "The Lord has sent you here."

Work is carried on at several points in the field, the chief effort being at Cardiff, by Breth-

ren Washburn, Champness, and several others. These meetings have aroused a remarkable interest, and promise to be productive of much good. Although the number of laborers in this field has been reduced by transfers to other mission fields, the power of the message is not reduced, but is becoming more apparent, and the work continues to spread.

After the Sabbath, I came by steamer to Hamburg, the passage requiring thirty hours. Here I spent some time with members of the Mission Board in consultation and planning for the work. Some changes were made with reference to the Hamburg mission. Brother Conradi, who has stood at the head of our work here from the beginning, will now move out with his family, and others will be called on to bear more responsibility at this important center in the German work. The way has been preparing for this, and some have been in training for such a change, so it was not so difficult to effect it.

Reports from various parts of this large field are encouraging. No marked public efforts have been made, but the work is carried on in a more quiet way, which has proved to be the most effectual way in this field. The church in Berlin continues to grow, twenty-six having been recently added to its membership. The circulation of the German paper continues to increase, the number now printed being twelve thousand.

It was specially cheering to learn that the work in Holland is advancing. The labors of Brother Klingbeil are blessed, and the membership constantly increases. This field has long seemed to be very difficult; but the tide is now turning in the direction of progress. In addition to the work of Brother Klingbeil as minister, three others are laboring as Bible workers and colporteurs with a fair degree of success. The evidences everywhere that the Lord is leading in the work are the best guaranty for the future prosperity and extension of the message in this large European field.

H. P. H.

"A YEAR OF GREAT TROUBLE."

RARELY do we meet with a more impressive statement of the condition of our times than the following. It comes from one who has occupied a high position in the nation, and whose words must carry with them great weight and influence. They are from a discourse by the Hon. John Wanamaker, in the Third Presbyterian church of Chicago, May 23, and published in the *Chicago Inter Ocean* of the following day. A paragraph under the heading given above opens thus:—

The year of our Lord 1897 has not brought much peace. From Cuba to the realm of the sultan,—sour, savage sultan,—all is uneasiness. In this world of ours we seem to be borne down by commercial and spiritual controversy. Social and financial questions are raised. We grope in the daytime with fear and trembling for the future. Poor, distracted man is tossed over the night to a more distraught to-morrow. May we not be looking too low? Instead of talking to each other, should we not talk to God? We need a new reading of the old Bibles, and let us come to a new starting-point. It is inspiration, not reformation, that the world needs. . . . I make bold to say to you, in the friendliest way, that we do not believe that God will come down, and take the scales from our eyes, and the bitterness from our hearts, and the uncertainty from our souls. We are unbelieving. But the key to the confidence that the world wants and the progress we are looking for is this word of God. Yet we are afraid to bring it into our business and life. Yet it is the word of God.

The word of God is that in the last days there shall be just such times as are here described,

and which the world is now witnessing. In the last days perilous times were to come; evil men and seducers were to wax worse and worse; in addition to the signs in the heavens, there was to be upon the earth distress of nations, with perplexity, so much so that men's hearts would fail them for fear, and they would look with the most anxious and painful forebodings to the future. With what intense corroboration of these prophetic descriptions come in the words quoted above: "We grope in the daytime with fear and trembling for the future. Poor, distracted man is tossed over the night to a more distraught to-morrow."

What pointed terms! "Distracted man;" in "fear and trembling for the future;" "tossed over to a more distraught [perplexed] to-morrow." If these features were to characterize the last days, then the last days are here; and if this is so, then the very last day is near. The danger is that these scenes will become so familiar to our eyes, and these words so monotonous to our ears, that they will fail to make the impression upon us which they should. Let us wear as frontlets between our eyes the solemn admonition of the Saviour: "What I say unto you, I say unto all, Watch." 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.]

778.—LOVE THE FULFILLING OF THE LAW.

Rom. 13:9 reads as follows: "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Will you please explain what the apostle means by saying, "any other commandment," and also how all is fulfilled by love?

E. R. K.

Ans.—How love is the fulfilling of the law, is stated in the next verse: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law," or as a more rigid translation would read, "Love is therefore the fulness of the law." The reader will of course understand that the apostle is here speaking of the second table of the decalogue, that portion which specifies one's duties to one's fellow men. The very object of this table of the law is to point out the proper relation which men should sustain to one another, just as the commandments of the first table are designed to govern the relation which we should sustain to the Creator. So the apostle names five of the leading sins which we are forbidden to commit against our fellow men, in which the highest claims of the law on these points are respectively embodied. In the preceding verse he says, "He that loveth another hath fulfilled the law;" that is, he has carried out, toward that individual, all that the law demands. Why? — Because, if he loves him, he has not committed against him any of the trespasses which the law forbids, and will not do so, so long as he loves him. The law takes the highest and most offensive act in each class of sins, and prohibits that; and that of course includes every deviation from right in each class in all lesser degrees. So the apostle adds, "And if there be any other commandment;" that is, every other requirement that falls within the range of these principles, comes under the same rule, and will be fulfilled by love. Some of these the apostle names in the preceding verses; such as, "Ren-

der therefore to all their dues: . . . fear to whom fear; honor to whom honor. Owe no man anything," etc. Some claim that there is no love in the law. On the contrary, the law is all love,—love on the part of God to us, by guarding us from evil, and pointing out the path of right; and a channel through which we can show our love to God; "for this," says the apostle, "is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3. U. S.

Our Contributors.

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

"NEITHER SHALL HE REGARD THE GOD OF HIS FATHERS."

(Continued from page 4.)

Chaumette took the initiative, and began by launching out in the municipality against the publicity of Catholic worship. He insisted that this was a privilege which that communion ought no more to enjoy than any other; and that if each sect was granted the same privilege, the streets and public places would soon become the theater of the most ridiculous farces. As the municipal government had charge of the local police, he obtained a resolution on Oct. 14, 1793, that no ministers of religion should be allowed to exercise their worship out of the temples appropriated to it. It was then ordered that new funeral ceremonies for the purpose of paying the last respects to the dead be instituted. The relatives and friends alone were to accompany the coffin. All the religious signs were to be suppressed in the ceremonies. They were to be replaced by a statue of sleep, and death itself was declared to be a perpetual sleep. Instead of cypress and doleful shrubs, the burial-grounds were to be planted with such as were more cheerful and fragrant. "Let the beauty and the perfume of flowers," said Chaumette, "excite more soothing ideas. I would fain, if it were possible, be able to inhale, in the scent of the rose, the spirit of my father!"

The next step was to abolish the outward signs of the Catholic religion. It was further decreed that there should not be sold in the streets "any kind of jugglery, such as holy napkins, St. Veronica handkerchiefs, Ecce Homos, crosses, Agnus Deis, virgins, bodies and rings of St. Hubert, or any powders, medicinal waters, or other adulterated drugs." The image of the Virgin was everywhere suppressed, and all the madonnas in niches at the corners of streets were taken down to make room for busts of Marat and Lepelletier.

The next move was to capture the National Convention. This body was presided over by a man named Laloï, who was in perfect agreement with the ringleaders of the municipal council of Paris. On Nov. 7, 1793, the matter was introduced into the Convention by the reading of a letter from a parish priest of the name of Parens, who said that he was ready to abjure his faith provided that his subsistence was guaranteed to him by a pension. "I am a vicar," said he; "I am a parish priest; that is to say, a charlatan. Hitherto an honest charlatan, I have deceived only because I was myself deceived. Now that I am disabused, I confess to you that I should not wish to be a dishonest charlatan. Nevertheless, poverty might constrain me to it. It seems to me that it would be well to assure the necessary subsistence to those who wish to render justice to truth." This piece of baseness was greeted by loud applause all over the house.

⁶ Alison, *ibid.*, Vol. II, page 366.

⁷ Pressensé, "History of the French Revolution and the Church," book 2, chap. 2, par. 23.

The president then announced to the Convention that the constituted authorities of the department and of the municipality, with Gobel, the constitutional bishop of Paris, his vicars, and several priests, wished to present themselves at the bar. Momoro pompously exclaimed that these citizens demanded to be regenerated, and to become men. "Led by reason," said he, "they are come to strip themselves of the character which superstition has conferred upon them. Thus the French Republic will soon have no other worship than that of liberty, equality, and eternal truth." The Parisian authorities, and Bishop Gobel and his priests were admitted to the bar of the Assembly. Along with them came a most disgraceful rabble. Crowds of drunken artisans and shameless prostitutes crowded to the bar, and trampled under their feet the sacred vases, consecrated for ages to the purposes of religion.

In the midst of frantic applause Gobel rose, and thus addressed the assembly: "Born a plebeian, *curé* of Porentruy, sent by the clergy to the first Assembly, then raised to the archbishopric of Paris, I have never ceased to obey the people. I accepted the functions which that people bestowed upon me, and now, in obedience to it, I am come to resign them. I suffered myself to be made a bishop when the people wanted bishops. I cease to be so now, when the people no longer desire any." He then added that all his clergy charged him to make a like declaration for them. As he finished speaking, he laid down his miter, his crozier, and his ring. His clergy, who were with him, then ratified his decision. Tumultuous applause greeted the speech of Gobel and the ratification of his clergy.

The president of the Convention then arose, and addressed Gobel and the priests: "Citizens, who have just sacrificed on the altar of the country these Gothic children's toys, you are worthy of the republic." The president then threw his arms around Gobel's neck, and gave him the fraternal embrace. In place of his clerical garments the bishop donned the red cap of the Jacobins. Bishop Lindet then came forward, and pretended that he had accepted the episcopate only to save his country, and that he had never been a charlatan. It was then very easy for him to abandon what he had never truly had.

It was not possible that in the midst of all this baseness, the Christian conscience should remain without a witness. Its inflexible language was heard at this profane tribunal, and despite the cries of rage with which they endeavored to stifle its voice, its appearance was sufficient to chastise, by violent contrast, all the cowardice which had just been witnessed. It was Gregoire, bishop of Blois, who gave this grand spectacle to his country. Of an ardent, generous disposition, he had more than once carried enthusiasm even to imprudence; and although he had not voted the death of the king, he was guilty of the wrong of insulting him in his fall, in a moment of excitement forever to be regretted; he was, nevertheless, a sincere Christian and an intrepid soul. Never had he abjured a single one of his convictions, still less his God. He still wore the ecclesiastical costume, which was an act of courage at that period. Called to sit at this hour in the committee of public instruction, he was ignorant of what was passing in the hall of the Assembly. Scarcely had he entered when he was surrounded by a troop of mountain deputies, who urged him by furious gestures to follow the good example of Gobel. It was said to him, on all sides, "Thou must mount the tribune." "For what?" "To renounce thy episcopate, thy religious charlatanism." "Miserable blasphemers," replied he, "I never was a charlatan. Attached to my religion, I have preached the truth; I shall be faithful to it."

Hoping to constrain him to follow the current, the president gave him permission to speak, which he had not asked. He rushed to the tribune; a great silence succeeded the tumult. "I enter here," said he, "having only very vague notions of what has passed before my arrival. They talk to me of sacrificing to the country; I am accustomed to it. Is the question of attachment to the cause of liberty? I have given my proof. Is the question of the revenue attached to the title of bishop? I abandon it to you without regret. Is it a question of religion? This subject is beyond your domain, and you have not the right to attack it. I hear talk about fanaticism and superstition. I have always com-

⁸ Alison, *ibid.*

⁹ Thiers, *ibid.*, Vol. II, page 368.

bated them. But let these words be defined, and it will be seen that fanaticism and superstition are directly opposed to religion. As for me, Catholic through conviction and sentiment, priest through choice, I have been appointed by the people to be bishop; but it is neither from them nor from you that I hold my mission. I have consented to carry the burden of the episcopate in a time in which it was surrounded with penalties. They have tormented me to accept it, they torment me to-day to make an abdication which they shall not tear from me. I have endeavored to do good in my diocese, acting according to the sacred principles which are dear to me, and of which I defy you to rob me; I remain bishop in order still to act in the same manner. *I appeal to religious liberty.*¹⁰

This last speech from Gregoire was a good plea for religious liberty. Undoubtedly the man was honest and sincere; but the plea ill befitted the Roman Catholic creed. It was true that the Convention was beyond its domain, and that it had no right to touch the subject of religion. But it was no more beyond its domain than the despotic monarchy of the ancient régime had been in enforcing the Catholic religion. The Convention was doing just what the old monarchy had done for hundreds of years. It was not a whit more culpable. It was making Catholics abjure their faith. Had not the church sanctioned this times out of number when the old government had endeavored to compel those who had left the communion of the holy mother to return to their allegiance by renouncing the new tenets which they had accepted? The whole scene, so far as the Convention was concerned, was perfectly proper; it was perfectly in place, and no Catholic had any business whatever to complain of it.

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.

THE HARVEST IS RIPE.

BY ALICE M. AVERY-HARPER.
(Livingsbury, Mich.)

THE harvest is ripe, there's plenty to do;
Go, work for the Master, be faithful and true.
The wide-spreading vineyard is ready to reap;
Why tarry ye idle? why linger asleep?
The Master is coming! Go, labor to-day.
And hasten, O reaper! Why longer delay?

The Saviour is coming. Go, gather them in;
For the pitfalls are deep in the pathway of sin.
The wandering sheep, far abroad in the cold,
Must be rescued from danger, and brought to the fold.
Then press thy way onward. Ah, why dost thou wait
In sorrow outside of the beautiful gate?

O hasten! The tempest is gathering in might;
The storm-cloud grows darker, and drear is the night;
The thunder is pealing, the tempest is high,
And signs are abroad in the earth and the sky.
Ah! soon that glad morning in splendor shall break,
The mountains shall rend, and earth's pillars shall shake,
And then shall be welcomed the reapers, the true,
The earth shall awake and shall blossom anew.

BRAZIL.

I WAS permitted, on Dec. 25, 1896, to baptize four souls here in Curitiba,—the first who have been baptized here,—and on the 17th of January, 1897, I had the indescribable joy of burying our two oldest daughters with the Lord in baptism. We rejoice always when sinners are converted to God, but greater is our joy when our own children find their Saviour. Also in Rio Negro, one day's journey west from here, we were permitted to have a glorious feast on the 11th of January, in which five dear souls followed their Saviour in baptism, among whom was a lady over seventy years old. One sister who, on account of sickness, could not be brought to the place of baptism, is waiting for a future

opportunity. I believe that on my next visit there will be others to join the little flock.

January 18 I started on a journey to visit our dear ones in the north the second time. February 9 I arrived in Santa Leopoldina, Espirito Santo, but found that the evil one had worked terribly in the little church there. One dear brother had almost lost his life because he did not want to break the Sabbath. Even one of the ministers there waylaid him on the road, and had him brought to court, pretending that he had been attacked. Arriving at the court, the brother was badly beaten; and because he would not promise to give up the Sabbath, was thrown into prison by the adherents of the minister. Another brother who accompanied him was also terribly beaten by the same ruffians, and afterward thrown into the river, but he came out alive. He says he has felt but little of all the beating, although his coat has become full of holes from the many stripes received. Despite all these persecutions, the little flock has exactly doubled in numbers since my first visit, and I was permitted again to baptize twenty-three dear souls. I also experienced the joy of seeing the brethren go to work full of courage to build a schoolhouse for their children. Thus we shall soon have a second school of Seventh-day Adventists here in Brazil.

Espirito Santo is a large field, ripe for the harvest, and it seems that many will soon decide for the truth. As Brother Spies arrived here March 7 to help me, I made haste to answer the calls from the south. Arriving at Curitiba, I found that a dentist and his wife had accepted the truth, and that they were quite a help to the Sabbath-school. These dear souls came here three years ago from North America for the purpose of seeking earthly treasures. "But now," they say, "we have found the very best treasure."

I intended to leave here immediately, and visit the nine families in the state of Santa Catharina who have recently found the truth; but I am compelled to remain here for a while; for Brazil is again undergoing a revolution. Recently the government troops suffered a terrible loss at Bahia, and every one that can bear the sword is sent there. It is expected that a decisive battle will be fought April 15. A Catholic priest who professes to be Christ has gained hundreds of adherents, and has caused much trouble to the government.

We live in a very important time,—the time of which Jesus says: "For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars." "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. . . . And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." H. F. GRAF.

PAPEETE, TAHITI, SOCIETY ISLANDS.

SINCE our last report we have located our printing-press in the city of Papeete, and our family has recently moved here. Hamuta, our former home, is the place where our missionaries at Tahiti have lived for the past four years. It is about a mile and a half from the center of Papeete, but only a short distance from the city limits. We have for some time felt that it might be an advantage to our work if we were located in the city, where we would be in the midst of the people.

For the past three months we have been holding regular Sabbath meetings here at the house of Brother Stuart. The services have been mostly in English, as the larger number of those who attend understand that language. Our present membership is twenty-three. We have been encouraged by seeing that our people here are steadily growing more and more interested in the

truth. We are also holding services on Sunday and Wednesday evenings. Our house is large and convenient, so our meetings in Papeete will be held here for the present.

Before leaving Hamuta, nine of our young people were baptized. The five children who are staying with us, Brother Stuart's two oldest boys, a young white lady who is staying with Brother and Sister Green at present, and a young native woman, were the ones baptized. These are the first youth who have united in church fellowship with our people here. In the Protestant churches in these islands it is not customary for unmarried people to unite with the church, so this is an exception to the general rule, and we thank God for the beginning which is made. The children all seem to be sincere, and we hope and trust that they will grow up in Christ, and become earnest workers in his cause.

April 11.

B. J. CADY.

DISTRICT 5.

ON my way West I stopped at Fayetteville, Ark., for a few days, getting acquainted with the condition of affairs in the conference and tract society. Large debts hang over the heads of those in charge, producing discouragement with all. Only one minister is at work in the field. Some other occasional volunteer work is being done, without hope of reward in this life, by a licentiate; and one canvasser is also at work. After my visit to Texas, I intend to return, and devote a few weeks to engaging in tent work with Elder Holbrook in Arkansas. I hope our brethren here will arise in the strength and power of God, and go forward. Victory, not defeat, is before every one who will do this.

Oklahoma.—I arrived at Oklahoma City at the close of their canvassers' institute, which had been in session during April. The work of the institute proved effectual in increasing the interest among the workers, and inspiring in them new faith and courage as they go forth bearing their seed-baskets laden with solemn, important truth for these last days. This is a new field. A large immigration is flowing into the Territory; cities are springing into existence as if by magic; the old iron-clad bands of former society and relationship are broken up, so that greater freedom reigns among the people generally; and as they are deprived of former luxuries and associations, they readily accept and read the books, and hear the word from the living preacher. The growth of the message and the increase of its adherents in this Territory are very remarkable. It is already a strong conference, and is vigorously pushing forward its work. Elder E. T. Russell and his co-laborers are full of hope and courage, and are planning for aggressive work.

Texas.—Elder Russell, being also a member of the board of the Keene Industrial School, accompanied me to that place. We found Elder A. T. Jones there on our arrival, and the other members of the board at work. The higher system of education, as brought to us by the Spirit of God, was presented quite fully by Elder Jones during a week of faithful labor. The principles advocated were heartily accepted by the church and school generally, the faculty and board approving of them, fully adopting the improved methods, and at once setting to work. The Bible is to be made the foundation of every study and line of work in this school, and every book that is not built on this foundation is to be weeded out. The courses were shortened so that the four years' course can be completed in three. These are to be complete in themselves, and not preparatory for other courses at some higher school in the denomination. Those who complete this course will be prepared to engage in any line of work. Prof. C. C. Lewis was elected principal of the academy, and a good corps of teachers was selected to act with him. He and

¹⁰ See Pressensé, *ibid.*, par. 23., et seq.

his wife will also fill the positions of preceptor and preceptress in the academy home. Elder W. S. Greer was selected superintendent of the school farm. Elder C. Mc Reynolds, president of the conference, was chosen to act as chairman of the school board, and every member of the board is in full sympathy with the divine plan of instruction, and desires to work to the end of making this school first-class in all its appointments.

It was good to witness what God has wrought in that locality since I opened the battle in my first tent-meeting at Cleburne, five miles away, just twenty years ago. I was glad to know that the Lord had not permitted the prediction which appeared in the Cleburne *Chronicle* shortly after we had taken down our tent and gone to Peoria, to become true. This prediction was as follows: "Kilgore is still banging away at Peoria. Some threats of forcible expulsion are said to have been made against him, which the *Expositor* justly condemns. The best plan is to treat him as was done by the people here. Let him proclaim his belief as much as he pleases. He will soon run his race. When the excitement dies away, the people will remember him as one of the curiosities of the times. No danger of his isms' ever gaining serious recognition here. He is too far South."

We thank God that the truth has gained such a foothold that the people there recognize the fact that it has come to stay. Judging by what I heard as I visited some of the business men, and by the crowd that heard me at the courthouse, the people there are glad that our work is so permanently established in their midst, and would greatly regret it if the school should be removed.

R. M. KILGORE.

MINNESOTA.

OSAKIS.—It is a long time since I have reported for the REVIEW; but although I have been passing through sickness and the ills of this life, I have not been altogether debarred from working for the Master. While laboring for the churches, I have seen marked evidences of God's willingness to bless. For about three weeks I have been holding tent-meetings in Leslie. The attendance has been large, and the interest good. Some have decided to obey the message. Five willing believers were baptized last Sabbath, and we expect that five more will be baptized next Sunday. The brethren at Osakis have helped greatly in these meetings. Brother J. A. Wright has assisted me in the work. We praise the Lord for his goodness to us.

W. B. HILL.

May 21.

NEBRASKA.

SUFFICIENT time has now elapsed since my arrival in this new field to enable me to make a brief report through the REVIEW. All the laborers and people whom I have thus far met have manifested a very cordial spirit, which has made me feel at ease much sooner than I expected. In fact, this field already seems familiar and full of interest. Considerable time was spent in connection with the College Board meetings, and I am impressed with the importance of our educational institutions in this State being just what the Lord desires. With the new methods inaugurated, Union College will be a place where our young people can be educated for the cause of God in the shortest time consistent with thorough work, and we expect that hundreds who have turned away to other pursuits will soon be found in the school, and then in the harvest-field of the Lord.

Plans are laid to hold five local camp-meetings the coming summer; but the annual State Conference meetings will be held next fall in one of our larger churches. Five companies will soon be in the field, while a few laborers will carry on

work in the cities, or in connection with churches and new companies. About fifty persons have recently been baptized, and probably an equal number are ready to go forward in this ordinance at the first opportunity.

For several years in the recent past, Nebraska has suffered much from drouth, and the financial condition of the conference has not been the best; but now there is evidence that the tide has turned, and all are hoping for more prosperous times.

My address is 1505 E. St., Lincoln, Neb.

H. E. ROBINSON.

MILBURN AND ARCADE.—Since the General Conference I have held a series of meetings at Milburn. Four families accepted the truth, and with two others, there is now material for a good church, which we hope to organize soon. A tract and missionary society with eighteen members was organized. I have also organized a church at Mason, with a membership of fifteen. I spent a few days at Purdum, Blaine Co., and baptized eight, most of whom embraced the truth through reading.

I expect to baptize as many in Arcada next Sabbath. This is a live company, and will soon be organized into a church. Two sisters are soliciting aid for the starving in India. A brother who is eighty years old, and who has recently come to the faith, has read the whole Bible through three times since January. He is giving up the use of tobacco, and will soon be baptized. When Christ is in us, tobacco will go.

I expect to begin tent-meetings in Sargent, an entirely new field, May 27. Elder A. J. Howard is to labor with me. We would like clean copies of the *Signs*, *Sentinel*, *Home-Missionary*, and REVIEW, to distribute. The work is onward in Custer county, and we praise the Lord that we can be co-laborers with him. Pray for us, and for perishing souls in this field.

May 20.

GEORGE H. SMITH.

WISCONSIN.

GREEN BAY.—For about two years or more, missionary work has been done in Green Bay, principally by Sisters Anna Jensen and Tillie Vincent. On March 12 I began a series of meetings there, and continued them most of the time till May 24, when I closed the public work. As a result of the missionary work and this series of meetings, twenty-seven persons have been added to the church. Sunday, May 16, seventeen were baptized at Duck Creek, where several of our brethren live. The neighbors came in for miles to witness this ceremony. The day was very fine, and the order was good. Many of those baptized were young men and women of believing parents. How we rejoiced to see them converted, and witness before their neighbors and friends that they had determined to renounce the world and henceforth walk with Jesus! May they ever trust in God, who alone is able to save them, and keep them from sin.

The church feels much encouraged, and all are grateful for God's blessings to them. Others are keeping the Sabbath who we hope ere long will fully identify themselves with us. A number of others are deeply interested, and we hope some of them will soon obey the truth as it is in Christ. Last Sabbath we celebrated the ordinances, and it was a precious season to the church. God be praised for his blessings to the children of men!

O. A. JOHNSON.

A LETTER FROM CURITIBA, BRAZIL.

HAVING lately become a reader of the REVIEW, I would like to tell those who are interested, something of the work being done in this part of Brazil under the auspices of Elder Graf. He is doing a work that I have never seen done by any other person in South America. He is preaching the gospel to the lowly ones of this earth,—to

those whose hearts are not so filled with pride and the care of the riches of this world that they have no room for the religion of Jesus, who came to call sinners, not the righteous, to repentance.

I have been in many parts of South America, and have also conversed with those who have traveled in different parts of the world; and the almost unanimous opinion of all is that many missionaries are seeking the patronage of the rich to the detriment of the cause in the way of converts. But in Elder Graf and his family I found those who are working to save souls. Through the blessing of divine grace they were able to present the truth to me in such a way that my eyes were opened to the blessedness of the Sabbath, and my heart was led to accept the light.

Brother Graf has established a school that even the poorest can attend if they will. He has also opened schools in other parts of Brazil. These schools are a grand help; the great need now is to find competent teachers for the work. To educate the children is the best way to spread the truth. The Sabbath-school was a great surprise to me. The pupils did not wait listlessly for the bell of dismissal to ring. Instead, they were all alive, eyes bright, hands up, to signify that they were anxious to answer the questions; and the singing was done with a spirit seldom equaled in the United States.

Brother Graf has established five churches in Brazil. This is a work which involves long journeys and great fatigue. Traveling is very hard work in this country. In some places the work and the cause have been very welcome. In other places he has been subjected to bitter persecution. Once they threw stones at him, but not one was permitted to hit him. Followed by the rabble, he entered the house where he was to preach, and stood up before the people. Many menacing looks were cast on him; but he took up his medicine-case from the floor near the desk, opened it, and displayed the labeled bottles, explaining what cure this, that, or the other remedy could effect if it was given the opportunity. In a little while the people began to draw near to hear. Then those at the door and outside, with their weapons in their hands, became interested. Soon they went in to find out what it was that was so interesting. By and by they began to think that they needed some of the medicine, anyway. At last all were giving full attention. He continued there doing the work of the Lord until a good church was organized. The harvest is great, but the laborers are few.

April 12.

FLORENCE A. BARNES, M. D.

BULGARIA AS IT IS.

(Concluded.)

In the ninth century the Bulgarians were converted to Christianity. Their conversion was accomplished in a novel fashion. Their history states that two Bulgarian monks, named Cyril and Methodii, having been invited by the Bulgarian king, Boris, to his palace to instruct his children, painted a picture representing the judgment-day, depicting in it the blessed reward of the righteous and the terrible punishment of the wicked. The king, in great fear, asked the meaning of the scenes represented in the picture, and upon being told, he accepted the Christian religion, and was baptized. After this he proceeded to convert his subjects. First, he induced his leading generals in the army to accept the new faith; the generals persuaded the other officers; and these, in turn, forced the whole army to accept the new religion. By this time the news had spread all over the kingdom, and the nobles and people arose against the king; but the king, having the army behind him, made a cross, and started to fight for Christ. It is recorded that every one who did not profess the Christian religion, and worship the cross, was killed without mercy. The greater part of the nobles and rich and educated people were put

to death. Nearly twenty thousand persons of both sexes were slain, and thus the religion of Christ (?) became the national religion.

After this terrible event, one of the monks, Cyril, proceeded to translate parts of the Bible, but especially the writings of the fathers. He also formulated the first Bulgarian alphabet, which still bears his name. The Bulgarian language became the leading Slavonic language, especially in the church, and was adopted by most of the other Slavonic nations, except, perhaps, the Poles. It abounds in inflexions and euphony. But the modern Bulgarian language has passed through a great change. It contains many Turkish words, which make it harsh and unpleasant. The Bulgarian literature was all destroyed by the Turks, through the intrigues of the Byzantine Greeks.

When we understand that the Bulgarians were forced to embrace a religion about whose virtue they knew nothing, it does not seem at all surprising that they still retain some superstitious and idolatrous ideas in their worship. But they are anxious to know the better way, however, and are falling in line with the light as fast as they are educated to appreciate it.

American missionaries have done a great and noble work for the enlightenment of the Bulgarians. They have established schools for both sexes, and are educating young men and women for usefulness. Many who are now in the government service are graduates either of Robert College or Samokov College. The present premier is a graduate of the former institution. The evangelical ideas these men have imbibed in those institutions are not without beneficial results. Of course they have to work with great prudence, because their greatest enemies are the clergy, and they are very powerful. I am glad to state that the more educated Bulgarians, and even many of the peasants, are beginning to lose confidence in the priests, and are disposed to listen to better things than fables.

The most prominent evangelical societies at work in Bulgaria are the Methodist and the Congregationalist. By mutual consent they have divided the field into two parts. The Methodists labor more exclusively in northern Bulgaria, while the others work in the south. There are some Lutherans, but these work mostly among the Germans. There are also a few Baptists, and quite a good many Roman Catholics, besides some of the old Paulicians, who claim that Paul was their first apostle, and that the gospel was conveyed to them by him. They have some other peculiar notions of which I cannot speak now. The Turks are not included in the foregoing category, as they are Mohammedans without exception.

In Bulgaria the Greek Catholic Church is the state church, but the Bulgarians are far in advance of other church-and-state governments; for while the priests of the state church are paid by the government, the Mohammedan imams, the Jewish rabbis, and the Armenian priests are also paid by the same. As the Protestant societies are not recognized by the government, their pastors are deprived of this privilege.

The Bulgarian field is at present favorable to missionary enterprise because, first, the leading officials of the present administration are much in sympathy with the missionaries; secondly, as the government is yet bound by the treaty of Berlin, it is not at liberty to deal with foreigners as it might wish; thirdly, the Bulgarian language is spoken by nearly five million people, and if a person learns that language, he can, with but very little practise, be enabled to use the Servian or the Montenegrin; and lastly, many of the Turks are leaving the country because they do not desire to remain subject to Christian government, while the government is anxious to fill their places by granting favorable inducements to those of any nationality who may wish to go there and settle. For instance, they are given land, free of taxation, for twenty years, simply paying

certain small annual payments, and are exempted from military duties. Many have moved there from Austria, but there is plenty of room for more. Near the border in Rumania there is a large settlement of Germans who have moved there from Russia within the last ten years. We have a strong church there, and it will not be very long before the truth will penetrate into Bulgaria. Already, I am informed, there are a few American families living out the truth there.

The question might be asked, How can a missionary become successful in Bulgaria? Well, he needs four things by way of preparation: first, *superhuman love*; secondly, he must decide to make that field a life field; thirdly, he must not expect too much; and lastly, he must preach only Christ. It would be folly on the part of the missionary to think that those whom he has gone to teach will acquiesce in everything he does and says, and that he must not be willing to receive anything from them. "But," says one, "there is too much trouble in that country." There is no more trouble or danger of war there than anywhere else. Nowadays there are war and trouble everywhere. In fact, I have found more robbery and murder in this country than in Bulgaria. But he who is afraid of trouble would better stay at home. Fearless men and women are wanted as missionaries; for the Master says: "And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

E. S. POPOFF.

News of the Week.

FOR WEEK ENDING MAY 29, 1897.

NEWS NOTES.

The French Jesuits appear to be gaining the full control of the people of Madagascar. They are terrorizing them by circulating reports that all who do not embrace the Catholic faith are to be shot; and that all Protestant churches are to be torn down. Even the general in command on the island fears them, and does about as they desire, as they have such influence in France that they can procure his recall if he opposes their work. Here is an object-lesson to all Protestants who still delude themselves by believing that Rome is changed. The whole country is filled with Protestant houses of worship, and there are about 60,000 church-members; but since the French occupation, a regular warfare on Protestants has been waged, and the prospect is that by threats, intrigues, and force, Rome will accomplish her purpose, and establish Catholicism in the island.

A police court in Philadelphia has decided that the crying of anything for sale in that city on Sunday is a "breach of the peace." This of course applies to newsboys, and the police have been authorized to prevent the boys' crying their papers. It seems to be a very inconsistent thing to allow boys to sell papers on Sunday, and not allow them to call attention to their wares. A writer in the *Christian Statesman*, who seems to be very much gratified at the discomfiture of the newsboys, and complains that they are "nearly as difficult to control as a goat," says, "This kind cometh not forth but with prayer and fasting." At the same time the writer practically acknowledges that they cannot be reached by prayer and fasting by the fact that a policeman is called in to help! Prayer and fasting go well together; they are Christian duties; but prayer, fasting, and a policeman with his club are a poor combination. The policeman is the fly which makes the whole pot of ointment send forth an unpleasant odor.

A short time ago, upon the death of Professor E. D. Cope, it was said that he had discovered over 300 species of extinct animals, very largely reptiles and lizards. But the greatest lizard ever found has been lately unearthed in Oklahoma. This monster was 300 feet in length. The skeleton is nearly complete. It was found by a Mr. Patterson, only four feet below the surface, in a kind of putty clay which rests upon a bed of chalk. A Chicago man of science, Mr. Charles F. Gunther, has been to Perry, O. T., to see this monster, and makes the following report: "It is the most wonderful and most colossal fossil ever unearthed. Its proportions are simply gigantic. There are vertebrae, a complete skull

and ribs, and flippers that are mammoth in size. There can be no deception about it. The exhibit is that of a fossil, fully petrified, the bones being calcareous. There are fifty or more vertebrae, each as big as the joint of a stovepipe. The head is sixteen feet in circumference, and has a long, protruding bone, five feet across, like the beak of a bird. The ribs are twenty-five feet long, half hooped in contour, and the eye-sockets are four feet across. The propellers, or fins, are perfectly preserved, and three feet wide and eleven feet long. I should judge, from the petrifications, that the lizard was 300 feet long." Yale College has a restored skeleton of a lizard that was 100 feet long, but this giant from Oklahoma is evidently the greatest lizard ever found.

Already there are symptoms that there will be much disagreement in the final settlement of affairs between Turkey and Greece. Turkey, as the assailed and winning country, is, like Germany under similar circumstances, demanding an indemnity and some rectification of the frontier. According to the customs of the nations, she has the right to these fruits of victory, particularly as the Greeks were the aggressors. On the other hand, the Greeks declare that they will neither pay indemnity nor cede a foot of their territory, and they look to the powers to stand by them in their contention. But it is not likely that the powers will all support Greece. The German emperor, and his people too, are very friendly toward Turkey. The sultan hopes, by means of this friendship, to cut his government loose from the net so long held over it by Europe, and to make it once more an independent power. He does not intend to be caught napping. His troops are now full of courage, and he is sending reinforcements into Thessaly. He will be in a position where, if the powers yield nothing to him, he can sweep Athens and the whole Greek government off the face of the earth before he could be stopped by the powers. To adopt the language of a newspaper correspondent, "The sick man is sitting up;" and the European diplomats are alarmed for fear that he will recover. Anyway, the sultan is in an ugly mood, and intends to utilize his victories to the very best account.

One Chapman, a broker who refused to answer questions when before the Senate Committee appointed for the investigation of the Sugar Trust, is now in prison at Washington, D. C., for contempt of Senate. He is the recipient of many favors from his friends, every delicacy of the season being supplied to him. The most expensive menus are served, and his cell—or rather, apartment, as the French would say—is furnished with elegant and expensive furniture. Another prisoner confined in the same jail for a crime of another character has two brothers who are anxious to make his prison life more comfortable. They took a basket of provisions, and went to the jail. To their great surprise, the jailer roughly ordered them away, as it was *against the rules* to allow a prisoner to have anything but the regular prison fare! It would seem from these circumstances that there is one law for the wealthy and another for the poor criminal in this country.

Some time ago the story was told in the press that Russell Sage, the multimillionaire of New York City, had loaned his nephew—a poor man in Channahon, Ill.—the sum of \$50, taking a mortgage on his little home. Since then the nephew's wife, in discouragement at the debt, tried to kill herself, and now her son, a young man of twenty-one years, being ill, has been taken to the county poorhouse, where he has recently died. The mortgage has been paid, and it is thought that the young man, Mr. Sage's grandnephew, overworked himself to help pay it, and that this shortened his days. That a man possessing millions will see his own blood relatives suffer and die for the lack of a few dollars in money illustrates how the love of money will harden the human heart until it is worse than the heart of the brute. Even the dog has been known to divide his bone with another's dog, but an American millionaire will see his brother's children starve. Not long hence this hoarded money will be cast to the moles and the bats, while its owners call for the rocks and mountains to fall upon them.

The United States Senate was severely shocked by a vehement speech from Senator Tillman, of South Carolina, who has already gained a national reputation as an agitator and Ishmaelite. The point of attack was upon the alleged Sugar Trust scandal. Senator Tillman did not hesitate to pour upon the heads of his fellow senators the full weight of all the charges which had been preferred by the newspapers and the suspicions that are entertained in regard to the disreputable course of the senators in reference to that great monopoly. In connection with his speech he offered a resolution, calling for a committee of five empowered to investigate the reports, and either vindicate the Senate of the charges or fasten the blame where it belongs. This resolution created no small amount of excitement, and it is reported that many of the senators wished Tillman and his resolution were in the bottom of the sea.

ITEMS.

—The population of Chicago has increased 50,000 since the census of 1896.

—May 22 the insurgents in Uruguay won a victory over the government troops.

—It is reported that Spain has consented to allow the United States to feed its starving citizens in Cuba.

—The new tariff law has passed through the hands of the Senate Committee, and the regular discussion upon it has begun.

—The celebration of Queen Victoria's birthday, May 24, was very general in all parts of her dominions and in many other countries, both by Britains and others.

—The trial of Von Tausch, formerly chief of the German secret police, has now begun, and there is great fear and trembling in high circles in Germany, for fear of the exposure of many persons in high places.

—The U. S. battle-ship "Maine," just out of the Brooklyn navy-yard, where she has been lying some time for repairs, has been hastily put back to the dock, a leak having been discovered through her plates.

—The story of David and Goliath is being referred to by the religious press of this country as illustrating the war between Turkey and Greece. The comparison seems very malapropos; for the modern Goliath has won the victory.

—The passing of the resolution by the United States Senate acknowledging the belligerency of the Cubans, and the fear that it will also pass the House, is highly displeasing to Spain, and a change in her cabinet is likely to occur at any time.

—At the recent session of the Reformed Presbyterian Church at Pittsburg, Pa., May 24, the subject of the use of tobacco was discussed. Some of the delegates spoke in favor of its use, or at least excused its use, but the general sense of the synod was against it.

—President McKinley has appointed a son of General Sickles as secretary of the United States legation at Madrid. His mother is said to be a Spanish lady who has brought up her son as a thorough Spaniard. This seems like a very strange appointment.

—Booth-Tucker, commander-in-chief of the Salvation Army in the United States, has been convicted by a jury of New Yorkers of maintaining a public nuisance. The cause of the complaint, made by some who lived near the Army hall, was the loud singing, shouting, and music made there.

—Jesse Grant, a son of General Grant, came from California with his family to attend the ceremonies connected with the final entombment of his illustrious father. As Jesse Grant is a poor man, the city of New York, which invited his presence, paid his expenses, amounting to \$759.

—Signor Crispi, formerly premier of Italy, in anticipation of his trial for complicity in the bank scandals of Naples, is reported as having used the following words to King Humbert: "Permit me to tell you plainly, sire, what the upshot will be. Two persons will go into exile. I, as a poor man, and you, sire, with your millions."

—The *Missionary Review of the World*, speaking of the king of Siam, says of him that "he has proclaimed religious liberty in Siam, and the protection of Christians in their observance of the Sabbath." It is very likely that this protection of Christians in their observance of the Sabbath (Sunday) is a step toward the repression of liberty in his kingdom.

—The people of Iowa have been stirred over the question as to whether the State fair, to be held in Des Moines in September, shall be opened on Sunday or not. The directors decided some time ago to open it on Sunday, but Governor Drake is opposed to their plan. It has now been decided to close the building, and have a sermon preached on the grounds.

—The condition of Cuba is the most serious question now under consideration by President McKinley and his cabinet. A special commissioner, Mr. Calhoun, has been sent to Cuba to investigate the condition of the island, and to report to this government. This, together with the action of this government to feed Americans in Cuba, is very galling to Spanish pride.

—May 24 the following telegram was sent by President McKinley to the United States ambassador at London:—

"TO THE AMBASSADOR OF THE UNITED STATES, London: The President desires you to convey to the queen his sincere congratulations and those of the American people upon the celebration of her seventy-ninth birthday."
SHERMAN."

—General Nelson A. Miles, commander-in-chief of the United States army, who has gone to Turkey to study the battle-fields in Thessaly, has had a personal interview with the sultan. He intends to inspect all the European armies before his return. President McKinley has directed him to be in London by June 10, to represent the United States army at the celebration of Queen Victoria's jubilee.

—The Catholics of Hartford, Wis., have a shrine and what they call a "holy hill," and are trying to get up a spirit to bring devout Catholics there on pilgrimages. They have laid out a large sum of money on the hill, and are intending to fashion a grotto in it after the style of the one in Lourdes, France. How much does this differ from the heathen practise of making silver shrines of Diana and of the image which fell down from Jupiter?

—Chauncey Depew, having in some late speeches declared that we as a nation are hostile toward Great Britain, and that this is the reason for the rejection of the treaty of arbitration, Bishop McCabe, of the M. E. Church, takes occasion to correct him. The bishop says: "I have written a letter to Lord Salisbury upon this subject, and have informed him that Mr. Depew's remarks do not represent the sentiment of our glorious and peace-loving country."

—Last week the last Indian soldiers in the United States army were mustered out of service. The idea of using Indians for soldiers was first broached by Secretary of War Proctor. The plan has not been a success. In active service the Indians make good soldiers; but the life of the camp soon unfits them for service of any kind. The restraints of military discipline, with none of the pleasures of war to offset it, is too much for the wild nature of the Indian to endure.

—It is now said that the truce between Turkey and Greece at the first was for only three days, and that it was prolonged two weeks only by the strong protest of the powers. Both Turkey and Greece are preparing for further war in case the decision of the powers shall not be satisfactory to them, so that a conference is not certain to mean a peaceful settlement. The whole Moslem population is intensely excited, and is looking for a continuance of the war.

—The case against Havemeyer and Searles, president and secretary of the Sugar Trust, for refusing to answer questions before the Senate Investigation Committee, has been dismissed by the court, and the culprits are at liberty again to defy the law and the authority of the United States. E. D. Chapman, who is undergoing so-called imprisonment for contempt of court, is having a continuous picnic, living in luxury instead of being made to feel that he has committed any crime or offense against public authority.

Special Notices.

CAMP-MEETINGS FOR 1897.

DISTRICT 1.			
Pennsylvania, Altoona,	June		3-14
New England, Worcester, Mass.,	"		10-21
Atlantic Conference, postponed.			
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.			
*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.			
*California, Oakland,	June		3-13
*Preceded by a workers' meeting.			

THE ONTARIO CAMP-MEETING.

I HAVE just visited Chatham, and have learned that the prospects for a good camp-meeting are very favorable. The citizens of the place are friendly, and many of them express themselves as very glad that we are going to hold a meeting with them. We have no church organization at this place, so it will be new work. We hope that there will be a good attendance of our brethren and sisters, who will come ready to work for the Master.

This is the place where our brethren were put in prison, so there is a desire on the part of the people to see and hear more of us. The place and the circumstances will make this meeting a workers' meeting from beginning to end. We have ordered a supply of the *Present Truth*, and shall make an effort to sell them among the people. We would like to see some of our brethren from the States, who live near the line, at this meeting. It will be doing missionary work to come, and we know that they will be greatly blessed in so doing. There will be tents to rent at reasonable prices, so all who will come can be accommodated.

Let our brethren near the Ontario line pray over the matter, and see if the Lord will not lead them to attend this meeting. Those who wish tents will please write to Elder P. M. Howe, and he will see that they are provided for.
J. H. DURLAND.

NEW HOME OF THE FOREIGN MISSION BOARD.

IN harmony with the vote of the last General Conference, that the Foreign Mission Board be located in some Atlantic city, the board, as already announced, has selected the city of Philadelphia, and there has leased property for its future home. After June 10 all correspondence with the Seventh-day Adventist Mission Board should be addressed to 1730 N. 15th St., Philadelphia, Pa.

We have secured a building that affords ample room for our offices, as well as living rooms for such members of the board as will necessarily be connected with the office work at that place. The house is in the most healthful part of the city, and in one of the most respectable neighborhoods to be found. It is only one square from Broad street, which runs the entire length of the city from north to south—a distance of about fifteen miles. The steamer docks on the Delaware, as well as all the railroad depots of Philadelphia, are easily reached from the location selected.

Brother W. H. Edwards, treasurer of the board, will remove at once to that city, and after the date mentioned, all money for the Mission Board should be sent direct to him at the above address.

ALLEN MOON,
President of the Board of Foreign Missions.

ONTARIO CAMP-MEETING.

FOR nearly two years we have tried to hold up the light of truth in and about Chatham. It was near here that Elder Burrill, Brother Simpson, and the writer were arrested for Sunday labor, and here Brother Simpson and myself fulfilled the time appointed by the Ridgetown justice that we should be confined in jail. I have felt thankful to God ever since for that experience. Public sentiment has changed, and the people who have become acquainted with us and our work feel more kindly toward us, and desire to learn about the truth. We believe that the seed sown will yet spring up and bear much fruit for the kingdom.

June 15-21 our first camp-meeting for Ontario will be held in this city. We expect a good turnout of our brethren from Albana, Selton, Toronto, London, Hagersville, and other places; but if they all come, the attendance will still be small. We wish to appeal to our brethren at Detroit and other points in Michigan to "come over and help us." The fare on the boat from Detroit to Chatham is only fifty cents. It leaves the dock at the foot of Randolph street, at 3:30 P. M., city time, on Monday and Wednesday, and at 8:30 A. M. on Friday, arriving at Chatham about five hours later. Some one will meet the boat to conduct any who are coming to the camp-ground.

Elder Durland and other ministers from Michigan, besides all our Ontario workers, will be in attendance. We plead with all our own brethren in Ontario, and as many from Michigan as possibly can, to come. Pray for the work here.
P. M. HOWE.

QUEBEC NOTICE!

THE next annual session of the Quebec Conference will be held in connection with the camp-meeting at Waterloo, June 18-28. The first meeting of the conference will be called Sunday, June 20, at 10:30 A. M. It is earnestly requested that each church in the conference send a full delegation to the meeting. Let all our brethren and sisters throughout the conference make arrangements to attend this meeting as far as possible. Come prepared to care for yourselves in the way of tent accommodations and other necessities for the meeting. We expect much of the Lord's blessing at this gathering.
EUGENE LELAND, Pres.

KEENE ACADEMY CALENDAR.

By the time this article reaches the readers of the REVIEW, the annual Calendar of the Keene Industrial Academy will be ready for distribution.

At the recent meeting of the board of trustees, steps were taken to place the school fully upon the basis laid down in the Testimonies. In the matter of industrial training, it has been on this foundation from its beginning, and the board and faculty are unanimous in their purpose to carry out the further instruction by placing the Bible first in all the studies of the school. Every student will be expected to pursue some special line of Bible study, and in every subject the mind of the student will be directed to God and his word.

The new plans laid by the board are designed to make the Keene Industrial Academy a training-school for missionary workers in the Southern field. The advantages of obtaining one's preparation where his work is to be carried forward will be evident to all. No matter what his training elsewhere, he will come to this field unac-

quainted with the customs of the people, and may have much to learn before he can successfully engage in work among them.

Four courses of study have been prepared,—a ministers' course of three years; a missionary teachers' course of three years; a Christian workers' course of two years; and a business course of two years.

The tuition for those boarding in the home is placed at the low sum of ninety dollars a year of thirty-six weeks, when the payment is made in advance, or ninety-five dollars if paid semiannually, or ninety-nine dollars if paid monthly.

We are anxious to have our friends aid us in obtaining the address of every earnest young man and woman in District 5 who desires to obtain an education.

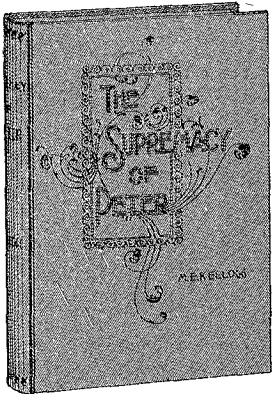
We are sending out three thousand Calendars, and if our friends who wish copies, or who wish them sent to others, will kindly enclose postage, it will save the academy fifty or sixty dollars in the aggregate.

Address Keene Industrial Academy, Keene, Tex. C. C. LEWIS.

THE EASTERN QUESTION.

WE still have a supply of the special number of the Hausfreund, which is devoted to the discussion of the Eastern question.

OUR VERY LATEST.



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

For only three new subscriptions to the Youth's Instructor, at 75 cents, we will send this new book, post-paid. The regular price of the book is \$1, and now is your best chance to secure a copy.

THE MESSAGE.

THE whole earth is to be lightened with the glory of God's truth. The Lord will not close up the period of probation until the warning message shall be more distinctly proclaimed.

A CHURCH AS A RESULT.

OUR workers throughout the field have been much interested for several months in the circulation of the tract, 'How the Sabbath Came to Me.'

Deaths.

HUMPHREY.—At Corry, Pa., April 13, 1897, Mrs. Electa M. Humphrey, aged 68 years.

SMITH.—At Coldwater, Mich., May 9, 1897, John G. Smith, aged 69 years.

BURTON.—At Maple Grove, Mich., May 14, 1897, of disease of the stomach and liver, Mrs. Mary S. Burton, aged 54 years.

RICHMOND.—At Greenbush, Mich., May 21, 1897, of paralysis, Howard Leroy Richmond, only son of H. L. and C. L. Richmond, aged nearly 28 years.

WICKER.—At Altoona, Pa., May 14, 1897, of pneumonia, Casper Wicker, in the fifty-sixth year of his age.

FERRIN.—At Carthage, Mo., May 21, 1897, Brother E. Ferrin, in the sixty-fifth year of his age.

LOSEY.—Near Jackson, Mich., May 1, 1897, of cancer of the bowels, Sister Mary L. Losey. She embraced the truth over thirty years ago, and fell asleep with a bright hope of a part in the first resurrection.

LILLY.—At Jamestown, N. Y., May 20, 1897, Leonard M. Lilly, in his eighty-fifth year.

CLARK.—Our beloved mother, Martha J. Clark, aged 77 years, fell asleep in Jesus, May 4, 1897.

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ILES.—Sarah E. Iles, wife of Elder J. S. Iles, of Chesterville, Ohio, died April 15, 1897, aged 56 years.

NOTICE!

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers.

WANTED.—Immediately at this office, a few experienced blacksmiths. Two months' steady work.

BLACKSMITH WANTED.—I want a first-class blacksmith to do repair work and shoe horses.

FARM FOR SALE.—Forty-five acres of land; house with six rooms, within seventy-five rods of S. D. A. church and good school.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK. In Effect January 11, 1897.

Table with columns for EASTBOUND and WESTBOUND, listing destinations like Bay City, Detroit, Port Huron, and Boston with departure times.

Table with columns for WESTBOUND, listing destinations like South Bend, Chicago, and West with departure times.

SLEEPING AND THROUGH CAR SERVICE.

8.22 p. m. train has Pullman vestibule sleeping car to Boston via Stratford, Montreal, and C. V. Ry.

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.

W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC. BEN FLETCHER, Trav. Pass. Agt., DETROIT.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 7, 1897.

Large table with columns for EAST and WEST, listing stations like Chicago, Detroit, Buffalo, and Boston with arrival and departure times.

Daily. †Daily except Sunday. Train No. 6, Jackson Accommodation, will leave daily at 7.20 p. m., and train No. 6, News Express, will leave daily at 5.05 a. m. for Kalamazoo.

Publishers' Department.

BROTHER SHERRIG writes from Nebraska that the canvassers are getting into the field there, and are having good success.

"THE SUPREMACY OF PETER."

IN this age of book-making, one almost tires of reading notices of new books.

The work with the title given above, by M. E. Kellogg, I have read with increasing interest and much profit.

The general public is greatly indebted to the author for this timely book; for it is unique in character and without a rival.

"TAG-BOARD" BINDING.

OUR stock of the "tag-board" binding of "Christ Our Saviour" and the "Gospel Primer" is entirely exhausted, and we shall not bind any more in that style.

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

IN GERMAN.

THE matter contained in the leaflet, "How the Sabbath Came to Me," which has been so widely circulated in the English, is now being published in our German paper, the Hausfreund.

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

The Review and Herald.

BATTLE CREEK, MICH., JUNE 1, 1897.

CONTENTS OF THIS NUMBER.

POETRY.—The Oldest Christian Hymn, <i>Sabbath Reading</i> —The Hand That Guides, L. D. AVERY-STUTTLE—The House of My Pilgrimage, <i>Margaret J. Preston</i> —The Harvest Is Ripe, A. M. AVERY-HARPER.....	337, 339, 342, 347
CONTRIBUTORS.—Cooking on the Sabbath, E. G. WHITE—Why Become a Foreign Missionary? B. J. CADY—Where to Go in Time of Trouble, E. HILLARD—Forgiving One Another, G. B. THOMPSON—"Neither Shall He Regard the God of His Fathers," P. T. MAGAN—The Veil upon the Heart, M. E. KELLOGG—Is It in Your Heart? E. K. SLADE.....	337-340
SPECIAL MENTION.—Passing Events and Comments, T.—No Hierarchy, M. E. K.—Pulpit Sensations, M. E. K.—Tradition vs. Scripture, M. E. K.....	341
HOME.—Too Busy: A Mother's Confession, <i>Church Evangelist</i> —From Trinidad, E. G. WEBSTER—Japanese Women, S. B. BRUNSON—The Society Islands—No. 3, B. J. CADY—Child Study a Study of God, E. H. MATHEWSON, M. D.....	342, 343
EDITORIAL.—The Abounding Grace, U. S.—Seeing and Believing, G. C. T.—Notes from Europe, H. P. H.—"A Year of Great Trouble," U. S.—In the Question Chair, U. S.....	343-346
PROGRESS.—Brazil—Papeete, Tahiti, Society Islands—Reports from District 5—Minnesota, Nebraska, Wisconsin—A Letter from Curitiba, Brazil—Bulgaria as It Is.....	347-349
NEWS.....	349, 350
SPECIAL NOTICES.—Camp-meetings for 1897—The Ontario Camp-meeting—New Home of the Foreign Mission Board—Keene Academy Calendar—Ontario.....	350, 351
PUBLISHERS' DEPARTMENT.....	351
DEATHS.—Humphrey—Smith—Burton—Richmond—Wicker—Perrin—Losey—Lilly—Clark—Hes.....	351
EDITORIAL NOTES.....	352

Editorial Notes.

Dr. J. H. Kellogg writes that he will be glad to hear from persons who were pioneers in the health reform work twenty-five or thirty years ago, and have experienced benefit from the principles adopted. His purpose is to collect these experiences, and arrange them for publication in *Gospel of Health* for the encouragement of others.

It is with deep regret that we learn that the precarious state of the health of Elder F. M. Wilcox has led him to present his resignation as secretary of the Foreign Mission Board. Brother Wilcox is at present in the Boulder Sanitarium, and we indulge the earnest hope that the measures put forth in his behalf may be blessed of God to his recovery.

It is reported that a French ecclesiastic has written to the *London Times*, giving it as his opinion that a great change is near in the Roman Catholic Church, even the repeal of the law of clerical celibacy; and he prophesies that when it does come, there will be a large exodus from the clergymen of the English Church to join the Church of Rome.

The president of the Maine Conference informs us that the meeting at Norridgewock, June 11-14, already advertised as a camp-meeting, is not a camp-meeting, but a State meeting. The camp-meeting is not yet arranged for. And Elder J. E. Jayne writes us that it has been necessary to postpone the camp-meeting for the Atlantic Conference from June 22 to some time in August, particulars to be announced later.

It seems to be no small job to get a new saint, full-fledged, on the Roman calendar. Two new saints were canonized May 27,—Father Zaccaria, founder of the Barnabites, and Father Mataincour, of France. The ceremony was a very imposing one. Over two hundred bishops were present, five thousand seats provided, and twenty thousand other tickets sold,—all of which would no doubt be very amusing to the perhaps amiable persons named, were not their dust still silent in the grave, awaiting the resurrection, whichever kind, in their cases, it may be decided to be.

Brother S. M. Jacobs writes from the Oakwood Industrial School, Huntsville, Ala., that the prospect for crops for the coming year is very favorable, although in some instances they have had to be planted and replanted two or three times. There are growing upon the farm at present sixty acres of cotton, sixty acres of corn, twenty-five acres of wheat, twenty acres of millet, and numerous other smaller crops. We would be glad to hear of the progress that is being made in the school.

It seems that Romanism is not satisfied with "a fair field and no favors." It cannot tolerate any rivalry. Our readers will remember that the secretary of war of the late administration gave the Roman Catholics permission to erect a chapel on government ground at West Point. Other denominations, feeling that they should have a like privilege, applied for the same, which the present secretary of war, Alger, has granted. And now the Catholics give up, for the present, their project. Rather than have a swarm of Protestant chapels around them, they prefer to wait, doubtless expecting that they will at last secure the exclusive privilege.

The special season of prayer was observed in Battle Creek with special services. Elder J. H. Morrison preached an effective discourse on Sabbath forenoon, in which the work and message of John the Baptist were used as an illustration of our own work and times. In the afternoon two readings prepared for the occasion were presented, and the rest of the time was occupied by various representatives of our general work. On Sunday a meeting appointed for the afternoon was suspended on account of a meeting in the opera-house in behalf of unemployed and homeless men. In the evening a meeting was held in the Tabernacle, which was addressed by Elder Uriah Smith, who spoke of the rise and development of our work. After this a collection of \$240 was taken up, though the audience was unusually small.

In the conflict between the Greeks and the Turks, the world has been puzzled to account for some of the movements, or rather, non-movements, which have characterized the campaign. The Greek navy was the strong arm of her service, and why did it not do something? Why, for instance, did it not bombard Arta and Salonica, and thus give the Turks something to attend to nearer home? This inactivity of the Greek navy did more than anything else to decide the contest against her. And now it comes out that the British government forbade the fleet to bombard the places named, as it would be disastrous to the interests of some English subjects. On this the *Episcopal Recorder* remarks: "If this is true, and the sad conflict has, after all, been controlled by the holders of Turkish bonds, it can hardly fail to intensify the contempt with which the action of the 'powers' is regarded by the civilized world."

How easy it is to make the world grow better—on paper! From the special prayer ordered in the Church of England for the occasion of the queen's diamond jubilee, we quote the following: "We thank thee for progress made in knowledge of thy marvelous works, for increase of comfort given to human life, for kindlier feelings between rich and poor, for wonderful

preaching of the gospel to many nations," etc. Somehow we had the impression that there is now more wide-spread discomfort, more distress and suffering, more millions hovering on the border-line between life and starvation, than were ever known before; and that the relations between rich and poor were daily becoming more strained, threatening the disruption of society and ungovernable anarchy in the near future.

Elder George O. States writes from Prescott, Ariz., whither he has recently gone to labor, that he has a very favorable prospect opening up before him in that place. We shall be glad to receive reports from that work.

The invitations and promises of the gospel are calculated to make one feel that divine condescension has gone as far as it can. What free invitations are given us to come to the Burden Bearer, and find rest; to pray for pardon, and find it; to knock, and find the door opened to us; to seek for entrance to the strait gate, and find entrance to the way of life. But in the message to the Laodicean church, the Lord shows himself more gracious still. He says, "Behold, I stand at the door, and knock." Here he does not wait for us to come to him, he comes to us; he does not wait for us to knock, he knocks at the door of our hearts, seeking for admittance. Shall we open the door and let him in? If we will, he promises to sup with us. So the question is not now, Will the Lord hear *our* prayer? but, Will *we* hear *his*? not, Will *he* open the door of heaven to us? but, Will *we* open the door of our hearts to him?

Dr. Bevan, of Melbourne, Australia, according to an interviewer for the *British Weekly*, declares that though the British colonies are loyal to the mother country, he does not believe that the average Australian colonist has any great knowledge of English politics. "I doubt," he said, "whether he [the said colonist] could name more than four or five English statesmen. But that is the case in all countries in relation to the politics of other lands. Indeed," concludes Dr. Bevan, "there is nothing so small as politics. The one great interest in Australia, as in every part of the world at the present day, is undoubtedly sport." The *New York Observer* adds: "This last statement may strike some as extravagant. Yet there are great numbers of people in America, as we well know, whatever may be true of the rest of the world, who are lovers of pleasures more than lovers of God." One who reads the papers in this country would not conclude that politics is the smallest thing in the world; for it certainly outstrips education and religion in its power to absorb the attention and ambition of men. Yet, says Dr. Bevan, it is almost as nothing, not only in Australia, but in every part of the world at the present day, in comparison with the passion for "sport!" What a picture! The world, on the eve of its final catastrophe, mad after sport and the gratification of all frivolous and carnal propensities. The church and the world together, "lovers of pleasures more than lovers of God." 2 Tim. 3:4. "One more dance, and defiance to the flames!" exclaimed a young French officer in one of the burning palaces at Moscow. Ere the dance ended, the flames reached the powder magazine, and the dancers were in eternity. So will this world finish its last dance, on which it has now entered.