

The Advent Review and Herald

HOLY BIBLE IS THE FIELD THE WORLD

"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 LORD'S PRAYER.

BY JOHN M. HOPKINS.

(Westport, Minn.)

OUR Father God, who art in heaven,
Most hallowed be thy name;
Thy kingdom come; thy will be done
In earth and heaven the same.
Give us this day our daily bread;
Our trespasses forgive
As we forgive our brother's faults
That we in peace may live.
Into temptation lead us not,
From evil set us free;
And to thy name be glory given
To all eternity.

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.

(Concluded.)

AFTER all the experiences of Israel and the pledges of God to his people, we marvel at their hardness and their unbelief. But the expression of the feelings of one is contagious, and Satan stands by to inspire other hearts with the very same spirit. Their present inconvenience, their thoughts of what might be, the hopeless, discouraging picture of the desolate wilderness, they were inspired by Satan to charge upon Moses and Aaron. They accused their leaders of bringing them from the slavery of Egypt to kill them and their children with hunger. All their lives they had been accustomed to walk by sight. Here they had every evidence that they had an unseen Leader. He had just given them a statute, assuring them how much he would do for them if they would keep his commandments. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Please read this whole chapter.

"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." The Lord had graciously promised to relieve all their grievances. He desired to give them a religious training under the eye of God, "that I may

prove them," he said, "whether they will walk in my law, or no." The first lesson taught them was that their constant dependence for daily nourishment was upon God, and that by him their wants would be abundantly supplied.

Speak not lightly of the restrictions placed upon Israel in Sinai regarding the cooking of manna. The Lord has placed barriers around his Sabbath, that it may not be regarded with the least carelessness or irreverence. When the Lord said, "To-morrow is the rest of the holy Sabbath: bake that which ye will bake to-day, and seethe that ye will seethe," he meant that Friday should be our preparation day, in which we are to do all our cooking. The Sabbath is not to be a day when titbits shall be prepared or cooked. If it is really essential to have beans on the Sabbath, let them be cooked on Friday, and kept warm in the oven. They need not be eaten cold unless preferred. But let no remarks be made as though it were a very light thing whether or not we regard the special requirements of God in regard to the Sabbath. It is not left for any man or woman to venture to disregard one requirement of God.

I see no question in this matter as to what we shall have on the Sabbath day. The food which we have provided on the preparation day can be placed on the table warm, especially in cold weather. In traveling, persons eat cold lunches for days together, and realize no inconvenience or harm. We want palatable, healthful food every day of the week; but upon the Sabbath, let your cook have her day of rest, in the place of cooking for a family. Let every provision be made on Friday. But do not let the Sabbath be regarded as a day in which to get something especially gratifying to eat. Educate your children and every member of the family to enjoy plain, simple food, and to be ready to receive the blessing which the Lord of the Sabbath is waiting to bestow upon all who are in an attitude to receive it. He has this for every one who shows his love for God in keeping holy the Sabbath day, God's great memorial of creation. Speak softly, walk softly. Let not a word of lightness or trifling come from your lips. This is God's day. He has blessed the seventh day, as his Sabbath, to be sacredly observed.

The Sabbath is not to be a gloomy day, a day of unrest and uneasiness. Parents may take their children outdoors, in the groves, in the flower garden, and teach them that the Lord has given them these beautiful things as an expression of his love. Christ has said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow:

for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Let the mind be directed to the lessons of the book of nature, and to nature's God, who made the world in six days, and rested on the seventh; "wherefore the Lord blessed the Sabbath day, and hallowed it." Do not make light of the Sabbath requirement; and when it comes to eating on the Sabbath, those who would feed on Christ, who would have the rich blessing of God, will partake of a very simple diet on that day.

The thoughts are not to be educated to be full of what we shall eat, and what we shall drink, and wherewithal we shall be clothed. We need to prepare for the Sabbath. The clothing that we shall wear on that day is to be put in order. The boots should not be left unblacked or unpolished until the Sabbath. You dishonor God by doing this work on that day. How easy it is to allow reckless neglect of the preparation for the Sabbath!

Teach the children that God means just what he says. The very same Jesus who has given us the Sabbath, and has directed us how to keep it holy, is the Alpha of Genesis, and carries us step by step through the ages, through the incarnation, through his offering of himself as a living sacrifice for the redemption of a fallen world. He was tried, but was not condemned, because there was nothing to condemn. After the trial Pilate said, "I find no fault in him." Yet he gave himself up to be murdered because his own nation was jealous of him, and hated him. Christ died as a malefactor on the cross of Calvary. He was laid in the grave. The third day he rose from the dead, and proclaimed, over the rent sepulcher of Joseph: "I am the resurrection, and the life." He ascended to his Father, and to-day he is our advocate in the courts of heaven.

We trace Christ all through the Old Testament and the New. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Here we have the Alpha of Genesis and the Omega of Revelation. The blessing is promised to all those who keep the commandments of God, and who co-operate with him in the proclamation of the third angel's message. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." That which Christ has spoken in the Old Testament is for all the world. What he has said in refer-

ence to his commandments is not yea and nay, but yea and amen.

In this perilous period, when we see universal contempt placed upon the law of God, when the world is choosing between the holy Sabbath of the fourth commandment and the spurious sabbath, shall we say one word that will detract from the words of the Lord of the Sabbath? The Lord God of heaven knew what a deadening influence the abounding iniquity would have upon the chosen believers, what a paralyzing power it would be against piety and true loyalty to God. In giving us the statement of the occurrences which would mark the approach of the second advent of our Lord and Saviour, Christ says, "Because iniquity shall abound, the love of many shall wax cold." We see this fulfilled to the letter. The experience of many is becoming dwarfed and sickly and wonderfully deformed. Everything that surrounds us creates an atmosphere that is saturated with unrighteousness. Even under the most faithful surroundings, it is difficult to hold fast the Christian profession of faith unto the end, to stand decidedly and earnestly for the faith once delivered to the saints. But it is most difficult to keep true and loyal to God's holy commandments, when there are few in number to help and encourage one another, and when many of these are sickly and ready to die because they do not honor God by keeping his commandments truly and loyally.

Much so-called Christianity passes for genuine, faithful soundness, but it is because those who profess it have no persecution to endure for the truth's sake. When the day comes when the law of God is made void, and the church is sifted by the fiery trials that are to try all that live upon the earth, a great proportion of those who are supposed to be genuine will give heed to seducing spirits, and will turn traitors and betray sacred trusts. They will prove our very worst persecutors. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them;" and many will give heed to seducing spirits.

Those who have lived on the flesh and blood of the Son of God—his holy word—will be strengthened, rooted, and grounded in the faith. They will see increased evidence why they should prize and obey the word of God. With David, they will say, "They have made void thy law. Therefore love I thy commandments above gold; yea, above fine gold." While others count them dross, they will arise to defend the faith. All who study their convenience, their pleasure, their enjoyment, will not stand in their trial. "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." Precious words! "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

The fifty-eighth chapter of Isaiah is to be read, studied, and practised. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as

the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. 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."

Let no one yield to temptation and become less fervent in his attachment to God's law because of the contempt placed upon it; for that is the very thing that should make us pray with all our heart, and soul, and voice, "It is time for thee, Lord, to work: for they have made void thy law." Therefore, because of the universal contempt, I will not turn traitor when God will be most glorified and most honored by my loyalty.

What! shall Seventh day Adventists relax their devotedness when all their capabilities and powers should be placed on the Lord's side; when an unflinching testimony, noble and uplifting, should come from their lips? "Therefore I love thy commandments above gold; yea, above fine gold." When the law of God is most derided and brought into the most contempt, then it is time for every true follower of Christ, for those whose hearts have been given to God, and who are fixed to obey God, to stand unflinchingly for the faith once delivered to the saints. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." It is time to fight when champions are most needed.

Those who make light of the third angel's message do so because they know little of Daniel or the Revelation. They have not read these prophecies with a determination to find out the meaning by prayer, by study, and by fasting. If they had had the experience of Daniel or of John, they would know that the third angel's message will go forth unto perfect victory. Those who proclaim that message because they see and believe it, will understand that very much is comprehended by it. The third angel is represented as flying through the heavens with a banner on which is inscribed, "The commandments of God, and the faith of Jesus." All who will gather warmth from the coldness of others, courage from their defections, and loyalty from their treason, will triumph with the third angel's message.

PERSONAL RESPONSIBILITY.

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

In one of his discourses the Lord described the opportunities which men of various capacities have to do good in his service by the parable of men to whom has been entrusted a certain sum of money, which they are required to use in such a way that it will bring an increase. To one man was given ten talents; to another, five talents; and to another, only one. All were held equally responsible for what was entrusted to them, and all were to make returns proportionate to what they had received. The great spiritual truth taught in this parable is that of the personal accountability of every person to God, and that in proportion to the measure of the gifts that each one has received. That every person is thus responsible is a very serious thought. It cannot be set aside as a light matter. A man on

trial for his life before the courts of this world is looked upon as being in a very critical position; but every one is on trial before God, and the final and irrevocable decision will at some time be made.

It is related of the great American statesman and orator, Daniel Webster, that upon one occasion at a dinner party he was asked what was the greatest thought which his mind had ever entertained. After thinking a moment, Mr. Webster replied that the thought of his personal responsibility to God for all his conduct was the greatest thought that he had ever known. Upon this theme he then discoursed for about twenty minutes, endeavoring to impress upon all who were present the importance of this subject. In this he was eminently successful; for all were deeply affected by his remarks. To impress this very thought upon the minds of his disciples, Jesus gave the parable of the talents.

Personal responsibility for our own conduct! The knowledge of it dawns upon us in early life in proportion as we seriously consider our place in the world, and our relation to God and to one another. Many persons never do this. Their lives are so frivolous, their aims so low, their ambitions so ignoble, that they pass through life with little sense of the responsibility of living. Life with them is a kind of day-dream,—an opportunity to get much and to bestow little. Few realize that life is a sacred trust, which should be so used by us as to show that we know what important issues depend upon it. In the words of the apostle, we should "use this world, as not abusing it: for the fashion of this world passeth away." In God's providence we are permitted for a little while to step into the moving tide of human life as a part of it; we learn the origin and object of life, what our Creator has done, and what he proposes to do, for us; the part we must act to secure for ourselves the greatest benefits and to render to God the glory due unto his name; and then we are to show, by our own conduct, whether or not we realize these responsibilities. Moreover, we cannot shirk these responsibilities. We may appear to do so: we may be utterly unmindful of our duty to God, and careless of our obligations to our fellow men; we may even prey upon our own race, as an evil animal lives by the destruction of weaker animals,—we may do all these things, and apparently escape responsibility and punishment due for our misdeeds; but beyond the earth and the grave arises the great white throne of infinite justice, and upon that throne will one day sit in judgment the infinite God, before whom no one can escape from the full responsibility for all his deeds. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done." 2 Cor. 5:10. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31.

But in spite of all these facts and considerations, many will continue to hide their talents in the earth. They make no good use of their opportunities; they add nothing to what God has bestowed upon them; they make no improvement of their talents; they live for self, and benefit no one. They receive everything and give nothing; and then they try to excuse themselves by saying that God's requirements are too exacting! They claim that he is a "hard man;" and they hide their talent in the earth, doing nothing to show their appreciation of the gifts they have received. They fear; but their fear is a slavish fear, begotten of indolence and a desire to shirk responsibilities, rather than a filial fear to offend the Author of their being, who, as their Creator and Redeemer, has a right to their service. Such a one is called an unprofitable servant. He brings no profit to God, none to his fellow servants, and none to himself. He is a total fail-

ure; what shall be done with him? Personal responsibility can be shirked no longer; a just decision will be rendered. What is that decision?—"Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matt. 25:30. Then follows, in this parable, a description of that judgment scene, the separation that will then take place, and the reasons why some will be honored and others rejected. The rejected have lived for self; they have fed no one, they have clothed no one, they have not visited the sick. The unfortunate classes were by them ignored as though they had no feelings. In thus living for self and neglecting others, they were really slighting Christ, to whom these unfortunates, as members of the human family, are dear. This judgment is now in session in the heavenly sanctuary. None will be passed by. What we have done, and what we have omitted to do that we should have done, will appear. But a little time remains to work. The day of probation is hastening away. Are we improving our time in the name and cause of the Master?

"Yet doth one short preparing hour—
One precious hour—remain:
Rouse, then, my soul, with all thy power,
Nor let it pass in vain."

INFIDELITY VS. CHRISTIANITY.

BY A. R. HYATT.
(Middletown, N. Y.)

On page 31 of the *New York Journal*, of Nov. 29, 1896, were the pictures of two men, standing looking in opposite directions, with arms outstretched to represent a speaking attitude. The men represented were Dwight L. Moody, the evangelist, and Robert G. Ingersoll, the infidel. Upon the side of the page occupied by the picture of each man is an argument concerning Christianity. One is entitled, "The Famous Revivalist's Strongest Argument for Christianity;" and the other, "The Best Argument Ever Advanced against Christianity." We have no reason to doubt that the latter is "the best argument ever advanced against Christianity;" and that it is, therefore, worthy of the consideration of both Christians and infidels.

We need only to compare two statements, in order to judge of the strength of the argument. The thirteenth paragraph reads thus: "Millions assert that the philosophy of Christ is perfect—that he was the wisest man that ever uttered speech. Let us see: 'Resist not evil. If smitten on the one cheek, turn the other.' Is there any philosophy, any wisdom, in this? 'Love your enemies.' Is this possible? Did Christ love his when he denounced them as whited sepulchers, hypocrites, and vipers? We cannot love those who hate us. Hatred in the hearts of others does not breed love in ours. Not to resist evil is absurd; to love your enemies is impossible."

In the next paragraph but one are these words: "If Christ was indeed God, he knew all the future. He knew how his words would be interpreted. He knew what crimes, what horrors, what infamies, would be committed in his name, . . . and yet he died with voiceless lips. Why did he fail to speak? Why did he not tell his disciples, and, through them, the world, 'You shall not burn, imprison, and torture in my name'?"

A more plain exhibition of the utter blindness of those who oppose God's word could hardly be given. If a schoolboy ten years old should exhibit such short-sightedness, he would be branded as stupid. Trying to prove Christ's teachings false because he said, "Resist not evil," and, "Love your enemies;" then, forgetting all this, beginning a tirade against him because he did not do that very thing,—because he did not tell his disciples not to persecute their fellow men!

The whole tenor of the teachings of Christ was against the use of force. He said, "Do good

to them that hate you, and pray for them which despitefully use you, and persecute you." These teachings are certainly contrary to the spirit of persecution. Christ is the Christian's example. Follow him through his betrayal; hear his words to Peter, "Put up thy sword into his place: for all they that take the sword shall perish with the sword;" go with him through his trial; see the wicked soldiers spit in his face and buffet him, and others smite him with the palms of their hands, while he endures it without a word; and see him hanging upon the cross, fastened there by ragged nails driven through his hands and his feet! He is *not* "voiceless." Hear his words: "Father, forgive them; for they know not what they do." Christ's teachings are not contradictory; men's are.

GOD WOULD WIN US THROUGH THE CROSS.

BY MRS. CORA B. FINDLAY.

God would win us through the cross,—
Win us from all sin and strife,
Win us from the pain that's rife,
Win us from this death to life,
Win us from dross,
Win through the cross,—
The cross of Calvary.

God doth love us with such love,
Jesus Christ, his only Son,
Died that we might each be won
Sin's dark way to hate and shun.
God from above
Gave, in his love,
The Lamb of Calvary.

Love so great was never shown.
Wins it not thy love complete?
Wilt thou in this life so fleet
Scorn the penitence that's meet?
Blood will atone,—
Christ's blood alone,—
The blood of Calvary.

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

The Worship of Reason.

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

In my last article I recorded the recantations of the bishops of France in the presence of the National Convention assembled at Paris. Immediately after this the "world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest nations of Europe, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of the Deity."

The example having been set in Paris, similar scenes occurred all over France. The services of religion were everywhere abandoned; the pulpits were deserted throughout all the revolutionized districts; baptisms ceased; the burial service was no longer heard; the sick received no communion; the dying no consolation. A heavier anathema than that of the papal power now pressed upon the peopled realm of France,—the anathema of Heaven, inflicted by the madness of the inhabitants of France. The village bells were silent; Sunday was obliterated. Infancy entered the world without a blessing, and age left it without a hope. But who was to blame?—No one but the Catholic Church herself.

Everywhere the church edifices and treasures were seized and confiscated to the state. In Paris and its environs these seizures were made with especial vigor, and the plunder was brought in piles to the bar of the Convention. All the churches were stripped, and the communes sent deputations with the gold and silver accumulated in the shrines of saints, or in places consecrated by ancient devotion. They went in procession to the Convention; and the rabble, indulging their fondness for the burlesque, caricatured in the most ludicrous manner the ceremonies of the

Catholic Church. They seemed to take as much delight in profaning them as they had formerly done in celebrating them. Men wearing surplices and copes came singing halleluiahs and dancing the Carmagnole to the bar of the Convention; there they deposited the host, the boxes in which it was kept, and the statues of gold and silver; they made burlesque speeches, and sometimes addressed the most singular apostrophes to the deputation themselves. "O you!" exclaimed a deputation from St. Denis, "O you instruments of fanaticism, blessed saints of all kinds, be at length patriots, rise en masse, serve the country by going to the mint to be melted, and give us in this world that felicity which you wanted to obtain for us in the other!" These scenes of merriment were followed all at once by scenes of reverence and devotion. The same persons who trampled underfoot the saints bore an awning; the curtains were thrown back, and, pointing to the busts of Marat and Lepelletier, they said: "These are not gods made by men, but the images of worthy citizens assassinated by the slaves of kings." They then filed off before the Convention, and again singing halleluiahs and dancing the Carmagnole, carried the rich spoils of the altars to the mint, and placed the revered busts of Marat and Lepelletier in the churches, which thenceforth became the temples of a new worship.

And now that the old religion was obliterated, it was necessary to put a new one of some kind or other in its place. Men openly declared that God did not exist. That was common talk all around Paris. The comedian Monnot, in the church of St. Roch, carried impiety to its utmost length. "God! if you exist," said he, "avenge your injured name. *I bid you defiance!* You remain silent; you dare not launch your thunders: who, after this, will believe in your existence?" Certainly this was speaking "marvelous things against the God of gods." Pache, Hébert, and Chaumette had openly declared that they were going to dethrone the God of heaven. And this, too, might be termed a marvelous word against the God of gods. The Bible had said, however, that this power would not worship any god; but that he would magnify himself above every god; and this was now done. They worshiped no god but themselves; they worshiped nothing but their own reason. Anacharsis Clootz voiced the popular sentiment when he said: "I have boldly preached that there is no other God but nature, no other sovereign but the human race, *the people god*. The people is sufficient for itself. It will subsist forever. Nature kneels not before herself. Judge of the majesty of the free human race by that of the French people which is but a fraction of it. Judge of the *infallibility* of the whole by the sagacity of a portion, which singly makes the enslaved world tremble. The committee of *surveillance* of the universal republic will have less to do than the committee of the smallest section of Paris. A general confidence will succeed a universal distrust. In my commonwealth there will be few public offices, few taxes, and no executioner. *Reason* will unite all men into a representative bundle, without any other tie than epistolary correspondence. Citizens, religion is the only obstacle to this utopia. It is high time to destroy it. The human race has burned its swaddling-clothes."

Now the Bible had said of the French Revolutionary power, "He shall exalt himself, and magnify himself above every god." And again, "Neither shall he regard any god: for he shall magnify himself above all." And this was the very thing that the "orator of the human race" proposed—"*the people god*." The people of France were not to worship the God of gods, neither were they to worship any god. They were not to worship anything in the shape of a god. This left nothing else open for them to do but to worship themselves; it left them no other resort but to worship their own minds,

their own reason; i. e., themselves. But this is nothing but atheism pure and simple. The term "atheist" was originally applied by the Romans to the Christians. It means, "a denier of the gods."² Apply this definition of atheism to the French people at this period of the Revolution. They were not only deniers of God; but they were more than that, they were deniers of the gods. They did not worship anything but themselves. Pressensé has correctly styled this so-called worship of reason as being a "religion of nothingness."³

Immediately after the spoliation of the churches, the inauguration of the worship of reason took place,—the "religion of nothingness" was installed. On the 20th of Brumaire (the 10th of November), 1793, the doors of the Convention were thrown open to a band of musicians, preceded by whom the members of the municipal body entered in solemn procession. They were singing, but not one of the old hymns of the Catholic faith. Theirs was an atheistical hymn, which had been composed for the occasion by Chénier. It commenced thus:—

"Descend, O liberty! thou child of nature;
The people have recovered their power immortal;
On the majestic ruins of the old imposture
Their hands erect thine altar."⁴

These city officers escorted a veiled female whom they termed the Goddess of Reason. She was the wife of Momoro, the printer. She was one of the friends of Vincent, Ronsin, Chaumette, Hébert, and their kind, and they were the vilest herd in all Paris. Vice and every kind of filthy lasciviousness clung to them like a moral leprosy of the most loathsome sort. By profession she was a dancing-girl at the opera, and her character was well known to most of the persons present. She was dressed in a long, white flowing gown; a mantle of azure blue hung from her shoulders, and on the top of a head of waving hair she wore the Jacobin red cap of liberty. She sat upon an antique seat, entwined with ivy, and borne by four citizens. Young girls dressed in white and crowned with roses surrounded her.

Marching and singing as they went, the procession reached the bar of the Assembly Hall. It was opened, and Madame Momoro, *alias* Demoiselle Candeille, *alias* Goddess of Reason, was admitted. There was silence for a moment, while Hébert stepped forward, and addressing the Convention, said: "God does not exist. I demand that the worship of reason be substituted in his stead."⁵ Chaumette then took her by the hand, and turning to the assembled deputies, said: "Mortals, cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge no divinity but reason. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this." Then, letting fall the veil, he exclaimed: "Fall before the august Senate of Freedom, O veil of reason!" "Legislators! Fanaticism has given way to reason. Its bleared eyes could not endure the brilliancy of the light. This day an immense concourse has assembled beneath these Gothic vaults, which for the first time re-echo the truth. There the French have celebrated the only true worship, that of liberty, that of reason. There we have formed wishes for the prosperity of the republic. There we have abandoned inanimate idols for reason, that animate image, the masterpiece of nature." As he uttered these words, Chaumette pointed to the living Goddess of Reason. She descended from her seat, and went up to the president of the Convention, who embraced and kissed her, while loud hurrahs, mingled with shouts of, "The republic forever!" "Reason forever!" "Down with fanaticism!" rent the air.

At the requisition of Chaumette, it was voted that the great Cathedral of Notre Dame should

be changed into a republican edifice, and should be called the "Temple of Reason." A festival was instituted for the tenth days. This was to take the place of the Catholic ceremonies of Sunday. A mouth of truth, resembling the mouths of denunciation which formerly existed at Venice, was placed in the Temple of Reason, to receive opinions, censure, advice, that might be useful to the public. These letters were opened and read every tenth day; a moral discourse was delivered, after which pieces of music were performed, and the ceremonies concluded with the singing of republican hymns. "There were in the temple two tribunes,—one for aged men, the other for mothers,—with these inscriptions: Respect for old age; Respect and attention for maternity."⁶ These tenth-day services were generally licentious fêtes of the worst kind, and were, for the most part, performed by the most abandoned women. "It appeared as if the Christian truth had been succeeded by the orgies of the Babylonian priests, or the grossness of the Hindu theocracy."

From the Hall of the Assembly, the Convention, the municipal officers, and all the public functionaries hurried away to the Cathedral of Notre Dame, now the Temple of Reason. There the Goddess was elevated on top of the High Altar, where she received the adoration of all present; "while the young women, her attendants, whose alluring looks already sufficiently indicated their profession, retired into the chapels around the choir, where every species of licentiousness and obscenity was indulged in without control, with hardly any veil from the public gaze."⁷ And this was the first of the feasts of reason, the first communion service of the religion of Chaumette.

"The corresponding festival in the Church of Saint-Eustache," says Mercier, "offered the spectacle of a great tavern. The interior of the choir represented a landscape decorated with cottages and bosques of trees. Round the choir stood tables overloaded with bottles, with sausages, pork-puddings, pastries, and other meats. The guests flowed in and out through all doors; whosoever presented himself took part of the good things: children of eight, girls as well as boys, put hand to plate, in sign of liberty. They drank also of the bottles, and their prompt intoxication created laughter. Reason sat in azure mantle aloft, in a serene manner: cannoneers, pipe in mouth, served her as acolytes. And out-of-doors were mad multitudes dancing round the bonfire of chapel balustrades, of priests' and canons' stalls; and the dancers,—I exaggerate nothing,—the dancers, nigh bare of breeches, neck and breast naked, stockings down, went whirling and spinning, like those dust-vortexes, forerunners of tempest and destruction."⁸

Was this, or was it not, a fulfilment of the words of holy writ: "Neither shall he regard the God of his fathers"? Was there ever a nation that did the like in all the annals of mankind?

OUR SABBATH-SCHOOLS.

BY WM. SIMPSON.
(Hagersville, Ontario.)

In studying the writings of Sister White, I have been much impressed with what is said in regard to the Sabbath-school work. I have gathered together the results of my research, and trust that by reading them, some may be awakened to the importance of this great work.

"The Sabbath-school is an important branch of the missionary work, not only because it gives to young and old a knowledge of God's word, but because it awakens within a love for its sacred truths and a desire to study it for themselves; above all, it teaches them to regulate their lives by its holy teaching."

"Instruction relating to Sabbath-school work, also, should be largely given in the different churches."—"Gospel Workers," page 223.

"The success of our schools does not depend so much upon a large membership as upon devotion, zeal, and thoroughness."

"The prosperity of our Sabbath schools depends much upon the teachers. We want devotional, self-sacrificing, godly men, who understand their business, and who feel the worth of souls. A thorough workman is known by the perfection of his work."

In view of this fact the primary question should be, How can we become more efficient teachers? rather than, How can we increase our membership? for we find that the greatest difficulty is not to find scholars to attend our schools, but teachers who are competent to teach them. A school that is blessed with a good corps of teachers will indeed be a success. It seems to me that the most earnest inquiry should be, How can we become more successful teachers? The following instruction from the Spirit of prophecy, if carried out, will solve this problem:—

"Your success is in your simplicity."

"If you expect to help the people, you must take your position, not above them, but right down among them."

"The efficiency of your labor depends upon your hold on God."

"Place no bounds to your improvement, but be better fitted every week to do good work."

"If teachers in our Sabbath schools felt the love that they should feel for the lambs of the flock, many more would be won to the fold of Christ."

"Those who instruct children should avoid tedious remarks. Short remarks and to the point will have a happy influence. If much is to be said, make up for briefness by frequency. A few words of interest now and then will be more beneficial than to have it all at once. Long speeches burden the small minds of children."—"Testimonies for the Church," Vol. II, page 240.

"Our Sabbath schools should be made more interesting. The public schools have of late years greatly improved their methods of teaching. Object-lessons, pictures, and blackboards are used to make difficult lessons clear to the youthful mind. Just so may present truth be simplified, and made intensely interesting to the active minds of the children."—*Id.*, Vol. IV, pages 69, 70.

"Do not let the Sabbath-school degenerate into a mere mechanical routine. We should not seek to imitate Sunday-schools, nor keep up the interest by offering prizes. The offering of rewards will create rivalry, envy, and jealousy; and some who are the most worthy will receive little credit. Pupils should not try to see how many verses they can learn to repeat; for this brings too great a strain upon the ambitious child, while the rest become discouraged. . . . Try none of these methods in your Sabbath-schools; but let the superintendent and teachers make every effort to have life and interest in the school. . . . What a blessing it would be if all would teach as Christ taught! His language was plain, and his thoughts were expressed with the greatest simplicity; but he spoke with loving earnestness. In your teaching be as near like him as possible. Make your exercises interesting. Let the teachers show that they have thoroughly learned the lesson; and are intensely interested in it. The teachers should be in earnest in their work; they should watch for souls as they that must give an account. Their efforts should tend to lead the minds of those under their care to the contemplation of heavenly things; their instruction should be of a character to deepen the force of every lesson. They should be co-laborers with the parents for the salvation of the children; and Jesus will help them, and there will be a harvest of souls."—"Gospel Workers," page 408.

² Neander, "History of the Christian Religion and the Church," Vol. I, sec. 1, part 1, div. 3, par. 7.

³ Pressensé, "The Church and the French Revolution," book 2, chap. 2, par. 28.

⁴ Quoted by Pressensé, *ibid.*

⁵ Quoted by Alison, "History of the French Revolution," chap. 10, par. 45.

⁶ Thiers, "History of the French Revolution," Vol. II, page 370.

⁷ Alison, *ibid.*, par. 45.

⁸ Mercier, IV, 127-146.

Special Mention.

PASSING EVENTS AND COMMENTS.

The Sedan-Chair.—From reports we learn that an innovation in locomotion is soon to be introduced in our American cities. It is neither an improved bicycle nor a horseless carriage; it is that relic of bondage and servitude long since banished from civilized countries—the sedan-chair. It is not a *horseless* carriage, for men are to be harnessed and used as horses, not ordinary respectable family horses, but packhorses. The tendency of one portion of the human race to ride the other portion is one that so-called modern civilization has not eradicated. There may be reason for this in hot countries, where white men cannot endure the fatigue of travel, and no other method is at hand; but we had indulged the hope that the Lord would come before democratic Americans got literally to riding one another.

In the East.—The sight of the little bankrupt but proud kingdom of Greece groveling in blood and dust beneath the feet of the Turk is one calculated to awaken the commiseration of Christendom.

The now arrogant sultan has cunningly so managed the war as to keep within the bounds of belligerent propriety (if there be such a thing). His troops have been held in excellent form; but with relentless hand, he demands nothing less than the crushing of his weak antagonist. According to rumor, Greece will be called to pay an impossible indemnity, to lose all her fleet, and to reduce her army to 20,000 men. In Greece there is deep plotting against King George, and the overthrow of the royal family is among the probabilities of the near future. The chagrin of the people knows no bounds, and finds no adequate means of expressing its violent rage.

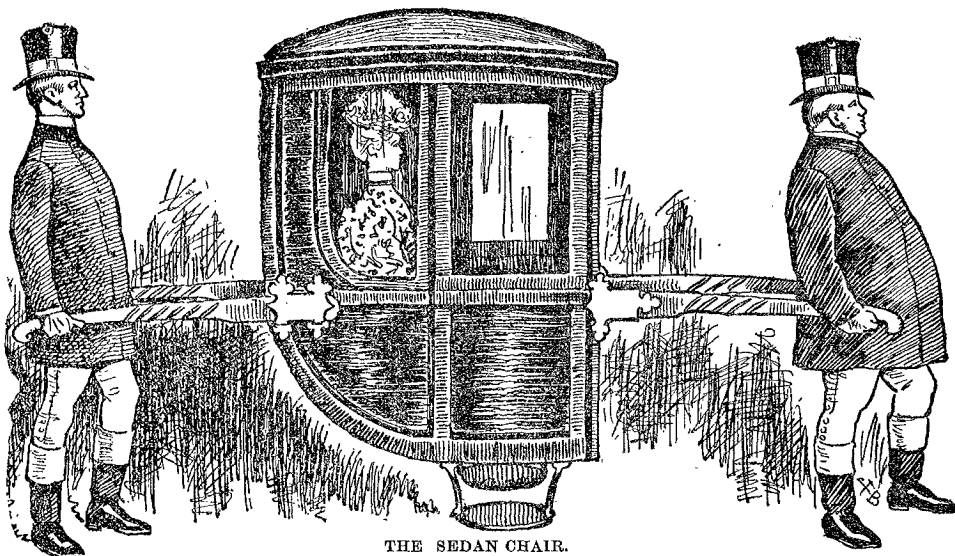
Why Does n't Prosperity Come?—During the late presidential campaign, all parties proclaimed themselves to be the advance agents of prosperity. The laboring classes wanted prosperity more than party or anything else. "Bryan" was to some the key-note to prosperity; but the majority thought McKinley and his party held the golden secret. But time enough has already passed to break the delusion. A cartoon lately published showed Messrs. McKinley, Hanna, and Uncle Sam gazing intently into the air, where a bird-like air-ship labeled "Prosperity" was leisurely floating. Uncle Sam was wistfully saying, "Why don't the thing come down?" That it would have been any better had another party gained the day, we are not at all inclined to assert. So long as selfish greed dominates men, prosperity for the poor will remain aloft. It is vain to put trust in princes. Last week four hundred men in a great mill in Pittsburg were laid off for want of work. Their shops were festooned and garnished with emblems of McKinley and Prosperity blended together, expressive of the hopes they entertained. In their disappointed rage they tore every picture down, and stamped it in the dust. But the President is not responsible for this. It is the nature of

earthly hopes. Bryan would undoubtedly have suffered the same humiliating disappointment. Selfishness would still have held business by the throat. The Bible says, "Be patient, therefore, brethren, unto the coming of the Lord." Then prosperity will come down, and dwell with men; but not till then.

SUNDAY LAWS.

WHEN one has a certain idea in his mind, if that idea is represented by a word, he will sometimes see his idea in any word that resembles the one that suggests, or contains, his idea. A man was once very anxiously trying to find something in the Scriptures to sanction the observance of Sunday. It is needless to say that he had a hard time. At length, over Leviticus 19, he saw these words, "A repetition of *sundry* laws." To his hasty sight this was just what he was looking for, and he exclaimed, in great glee, "Here it is—*Sunday* laws!"

If any are inclined to doubt the truthfulness of this story, or the principle laid down, to illustrate which the story is told, we would refer them to the *Interior* of June 3. Its first editorial twice (every time it is mentioned in the



THE SEDAN CHAIR.

From the "Chicago Times-Herald," May 30.

article) calls the sundry civil bill the "Sunday civil bill"! The editor, compositor, and proof-reader all unite in seeing Sunday where no Sunday is, and where its presence (in the name of the general congressional appropriation bill) is a decided incongruity! Surely they must have Sunday on the brain to see it in such a place!

But after all, it was a very natural mistake under the circumstances. For some years now, at different times, Congress and the various State legislatures have been discussing, and in some instances making, Sunday laws. It has even been contended that a Sunday law is a *civil* law; and of course if it is, a Sunday *civil* bill is not so much out of the way, though a bill under that name has never yet passed. We would, however, for the benefit of the *Interior* and all others who are concerned, state that since Sunday, as commonly understood, embodies a *religious* idea, any law compelling or regulating its observance is not a *civil* law, but a religious law. An understanding of this fact will prevent any one from making so ludicrous a mistake as to speak of a "Sunday *civil* bill," even should he ordinarily see Sunday wherever the word "sundry" is used.

M. E. K.

CHURCH POLITICS.

A NEWSPAPER reporting an important convention of one of the leading Protestant churches, says that it was a "great time for church politics," and that "the church machine was badly shattered"! To those who are uninitiated in the mysteries of the way in which matters are often managed at the great religious conventions, the idea of "church politics" and church "machines" may appear strange; but in reality there

is more of church politics and church machines than many persons are aware of. There are important church offices to hold, there are various ideas of policy in relation to many things; and the advocates of such ideas and policies naturally work to secure persons for those offices who will carry out their theories. This leads to mutual plans, and perhaps to counterplans, plots and counterplots. The schemes of politicians are reproduced in the church, and all the ways of the artful seekers for civil office may be discerned in the great religious conventions, though here they are disguised with prayer and pious phrases.

When deliberate and secret plans are laid for turning certain persons from office in the church, in order that certain others may be appointed in their places, there is politics as mean and as despicable as can be found in any ring-governed city in the world. The primaries may be opened by prayer, and the elections closed with the benediction; but if everything about the transaction has not been as open as the day, it is liable to the charge of church politics. A few persons who have held a secret primary together, and have laid their plans how to proceed to gain a certain point, may control and override the wishes of a hundred delegates, who have come to the convention honestly expecting that all its business would be transacted openly, fairly, and aboveboard. That such things are practised in the churches of our land is surely evidence of the low state of religion predicted in the words of the Scriptures, "Babylon is fallen."

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 SMELL OF FIRE.

BY MRS. L. D. AVERY-STUTTLE.

(Battle Creek, Mich.)

"O AUNT MARGARET! what a strange subject! What *can* you write from such a peculiar text? The smell of fire! Really, I have n't the remotest idea what moral you are going to bring out of that," and Esther smiled incredulously as she seated herself on an ottoman at her aunt's feet. "Please tell me about it, auntie; I know it was quite improper for me to peep over your shoulder at your manuscript; but I think you will excuse me, for you know I cannot stay until the article is done."

Aunt Margaret only smiled at her impetuous niece, and replied: "Just get your Bible, Esther, and read the twenty-seventh verse of the third chapter of Daniel," and Esther read, in a clear, sweet voice, the wonderful verse: "And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the *smell of fire* had passed on them."

"You see, Esther, that God not only preserved the three Hebrew children in the fiery furnace, from all danger, great as it was, but he kept them so securely that their enemies could not even detect the *smell of fire* upon them. Was it not enough that God should preserve the *lives* of his faithful children?—No; their very garments must be kept from the devouring element, and even the odor which is naturally imparted to the clothing from close contact with fire, must be absent, or the enemies of the God of Israel might find some excuse whereupon to base a false report."

"O auntie! I never thought of it before in that light. I am sure the third chapter of Daniel will always seem more beautiful to me than ever before."

"You remember that Christ prays that his children may not be taken out of the world, but that they may be *kept from the evil*. He is as able to keep his children to-day from even the very taint of sin and impurity as he was to preserve the three Hebrews. His grace can be manifest to deliver from the furnace to-day as well as anciently. He can keep us, and he will, from even the very appearance of evil, if we earnestly ask him that the words of our mouth and the meditation of our heart be pure and clean.

"I had a friend, Esther, a young man, whose early training had been given him by a careful, tender mother, who was, withal, an earnest Christian. He went out into the world, and met trials and temptations of a very peculiar nature. Sin was made to appear to him in a false light, and it did not appear exceeding sinful. Well, thank God, he did not fall, but the childlike innocence of his early manhood was marred,—was gone,—*the smell of fire was upon him*."

There were tears in Esther's eyes as she replied: "O auntie! I am thinking of Edna Lee; she was such a dear friend; but, somehow, ever since she returned from the city, she has not seemed the same. She has a continual craving for excitement, and the deep religious fervor which before was almost a part of her, seems to be gone. Her life might still be considered almost a model one, in the eyes of the world; but I knew her so well before, and can see the difference."

"Ah," said Aunt Margaret, sadly, "*the smell of fire!*" and continued, "Here is a little verse among my selections, which is right to the point:—

"Had I but known to dread the dreadful fire
That lay in ambush at my heart's desire,
Wherefrom it sprang and smote my naked hand,
And left a mark forever to remain,
I would not bear the fire's ignoble brand,
I would have weighed the pleasure with the pain—
Had I but known!"

DUTY VS. PRIVILEGE.

DEAR EDITOR: I read with interest the letter from Mrs. W. P., published in the Home department recently, in reference to the aged, and your reply thereto. I have a question related to that one, although it is in a different form. The case is as follows: There is a certain mother who has reared a family in which there are a number of young ladies, all unmarried. The mind of each seems to be taken up with other work than the home work, and that which takes them away from home. The mother is now aged, and quite feeble. The question is, Will it be right for all the daughters to leave their mother? or should one of them give up her plans in order to remain with the aged and feeble mother? If it is the duty of one of the daughters to remain with the mother to help her, on which one should the duty rest? Should it be placed on one of the younger ones? or should the burden rest upon the oldest, who, having a few years more of experience in this life than the younger ones, ought to understand better how to care for the mother?

M. A.

In deciding such a question from the standpoint of duty, very many considerations would have to be taken into account. The circumstances of each daughter would have to be considered separately, and her tastes and inclinations would have to be consulted. But it would be almost impossible, even then, to arrive at a conclusion which would be satisfactory to all, provided that each felt that it was her privilege to go out from home, and engage in a work upon which she has set her heart. It is exceedingly difficult to induce a person to work contentedly from a sense of duty, while inclination constantly draws her in another direction. No satisfactory or acceptable work is ever accomplished in this world, in which the heart is not enlisted. We may do our work mechanically for a while, but we never can do it to the best advantage while it seems unwelcome drudgery. Should these daughters look upon the situation in the right and true light, they would not feel as they do now about it. Had they that love for their mother which her relation to them should inspire,

and which her helpless situation should greatly increase, the question would assume an altogether different phase. It would then be as to which one should have the privilege of caring for her who so long had patiently cared for them. They would see, in the person of that aged mother, the image of their Lord, their Creator and their Saviour, and would realize those blessed words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Christians lose a great deal of the blessedness of Christ's service because they do not engage in that service from proper motives and considerations. It is only when we love God with all the heart, with all the soul, and with all the mind, that we find sweetness and joy in his service; and just as long as we regard what we do for Christ and for his suffering people a disagreeable duty, just as long as the requirements of the Bible are something irksome and distasteful to us, just so long we shall remain away from Christ, and our service of him will be but the sounding of brass and the tinkling of a cymbal. It amounts to nothing. Until we get to that place where we would rather do right than to do anything else in this world, and where we can embrace duty with all our hearts, and make it a blessed privilege, we shall never be in that place where God can place his blessing upon us, and where we can enjoy the sweetness of his presence.

Let us remember that we are not living for this world alone. We are forming characters for eternity. The lives we now live are of but little account so far as their privileges or labors are concerned; but when we reflect that eternal interests are at stake, and that the characters we now form are deciding our eternal happiness, then the relation which we sustain to duty becomes a matter of transcendent importance. It does not rest with us to choose our duties. It is for us to embrace duty with thankfulness and gratitude in whatever form it presents itself. Only be satisfied that it is duty. The one question which the Christian needs to ask is, What would my Heavenly Father have me do? And when we come to the care of the aged parent, there can be no question about that. There is no duty in this world more sacred than that, and therefore there should be no greater privilege in this world than providing and looking after the helpless father or mother. Even though our life were to be given as a sacrifice to that one work of caring for mother, it would be noble and honored of Heaven; and if bestowed in the spirit of love and devotion, would not fail to bring its reward of satisfaction in this life, and the approval of the great Judge at its close. Such a calling might lead to a very lowly walk, and a position which would not, perhaps, attract the attention of many; but God knows, and the smiles of his approbation are upon those who walk in lowly paths of his calling.

We cannot decide, therefore, as to which of these daughters it is the pre-eminent duty to care for her aged parent. To each it is the inestimable privilege to embrace the greatest opportunity she will ever have of making life a success by devoting it unselfishly to the interest of one who has a higher call upon them all than any other earthly object. And it is in this light that they should regard it.

T.

STUDIES IN CHILD CULTURE.—NO. 2.

BY MRS. S. M. I. HENRY.
(Sanitarium.)

THE enforcement of obedience is one of the very first problems that the perplexed mother is liable to meet. The question involved in the idea of *enforcement* is at the root of the perplexity. If the impulse to enforce obedience is prominent in the mind of the mother, it is because disobedience is expected; and in this case it is *not* the "unexpected which happens." To expect disobedience is almost inevitably to pro-

duce it. Instead of planning to enforce obedience, and looking for opportunities to do so, it is better so to unite the interests of the children with your own that there shall be small occasion for disagreement.

A most important thing in the education of the child is to keep him with you; be his companion, make him your companion, and give him a share in all your employments. It is by companionship that he is to receive his first impressions, and learn his first lessons. It is by this that the impulse which leads to disobedience is to be nipped in the bud. If you send him off to play with other children, he will learn disobedience—catch it as he would the measles. If you leave him alone to make little plans of his own, and try to follow them out by himself, you must expect that he will come into conflict with yours somewhere before the day is over. You have not told him of your plans; he has not been considered in making them; or if he himself has been considered, his plans have been wholly ignored. You have perhaps never thought that he had plans of his own. How can he, therefore, be in that sort of harmony with yours which is called obedience? You must remember that he is an individual outside of your own life, with a mind, as well as body and spirit, which is very far beyond your control, even in early childhood, and with which it is not at all easy to become acquainted.

Suppose that all the morning he has been left to his own devices: his active little brain has conceived a plan, and he has begun to work it out. All his movements are as important to him as yours are to you; and ignoring this, or ignorant of it, you are constantly breaking in upon him. You call, "Johnny, come here a minute," or, "Johnny, put that down," "Let those things alone," or, "Stop that noise;" and if he does not obey at once, you are displeased or distressed, perhaps both, and punish him, when, if you understood, you would count the prompt obedience which the dear little man sometimes gives, heroism and unselfishness, such as you yourself would not be capable of if some one else of your own rank and age should as constantly interfere with your own work. It is as hard for him to drop all his interests at the bidding of another, and turn his attention to new things, as it would be for you.

A better way is to take him into all your own plans, and keep him with you, as beforestated. In this you serve several very desirable ends: you are able to protect him from harm, and save yourself countless steps and worry in trying to keep him in sight; you can yourself be his teacher in the little helpful things which will be fundamental to a life of practical usefulness, besides binding him closer to you by the peculiar bonds of partnership and mutual sympathy. No companion is so eagerly accepted by a child as his mother, until she has herself put him away from her, and taught him to live without her.

How shall you keep him with you in the busy rush of the day's work? Let us suppose a case. You have two or three little ones under six. When they are being put to bed at night, together with the prayer and Scripture and song, talk with them about to-morrow's plans. Is it to be wash-day, baking-day, or is there to be company? Think aloud to the children about it; and in the morning as they awaken, they will remember it, and with the enthusiasm of childhood will be ready to begin.

They will be anxious to do, glad to undertake, anything, and confident that they can do it by themselves all right. But do not leave one child to work alone, nor yet together with the other children, unless one is quite mature. Here, again, the same motto should be kept in mind, "Keep the child with you." If you leave him to do even simple things alone, you must expect the work to be more undone than done, not from ill-will, but from little culture. As they dress, let them help you to help them, each doing for an-

other instead of each for himself. As you get the breakfast, give each one who is old enough to carry a spoon some little share in the work. They will quickly learn how to lay the table, and even how to handle breakable things safely. They will be interested as long as you are, especially if you talk with them. When interest flags, all are becoming weary, and should rest. The work should never be doubled up on either mother or children. It is at such a time, when the burden begins to drag heavily, that punishment seems to become inevitable.

Perhaps you are thinking, as you read this, "I could never be bothered with the children around under my feet in that way." But the question is whether you will take a little bother now, or great sorrows later. Better have the little feet pattering around under your own now than to have them wander so wide by and by from the ways of truth.

JAPANESE WOMEN.

BY MRS SOPHIA B. BRUNSON.

(College View, Neb.)

(Continued.)

THOUGH Buddhism, like all heathen religions, degrades the women, they cling to it with far more tenacity than do the men. The reason for this is found in the fact that women are naturally more devotional than men, and that their lives are more natural and circumscribed. Shut within the home walls, they have more time for reflection. When the sorrows of life come, as they do to every woman sooner or later, Japanese women cannot find relief and forgetfulness in activity and change of scene, as do the opposite sex. They then naturally turn to religion as affording the only means of consolation and comfort. The women of Japan are the conservators of Buddhism. By their means and influence, they contribute to its support. In nearly every home there is a niche where the gods are kept. Every day fresh flowers and food are placed before them, so that they will ward off diseases, disaster, and danger from the household.

A touching sight often seen in Japan is a rude stone image of a god by the roadside. Tied around its neck are the little faded garments of a child. Sometimes a woman bearing the marks of grief upon her face, comes and kneels before the idol, clasps her hands and prays, then passes on. The little garments were once worn by her dead child, and she placed them upon the god, praying that he would be kind to her darling in the spirit world. Often and often does the broken-hearted mother come and plead with the stone image to hear her prayers, and watch over the spirit of the departed. What darkness and sorrow there are in heathenism! What wonderful peace and consolation the religion of Jesus Christ would bring to these benighted mothers! Our Saviour has told us to go and teach them the gospel. Shall we longer delay? Shall we make no effort to dispel the moral darkness that hangs like a pall over that fair land? Let us really work in earnest, and make sacrifices, that the Japanese may have the blessed light of the third angel's message.

When the foreigner first lands in Japan, and sees the half-nude women in the shops and tea-houses, attending to their work as unconcerned as though they were not exposed to the gaze of every passer-by, he is apt to arrive hastily at the conclusion that female modesty is an unknown quantity in Japan. Still this does not prove that they are neither virtuous nor modest. It simply shows that our ideas of decorum and decency, and those of the Japanese, differ very materially. A country woman in Japan would not think it improper to take her bath in the front yard, in order to talk with her neighbors during the performance; but the recital to her of the dressing at American balls, where the person is displayed in such a way as to excite unholy feelings, would fill her with horror, and she would con-

clude that American women were very immodest, to say the least. If a young Japanese woman meets a young man at any public gathering, she does not try to attract his attention or to flirt with him, as so many young women do in this country. She would look upon such conduct as disgraceful. So we see that we are not to judge these women by our standard of propriety or morality. According to the Japanese idea, any exposure of the person for comfort or convenience is perfectly proper. That accounts for the fact that in the summer-time at our street meetings in the villages, especially those occupied by fishermen, a portion of our audiences wore nothing but their brown skins.

(To be continued.)

A WORD.

* * *

A word's a very little thing—

What is there half so small?

But O, the sorrow it may bring—

The bitterness of gall!

Words are most awful things sometimes,

Pronouncing sentence 'gainst one's crimes,

The note of death in solemn chimes;

Yet O how free they fall!

A word's a very little thing—

The least one means so much:

A "no" may leave a painful sting;

"Yes," grant a demon's clutch.

A word may bring the darkest gloom,

May haunt men till they reach the tomb;

A "go" may mean eternal doom;

A word's an unseen touch.

A word a warning true may bring.

May be an adder's hiss;

A word may cause our souls to sing,

Or be an angel's kiss.

A word may comfort some sad heart;

A "yes" may sweetest joy impart;

A "come" may mean of heaven a part;

God's word is life—'t is bliss.

Christ says that every word we speak

Is placed on record sure;

Our words in heaven one day we'll meet;

Are they all true and pure?

Let us examine every word

Before we let its voice be heard;

O, may they echo thought superb!

For living words endure.

THE AIM IN EDUCATION.

BY PROF. FREDERICK GRIGGS.

(Battle Creek College.)

In the education of the child an aim is a necessity if we are going to accomplish much. When we come to the consideration of this matter of education, we need first of all to see where we should go, and then make to the point by the most direct means possible, and not drift with custom and common practise. I have illustrated this point by the Spartans, who, while they had a low aim in the education of their children,—that of developing a race of warriors,—worked steadily and faithfully toward their fixed purpose, and certainly accomplished it.

Now I wish to consider what the aim of education should be. The establishing of a good character is the highest aim in the education of the child; for it is by a character of worth, and by that alone, that the next world is made possible. Another way of putting this thought is to say that the aim of education is the restoration of the image of God in the soul. Man was created with a beautiful and good character. Through sin this lovely character was marred and lost; and it is by grace that it is to be restored. Redemption and education, then, are to go hand in hand; and we cannot obtain a just view of education without having a correct view of redemption. Unless we properly understand and appreciate the plan of salvation, we cannot but fail in attaining what we believe to be the goal of all educational effort.

But the term "a good character" is, after all, rather indefinite, and needs to be broken up into its elements, and made more concrete, in order to be more clearly understood. I would suggest

these five elements of character as necessary to strength and goodness: right motive, knowledge, health, judgment, and a tendency to work. With the exception of right motive, of whose primary importance we are all satisfied, it may be hard to classify these points in the order of their importance. This motive is not simply motive, but *right* motive. Unless the motive is a good one, the more firmly established it is, the worse it is for the child possessing it.

The motive may be educated in many ways, but perhaps chiefly by the force of example. If in the home the parents and members of the family see to it that their motives are pure and honest, it is almost certain to follow that the little child will become possessed of similar ones. The same is true of the teacher and his associates in school. Next may be mentioned that which the child reads. In this day of books and papers,—good, bad, and indifferent,—what the child reads needs to be looked after as closely as do the morals of those with whom he associates. There is enough that is good in literature which will interest the child, and further stimulate his love for the good, so that, with care, no child need become interested in unwholesome reading. When we observe the effect of the Bible, with its stories of interest, upon the child, we realize something of the influence of reading upon motive. And crowning all is the simple gospel of Christ: his love and devotion to us will most powerfully affect the motive of the child. Morning, noon, and night may the beautiful story and the incidents in the life of Christ be kept before the little child, not in a tedious way, but in such a manner that he will be interested in them. Nothing but love will establish a pure, strong motive.

Concerning knowledge, that only which is of most worth and value to the child need receive consideration. He must be possessed of the facts of science and history in all their various departments, but the manner in which he acquires this knowledge will affect his character as well. To illustrate, he should go from cause to effect in learning, rather than simply to memorize; for, speaking generally, nearly every fact which he may wish to learn has its cause, and the result upon his character, of thus acquiring knowledge, is quite clearly apparent.

Without health the best motives are apt to fail: when the physical system is awry, the spiritual and mental are almost sure to be in bad condition also. Health is to character what steam is to the engine—a necessity to make it of any particular worth.

Next we may speak of judgment, which may be said to be the result of knowledge combined with right motive. I have illustrated, in speaking of studying from cause to effect, one of the many ways in which the child may be called upon to exercise his judgment. The means of cultivating it are always at hand, for the child is called upon continually to form judgments.

But many children, while apparently possessed to a good degree of these four elements of character, still lack the tendency to do work, and thus the whole character is of little worth. The child, by continually conquering the difficulties which he meets, comes to find a keen pleasure in doing work. In a former article I have spoken of how I regard the natural tendency to work which I believe every child has. He needs to have encouragement shown him, and much patience exercised with his short-lived efforts.

If we wish the child to become strong in these particulars, we need to look well into the motives underlying his actions, and assist him in discovering for himself those which are not right; we need to aid him in the acquiring of knowledge, in forming his judgments, in the care of his health, and by no means forget to develop his love of work. It is only by thus living with our children that they can come to conceive, and for themselves endeavor to attain, this high aim which we thus set for them.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 8, 1897.

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

SPECIAL CONTRIBUTORS:

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

ALL YE ARE BRETHREN.

It is God's plan and object to unite. It is the work of Satan to separate and divide. God makes provision for harmony in diversity. Satan scatters discord everywhere. In the various hues and colors of nature the Lord has arranged the spirit of perfect blending so that each element or feature contributes its quota of beauty to the glory of the Creator. This arrangement is not arbitrary in its demands. Each plant and tree, each rock and hill, enjoys the most unrestricted freedom in the development and display of its own peculiar form or function. There is no requirement placed upon any form of life to conform to any other form than its own. The rose, the apple, the wheat, the grass, the oak, the pebble,—each has its own peculiar life, which it is permitted to enjoy without being required to manifest any of the characteristics that do not pertain to its own mission.

None of us would for a moment choose to have this diversity in nature banished. We are more than willing that the rose should remain a rose, even though it prick us a little with thorns. We admire and love it still. We love it for its loveliness; we look with inexpressible admiration upon its unspeakable beauty; we are entranced with the scent so grateful to our senses. How unreasonable it would be to trample the beautiful flower under our feet because apples do not follow the blossoms, or because the thorns sting our hands!

So with all things that God has ordained which partake of an earthly nature, there is sure to be some feature that we could criticize. There is some point in every object wherein it will not bear comparison with other objects. The oak produces noble shade, and makes good timber, but its acorns are not as good to eat as are plums and pears; yet we are not so silly as to discard or condemn the oak or any other natural object because it is not the perfection of usefulness in every particular. Rather, we prize it for what it is, not condemn it for what it is not.

But in and throughout all this diversity, God has intertwined the golden warp of unity. Everything that God has made is a vehicle of beneficence and grace. Everything contributes to the grand objects the Creator had in view when he formed all things by his word, and called them good. Had there been one feature of creation out of harmony with the universal spirit of benevolence and love, it would have marred the whole. The roses look up and salute the trees in peace. The cattle rest beneath the bountiful shade of the oak, grateful to it and to God. They do not bellow out their discontent because oak-leaves are not grass, nor because acorns are bitter and difficult to reach. They just thank God for what the oak is, and love it for that.

Now let us see men as trees walking. Let us think of our fellows as we think of the rest of God's creation. We are not all made alike, and there is as much difference between some men as there is between an oak and a bramble bush. But

even the bramble has its uses. Ask the thrush, who yearly seeks her home in its thick boughs. Ask the farmer, who dotes on his lowly hedge. But a bramble is not good for fruit or for timber. Here is a lowly man who seems to be mostly thorns. Look more closely; observe the beautiful little flowers; test the flavor of those little berries that you have always despised or overlooked. Ah, there is sweetness there!

Every living man bears somewhere the image and superscription of the God of love, who made him. All we need to do is to look him over till we find the spot, and then love him for that. It is precious. This point of identity may be small and much obscured in some; but it is, after all, the essential thing in every man.

As Christians it should be our work to discern these marks of family kinship in all about us. And we ought to love our fellow beings because we can discover this relationship to our common Heavenly Father. We ought to cultivate this heavenly likeness in ourselves and others, that the divine image may be fully restored. We shall find plenty to censure, plenty of room for criticism and for unhappy comparisons; but do not let us look at others for what they are not, or for what they are that they ought not to be. Let the bond of blood relationship make us one with the rest of humanity. Do not allow Satan to use the diversity or the discrepancies of human nature to separate us from a single fellow traveler.

G. C. T.

THE JUDGMENT.

It is worth one's while to make a careful and thorough study of the great subject of the judgment, not only because of the vital importance which attaches to it, but also because there is a beauty and consistency in what is revealed concerning it, which cannot be discerned without a clear understanding of its various features. The different phases of the judgment work are not brought out so clearly in any other subject as in that of the sanctuary.

There are the two usual branches in God's judgment work, the same as is illustrated in judicial proceedings among men. These are, first, the investigation of the cases of those who are to be brought into judgment; and secondly, the execution of the sentence passed upon each case.

The first question to be decided is the question of who are righteous, and who are wicked; that is, the dividing line is to be drawn between the two classes. This part of the judgment work is, in our phraseology, named "the investigative judgment." This question must be decided before the second advent of Christ; for when he appears in the clouds of heaven, and the trumpet sounds, all the righteous then living on the whole earth are changed to immortality "in a moment, in the twinkling of an eye" (1 Cor. 15:52), and all the righteous dead are at the same time raised from their graves. 1 Thess. 4:16, 17. This shows that a previous work of decision, setting each man in his appropriate class, has been accomplished. This work is performed in the sanctuary, or temple, in heaven, being the last portion of our Lord's ministry as mediator there, and is called "the cleansing of the sanctuary;" for this part of Christ's work is simply to present to the Father, for his acceptance, the names of those who have been followers of the Lord Jesus, and have been overcomers in his name.

Let it be carefully noted that this portion of the judgment work is to decide this one point,—

who are victors in the warfare with sin, who have overcome, and are therefore to receive eternal life. This is proved by Rev. 3:5, which speaks of this very time when Christ confesses the names of his people before his Father and the holy angels, or accepts them as his children; and the whole burden of the proceedings at this time is whether the names of those whose cases are then under investigation shall be blotted out of the book of life, and their sins remain against them as those who have not overcome, or whether their names shall be retained in the blessed book of life, their sins be blotted out, and they be sealed for everlasting life.

In this part of the judgment, God alone is Judge. The Ancient of Days sits as judge (Dan. 7:9), and Christ, as mediator, comes in before him. Verses 13, 14. Christ acknowledges to his Father those who have taken him as their sanctification and redemption, and the Father, as judge, accepts them as the trophies of the grace of his beloved Son. This is as far as the Father acts as judge in the matter. Beyond this, he "judgeth no man." John 5:22. Beyond this, he "hath committed all judgment unto the Son." *Id.* The Son has charge of all further investigations that are necessary, and all the execution of judgment upon every class that is to follow. The investigative judgment, in which God acts as judge, began at the end of the 2300 days in 1844, when the prophet declared that the sanctuary should be cleansed. Dan. 8:14. It will continue till the close of probation.

This part of the judgment having been accomplished, probation having ended, and the line of division having been drawn between the righteous and the wicked, and the righteous sealed for everlasting life, there is necessary at once a change in the status of the respective parties. Some token must be placed upon the righteous to show that they are overcomers, and have reached the first instalment of the glorious hope for which they have so long believed and labored. To this end the second coming of Christ takes place. He comes forth to crown his people with a nature which is incorruptible, and a life which is immortal. But this is also a part of the judgment; for it is but the carrying out of the decisions made in the sanctuary before Christ changed his position from priest to king. So this event is spoken of as a work of judgment: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4:1. In what respect does Christ judge the quick (living) and the dead? He does not at this time investigate their characters; for that has then already been done. But he does carry out the decisions made in the investigative, or sanctuary, judgment; in other words, he *executes* that portion of the judgment so far as its decrees apply, which is, to make manifest who are approved of God, and who are rejected. This he does by changing the righteous living, and raising the righteous dead, to glory and immortality, and leaving all the wicked in their graves till the second resurrection.

And this is not only called a judgment, because it is a part of the great judgment work, but it is also called rewarding every man according to his works (Rev. 22:12), because it is a part of the reward which is to be given them. The word "reward" means both favor bestowed and also punishment; and it will be indeed no

small reward to feel for the first time the thrill of immortality coursing through one's veins; and it will be no small punishment for one to realize that his doom is to be the second death. But the second coming of Christ does not exhaust the rewards and punishments any more than it covers all the work of the judgment. There is more to follow—more judgment and more execution of the judgment.

The saints being made immortal, enter upon their work of the thousand years. That is a work of judgment; for it is said that "judgment was given unto them." Rev. 20:4. That being subsequent to the time when the Father "committed all judgment unto the Son," Christ is judge in this scene; for these saints live, and reign, and do a work of judgment, with him a thousand years. *Id.* This is the time when the overcomers sit with Christ on his throne, as he has overcome and has set down with the Father on his throne. Rev. 3:21. And what is the work of judgment in which they engage?—It must have to do with the wicked; for the saints are some time to judge the world (1 Cor. 6:2); and here is the only place where that work can come in; for the saints can judge no one till they themselves are made immortal; and as soon as they are made immortal, the thousand years begin; and at the end of that period all the wicked are destroyed, and cannot of course be judged after that. The thousand years are therefore the only time when they can do this work, and right here it is said that judgment is given unto them, and they live and reign with Christ. Daniel speaks of the same time and work when he says that "judgment was given to the saints of the Most High." Dan. 7:22.

But in reference to these wicked, a certain portion of the judgment had already taken place before the thousand years began; that is, it was decided that they were reprobates, and were doomed to the second death. To what, then, can this judgment of the thousand years pertain?—It can be only to determine the amount of punishment due to their deeds, according to which every man is to be rewarded. And the Bible clearly teaches degrees of punishment. Speaking of the time when the Lord shall reckon with his servants, we read: "And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Luke 12:47. So also there are to be degrees in the reward of the righteous. "There is," says the apostle, "one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." 1 Cor. 15:41. This he applies to the immortal state. None of these particulars are decided in the investigative judgment now in session. That, as we have seen, decides only one question—who have gained, and who have lost, the salvation offered to us in Christ. But all these other particulars can be adjusted during the thousand years.

Then comes the fourth division of the judgment work, the execution of the sentence, or the destruction of the wicked at the end of the thousand years. This is the perdition of ungodly men. 2 Peter 3:7. They disappear forever in the lake of fire. Rev. 20:9; 14, 15. Neither is it till this time that the saints enter upon their full reward; for it is here that the King says to them on his right hand, "Come, ye

blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Thus there are four stages in the judgment work: (1) The investigative judgment just before the coming of Christ, now in session; (2) The execution of the decisions of this judgment at the coming of Christ; (3) The determining of the degrees of rewards or punishments appropriate to each case during the thousand years; (4) The carrying out of these sentences at the close of that period. In this process ample time is given for this great work, and all its divisions come in, in regular and harmonious order. In the first scene, God is judge and Christ mediator. In all the remainder of the work, judgment is committed unto the Son, who carries forward the divine purpose till every vestige of sin is removed, and his people are established in their everlasting kingdom of righteousness and glory. U. S.

FINDING FAULTS.

THAT is a very pertinent and suggestive remark of the wise man, that as dead flies ruin the apothecary's ointment, so does a little folly cause one who is in repute for wisdom to stink in the nostrils of the people. A drop of coloring in a vessel of clear liquid defiles the whole. A man's faults are always the most prominent features he bears; and the higher his standing or profession, the more prominent every defect becomes, the more glaring are his mistakes and shortcomings. It is but natural that it should be so, and for various reasons it could not well be otherwise.

But the Bible does not encourage us in holding our fellow men forever under the glass of criticism. Faults do not need magnifying in order to be apparent. Sad to say, there are those whose virtues have to be magnified in order to be seen; but not so with our faults. A little fault can be seen a long way. Sometimes a little fault looms up in such gigantic proportions that it soon eclipses everything the man ever did that had the least merit to it. How often we have seen the lives of men thus obscured and blotted out! Long years of faithful service, numerous kindly deeds, acts of wisdom, deeds of devotion, unselfish love, and all that a man could do for years with the help of grace, go quickly into obscurity in the mist created by a single failure.

Now it is no desire to excuse faults and failures that prompts these thoughts, but it does seem as though we who are so liable to fail, yea, so full of mistakes and failures in the abstract and concrete, should not be so censorious as we are inclined to be. It will perhaps help us to see the matter as it is more clearly if we consider that the prerogative to condemn is held exclusively by the great and righteous Judge, who knows all the circumstances, and who, from his knowledge of the human heart, weighs motives instead of actions, and does not forget to give to merit its due reward. But even God does not hastily condemn the faulty probationer. The last work that is done this side of everlasting doom is to pronounce divine condemnation.

Then, too, the thought of our own imperfections should lead us to be very lenient with those who offend us. It is no evidence of acute and accurate moral perception to be able to point out with promptness and piquancy the failings of our fellow men. The test of moral stamina and perception is found in the life of the individual. He who lives most correctly himself is the best

authority on what is right and wrong. The habit of fastening our attention on a single flaw in a brother's course, and magnifying that into an epitome of his whole career, is nothing short of satanic. Instead of magnifying our own virtues and the faults of our neighbors, let us turn the glass around a while and take a good long look. Magnify their goodness and our own faults, and then go on our journey with that image on our mind's eye.

These observations will apply to the discourses we hear. A sermon may have much that is excellent and timely, but the introduction of one thought that is disagreeable to our feelings is quite enough oftentimes to spoil the whole thing. An excellent article may be spoiled in the same way, and a single sentiment that does not accord with our ideas will hide a multitude of good things. We have all learned that this is not the best way, and all we need to do is to pause and consider what these things are, and a kindlier spirit, the spirit of true charity to all, will at once assert itself; and if we will give it room, it will become our motive and our guide, and we shall be able to finish our course with malice toward none, with charity toward all.

G. O. T.

SALVATION BY WORKS.

THE doctrine of salvation by works is carried so far by the Catholic Church that not only, according to its teachings, do a person's works avail for his salvation, but one may die in an unsaved condition, and after his death others may do certain works that will be beneficial to him, and shorten his stay in the purgatorial fires, thus making the time of his final salvation dependent upon what some one may or may not do for him after he is dead! In the *Catholic Mirror* of April 24 is an article opposing the marriage of Catholics with Protestants, in which occurs the following:—

One of the sweetest consolations a Catholic can have, in his dying moments, is that the interests of his soul will not, after death, be neglected; but that by masses, communions, ways of the cross, prayers and good works, his stay in purgatory will be shortened. The non-Catholic survivor does not believe in the efficacy of prayers for the dead, and hence the Catholic husband who dies without Catholic relatives who may attend to his soul's interests, after death may bitterly realize that nothing will be done to prepare it for entrance into heaven.

It may be consoling to one who has all his life rejected Christ, to know that after his death, some one else will attend to that little matter for him; but at the same time, it is highly probable that if he did not think that some one could do so much for him after he was dead, he would be more likely fully to give himself to Christ while he was living. There was a time when, according to law, a son could be held for his father's debts, after his father was dead. Happily, that day is now in the past. But there is a so-called spiritual law, by which the children of an unfaithful parent are saddled with the responsibility of his sins, in this life, after he is dead, and are enjoined and exhorted to shorten their parent's stay in the purgatorial abodes, by good works, ways of the cross, communions, and masses, not neglecting, of course, that these masses shall be duly paid for, so that nothing shall be left undone to prepare the parent's soul "for entrance into heaven"! So while the civil laws are relaxing unjust and impossible claims, the spiritual law, or rather, spiritual tyranny, of the Catholic

Church, relaxes nothing. Like Shylock, it demands its bond; and the most sacred and tender feelings of nature—the love for the departed—are used to extort money from the ignorant and credulous.

If this post-mortem-works theory is true, what will become of those who actually have no friends left here when they die? Will they remain in purgatory forever? or will they journey on to heaven, and enter unprepared? Either condition would be bad enough. But we forbear further inquiry. This salvation-by-works theory is bad when applied only to the living; but when it is applied to the dead, and one is made to work out the salvation of another, it is monstrous.

M. E. K.

THE JEWS AND SUNDAY.

ACCORDING to an article in the *Independent* of May 27, Judge Sulzberger, a man honored in Hebrew circles, suggests that, where it is "practically impossible" for the Jew to keep the seventh day, "on account of the stern rivalries of business," he be allowed to keep Sunday instead, calling it a "Second Sabbath." This permission he thinks should be given on the decision of an "ecumenical council of Judaism" called for the purpose. Such a suggestion could more easily be tolerated if man had the least voice whatever in deciding which day is the Sabbath of the Lord. But the *Independent* fears the proposition has no chance of being accepted, on account of the opposition it is meeting from the Jewish rabbis. It then suggests another method of securing the same result, as follows: "A Jew may travel around the world, keeping every seventh day, and when he returns, find that his Sabbath and the Christian Sabbath coincide. How would it do, instead of this ecumenical Jewish council, to have the Jews simply circumnavigate the globe? Then they could call the day Saturday which we call Sunday." We are truly surprised to find this ironical treatment of the subject in such a paper as the *Independent*, a paper which usually treats the questions it discusses with sobriety and candor. A man who would circumnavigate the globe without changing his reckoning at the proper time, and then, when he reached his starting-point, claim that he was on a different day from those who had remained there all the time, would defy nature as truly as those who presume to observe the first day of the week for the Sabbath, instead of the seventh day, defy the God of nature.

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.]

779 — A LITTLE WHILE JOHN 16:16.

What two periods of time are referred to in John 16:16? "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father."

M. O. C.

Ans.—We do not think the Saviour referred to two periods of time as much as to two different senses in which his disciples should see him. "A little while," looking forward from the time he spoke, to his departure from this world, and then they would no longer see him as they had been seeing him; that is, bodily, with their natural eyes; but "again, a little while," the same little while, till he should depart out of this world, "and ye shall see me." That is,

they would see him then in a different sense from that in which they had seen him before. And what sense is this?—It is that which is brought about by his going to his Father; for that is the reason given for their new vision, "Because I go to the Father." And what did come because he went to the Father?—The Comforter, the Holy Spirit, which he told them could not come unless he did go to the Father. John 16:7. Then they would see Christ in the true spiritual sense, and he would be with them in the communion of the Holy Spirit, in a truer sense than they had ever enjoyed before. The same fact is expressed in John 14:19: "Yet a little while, and the world seeth me no more [that is, after he had ascended to his Father]; but ye see me: because I live, ye shall live also." And the apostle says that though they had known Christ after the flesh,—that is, as a man among men,—they would know him no more in that sense; but they would know him, and spiritually discern him, as exalted at the right hand of God, the Lord of glory. It might also be remarked that the first word "see" in John 16:16 is a different word from the second "see" in that verse. The first means "to see, to behold, outwardly;" the second, "to discern, perceive, by a comprehension of the mind."

780. — APOSTLES IN THE CHURCH.

I meet elders of the church of Latter-day Saints, and about the first inquiry they raise is to ask if Seventh-day Adventists have twelve living apostles as a part of their organization, how they are called, if we have spiritual gifts, etc. They claim that without these we cannot be the true church. For the benefit of such inquirers, will you give a few words through the *REVIEW*?

D. F. S.

Ans.—Seventh-day Adventists believe in all the different officers, agents, and gifts, which Christ appointed for his church and set in her midst. Among these are apostles, prophets, evangelists, pastors, teachers, gifts of healing, helps, governments, diversities of tongues, etc. And all these have been manifested in connection with our work. But it is left to the Spirit to divide "to every man severally as he will" (1 Cor. 12:11), not as the church or the man wills. Christ ordained twelve apostles to have a personal acquaintance with his ministry and be witnesses of his resurrection. Acts 1:21, 22. On this account the twelve must be confined to that age. Because there were twelve chosen then to be witnesses of Christ's ministry, death, and resurrection, why should there be just twelve in any subsequent generation who did not witness his resurrection? There is no reason for it whatever. That is supplementing the gospel by human invention. The twelve occupied a pre-eminent position which no others can occupy; and hence their names will be on the foundation-stones of the New Jerusalem. Rev. 21:14. There are only twelve foundations, and the names upon them are the names of the, not any, twelve. There were other apostles besides the twelve in what is called the "apostolic age." An apostle is simply "one sent," which is the definition of the word. He is one sent of God into his work. He need not be the lineal or ecclesiastical descendant of any preceding apostle. God chooses, calls, and qualifies whom he will for this purpose. And there have been such ones raised up for the work of the gospel in every age since Christ was upon earth. But to say that there must be just twelve in the church continually, is to be wise above what is written.

U. S.

Progress of the Cause.

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

TEACH ME HOW.

BY MRS. M. SOLLARS.

(Spokane, Wash.)

TEACH me, Lord, to know thy will,
And thy righteous law fulfil;
Prompt each thought, each word I say;
Lead me on from day to day.

Make me clean and pure of heart,
Ever thy rich grace impart;
Justified in deed and thought,
Satan's power availeth naught.

Help me now, that I may be
Rightly representing thee;
Softened every word and tone,
Help to stand in thee alone.

Teach my heart to sing thy praise,
Tell thy goodness' wondrous ways;
Teach me how and when and where
I thy messages may bear.

MICHIGAN.

AMONG THE CHURCHES.—I spent Sabbath and Sunday, May 8, 9, with the church at Decatur. The brethren from the surrounding churches came in on the Sabbath, and we had a good meeting. I was glad to meet the brethren of this part of the conference, and find them of good courage in the work. Elder Horton accompanied me, and assisted in the preaching. The Spirit of the Lord came in, and some souls showed their willingness to seek the Lord. Brother A. J. Olsen was present, and did some work with the canvassers of this part of the State. We hope that some of the young men and women we met at this place will soon be found in some part of the Lord's work.

I spent May 15 and 16 with the church at Owosso. This church has just completed a neat house of worship which was dedicated at this time. Brethren from surrounding churches came in so that we had a good congregation. Elders Evans, Burrill, and Root were present, and assisted in the meetings. This is the place of our last camp-meeting, and is a town in which there is some interest manifested. We have two Bible workers at work, and they report a goodly number of interested readers. There is a call for the camp-meeting to be located at this place this year, but this is not yet fully determined.

Sunday, May 23, I attended a meeting at Ainger, where we dedicated a church some weeks ago. At that time the company was not in a condition to organize, so the work was left until some one could be sent there to help them. Elder Horton and Brother Dryer went there about a week ago, and by holding meetings and visiting from house to house, the Lord blessed their labors so that we were able to organize a church of eighteen members. The Lord came very near when eleven of these new members were buried in baptism. An elder was ordained, and the church starts out with good prospects of doing successful work for the cause. There were a few that intended to unite with them who were not present at the time of the organization.

J. H. DURLAND.

MECOSTA.—I came to Mecosta, April 26, and commenced meetings with the little company here. An outside interest soon developed, and there has been a good attendance. We have enjoyed much of the rich blessing of God; our people are of good courage, and seven have taken a stand for the truth. Two of these, however, were just ready to obey through reading. This is where Elder O. Soule labored two years ago. By his earnest efforts several accepted present truth, and a church building was secured and fitted for use.

Elder Root went with us on Sabbath and Sunday, May 22, 23, and a church of twenty-one members was organized. Since then three more have united. Church officers have been elected, and an elder and a deacon ordained. Of this company I have baptized eleven precious souls.

May 24 Elder Root and I went to Horr, where there were a few members of the Sherman City church, which was organized a number of years ago by Elder Wellman. A number were brought in two years ago through the faithful labors of Elder Hebner. A neat church building was erected while he was there. Of this company I baptized eight. Eleven were added to the church, giving them a membership of twenty. Church officers were elected at this place. The efficient aid given by Elder Root was much appreciated. I spent some time with the company at Horr this spring. One commenced to keep the Sabbath.

I am thankful for a part in this great work, and am of good courage to go forward.

May 31.

M. C. GUILD.

NORTH CAROLINA.

HICKORY.—We are settled in our new home at Hildebrand, five miles west of Hickory. For six weeks we have worked late and early with our hands, and during this time we have held meetings on Sabbath and First-day, giving the people a chance to hear the solemn truths for these times. From the beginning our congregation has steadily increased in numbers and interest, and we shall remain here until after Sabbath and First-day, May 29, 30.

I expect to spend the month of June at Kelvin Grove and Raleigh, where we labored last season. Brother William Johnston is with us, and opened our church school on May 17. We have long felt the need of schools among our people in this State. Our hearts have been made sad to see our children grow up in ignorance, marry into the world, and be lost to the cause. At present our school is taught in our meeting-house, but we hope to have a house for this purpose before long. We have longed to see the day when men and women would give themselves to this work, seeking after the children of our people, to teach them the sciences from a Bible standpoint, and thus lead them, step by step, into the truth. How many fathers and mothers are mourning to-day the loss of their children for the want of such schools! Others who are not of our faith will gladly patronize them. Our camp-meeting will be held at Hildebrand, Burke county, on the Southern railroad. The camp will be within six hundred yards of where the train stops.

D. T. SHIREMAN.

May 23.

KANSAS.

SINCE the Conference at College View, I have been engaged in labor at the following places: First, in company with Brethren Hyatt and Westphal, I visited Berne; from there I went to Horton, where I preached on Sabbath and Sunday in the First Baptist church. The next Monday I joined Brethren Hyatt and Westphal at Atchison, spending one day there. We then went to Leavenworth, where one meeting was held in the church; and then proceeded to Topeka, where we spent a number of days in council, laying plans for the summer's work. April 2-5 I was with the church at Pomona in quarterly meeting. At this place I took a severe cold, from which I have not yet rallied.

I next visited Iola, Girard, and Galena. At Galena, though struggling with pneumonia, I held a ten days' meeting, as a result of which three were added to the church. Although I was afflicted, and our hearts were saddened by the death of Brother Ewing, the Lord blessed in the meeting. A good interest was manifested to the last. I then spent a few days visiting with

friends near Neutral, and on April 29 went to Columbus, but my health was in such a condition that it was considered best for me to go home.

May 18 I went to Quenemo to review a minister of the Christian Church, who had spoken against the truth. This was done with good effect. I then visited the little company at Williamsburg, and found them sadly in need of some labor. Friday, May 21, I came to the Bland church. Though small, this company are of good courage. They expect to be shut out of the house where they have been holding their meetings, but this does not discourage them; for it is simply a fulfilment of what Jesus said, "They shall put you out of the synagogues." Everywhere we find the people thirsting for the water of life. May the Lord open the fountain of his love, and rain righteousness upon his people.

I am still feeble, though I am improving, and hope soon to be able to do effective work for the Lord. Pray for me, and also for the work among the people.

D. H. OBERHOLTZER.

NEW YORK.

ROCHESTER.—Less than two years ago there were only some five or six Sabbath-keepers in Rochester, and these were women scattered over the city. A Seventh-day Adventist agent went into the city to get some agents to handle his goods. He talked to people something like this: "Now if you go out with this, you must pray, and ask the Lord to help you. You must trust in the Lord." One man with whom he talked, an atheist, laughed at him, and said, "There is nothing in that. This praying is all a humbug." The Adventist instead of being discouraged, grew more enthusiastic and earnest. Then he presented the prophecies and their fulfilment, visiting the atheist day after day until finally he was convinced that there was something in the Christian religion. To make a long story short, he accepted the truth, and was baptized.

Then Brother Conger, formerly without God and without hope in the future, began to look about to see what he could do; and through his efforts and the efforts of those whom he brought into the truth, there was soon a company of about twenty-five in Rochester, and still the good work goes on. Others are interested, and there is promise of a large company there. Sister Dower, a Bible worker, is working in the city, and I understand that several have lately accepted the truth through her efforts.

These are all earnest workers, and they are letting their light shine. At first they met at the house of one of the sisters; but now one of the brethren writes: "Several more have just taken a stand. The house is too small, and we must hire a hall. Praise the Lord!" They have now hired a good hall in the Lenox Block, on West Main street, and meet every Sabbath. There are quite a number of young men of ability in the company; in fact, nearly all are young people.

J. R. CALKINS.

KENTUCKY.

LOUISVILLE.—Since our last report, our work in this city has gone steadily on; and while the accessions to the church are not as many as we would desire, yet we know we are not to worry about results, but to do our work faithfully. Some have taken a stand for the truth, and others, who we trust will soon see their way clear to unite with the people of God, are now investigating.

Quite a number of changes have taken place in our corps of workers. Brother and Sister M. W. Lewis, who had labored with us faithfully for twenty months, were asked to unite with the work in Atlanta, Ga.; and while we were loath to have them leave, it seemed to be duty. Sister Hattie Andre, who has spent four

years on Pitcairn Island, was recommended to join us in labor, and has entered the Bible work. She and Sister Pierce find their time fully taken up with a list of interested readers. Brother E. W. Carly, of Mt. Vernon, O., has also united with our work in connection with the tent.

We began our meetings here May 25, almost a month later than we began last year; but the cold weather has greatly retarded our work. However, we have no reason for complaint. The first night was very cold, and yet over one hundred were in attendance, and even more the next night. The leading papers are very kind in their notices, and everything points to a successful meeting. The church in this city are growing in grace and the knowledge of the truth, and showing their interest in the cause of God by faithfulness in the payment of tithes and offerings.

We are of good courage, and desire to be so closely related to the Master that our work shall prove acceptable to him. We are looking forward with interest to the joint camp-meeting which will be held by our section of Kentucky and the Tennessee River Conference, August 3-10. We have every reason to believe it will be a most profitable meeting. Much interest in this meeting is already manifested by the people.

We were recently favored with a visit from Elder S. Osborn, and were glad to find him enjoying health and strength, and looking forward with glad anticipation to the realization of the hopes of God's people, and the final triumph of the message. We ask to be remembered in the prayers of God's people.

J. W. COLLIE

May 30.

ILLINOIS.

PEORIA.—A church of eleven members has been organized in Peoria, and eleven others are keeping the Sabbath who have not yet united with the church. It was a pleasure for us to welcome, as the nucleus of the church, some members of experience who have moved here from Indianapolis, Ind. For this reason we were able to complete the organization, and have ordained officers. Elder S. H. Lane was present, and assisted in the organization. His labors were much appreciated. The new tabernacle is being pushed forward to completion. Brother Mitchell has charge of this work, and the building will soon be ready for use. All feel like "pressing the battle to the gate." Pray for the work here.

L. D. SANTEE.

TEXAS.

My last report closed with the year 1896. Jan. 2, 1897, I commenced meetings with the Mt. Pleasant church, where I spent ten days. During this time I visited and held a two days' meeting with the Goolesboro church. The Lord's blessing was with us; seven were baptized, and a goodly number of orders were taken for our papers. All promised to be faithful in returning to God his own in tithes, which matter had been much neglected the past year.

From there I went to Cass county, where Brother J. N. Sommerville labored last summer. A church of twenty-four members has been raised up here, and a meeting-house built. Though hindered much by heavy rains, we had some good meetings, and I took a number of orders for our papers. The church was much encouraged. I then returned home, held a council with the Conference Committee, afterward going to the General Conference, from which I returned home March 11. The time from that date till the first of April was spent in assisting in the canvassers' school at Keene. God's blessing was present in the school. Brother A. G. Bodwell, the State agent, had charge of the school, and Brother Zach. Sherrig was with us about ten days.

I then held quarterly meeting at Dallas, where much of the blessing of God was enjoyed. This was especially true when the tithes were paid in, and confessions of past unfaithfulness were made; all vowed to be honest in this matter in the future. I next met with the Jewett church. Brother W. L. Mc Neely had preceded me a few days, and visited and held a few meetings. He remained two days. I continued the work another week, and by the blessing of God and the power of his Spirit, eight or more were brought to the Lord, and rejoiced in the assurance of full acceptance; others were deeply moved. Six were baptized and eight were added to the church. Nearly every family ordered the REVIEW, and a club of thirty-five *Signs* was taken. A vow of faithfulness in tithing was made by the whole church.

After visiting some scattered Sabbath-keepers, I returned home to attend the meeting of the board of the Keene Academy. The entire board was present, also the Conference Committee. Elder A. T. Jones was with us eight days. As this meeting will be reported by another, I will simply say that it was a great blessing to the Keene church, to those who came to attend it, and to the school interests throughout the district.

During the most of the period covered by this report, our laborers, with the exception of Elder Beckner, were in school. He held meetings at Grand Prairie, Alvord, Crafton, Wilmer, and near Corsicana, with some additions at each place; also attended two council meetings at Keene. He, with Brother Felix Conway and two Bible workers, is now in Waco with a tent.

Brethren T. W. Field and W. L. Mc Neely are in northeastern Texas with a tent. Brethren H. B. French and J. N. Sommerville are at Liverpool, near the Gulf coast, with a tent; and Brother J. P. Lorenz, our German minister, after holding a successful meeting at Hutto, where eight or more were converted and added to the church by baptism, has gone to Brenham, where he has pitched his tent this week. Five have accepted the truth there within the last month through missionary work done by one of the German canvassers, who sells thirty copies of the *Signs* every Monday morning before he goes out to canvass.

Brother Abel Gregory reports six added to the Austin church recently, and from Brethren French and Sommerville we learn that several have accepted the truth where they are laboring. In all, fully fifty have accepted the truth in the last two months. To the Lord be all the praise!

The canvassers are nearly all working for the large books, and their reports are very encouraging. Last week one agent took \$143.75 worth of orders in thirty-nine hours. Let us thank the Lord, be of good courage and faithful in tithes and offerings, and walk in the light in all things; then the Lord will do a great work in our midst. C. MC REYNOLDS.

COLORADO.

At our camp-meeting last fall it was recommended that E. H. Curtis and the writer go to Fort Morgan with a tent. Meetings were begun September 11, continuing about six weeks in the tent, and at intervals in a hall for some weeks longer. A good interest was developed early, and often we could not seat all who came to the tent. As a result of this work, about twenty began the observance of the Sabbath of the Lord. After this I labored about two weeks in Merino, where three honest souls decided to walk with us.

From the State meeting held at Denver early in April, Brother Curtis and I were asked to go to Sterling, where there was already a little company, but in need of instruction. Here we remained about five weeks, holding meetings every night. As a result, three took a stand for the truth, and four were baptized.

From here I returned to Fort Morgan to spend a few days before the tent season. It was found that some who had begun the observance of the Sabbath had moved away, and a few had given it up, so that the company was somewhat smaller than at first. Elder Rees came May 21, and on the 23d I buried seven precious souls in baptism. The same day a church of eight members was organized. There are a few others obeying the truth who expect soon to unite with the church. The Lord has wrought, and to him be all the glory. M. A. ALTMAN.

June 1.

DISTRICT 1.

I WAS with Elder L. S. Wheeler, May 14-16, at Erie, Pa., and assisted in the organization of a good church of twenty-two members. Others who are keeping the Sabbath will soon be added to this number. Our meetings were excellent and very encouraging.

The trustees of the South Lancaster Academy, with other leading brethren and sisters, met at South Lancaster, May 18, and continued in council for about one week. The school question, and the needs and necessities of the academy, were carefully and prayerfully considered. The South Lancaster Academy is an important factor in the work in this district. From this school many have gone out to enter the work in home and foreign fields. It was the united opinion, after much prayerful thought, that decided advance steps should be taken to make the school all that God would have our educational institutions to be for the training of workers.

The financial condition of the school was one of the important questions considered, but this was allied with other questions that call for advance moves. Among other important questions considered that will have a decided effect upon the school, it was decided that a business agent be selected for the academy. W. A. Wilcox, of Rome, N. Y., who was with us in our council, was invited to take this position. We hope to see a change brought about, so that instead of a large deficit in running the school, there will be a diminishing of its debt. The board feels confident that this will be the case if the plans laid at this meeting are carried out.

Another important step taken was to connect an agricultural department with the school. The question of manual labor in connection with the proper cultivation of the soil has been presented to us as an important part of our educational work. An experienced and successful gardener was invited by the board to accept a position upon the faculty to take charge of this work. As soon as these steps were taken, all present had new hope and courage for the success of the school.

The academy has some ten acres of good land adjoining the school buildings. It was estimated by experienced fruit-raisers and gardeners that if this land were put into proper condition, it would, with good management, give a fair income to the school, and employment to a large number of students, who could thus partially pay their way, besides obtaining a practical education in tilling the soil. The Testimonies have said that there is "hope" in the soil for our schools. We have an excellent market at our doors. Our students need practical knowledge to prepare them to go out to teach others how to work the soil. Difficulties are in the way, but these will vanish as we go forward in the paths that the Lord has marked out. To put this land into a high state of cultivation, quite a little expense for the first two years will be necessary in underdraining, fertilizers, tools, labor, etc. Some of this land will be set out to small fruit this season. We cannot hire money to do this, but must ask our people who feel the importance of this department of the school work to assist it by donations.

A change of the time of beginning and closing the school year, so as to have the school in full

operation during the spring and summer months, thus to enable the students and teachers to have the fullest opportunity to work the soil, was considered. The board was quite united in thinking that such a change would be advantageous in many ways, but it was thought best to make no change in this line the present year. This question will be presented to the various conferences in the district for their consideration.

The general meeting for the Maritime Provinces was held May 26-30, at Hopewell Cape, Albert Co., N. B. This was the largest general meeting of Sabbath-keepers ever held in the provinces, about one hundred and twenty-five Sabbath-keepers being present. Elders R. S. Webber, G. E. Langdon, H. J. Farman, and Brother F. W. Morse, from Toronto, were present, and took part in the instruction given. The days of fasting and prayer were good days. Several persons made a start in the service of the message, and many others made a new consecration to God. About \$60 in cash was given to help the general work.

On Sunday afternoon, in the presence of a large crowd of people, Elder Langdon baptized six candidates in a beautiful pool prepared for the occasion in the dooryard of Captain S. Edgett. Captain Edgett is an old sea-captain who received reading-matter on his vessel in New York Harbor several years ago; later the seed thus sown was watered by hearing the preached word. He and his wife and daughter now rejoice in the truth.

Two tents will be in the field the present season. Hopewell Cape is the county-seat of Albert county. It was interesting to see the hearty manner in which the brethren entertained those coming to the meeting. The keeper of the jail and his family have accepted the truth. The jailer and his family entertained several of our brethren during the meeting. In some respects this reminded us of Paul's experiences, as related in Acts 16. The outside attendance was good. The work is onward in these provinces, and our brethren are much encouraged. We all felt to praise God for the blessings of the meeting. I am now on my way to the Pennsylvania camp-meeting. R. A. UNDERWOOD.

OMAHA CITY WORK.

SABBATH and Sunday, May 15, 16, were good days for the Omaha church. Fifteen members were added by letter and baptism, giving us a membership of one hundred and nine. Our *Signs* work is having a good influence all over the city; and the Bible workers are very busy answering calls of earnest inquirers after truth. The Christian Help work is attracting attention in some portions of the city, and many interesting cases are reported. This line of work is enlisting many of our people who heretofore did not know that they could have any part in the message, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Now they are gathering them into Sunday-school, sewing-school, sloyd classes, etc., teaching them of Jesus' love. The Saviour's blessing attends the laborers. We long to see medical work started in this city.

The Swedish work, under Elder Anderson's supervision, is causing many of that tongue to yield to God's love, and he hopes soon to organize a Swedish Seventh-day Adventist church here. Our young people are showing a real zeal in missionary work, one young brother having gone to attend the Sanitarium Summer School. We hope that others will prepare soon to enter the ripening harvest-field to garner souls for the Master's kingdom.

Our present address is 2509 N. 19th St. We would be glad to receive clothing (sent prepaid) or money to aid in the Christian Help work. We have willing hearts, but little means. Who would like to minister to Jesus in this way? May 28. A. J. HOWARD.

AMONG THE FRENCH ON THE MICHIGAN PENINSULA.

I HAVE now been in this field about eight weeks; have celebrated the ordinances with the French at two points, and given a few lectures among Belgian-French Catholics near Daggett, distributing quite an amount of French literature; and have lectured in French and in English at Wilson and at Cedar River. At Wilson I met two boastful French ministers who would not sign just regulations for a discussion, after promising in writing that they would, and acted more like rowdies than like ministers of the gospel, mocking, disturbing my meeting, and finally going so far as to ask the people to crucify me. God gave me clearness, strength, and much of his Spirit to meet them.

A short time after this encounter, though one of the French ministers had said, "We will destroy the last rag of Adventism," I had the privilege of baptizing eight persons, five of whom had recently been connected with the Catholic Church. Besides these, one family of Belgian-French, the head of which was a Catholic, has decided to go with us. I have put into circulation about six dollars' worth of French literature, besides some English tracts.

This is quite a wild region; the roads are bad and post-offices are difficult of access. Quite an amount of travel on foot is required, and irregularities in eating and resting are unavoidable; but peace and the blessing of God more than make up for all inconveniences and hardships.

D. T. BOURDEAU.

SWEET MEMORIES OF THE LAST FIFTY YEARS.

DEAR BRETHREN AND SISTERS IN CHRIST: After years of silence, I will write a few lines to answer many inquiries about our whereabouts and our faith in the blessed truth. Our faith was never stronger nor our courage better than now, since we first listened to the preaching by Elder William Miller, fifty-eight years ago. We then received the light that he taught, and believed that he was a man sent by God to proclaim that the hour of his judgment had come. In that he was not mistaken, as it did commence at the close of the prophetic period.

The preaching of Christ's second coming as a distinct message commenced in a small way in 1832-33, but assumed no great importance, and attracted but little attention in the world, until the fulfilment of the prophecy concerning the fall of the Ottoman Empire, on Aug. 11, 1840. In 1838 Josiah Litch published this prediction to the world; and its fulfilment on the very date and in the very manner foretold, gave the message a mighty impetus, and it went with great power from that time till the autumn of 1844. It stirred the world as no religious movement had stirred it since apostolic days. We were among those who joyfully embraced the message, and ate the little book, which was sweet to our taste. It was the eating and receiving of those truths that made us so strong to endure the bitter trial of the disappointment in forty-four.

We were among the fifty thousand who heeded the second angel's message in the spring of 1844. That was a searching test; we felt that it was our only salvation to obey that call, but we then had no light upon the third angel's message. We always believed that God led us up to the end of the prophetic periods, but what was to take place there we knew not until Elder Joseph Bates came to our house in East Corinth, Vt., in 1849. Then it was made plain that God had led us, and was leading us still. Here we joyfully received the Sabbath, and left a prosperous business to proclaim that glorious truth. We soon became acquainted with Elder James White and his wife, through the little paper he then published called *Present Truth*. When I think that at that time there were not one hundred

Seventh-day Adventists in the United States, I stop and pause a moment. Can it be that this unpopular truth has gathered in some fifty-seven thousand precious souls?—Yes; and if they all had as great faith, and were as free from the things and spirit of this world, as the fifty thousand who came through the midnight cry up to the end of the prophetic periods, the world would soon be warned, and Jesus, our blessed Saviour, would be seen upon the white cloud.

As I unwrap the good old REVIEW, my mind goes back to the meeting held at Ballston Spa, N. Y., in 1852, where steps were taken to buy a small hand-press, and locate it at Rochester. After the money (\$700) was raised with which to purchase a press, Brother White said, "Now, brethren and sisters, I think this press will do our printing, and take us through to the end of our work of warning the world." As my mind now glances over the facilities we have with which to spread the truth, I see that our views then were very circumscribed.

There are many events which I would like to mention in connection with the rise of these truths, but time and space forbid. In 1856 we emigrated to Minnesota. There was one Seventh-day Adventist family there before our family and Brother Kelsy came. We have labored untiringly, mostly in Minnesota, for forty years. We are happy to think that there is now a strong conference, numerically, in this State. Those now in office do not have to travel on foot or with an ox-team from sixty to hundreds of miles, and sleep under a straw stack, with but little with which to cover them from the cold and snow, as has been done some of the time by the pioneers in the work.

The first day of December, 1895, I, with my good wife, bade adieu to Minnesota, and came to the Sanitarium at Battle Creek. After stopping there thirteen days, we came on to Canada, where we have found a very needy missionary field. I began to circulate the *Signs of the Times*. I have placed about seventy copies of the *Signs* with families in Peterboro, and taken a few yearly subscriptions. Some are investigating. I have taken sixty-two orders for "Christ Our Saviour" and "His Glorious Appearing," and in addition to this, have given over forty discourses, with much of God's blessing. We now have a hall rented and furnished in the heart of Peterboro, and God has blessed with success the efforts made here. I find many precious souls who have ears to hear these blessed truths. There have been from twelve hundred to fourteen hundred of our bound books sold in this vicinity, and I meet many who are deeply interested to know more about the truths which these books contain. This opens the way to help them to a better understanding of these books, and to sell them others. I count this one of the richest, and at the same time one of the most needy, fields I was ever in. I am very happy in this blessed work, and thank God that he has opened our way to come to this field.

My health is excellent. Some days I walk five miles, and spend much time in talking and praying with interested ones. We are very pleasantly located at 465 Donegal St., Peterboro, Ontario.

WASHINGTON MORSE.

May 30.

News of the Week.

FOR WEEK ENDING JUNE 5, 1897.

NEWS NOTES.

There seems to be an epidemic of wife and husband murder rife in the land. Numerous cases of this awful crime are now related in the daily papers. One man in Chicago is charged with luring his wife to his factory in the night, murdering her, and then slowly consuming her body in a vat of acids. Several women have been arrested within a week for the murder of their husbands. The disregard of the marriage covenant leads to a fear-

fully morbid state of conscience, which, when fired by hatred and jealousy, prepares the individual for the commission of any crime whatever.

Decoration day was very generally observed. Indeed, this day is rapidly taking the place, as a national patriotic holiday, of the "glorious Fourth" of a half-century ago. In the honors paid to the "boys in blue," who saved the Union in 1861-1865, the heroes of the Revolution are forgotten. It is also to be feared that the principles for which the men of 1776 struggled so long and so successfully are fast passing from the minds of their descendants and those who have come to live with them. Decoration day itself, in its great devotion to the memory of the dead, whether of soldier or civilian, seems fast approaching that stage of adoration that it takes the place of worship. At the rate we are now progressing, the American nation will soon become a nation of ancestor-worshippers.

The resignation of the Canovas ministry in Madrid has been accepted by the queen regent, and it is understood that some prominent Liberal, perhaps Sagasta, will be asked to form a new cabinet. In the Spanish discussion of the situation, General Campos is again brought forward as the proper person to send to Cuba to succeed Weyler, whose total failure either to conquer or "pacify" the island is now generally acknowledged. Campos has often declared that the Cubans could only be conquered by extermination, and he was too much of a gentleman to carry out such a program; hence he was suspended, and Weyler took his place. The character of the campaign conducted by Weyler has been such as to call down upon him the execrations of all honorable men, and to link his name with that of Torquemada in suggesting studied cruelty and most brutal inhumanity.

A terrible accident occurred near the city of Brooklyn on May 31, when a party of twenty-three young people belonging to a guild in the Greene Street Baptist church were celebrating Decoration day in a tally-ho coach drawn by six horses. Upon crossing a railway, the coach was struck by a fast-running train, and every one of the occupants was more or less injured. Five were killed outright, others were fatally injured, and the whole party were scattered about bruised and mangled. The dead were torn to pieces. The accident took place on a crowded thoroughfare, and soon attracted a crowd. The merry party bent on pleasure was soon transformed into a bleeding and dying wreck. So it is in this life; sorrow follows closely in the wake of bliss; it is but a step between us and death. The sad accident may be attributed to a lack of precaution on the part of both the railway people and the drivers. It is claimed that the noise of merriment prevented the train being heard.

Two notable utterances have come from Leo XIII within the last few days. The first is a letter on diet, in which the virtues of temperate living (from the common standpoint) are extolled. There is much good advice in reference to gluttony and the use of hurtful foods, especially those articles that gormandizers prize. The other is an encyclical which he evidently regards his last. The object of this document is to explain the "divine office of the Catholic Church." It is a lengthy document, the pith of which is thus stated by the aged pontiff: "Led by this counsel, whatever we have attempted in the course, already long, of our supreme pontificate, and whatever we still intend to attempt, we wish to be directed especially to two things: First, to the restoration of Christian life in civil and domestic society, in princes, and in people, because from no source except from Christ can true love come to all. Second, to bringing about the reconciliation of those who are separated from the Catholic Church in faith or in obedience, since this certainly is the wish of that same Christ, that they should all be indeed in one fold and under one shepherd."

Some years ago the French government took advantage of a slight rupture with the inhabitants of the island of Raiatea, in the South Pacific, and put the little kingdom in its pocket. Things have not been altogether quiet down there since then, and now news comes to us of another uprising, and of another squelching on the part of the usurper. Despatches say that two war-ships were sent from Nouma to the island, with two hundred soldiers. On arrival at Raiatea, the French commander issued a proclamation demanding the surrender within four days of the leader of the rebels. The natives would not give him up, and from a fortified place opened fire on the French. The latter replied, and then stormed the place, with a loss of seventeen killed. The natives fought desperately until their chief and some of his followers fled to the mountains. The remainder were made prisoners. The rebels were armed with rifles and spears. One war-ship went to Tahaa, which was bombarded, and 150 natives were taken prisoners. These will be deported, with their families, to the Marquesas Islands. The "Duguay Trouin" then bombarded Tribual and Nuru, and captured more prisoners, who are to be sent to Manupitio.

The following despatch published by the New York *World*, Beaver Falls, Pa., under date of May 31, would indicate that the National Reformers need reforming: "A storm was raised to-day in the synod of the Reformed Presbyterian Church of North America by a proposition to donate \$8000 to the National Reform party to carry on its work. Dr. R. J. George, of the Allegheny Seminary, made a bitter speech against the contemplated action, charging that the National Reform party had not faithfully carried out its principles, and that the paper recognized as the mouthpiece of the party was used to publish articles intended to destroy the church. He further charged that money contributed by the church was used to increase the circulation of the *Christian Statesman*, the paper in question. Dr. David McAllister, editor of the paper, who is charged before the synod with libel, declared that any one who had contributed to that fund and was not satisfied could have his money back. Professor Wilson announced that he had contributed to that fund, and wanted his money back, adding that he was sorry he couldn't recall the influence he had lent to the movement. H. H. George, a lecturer kept in the field by the party, denied that the party had deviated in any way from the principles adopted at its organization. It looked as if the synod would break up in trouble, but Moderator Robb headed it off by adjourning the synod for the day."

June 3 the attorneys for Theodore Durrant again appeared before Judge Gilbert in the United States Circuit Court, and applied for a writ of supersedeas for the purpose of staying the execution of sentence, but this was denied by the court. An application for leave to appeal from this decision to the Supreme Court of the United States was then granted. Although it is an open question whether, in view of the denial of the writ of supersedeas, the order of the court acts as a stay of proceedings, Attorney-General Fitzgerald told Warden Hale to take no action in the premises pending the appeal. As the United States Supreme Court does not meet again until October next, this virtually means a respite for at least six months. This young man and his devoted mother have made a grand battle for life. According to the best light that can be shed on a very mysterious case, the young man is guilty of the most fearful crime of cruelly murdering two innocent and defenseless girls who had trusted their honor and their lives in his treacherous hands. Even though he be guilty, he has done all that a man could do to declare and to prove his innocence, and grave suspicions have been cast on one to whom such a suspicion is a terrible taint. The judgment of the great day will bring to light the hidden things of darkness, and even the counsels of the heart will then be made known. Then will every man stand forth before the universe for that which he is, and he will not be charged with that which he did not do.

ITEMS.

—The Duc d'Alençon, whose wife lost her life during the charity bazaar fire in Paris, will, it is said, retire to a monastery.

—The terrible state of affairs in Cuba is proving to be more than Spain can grapple with, and June 2 the Canovas ministry resigned.

—Mr. Whitelaw Reid, especially appointed ambassador to represent the United States at Queen Victoria's jubilee, sailed for London, June 2.

—An Italian banker in New York City, charged with violating the Sunday law by paying checks on that day, was discharged, the judge holding that paying checks was not in contravention of the Sunday statute.

—The United States armored cruiser "Brooklyn," under the command of Rear Admiral Miller, sailed from New York, June 3, for London, to participate in the naval parade in honor of Queen Victoria at her jubilee.

—A new Jesse Pomeroy has turned up in Florida, in the person of a colored boy five years old who has killed two of his brothers and one sister, the latter being kerosened and set on fire. The young degenerate will now be restrained.

—A despatch from London, June 1, says that the Japanese loan of 43,000,000 yen (equivalent to about \$21,947,916) at five per cent., and payable in gold, the issue price of which is 101½, was subscribed several times over within an hour to-day.

—The terms employed in the new sugar tariff bill are so unusual and vague that none but experts can understand their meaning. It is feared by many that there is "millions in it" for some one, and Senator Tillman suggests that many senators are sharing sugar profits.

—The Princess Troubetskoy, formerly Amelia Rives, a well-known American authoress, was suddenly stricken with complete nervous collapse at her desk in Philadelphia, and is now in great danger. She occupies a high place in American literature, and much interest is felt for her recovery.

—James Hoskins, a preacher of the freethinker faith, who has been holding forth on the streets of Atlanta, Ga., for thirty nights, was tried in the police court and fined. His arrest was caused by the vicious terms with which he characterized Christ, denouncing him as a hypocrite, liar, and pretender.

—The Thingvalla Line Steamship "Hekla" crashed into the Atlantic Transport Liner "Mississippi" in a dense fog 400 miles east of St. John's, Newfoundland. Both steamers were seriously damaged by the collision, but each proceeded on its way. The "Mississippi" has arrived at New York, and the "Hekla" has been seen at sea, when she signaled "all right."

—Under the head of "Biblical Research," a religious paper describes the visit of a lady to Mount Sinai! Is it because the popular idea of Biblical research is thought to be accomplished by traveling in Palestine, that so many people know so little of what the Bible teaches? True Biblical research best begins at Genesis 1, and leaves off at Revelation 22.

—An Italian prince, a nephew of King Humbert, has had the audacity to come over to this country to do what no American or any other man has ever done—climb Mt. Saint Elias. The mountain is in the St. Elias range, not far from Sitka, Alaska, and is supposed to be 18,000 feet high. It has never been climbed, and the undertaking is considered a very hazardous one. The mountain is a volcano, and active at times.

—Professor Andree, the arctic balloonist, has left for Spitzbergen, whence he will renew his attempt to reach the north pole, or rather, to pass over it by balloon. Professor Andree is accompanied by Messrs. Strindberg, Swendenberg, and Twenket. They hope to reach Spitzbergen June 1, and to be ready to start on their aerial voyage by June 20, five weeks later than last year. They take a number of carrier-pigeons with them, and firmly believe that this time they have every chance of success.

—June 1 the U. S. cruiser "Marblehead" gave chase to and captured the "Dauntless," a Cuban filibuster, off the coast of Florida. The "Dauntless" was in the act of receiving arms and ammunition from the tug "Biscayne" when the "Marblehead" appeared. Most of the arms were thrown into the ocean before the "Dauntless" was captured. It is thought by some that this is only a blind to deceive the U. S. officers while another larger expedition sails for Cuba from some other point on the Florida coast.

—Sir Richard Cartwright, of Ottawa, announces that the contract entered into by the Dominion government for a vast Atlantic line of steamers to run between Canada and Great Britain, has been approved by the imperial authorities. The vessels are to be of the finest pattern, and must make an average speed of twenty knots. For this service the Dominion government is to pay an annual subsidy of \$500,000 and the imperial government, \$250,000. It is expected that the service will begin in 1898.

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, Hildebrand,	July	23-31	
Kentucky and Cumberland Mission,	Aug.	3-10	
Tennessee River Conf., Milan, Tenn.,	"	20-30	
Florida Tampa, .	Oct.	1-10	
DISTRICT 3.			
Indiana (northeast local), Kendallville,	July 29 to Aug 8		
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.			
Kansas (local), Larned,	June	9-13	
Arkansas " Searcy,	July	1-10	
Texas " Austin,	July	14-20	
Texas (general), Fort Worth,	July 30 to Aug. 9		
Kansas " Council Grove,	Aug 25 to Sept. 6		
Colorado " "	Sept. 2-12		
Missouri " "	" 9-20		
Arkansas " Ozark,	Sept. 22 to Oct. 4		
Oklahoma " Guthrie,	Oct. 7-17		
DISTRICT 6.			
*California, Oakland,	June	3-13	
*Preceded by a workers' meeting.			

NEBRASKA CAMP-MEETING.

A LOCAL camp-meeting for the Black Hills district will be held at Hot Springs, S. Dak., July 9-18. All Sabbath-keepers and interested persons in that portion of Dakota, Wyoming, and Nebraska, covered by this district, are invited. We have secured beautiful grounds for the camp, and the usual conveniences will be provided. Elders Loughborough and Kauble will attend, and several of our Nebraska laborers will be present. Best of all, the Lord will be there. Let there be a general rally of the people. H. E. ROBINSON.

GENERAL CONFERENCE DISTRICT 2.

I AM very desirous to learn of the condition of the work in this large field as rapidly as I can, and as much of this information can be obtained by correspondence, I shall be very thankful for the name and address of each church elder or leader, Sabbath-school superintendent, tract society librarian, and also the addresses of the isolated Sabbath-keepers of this district. Please let me hear from you at your earliest convenience. A postal card will give the desired information. Address me at 243 S. Boulevard, Atlanta, Ga.

N. W. ALLEE.

TEXAS STATE CAMP-MEETING.

AFTER much consideration it has been decided to hold the State camp-meeting at Fort Worth. A beautiful park, a mile and a half from the court-house, containing twenty acres or more, covered with grass and having a good grove, is furnished us free by the street-car company, who also donate thirty electric lights for lighting up the grounds and large tents. An inexhaustible well of excellent water near the center of the park will supply the needs of the camp in that line. Plenty of good pasture will be secured near the park, and there is a good ground, well shaded, where teams can be tied to wagons. An ample supply of lumber and furniture will be secured, and the usual accommodations in the way of dining-hall, provision-stand, etc., will be provided. The electric street-car line will run cars to the grounds every twenty minutes.

A supply of tents will be on the grounds to rent at as low rates as it will be possible to furnish them. Everything will be done to make the situation pleasant, and God will do for us that which we can in no way do for ourselves. Let all our people in the State begin at once to plan to attend this most important meeting.

C. MC REYNOLDS.

A TEACHERS' INSTITUTE.

THERE are few if any more fruitful fields for missionary labor than that which is opened to the earnest, conscientious teacher. The true teacher fills a place in a community which enables him to exert a powerful influence for good, and through his agency much can be accomplished in getting the truth before the people. For the benefit of those who are now teaching, or who may wish to engage in that work soon, it has been thought best to hold an institute for teachers at the Battle Creek College, commencing the middle of July, and continuing six weeks.

The course of study will include a comprehensive review, especially with a view to correct methods of teaching, of arithmetic, English grammar, United States history, geography, physiology, and civil government. Besides these, daily work will be given in practical pedagogy and school management, and drills in music, reading, and penmanship. Readings and discussions of methods of doing missionary work in connection with teaching will form an important part of the work of the term. At the institute a teachers' agency, or association, will be organized for the benefit of the teachers among our people, and the tuition will include a membership in the organization.

The tuition for the term has been placed at five dollars; and the total expense for board, room, and tuition need not exceed twenty dollars for the entire term. Any wishing to avail themselves of this opportunity, or desiring further particulars, should see or correspond at once with E. A. Sutherland, Battle Creek, Mich.

Publishers' Department.

LESSON PAMPHLETS.

SABBATH-SCHOOL lesson pamphlets for the third quarter of this year are now ready. Send your orders at once either to your State tract society or to the REVIEW AND HERALD. There is always a rush for these lesson pamphlets at the beginning of the quarter, and sometimes orders have to be delayed in consequence. Order now, and avoid this. Price 5 cents per copy, with the usual discounts in quantities.

REVIEW AND HERALD PUB. CO.,
Battle Creek, Mich.

NEW CANVASSING AGENT.

BROTHER E. P. BOGGS, who for a number of years has been a very successful canvasser, has been employed by the REVIEW AND HERALD to act as the general representative of the publishing house in the canvassing work. Brother Boggs will give particular attention to General Conference District 3, but will render what assistance he can in a general way in all the REVIEW AND HERALD territory, which comprises Districts 2, 3, and 4.

REVIEW AND HERALD PUB. CO.

REVIEW OF GAMBLE.

MANY of the readers of the REVIEW are familiar with what Mr. Gamble has been doing to counteract the influence of the Bible truth on the Sabbath question. His theories were briefly reviewed in this paper a short time since, and we are glad to announce that we now have the matter in tract form. Send in your orders, and have some of these tracts on hand for use as occasion may require. Retail price 2 cents, with the usual discounts. Order of your tract society.

REVIEW AND HERALD PUB. CO.

BOOK DEPARTMENT.

It has been decided to have a canvassers' department in the Battle Creek College next year. This is a very important advance move. Already a number of young people have decided to avail themselves of the advantages of this line of instruction. And why should not our young people be giving themselves to the most important study of how to tell our books? No subject is more worthy of their attention. We hope that similar courses of instruction will be arranged in all our schools, and that hundreds of our people will plan to take up the study. In the meantime let us be pushing on in the work, availing ourselves of such advantages as we now have.

"BAPTIST PRINCIPLES OF RELIGIOUS LIBERTY."

No. 46 of the *Religious Liberty Library* is entitled "Baptist Principles of Religious Liberty." It is written by Brother George B. Wheeler, who was for fifteen years a Baptist minister. One of the distinctive principles of the Baptists has always been that "the magistrate is not to meddle with religion or matters of conscience," and this tract is sparkling with testimony from Baptist authority to that effect. A number of leading Baptists have endorsed the publication, and their testimonials are printed in the front part of the tract. You cannot find a better tract with which to set before the people the true principles of religious liberty. Retail price 6 cents,

with the usual liberal discounts in quantities. Order of your State tract society.

REVIEW AND HERALD PUB. CO.

"THE IMPORTANCE OF THIS TIME."

BRETHREN AND SISTERS, would that I might say something to awaken you to the importance of this time, the significance of the events that are now taking place about us. I point you to the aggressive movements now being made for the restriction of religious liberty. God's memorial has been torn down, and in its place a false sabbath stands before the world. While the powers of darkness are stirring up the elements from beneath, the Lord God of heaven is sending power from above to meet the emergency by arousing his living agencies to exalt the law of heaven.

Now, just now, is our time to work in foreign countries. As America, the land of religious liberty, shall unite with the papacy in forcing the consciences of men to honor the false sabbath, the people of every country on the globe will be led to follow her example. Our people are not half awake to do all in their power with the facilities within their reach, to extend the message of warning to the world. New churches must be built, new congregations organized. Let the light shine to all lands and all people.—Mrs. E. G. White.

NOTICE!

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

ERRATA.—We are requested to state that in the article published last week on "Bulgaria as It Is," where it is stated that there are a few American families, it should read "Armenian families."

FOR SALE.—Sister A. J. Cudney, now in Springville, Tenn., wishes to sell her farm of 75 acres, situated near church and school, with improvements, in order to engage in church-school work elsewhere. Terms very reasonable. Parties interested may address J. H. Dortch, Springville, Henry Co., Tenn.

FOR SALE OR EXCHANGE.—I want to sell or trade half a section of good land in Pierce county, Neb. (two farms, 160 acres each), all under cultivation, with improvements; also good brick house, with barn and two lots, one block from Union College, College View, Neb. For particulars address Peter L. Hansen, Plainview, Pierce Co., Neb.

EXHIBITION.—The schools of the Orphans' Home close their year's work with an exhibit to be held on Sunday and Monday, June 13, 14, between the hours of 11 A. M. and 6 P. M., at the Haskell Home. All are most cordially invited to make the Home a visit on those days, and see the work which has been done by the children.

Deaths.

WELLMAN.—Miss Edna D. Wellman died May 12, 1897, at Hillsdale, Mich., aged 16 years, 4 months, and 16 days. She was a faithful, devoted Christian, and died triumphant in Christ. I. H. EVANS.

STATES.—Died in Colorado, April 23, 1897, my dear father, G. W. States, aged 75 years. He was baptized by Elder White, and united with the Battle Creek church in 1860, and remained faithful to the end.

G. O. STATES.

RILEY.—W. H. Riley died at his home at Lemoore, Cal., March 12, 1897, at the age of nearly fourscore years, after a long and lingering illness of more than a year, which suffering he bore with great fortitude and Christian patience. He embraced the message over thirty-two years ago, in Illinois, under the labors of Elders Sanborn and Loughborough, after which he moved to Iowa, where he was a pillar and a stay in the truth for many years. He leaves a companion and six children to mourn. These notices only remind us that nearly all the old pioneers have passed away; but the work of God still moves on, and will till the final victory. Death cannot stop it. The night shadow is not long; the day will break in glory by and by. Appropriate remarks were made from Ps. 31:15, by Elder J. C. Smith. "Faith looks upon death as a gentle, peaceful sleep." J. H. MORRISON.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect January 11, 1897.

EASTBOUND.

Bay City, Detroit, Port Huron, and East..... † 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations... † 7.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal, * 7.05 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston..... * 2.40 A. M.

WESTBOUND.

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

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

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

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

WESTBOUND.

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

CONNECTIONS AT DURAND.

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

* Daily.

† Except Sunday.

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

W. E. DAVIS,

G. P. and T. Agent,

MONTREAL, QUEBEC.

BEN FLETCHER, Trav. Pass. Agt., DETROIT.

E. H. HUGHES,

A. G. P. Agent,

CHICAGO, ILL.

SPECIAL BIBLE OFFER.

WE have a small stock of Bibles that we are prepared to offer very cheap. If you are thinking of buying a Bible soon, don't fail to consider this splendid offer. You should order early, for we have only a small stock of these, and when they are gone, we will not be able to get any more like them at these figures.

Minion Teachers' Bibles.

SIZE 8½ x 5½ x 1½ INCHES.

Specimen of Type.

Christ's entrance into Jerusalem.

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

LUKE, XX.

A. D. 33.

Mat. 21. 23.

Mar. 11. 27.

Mar. 13. 12.

Mar. 25. 29.

Mar. 4. 25.

Ac. 4. 7. 10.

7. 27.

Ps. 2. 4, 5, 9.

The husbandmen and the vineyard.

CHAPTER XX.

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

No. 314 is bound in French Seal, divinity circuit, gold edges; Maps, Concordance, and Helps. Regular price, \$2.75. Our price, post-paid, \$1.50.

No. 322½ is bound in Norse Morocco, divinity circuit, leather lined, silk sewed, red under gold edges, complete with Illustrations, Maps, Concordance, Helps, etc. Regular price, \$4.50. Our price, post-paid, \$2.50.

Both of these are genuine Bagster Bibles, containing the full Bagster Teachers' Helps, and are very convenient in size for any one desiring a Bible to carry about, as well as to have one for use in the home. Address,

REVIEW & HERALD PUBLISHING COMPANY,

BATTLE CREEK, MICH.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 7, 1897.

EAST.	8	12	4	10	14	22	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N.Y. & Bos. Spl.	*Eastern Express.	†Kalam. Accom.	*Pacific Express.
Chicago.....	pm 9.40		am 6.50	am 10.30	pm 3.00	pm 4.15	pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.50	6.20	am 1.19
Niles.....	am 12.38		10.15	1.00	5.55	7.40	2.38
Kalamazoo.....	2.10	am 7.20	11.52	2.08	7.16	9.05	4.12
Battle Creek.....	2.55	8.10	pm 12.50	2.42	7.55		5.05
Marshall.....	3.25	8.38	1.20	3.09	8.19		5.28
Albion.....	3.52	9.05	1.45	3.27	8.58		5.50
Jackson.....	4.4	10.35	2.35	4.05	9.16		6.40
Ann Arbor.....	5.3	11.05	3.47	4.58	10.05		7.55
Detroit.....	7.21	pm 12.25	5.30	6.00	11.10		9.25
Falls View.....					am 5.23		pm 4.18
Susp. Bridge.....					6.45		4.38
Niagara Falls.....					6.53		4.47
Buffalo.....				am 12.10	6.45		5.35
Rochester.....				5.00	9.55		8.40
Syracuse.....				5.00	pm 12.15		10.45
Albany.....				8.50	4.50	am 2.50	
New York.....				pm 1.45	8.45	7.00	
Springfield.....				12.10	8.34	9.33	
Boston.....				8.00	11.35	10.45	
WEST	7	15	3	19	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30		pm 2.00	pm 3.00		pm 7.15
New York.....		pm 1.00		4.30	6.00		am 9.15
Syracuse.....		8.30		11.30	am 2.15		am 7.20
Rochester.....		10.37		am 1.20	4.10		9.55
Buffalo.....		11.45		2.20	5.30		pm 8.25
Niagara Falls.....					6.13		4.05
Falls View.....					6.45		4.42
Detroit.....	pm 7.50	am 6.30	am 7.15	8.30	pm 12.55	pm 4.45	11.05
Ann Arbor.....	9.10	7.30	8.43	9.25	1.55	5.55	am 12.15
Jackson.....	10.45	8.35	10.48	10.30	2.57	7.35	1.25
Battle Creek.....	am 12.00	9.48	pm 12.15	11.40	4.14	9.11	2.55
Kalamazoo.....	12.50	10.27	1.07	pm 12.17	4.52	10.00	3.40
Niles.....	3.10	11.45	3.10	1.45	6.27		6.38
Michigan City.....	4.26	pm 12.50	4.32	2.45	7.25		6.01
Chicago.....	6.30	2.40	6.35	4.30	9.05		7.50

*Daily. †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.

Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.25 p. m. and 6.35 p. m. daily except Sunday.

O. W. RUGGLES,

General Pass. & Ticket Agent, Chicago

GEO. J. SADLER,

Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 8, 1897.

CONTENTS OF THIS NUMBER.

POETRY.—The Lord's Prayer, J. M. HOPKINS—God Would Win Us through the Cross, C. B. FINDLAY—A Word, * * *—Teach Me How, M. SOLLARS	313, 355, 359, 362
CONTRIBUTORS.—Cooking on the Sabbath, E. G. WHITE—Personal Responsibility, M. E. KELLOGG—Fidelity vs. Christianity, A. R. HYATT—'Neither Shall He Regard the God of His Fathers,' P. T. MAGAN—Our Sabbath-schools, W. SIMPSON	353-356
SPECIAL MENTION.—Passing Events and Comments—Sunday Laws, M. E. K.—Church Politics, M. E. K.	357
HOME.—The Smell of Fire, L. D. A. STUTTLE—Duty vs. Privilege, T.—Studies in Child Culture, No. 2, S. M. I. HENRY—Japanese Women, S. B. BRUNSON—The Aim in Education, F. GRIGGS	357-359
EDITORIAL.—All Ye Are Brethren, G. C. T.—The Judgment, U. S.—Finding Faults, G. C. T.—Salvation by Works, M. E. K.—The Jews and Sunday, U. S.—In the Question Chair, U. S.	360-362
PROGRESS.—Reports from Michigan—North Carolina—Kansas—New York—Kentucky—Illinois—Texas—Colorado—District 1—Omaha City Work—Among the French on the Michigan Peninsula—Sweet Memories of the Last Fifty Years	362-365
NEWS	365, 366
SPECIAL NOTICES.—Camp-meetings for 1897—Nebraska Camp-meeting—General Conference District 2—Texas State Camp-meeting—A Teachers' Institute ..	366
PUBLISHERS' DEPARTMENT	366, 367
DEATHS.—Wellman—States—Riley	367
EDITORIAL NOTES	368

Editorial Notes.

A number of brethren from Battle Creek, including one of the editors of this paper (G. C. T.), were in attendance at the Michigan State meeting at Alaiedon, that has just closed. They report a very large and successful meeting.

We are requested by the managers to state that in response to the call made last week for compositors, they have already received more applications than they need. The call was only for a special job of typesetting, which will soon be finished.

We would call the especial attention of those whom it may concern to the notice concerning the "Teachers' Institute," given in another column. Let all give the matter careful consideration, and consult their duty in reference to availing themselves of this opportunity.

Elder C. P. Bollman, who is holding a series of meetings in Chattanooga, Tenn., writes very encouragingly of the prospect of the work before him, although the attendance at the meetings is not as large as he would be glad to have it. Brother Bollman thinks there are favorable omens for a much better attendance in the near future. We hope that his best expectations may be realized.

It has been decided to establish a home for the non-resident employees of this Office; not for the purpose of an ordinary boarding-house, but to provide a home, in the best sense of the term, where a judicious oversight can be exercised over the lives and habits of the youths who are away from home, and where they can have the advantages of intellectual culture and industrial training.

By an action of the managers, the price of the REVIEW has been made the same to all other countries that it is in the United States. This applies to old and new subscribers. The step is taken to encourage our people everywhere to subscribe for and receive the benefits of the church paper. The circumstances of our brethren in other countries render it no easier for them to take the paper than for those who live nearer;

and we desire that it shall not be made any more difficult for them to do so. In response to this action we hope to receive many new subscriptions from all parts of the world. To new subscribers it will be sent one year, post-paid, for \$1.50, or six shillings, English money.

The strange question is raised by a correspondent of the *Episcopal Recorder*, whether or not an immersionist is a lost man; that is, whether one who has been baptized (?) by affusion would be considered as repudiating the ordinances of religion, and so cutting himself off from salvation, if, in mature years, he determines to be baptized by immersion! What a view of Bible teaching does this reveal!

We shall be glad to receive for our files, copies of all calendars issued by our various educational institutions. Will the secretaries please note this request? It will also be a pleasure to notice the publication of such calendars, and to publish such announcements as the managers may wish to have published. Our institutions in all other parts of the world have the same right and access to our columns that those in this city enjoy.

There is one word, with the definition of which the Christian should be especially familiar; and that is the word "abounding," as used in 1 Cor. 15:58. It means to be full to overflowing, to run over, so that the contents of the vessel, in addition to its own fullness, is spread all around. "Be ye steadfast, unmovable, *always abounding* in the work of the Lord." It is not merely for the Christian now and then to "slop over," as the saying is, but to be always full, and let his good influence be running over in a steady stream, and blessing others all the time.

It has been decided by the Board of Directors that in our publishing house more attention shall be given to the work of training and educating employees, both for efficient work in their various departments and for general usefulness should they be called to other fields of labor. Classes for manual training will be started, and open to students of the College and others who may wish to enter. Regular tuition will be charged for instruction in these classes; and so far as practicable, when a student shall have become sufficiently proficient, he will be employed a portion of the time to enable him to pursue his studies. The first class opens this week under the instruction of Brother B. H. Welch.

We take pleasure in maintaining an occasional correspondence with many of the workers who have gone to distant parts of the earth, far from home, friends, and associations of earlier days. We all are glad to read their reports, and want to hear from them frequently. But did we ever pause to think that they are even more anxious to hear from home than we are to hear from them? This is true. Every response received from these dear brethren speaks of the joy and satisfaction and encouragement our poor letters give them. Now if we want to do some real good "missionary work," let us stay up the hands of our workers away out on the outposts by writing them good, encouraging letters full of faith and courage. Even if they cannot reply, you get their answers in the

REVIEW, and the good you will do them will not be lessened. Let us assure our missionaries that they are remembered at home.

The great event of the present month, at least in England and its colonies, is to be the celebration, on the 22d, of the completion of the sixtieth year of Queen Victoria's reign. In this connection it is interesting to consider the oath to which the queen subscribed when she was inducted into the throne of England sixty years ago. Among the questions addressed to her by the archbishop, we find the following:—

"Archbishop: Will You to the utmost of Your Power maintain the Laws of God, the true Profession of the Gospel, and the Protestant Reformed Religion established by Law? And will You maintain and preserve inviolably the Settlement of the United Church of England and Ireland, and the Doctrine, Worship, Discipline, and Government thereof, as by Law established within England and Ireland, and the Territories thereunto belonging? And will you preserve unto the Bishops and Clergy of England and Ireland, and to the Churches there Committed to their charge all such Rights and Privileges as by Law do or shall appertain to them or any of them?

"The Queen: All this I promise to do."

The query suggested by this is, What would have been done if the queen had at any time become convinced that the word and Spirit of God required a different kind of doctrine and worship from that required by law?

Some recent occurrences throw a startling light on the utterly debased condition of political transactions in this country. A great corporation, the Sugar Trust, makes immense secret gifts to the funds of each of two opposing political parties, so as to have a strong hold on whichever party wins. Brought before the Senate Committee for examination under oath, they defiantly refuse to answer. A broker, Chapman, who could, if he would, give the names of senators who have taken advantage of their official position to speculate, through his agency, in sugar stock, and thus enrich themselves, refuses to divulge the names. Arrested for contempt of the senate's authority, and sentenced to thirty days in jail, he goes to his apartments like a conquering hero; his cell is turned into a palace by admiring friends; and he is furnished every accommodation and luxury that money can buy. Thus he brazenly emphasizes his contempt of public authority, and endeavors to bring the whole government into the focus of popular odium, as an empty farce. Truly the country has come into a deplorable state when the most influential non-political journals feel called upon to speak of those who are elected to make the laws and to guard the public weal, as "franchise-grabbers, bribe-givers, and deliberate corruptionists, whose whole study is to break down every vestige of that personal integrity that availed in the past to protect public rights and the general good against private greed." The president of the Sugar Trust says that he is doing only what all other corporations do, and he is in a position to know whereof he affirms. Well did the apostle say that in the last days men should be covetous. And the dark part of the picture is that the fountain which pours out this steady stream of corruption into the national politics, is the same which pours out influences to control public opinion.

NOTICE!

Don't fail to read our special Bible offer on the preceding page.