

# The Advent REVIEW AND HERALD And Sabbath

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

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### SETTLE THE QUESTION RIGHT.

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

"What shall I do then with Jesus which is called Christ?" Matt. 27:22.

A question is never settled  
Unless it is settled right.—*Ella Wheeler.*

The Jews thought the question was settled  
When Jesus lay dead in the tomb,  
And the stern Roman guard watched his resting,  
Slow pacing his beat in the gloom;  
But in the first watch of the morning,  
When the dim east was rosy with light,  
They found still the question unsettled,  
Because it was not settled right.

How few are the years of probation!  
How swiftly they glide on their way!  
Now, while we are offered salvation,  
Is it wise, is it best, to delay?  
This question is more than all other,  
We're deciding for darkness or light.  
Have you settled the question, my brother?  
Have you settled that question aright?

We know that this truth is eternal,—  
Whatever we sow, we shall reap;  
Lives Christlike and pure, or unholy,  
Is the record the angels will keep.  
God bless you and help you, my brother;  
For the sentence your soul will affright  
If you find out at last, in the judgment,  
That the question was not settled right.

When the saints shall inherit the kingdom,  
Mid the joy and the gladness of heaven,  
In that region where sin cannot enter,  
Where the light of one day is as seven,  
If you've answered it rightly, my brother,  
You will stand with the saints robed in white,  
Where the question forever is settled,  
And be sure it is then settled right.

## Our Contributors.

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

### THE TWO CLASSES.

BY MRS. E. G. WHITE.

"BECAUSE sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The means which the Lord has employed, in the gracious provision of his mercy, to soften and subdue the objects of his love, has, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance, and transgression, so that David, even as far back as his day, was led to exclaim, "It is time for thee, Lord, to work: for they have made void

thy law. Therefore I love thy commandments above gold; yea, above fine gold."

O that all might consider, before it is everlastingly too late, that there are limits to the mercy and forbearance of God! There are those who, by their impenitence under the beams of light that have shone upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, "My Lord delayeth his coming," and they are eating and drinking with the drunken. But God declares of such, "Sudden destruction cometh upon them; . . . and they shall not escape."

At this time, when great light is shining forth from the word of God, making dark mysteries plain as day, is the day of mercy, of hope, of joy and assurance to all who will be benefited thereby, to all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there is an opposite class to this,—those who will not come to the light, who despise the truth because it exposes error, and transgression, and sin; and as a result, depravity and boldness in transgression are becoming all-pervading.

There are diligent students of the word of prophecy in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all nations, of all tribes, and of all peoples. These will come from the grossest error, and will take the place of those who have had opportunities and privileges and have not prized them. These have worked out their own salvation with fear and trembling, lest they should become deficient in doing the ways and will of God, while those who have had great light, through the perversity of their own natural heart, turned away from Christ because they were displeased with his requirements. But God will not be left without witnesses. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the word of God imposes, and make void his law, others will come in to fill their places and take their crown.

While many have reduced the word, the truth, the holy law of Jehovah, to a dead letter, and by their example testify that the law of Jehovah is a hard, rigorous burden; while they say, "We will lay off this yoke, we will be free, we will no longer remain in covenant relation with God, we will do as we please," there will be men who have had very meager opportunities, who have walked in ways of error because they knew not any other or better way, to whom beams of light will come. As the word from Christ came to Zacchæus, "I must abide at thy house," so the word will come to them; and the one supposed to be a hardened sinner will be found to have a heart as tender as a child, because Christ has deigned to notice him.

Great is the work of the Lord. Men are choosing sides. Even those supposed to be heathen will choose the side of Christ, while those who become offended, as did the disciples, will go

away and walk no more with him, and others will come in and occupy the place they have left vacant. The time is very near when man will reach the prescribed limits. He has now almost exceeded the bounds of the long-suffering of God, the limits of his grace, the limits of his mercy. The record of their works in the books of heaven is, "Thou art weighed in the balances, and art found wanting." The Lord will interfere to vindicate his own honor, to repress the swellings of unrighteousness and bold transgression.

What effect will the attempt of men to make void the law of God have upon the righteous? Will they be intimidated because of the universal scorn that is put upon the holy law of God? Will the true believers in the, "Thus saith the Lord," become wavering and ashamed because the whole world seems to despise his righteous law? Will they be carried away by the prevalence of evil?—No; to those who have consecrated themselves to God to serve him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precept will become more dear and valuable. He will declare, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." It is the ones who have been faithful stewards of the grace of God whose love of God's commandments grows with the contempt which all around him would put upon them.

Wicked men and the church harmonize in this hatred of the law of God, and then the crisis comes. Then we see the class specified in Mal. 3:13-15: "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy: yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Here is a company of disaffected, professed Christians, whose chief business is to murmur and complain, and accuse God by accusing the children of God. They see nothing defective in themselves, but very much to despise in others.

But while they are murmuring and complaining, and falsely accusing, and doing Satan's work most zealously, another class is brought to our notice: "Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

This subject is urging itself upon my mind. Consider it; for it is a matter of vast importance. With which of these two classes shall we identify our interest? Read the fourth chapter of

Malachi, and think about it seriously. The day of God is right upon us. The world has converted the church. Both are in harmony, and are acting on a short-sighted policy. Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. Roman Catholic principles will be taken under the care and protection of the state. This national apostasy will speedily be followed by national ruin. The protest of Bible truth will be no longer tolerated by those who have not made the law of God their rule of life. Then will the voice be heard from the graves of martyrs, represented by the souls that John saw slain for the word of God and the testimony of Jesus Christ which they held; then the prayer will ascend from every true child of God, "It is time for thee, Lord, to work: for they have made void thy law."

When our first parents fell from their high estate through transgression, God's law was made void. Then Christ entered upon his work as our Redeemer, and probation was granted to the inhabitants of the world. In Noah's day, men disregarded the law of God until almost all remembrance of him had passed away from the earth. Their wickedness reached so great a height, violence, crime, and every kind of sin became so intensely active, that the Lord brought a flood of water upon the world, and swept away the wicked inhabitants thereof. But mercy was mingled with judgment. Noah and his family were saved. In the destruction of Sodom and Gomorrah, we see that the Lord will interfere; fire came down from heaven, and destroyed those wicked cities.

From time to time the Lord has made known his manner of working. He is mindful of what is passing upon the earth; and when a crisis has come, he has revealed himself, and has interposed to hinder the working of Satan's plans. He has often permitted matters with nations, with families, and with individuals, to come to a crisis, that his interference might become marked. Then he has let the fact be known that there was a God in Israel who would sustain and vindicate his people. When the defiance of the law of Jehovah shall be almost universal, when his people shall be pressed in affliction by their fellow men, God will interpose. The fervent prayers of his people will be answered; for he loves to have his people seek him with all their heart, and depend upon him as their deliverer. He will be sought unto to do these things for his people, and he will arise as the protector and avenger of his people. The promise is, "Shall not God avenge his own elect, which cry day and night unto him? . . . I tell you that he will avenge them speedily."

The Protestant governments will reach a strange pass. They will be converted to the world. They will also, in their separation from God, work to make falsehood and apostasy from God the law of the nation. In the place of those who have the light of truth allowing jealousy and evil surmisings to come in and weaken their love and union one with another, their united prayers should ascend to heaven for the Lord to arise, and put an end to the violence and abuse which are practised in our world. More prayer and less talk is what God desires, and it would make his people a tower of strength.

#### LOVE.

BY E. D. STILLMAN.  
(Honeoye, Pa.)

"FOR God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Lord did not try to find words to express his love, but he revealed it in an act. Now since God revealed his love to us in an act, and that act a gift, how should we love one an-

other? Can we not express it in words? Is not that enough? If I say I love my brethren, cannot you believe me? — You can believe me only as you see me express my love in acts of mercy to those who need my help. We say that we love God; but the apostle says: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20.

The logic of the argument first quoted is this: We must either love or hate our brother; and as our love will be manifest in our acts toward him, will it not be easy to decide whether or not we love him? But how can we express our love to God, who needs no mercy? Let us read a few verses in Matthew 25, beginning with verse 34. Christ there enumerates our acts of love toward him, and in reply to the question, When did we these things? he says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." What a privilege! Let us make our love manifest.

#### SIN, THE LAW, AND THE SABBATH.

BY ELDER M. E. KELLOGG.

(Battle Creek, Mich.)

"SIN is the transgression of the law" (1 John 3:4), and hence the fact of sin proves the existence of the law by which sin is pointed out and condemned. The apostle James says, "If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." James 2:9. It would be the height of folly to say that one could be convinced as a transgressor by an abolished law, since an abolished law is no law at all. Following these words, he immediately quotes two of the ten commandments. This is unmistakable evidence that it is the law of ten commandments by which men are convinced of sin. James wrote these words sixty years this side of Christ's birth, and about thirty years after his crucifixion. But when did this law become operative? No one denies that it was binding from the time of its formal proclamation on Sinai until the time of Christ; and we have seen, from James, that it was not abolished by Christ. (See also Rom. 3:31; Matt. 5:17, 21, 27, 28.)

Paul describes man's first disobedience and its results in the following manner: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law [formal proclamation of the law] sin was in the world: but sin is not imputed when there is no law)." Rom. 5:12, 13. Thus in the days preceding God's proclamation of the law on Sinai to his chosen people, the law was in existence. Its existence in those days is proved by the presence of sin. Since sin was imputed to Adam, and "sin is not imputed when there is no law," it follows that the law was in existence in the days between Adam and Moses. Examining the brief record of that time, we find records of, or allusions to, sins of various kinds exactly similar to the sins condemned by the ten commandments. This is to know as much as really concerns us. God has had a law from the beginning to the present time. That law grows out of the great principles of morality by which our relations to God and to our fellow men are governed. The transgression of that law is sin. By sin came death. As death is evidence of sin, so sin is evidence of the existence of law. "All have sinned, and come short of the glory of God." Rom. 3:23.

But God has sent us a Saviour, his only begotten Son. That Saviour kept the law perfectly (John 15:10); and suffering the condemnation of the law — death — in our place, he gives to us the righteousness of the law, which is his by obedience. This righteousness is to us the

righteousness of Christ; for he earned it, and we receive it from him: it is the righteousness of faith; for by faith we are able to appropriate it to ourselves: it is also the righteousness of the law; for it is exactly such righteousness as the law demands, and Christ gained it by his obedience to the law. Since we have sinned, we can never obtain the righteousness of the law by obedience; we can get it only by faith in Christ, who, by his perfect obedience, obtained it. The righteousness that we receive by faith is the same righteousness which Christ has; it is *his* righteousness. A part of that righteousness is the righteousness of Sabbath-keeping. Every sinner who is saved by faith in Christ must have Christ's Sabbath-keeping righteousness imputed to him. It is needless to say that no Sunday-keeping righteousness ever was or ever can be imputed to anybody; for there is no law of God requiring it. We must have Christ's righteousness, and his alone.

When we come to Christ, our transgressions of the law — that law that Christ kept — are forgiven, "for his name's sake;" and Christ's life of obedience to his Father's law is imputed to us by faith, taking the place of our unrighteous life. Then he, through his Spirit, works in us the works of God, so that for us, by himself, and in and through us, by his Spirit, Christ fulfils for us the law of the Father. This is all that really concerns us. It is immaterial, as far as our salvation is concerned, to know whether the law of God, before Adam sinned, was precisely the same as after that event, or whether it will be precisely the same after sin shall cease to exist. We know what it is *now*, and that the requirements of God can never be essentially different in principle.

But it is sometimes asked if the law of ten commandments was binding in Eden before sin existed, and if it will be obligatory in Eden restored. To this we would answer that the principles upon which these commandments are based, and from which they were drawn, were binding in Eden, and will be binding in Eden restored. These were the principles of love to God and love to our fellow men. God is love, and love is the sole law where sin is not.

Adam and Eve were under that law; and when God, as a test, commanded that they should not eat of the tree of knowledge of good and evil, he developed one of the branches of the law of love. They broke the precept drawn from the law of love, by which they were tested. In breaking this precept they broke the law of love. Every duty grows out of that law. Christ declared that on the two great commands of love to God and love to our fellow men hang all the law and the prophets. Matt. 22:40. All other commands are derived from these. So after man had sinned, the various sinful acts which he, in an unloving state, would be liable to commit, were gradually drawn out as the natural result of his changed relations to God and to human beings because of sin, and finally were pointed out and condemned by ten precepts by God himself.

In his wisdom, God anticipated all these things. He knew that when men did not love him, they would worship other gods, profane his name, and break his Sabbath; that, not loving their fellow men, they would dishonor their parents, slander others, and take their property, and even kill them. Every violation of these precepts breaks the supreme law of love from which they grow. But we may safely conclude that when the controversy between Christ and Satan, righteousness and sin, is over, when those who have been redeemed from sin are gathered into their Eden home, love supreme to God and to one another will be all the law that the redeemed will know. This law will not rest upon them as a burden, but it will be a delight. They will love to love, and in that love will fulfil the highest idea of holiness and happiness that God's infinite provision has made possible for them. But it must be remembered that in obeying the principle of

love they will obey every precept that might be drawn from it.

Of the Sabbath we know that it was instituted in Eden (Gen. 2: 2, 3) before sin existed, and that it will be observed in the new earth (Isa. 66: 22, 23) when sin shall cease to be. Love certainly prompts worship, and the object of the Sabbath is worship. The regulations in the Sabbath commandment as given on Sinai, in regard to servants, were of course the adaptation of the Sabbath to the condition of the world after sin had entered it.

#### CAN WE LIVE WITHOUT SINNING?

BY MRS. L. E. MERROW.  
(Osakis, Minn.)

"My little children, these things write I unto you, that ye sin not." In 1 John 3: 6 we have a plain, decisive statement that every one who abides in Christ does not sin. We also read, in Rom. 8: 2: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Our old man has been crucified that the body of sin might be destroyed, that henceforth we should not serve sin. Again, "Sin shall not have dominion over you." "He that is dead is freed from sin." If we abide in Christ, he will keep us, move in us, and enable us to will and to do of his good pleasure.

By continually keeping our eyes fixed on Jesus, we can live without sin. If we make calculations that we cannot live without sin, at that same time we are looking away from Christ. "Who shall ascend into the hill of the Lord [or secret place]? or who shall stand in his holy place?" Getting into the secret place is the ascent out of the pollution of the world, and once on the heights, we may continually abide there. It is by having the mind of Christ in us that we live without sin. "For he shall give his angels charge over thee, to keep thee in all thy ways." "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Once inside, it is a complete deliverance from all evil.

If there were no way to keep from sinning, why would God say, "These things write I unto you that ye sin not"? In Rom. 6: 11 we read: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Now he will help us to obey this command. We can say, "I can do all things through Christ which strengtheneth me." Holiness was meant, the Bible tells us, for everyday use. Enoch walked with God three hundred years. It is easy to take a short walk with God in some hour of favored communion, but our attention is easily drawn away by the cares of this world; and ere we are aware, we are walking very far from him. One walking with God will have his conversation in heaven day by day, hour by hour, and moment by moment. Thus, to God's glory, we are preserved from sinning.

#### A COVENANT BY SACRIFICE.

BY MRS. M. E. DURKEE.  
(Battle Creek, Mich.)

In the REVIEW of Jan. 19, 1897, I read: "The sacrifice that we ourselves are willing to make for the good of others is what will convince them of our sincerity. . . . This is doing as Christ did." Nothing so tends to arouse the heart from dead formality, and quicken the springs of action, as a covenant with God by sacrifice. If any one doubts it, let him try; "For where your treasure is, there will your heart be also." "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Doubt and unbelief are our greatest enemies.

It sometimes takes severe chastisement to open our spiritual eyes, that we may see the idols in the heart; but it is worth all the pain and an-

guish that we may endure while alone with God, with his all-searching eye upon us; for, "Afterward it yieldeth the peaceable fruit of righteousness." Perhaps the Spirit of God has suggested some sacrifice that you can make for him, but it was not heeded; the suggestion came again and again, each time unheeded: perhaps one more call will be the last. Are you afraid to trust God? "The meek will he guide in judgment: and the meek will he teach his way." "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." Thank the Lord that he has spoken to us out of his word. A covenant with God by sacrifice brings a well-spring of joy, an unfolding of God's character, which shows all his dealings with us to be only love.

#### ISAIAH 48: 18.

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

THE night was drear and dark;  
No gleam of friendly light shone from afar,  
No kindly, blessed ray from moon or star.  
The sea of life with angry storm was lashed;  
And there, where mountain billows formed and dashed,  
I saw a single bark.

Dark waves rolled mountain high,  
And black and blacker grew the angry wave;  
There seemed no help, there seemed no power to save;  
And only darkness reigned on sea and land,  
When, from the drifting bark, a human hand  
Stretched upward toward the sky.

And lo! a human form  
With naught beneath the sinking soul afloat  
On the dark billows, save the tiny boat!  
And while the bark was tossing to and fro,  
I heard a voice, wild with despair and woe,  
Ring out above the storm:—

"O God! that I might rest!  
My soul is like the tossing, restless sea;  
Like captive bird, it struggles to be free.  
I feel the blight of sin, its woe and smart,  
And passion's tempests rage within my heart  
And in my throbbing breast.

"The sea of life seems calm;  
The day seems fair 'round other barks than mine,  
In other souls the sun doth beam and shine;  
While oft I beat upon my restless breast,  
And wonder why it is I cannot rest,  
And yearn for healing balm."

Again I looked, and lo!  
A pierced hand reached from the inky sky,  
And grasped the human hand, and help was nigh.  
I heard a voice, so calm, so sweet, so mild:  
"Look unto me, O faithless, restless child,  
Whom storms toss to and fro.

"Thou, even thou, shalt rest,  
And thy sweet peace e'en like a river flow,  
And help and hope and comfort thou shalt know,  
Thy righteousness be like a peaceful sea,  
If thou wilt give thy restless heart to me,  
And lean upon my breast."

"O God! I come, I come!  
Take thou my heart, and cleanse me from my sin;  
O let me feel thy blessed peace within!  
And when life's dreary sky is black and dark,  
Take thou the helm, uphold my sinking bark,  
And guide me safely home."

#### "MARRIAGE THE SACRAMENT OF ADULTERY."

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

THE worst period of the French Revolution has now been reached. When the worship of reason was established, wickedness rose to its greatest height. Everything was going wrong, and everything was going wrong at once. The nation was now left to demonstrate how well it could comport itself without the assistance of God. The most extraordinary malice was everywhere exhibited against the Deity. The bells were

taken from the church towers, and cast into cannon, because it was said that God had no more right to a bell on his house than had any one else. In some places people even went so far as to pull down the steeples, because they had no business to exist in a country which professed to be promulgating equality. So hateful did the word "king," whether applied to God or to man, become, that even its use was prohibited. A very common surname in France at that time was *Le roi*. Literally translated, this word means "the king," the word *le* being the French for the definite article "the," and the word "*roi*" signifying "king." But every man who had this name was obliged to change it, for to continue to use it was a state offense. Even in gambling the kings and queens were effaced from the playing-cards. To such minute and disgusting details as this did the worship of reason descend.

Intimately connected with these laws affecting religion, was that which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to the state of a mere civil contract of a transitory character, which any two persons might engage in, and cast loose at pleasure, when their taste was changed or their appetite gratified. If fiends had set themselves to work to discover the mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and of obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage into a state of mere occasional cohabitation or licensed concubinage. Sophie Arnould, an actress famous for the witty things she said, described the republican marriage as the "*sacrament of adultery*."<sup>1</sup>

Laws of such a character that by them marriage became about the same as any ordinary contract, were enacted. It was rendered loose and precarious, as nearly resembling the free and transient union of the sexes as possible. The marriage contract might be dissolved at the option of both parties, and even of one of the parties, after one month of formalities and of probation. If the couple had lived together for six months, the divorce might be granted without any probation or delay. Divorced parties might remarry any time they pleased. It made no difference what they had done,—of what they were guilty,—they might wed again just as soon as they could find some one to their taste.<sup>2</sup>

Persons who wished to unite in marriage, if the name can be applied to this wicked intercourse, were not obliged to appear before priest or magistrate. If they lived together, they were married. One of the greatest authorities of the times has put it thus: "A man and a woman who love each other are married; if they have no children, they may keep their relationship secret."<sup>3</sup>

It is unnecessary to say that, under such a system as this, divorce immediately became general; and the corruption of manners reached a pitch unknown even in the worst days of the old monarchy. Everybody now became as bad as the marquises and countesses of the reign of Louis XV. People literally lived together like animals; and so indiscriminate did concubinage become, that the Convention passed a decree declaring that bastards were entitled to an equal share of the property along with legitimate children.

At Paris alone, in the space of twenty-seven months after the promulgation of the law, the courts granted five thousand nine hundred and ninety-four divorces, and in the year 5 of the republic the number of divorces exceeded the mar-

<sup>1</sup> I have taken the wording of this from Scott's "Life of Napoleon," as it describes plainly and concisely what the abolition of the marriage union meant.

<sup>2</sup> See Taine, "History of the French Revolution," Vol. III, book 6, chap. 1, sec. 7, par. 2.

<sup>3</sup> Buchez et Roux, XXXV, 302.



riages.<sup>4</sup> In the year 10 of the republic there were more than sixty-three thousand foundlings in France; and when the era of the Consulate was reached, one half of the births in Paris were illegitimate.

But confusion and anarchy of the wildest sort were not confined alone to the parents; it spread like a leprosy even to the little children. Parental authority was abolished. For "parental authority," it was said, "is cheating nature of her rights by enforcing constraint. . . . The only rights that parents have are those of protection and watchfulness." "It was not rare to find children talking and acting in a way that would formerly have disgraced a young man of twenty." "The children of workmen are idle and insubordinate; some indulge in the most shameful conduct against their parents; others try stealing, and use the coarsest language." "Would you believe it, madame," said a gardener to an English lady visiting at Nîmes in 1802, "would you believe it, that during the Revolution we dare not scold our children for their faults? Those who called themselves patriots regarded it as against the fundamental principles of liberty to correct children. This made them so unruly that very often, when a parent presumed to scold a child, the latter would tell him to mind his business, adding, 'We are free and equal; the republic is our only father and mother; if you are not satisfied, I am. Go where you like it better.' Children are still saucy. It will take a good many years to bring them back to mind-ing."<sup>5</sup>

And now it may not be out of place to inquire why it was that the French were so opposed to marriage, and to order and discipline in the family. At first glance it might look as if this was an arbitrary movement, disjointed from all the rest. This, however, was not the case. The reason why the French hated marriage so much was this, and it is a most interesting and instructive one: As long as there was marriage, there would be families; as long as there were families, there would be love of kith and kin; and as long as there was love of kith and kin, men would continue to amass large fortunes for the benefit of their children and heirs. Previous to the Revolution, enormous fortunes had been amassed. Some had grown very rich, and others had been made very poor. In order to gain these fortunes, men had resorted to every kind of crime and trickery. They had given bribes, corrupted government officials, judges, and juries. Vexatious monopolies had been created. Different articles of first necessity had been cornered by wealthy men, and the poor had been obliged to pay prodigious prices for what they bought.

Now some way had to be devised to stop all this. All kinds of laws were passed, prohibiting the buying up of large quantities of goods of any kind. Other statutes were enacted fixing the price of various articles of consumption, such as bread and meat. The law stated that these as well as other foodstuffs might be sold for so much and no more. If any man was caught violating these laws, he was to be put to death.

These laws may seem unreasonable, and no doubt they were so; but the fact must not be overlooked that the French people did not act without great provocation. They had been cheated and duped by rich and designing men on every hand. Men had become merchant princes through the most scandalous means. They had been warned again and again that a storm would sooner or later burst upon them; but they had not heeded the warnings. They had persisted in their mad course of money-making; so long as their coffers were filled to overflowing, they cared not who starved or who went cold. But at last the laws fixing the price of different articles came, and struck a tremen-

dous blow at the fortunes of the rich. It was openly declared that of all sovereignties that of the rich man over the poor man was the most burdensome. Prominent statesmen talked of limiting fortunes: "The richest Frenchman," says Robespierre, "ought not to have now more than three thousand livres rental." There was a common maxim that "beyond what is strictly necessary, no property is legitimate." They said: "We have the right to take the superfluous wherever we find it; not only to-day, because we now require it for the state and for the poor, but at all times, because the superfluous, in all times, confers on its possessor an advantage in contracts, a control of wages, an arbitrament over the means of living,—in short, a supremacy of condition,—worse than a pre-eminence in rank. Consequently our hand is not against the nobles merely, but against the rich and well-to-do bourgeois, also the large landholders and capitalists; we are going to demolish their crafty feudalism from top to bottom."<sup>6</sup>

Then there was devised a system of progressive taxation, and out of this was developed another system,—that of the forced loan. In incomes a distinction was made between the essential and the surplus. The essential was fixed at one thousand francs per head. According as the excess was greater or less, there was taken a quarter, a third, or the half of it; above nine thousand francs the whole was confiscated.

Still this was not a sufficient discrimination against wealth. The revolutionists determined to go a step further. No one was permitted to conceal his hoard. All treasure, whether silver plate, diamonds, ingots, gold, or silver, coined or uncoined, "discovered, or that may be discovered, buried in the ground, or concealed in cellars, inside of walls, or in garrets, under floors, pavements, or hearthstones, or in chimneys, or other hiding-places," became the property of the republic, with a premium of twenty per cent. to the informer. All these things were taken from the rich, and given to the poor, and the latter were told to take them "with a quiet conscience; for they are not a charity, but an indemnity."

All these were severe measures; but the revolutionists were to go still further. They decided that the individual must be taught to prefer the community to himself, instead of himself to the community. Decrees were passed which made monopoly "a capital crime." He who "takes food and wares of prime necessity out of circulation," and "keeps them stored without daily and publicly offering them for sale," was declared to be a monopolist. The penalty of death was decreed against any person who kept more bread on hand than he needed for his subsistence. In fact, on Brumaire 16, year 11, sentence of death was actually passed on Pierre Gourdiere, a resident of Paris and a stock-broker, who was convicted of having monopolized and concealed in his house a large quantity of bread, in order to breed scarcity in the midst of abundance. Moreover, the law enacted that the cultivator who did not bring his grain to market should suffer death; and if any dealer did not keep open shop, he was to be put to death.

Formerly individuals had been free to enter any line of business that they pleased, and to carry it on as they pleased. But they had abused the privilege; and so now it was decided that it would be far better to change things all over, and let the state have absolute control of everything, and each man be simply a clerk for the state. This, it was said, would do away with all the wicked abuses that there had been by the monopolies in trade. The plan thought of was something like this: "In each department national storehouses might be established, where cultivators, landholders, and manufacturers would be obliged to deposit, at a fixed price, paid down,

the surplus of their consumption of every species of merchandise. The nation would distribute this merchandise to wholesale dealers, reserving a profit of six per centum." According to such a plan as this, the state would become sole proprietor of real estate, sole capitalist, sole manufacturer, sole trader, having all Frenchmen in its pay and service. It would be the province of the state to assign to each one his task according to his aptitude, and distribute to each one his rations according to his wants.

In order to make any such scheme as this a success, there must be developed in the people on whom it is to be worked an intense love for, and confidence in, the state. It would be necessary for people to love the state with all their heart, might, mind, and strength. But it was held that this could never be so long as there were to be families. A man would love his wife and his children better than those who were no relation to him. He could not help doing so. And this love for his family would lead him to plot and scheme for its special benefit. So it logically followed that the only thing to do was to weaken and break down the family relation. This is why it was that marriage was made a contract of a loose and transitory nature. The greedy course of the rich nobles and clergy in days gone by was responsible for the whole thing. If they had treated their fellow men as they should have done, if they had not robbed the poor, and monopolized everything so that they might make illicit gains, the marriage relation would never have been attacked by the French Revolutionists.

It may be in order to turn for a moment from the scene in France to the state of affairs at the present day in the United States. Capitalists and monopolists are doing a more ruthless work in the United States to-day than ever they did in ancient France. The deeds of the Standard Oil Company, the Sugar Trust, with its capital of \$200,000,000, the Anthracite Coal Combine, and other similar commercial monstrosities, are doing their work. They are as surely preparing a terrific storm against themselves as were the aristocrats in France before the Revolution. Warnings of the approaching gale are coming from time to time. Already attempts are being made to regulate the price of certain commodities. The Lexow Trust Investigating Committee in the State of New York has brought some astounding facts to light in regard to the enormous amounts of money being made by these wealthy corporations, and their work has borne some fruit at the Albany Legislature. Space will not permit me to go into even the most prominent instances of this kind; but any one who reads the daily press cannot but be impressed with the fact that there is a strong current of popular feeling setting in against these huge aggregations of wealth. This current is gathering strength as it goes; and unless things take a turn, it will soon burst open the flood-gates, and sweep all the foes of labor and of the poor man into the most fearful maelstrom the world has ever seen.

"WHEN Naimbanna, an African prince, arrived in England from the neighborhood of Sierra Leone in 1791, the gentleman to whose care he was entrusted took great pains to convince him that the Bible was the word of God, and he received it as such, with great reverence and simplicity, and this was the way he stated the grounds of his faith in the Scriptures: 'When I found all good men minding the Bible, and calling it the word of God, and all bad men disregarding it, I then was sure that the Bible must be what good men called it—the word of God.' Could there be a more simple, logical, and conclusive argument than this? If the Bible is a bad book, why do wicked men hate it?"

<sup>4</sup> See Glasson "Le Mariage Civil et le Divorce," page 51.

<sup>5</sup> Anne Plumtre, "A Narrative of Three Years' Residence in France, from 1802-1805," I, 46.

<sup>6</sup> Taine, *ibid.*, sec. 5, par. 1.

<sup>7</sup> Decrees of July 26, 1793; Sept. 11 and 29; Brumaire 11, and Ventose 6, year 11.

<sup>8</sup> Journal of the debates of the Jacobin Club, No. 532. Brumaire 20, year 11.

## Special Mention.

### THE DIAMOND JUBILEE.

NEXT week there will be celebrated in London and throughout the British Empire a notable event, the termination of sixty years' reign of Queen Victoria. Since the Norman Conquest, in a period covering nearly one half of the Christian era, there has been in the history of that nation but one reign that has approached the length to which the present one has been extended. George III was crowned in 1760, and his reign continued, at least nominally, until 1820, making a period of sixty years, just equal to that attained by Victoria. But in 1810 a mental malady, to which the king was subject, having developed into insanity, his son, George IV, was appointed regent, and held that position until the death of his father, so that the rule of George III really extended over only fifty years, thus constituting that of Victoria the longest in English history.

**Victoria.**—Victoria Alexandrina was born May 24, 1819. She was the only child of Edward, Duke of Kent (son of George III), and Maria Louisa Victoria, of Saxe-Coburg, sister of the king of Belgium. She came to the throne on the death of her uncle, William IV, the successor of George IV, June 20, 1837, and was crowned the following year.

In 1840 Victoria was married to Albert Francis Augustus Charles Emanuel, Prince of Saxe-Coburg, who was born in the same year as his illustrious wife. They were parents to nine children. Prince Albert always maintained a wise reserve as to political matters, but took a deep interest in the welfare of his adopted people, and became a great help in the affairs of the kingdom, and was beloved by the people. The attachment between the queen and her consort was true and sincere. Since his death in 1861 his memory has been most sacredly cherished by the ever-sorrowing widow, and the nation at large have looked upon his loss as irreparable.

**The Reign.**—The reign of Queen Victoria has been an unbroken succession of progress. The profligacy and folly of preceding kings had brought burdens and discouragement upon the English people. In her opposition to the demands of Sir Robert Peel at the outset, the young queen showed that she was possessed of a mind of her own, and she has preserved that impression up to the present time. Among the important events that have marked her rule, we have three attempts at assassination between 1840 and 1843; in 1841 the Prince of Wales was born, and he still waits in vain for the opportunity to sway the British scepter; in 1846 the famous corn laws were repealed; in 1854 began the Crimean war; the sepoy of India mutinied in 1857; the death of Prince Albert took place in 1861; and in 1877 Victoria was proclaimed Empress of India. Many other details might be mentioned, but those of more recent years will suggest themselves to the mind of the readers. During the past sixty years the British Empire has become the grandest and most extensive nation the world has ever seen. British rule now extends over 9,094,301 square miles, to which another two and one-half million of protectorates might be added. Queen Victoria's rule is recognized by 344,816,000 subjects, and her protectorate covers 36,000,000 million more. One fourth of the world acknowledges Victoria as its gracious queen.

While it is true that the sovereign lady has had the advantage of a high tide of universal progress on which to sail a prosperous voyage, yet it is true that in these bright and resplendent days she has shone among her brilliant associates with no secondary light. As a woman she has not assumed a masculine rôle, nor sought to act a

manly part. As a counselor in national affairs her judgment and authority have commanded and retained respect. She has had the aid of eminent statesmen, whose skill and devotion have largely made her queenly career what it has been. But as a woman, as a daughter, wife, and mother, the life and character of the queen have been a model to her people. In this way she has been able to accomplish a work of such a magnitude and of such a salutary character that only the infinite Judge can ever tell its measure.

**A Long Reign.**—Sixty years of earthly glory and power is a long allowance. But it does not satisfy the longing of the heart. Although but few earthly potentates have enjoyed so liberal a portion of power, even this term of office is brief and unsatisfying. Christians have not the least occasion to look with envy or wistfulness at such a portion; for the poorest and most obscure child of King Jesus has a sure prospect before him of a reign and a glory before which the luster of an earthly kingship fades into nothingness. "To him that overcometh will I grant to sit with me in my throne." "And they shall reign forever and ever." That kingdom draws



near. Our gracious King now seeks to rule in the hearts of men, that he may perfect them for that glorious state.

**The Celebration.**—The preparations for the celebration have been made on a magnificent scale. The representatives of all nations have gathered to pay the respects of the world to the aged sovereign. An elaborate program has been devised. But beyond receiving the representatives of other nations, and a few other functions, the aged queen will reserve her strength, and let others carry on the jollification, which will consist of every kind of display on a magnificent scale.

### LAWLESSNESS.

CONTEMPT of law always leads to deeds of violence. The true statistics of the crimes committed in this country alone in one year would make an appalling record. Not only do those who are generally considered to be criminals break the law, but those who are fain to call themselves good citizens do the same. A most shocking instance of crime succeeding crime lately occurred at Urbana, Ohio. A colored man committed an assault on a white woman. He was promptly arrested, proved guilty, and sentenced to the highest penalty of the law for such offenses—twenty years' imprisonment. But many people of that town were not satisfied. They wanted to kill the prisoner, and

they wanted to do it themselves. A mob gathered. To maintain the law and the honor of the State, a company of the State militia was sent to defend the jail. The mob attacked the jail, and after being warned away, were fired upon, four persons being killed, and ten wounded. This set the whole town afire. The officers and soldiers, who had only discharged their sworn duty, were looked upon as criminals second only to the Negro ravisher. The mob increased until five thousand people were present, all determined to violate the law by murdering the prisoner, and even the sheriff and soldiers. Finally the mob prevailed. One by one the sheriff and soldiers, in disguise, slunk away, and left the field. The mob took the prisoner, dragged him through the streets, struck at him with hammers, hacked at him with knives, and hanged him to a tree. Then he was thrown into a rough box, and left exposed, in all his hideous mutilation, for a day for the delectation of men, women, and children! This was not in Africa, but in the State of Garfield, Hayes, Sherman, and McKinley!

Granted that the Negro committed a terrible crime; he had received a quick and severe sentence. If it was not severe enough, the sheriff and the soldiers were not to blame, and it might have been remedied by the next legislature. But human passion has no reason. The mob of good (?) citizens showed no more respect for law than did the Negro. The passion of the one cared as little for law or right as did the passion of the other.

What an example to set before the children in that town! and what a cruel bent of mind will it give to unborn children! There was enough in that one day's experience to sow the seeds of a hundred crimes as great as that which stirred the mob. Why have a state? why a law? Why not repeal all statutes, disband the militia, throw open the jails, and allow any and every man to wreak his own vengeance on whom he pleases, without let or hindrance? The Scriptures tell us that before the flood, the "earth was filled with violence." And Christ testified that as the days of Noah were, so also should be the days preceding his second coming. So it is today,—violent crimes are committed; then the law is set aside, and blind passion is invoked to punish, making violence succeed to violence, crime to crime, and blood to blood.

M. E. K.

**The Pope's Frugality.**—Leo XIII's poem on frugality in diet is attracting considerable attention, and there are not a few who heartily approve of the sentiment. A prominent chef in New York, who speaks very highly in praise of the pope's good sense, has prepared a menu which is his interpretation of a frugal dinner. It runs as follows:—

MENU.		
Small Clams,		
Soup,		
Cream of Artichoke,	Madeleine,	
Relishes,		
Radishes,	Almonds,	Olives,
	Petites Duchesses,	
	Fish,	
Boiled Brook Trout,	Sauce Grenadine,	
Potatoes Mousseline,		
Entrées,		
Beef Tenderloin Larded,	Mercedes,	
Breast of Chicken,	Beaumanoix,	
New Peas saute in Butter,		
Sorbets Princesses,		
New Corn Fritters,		
Game,		
Roast Plover on Canapes,		
Mixed Salad,		
Dessert,		
Mousse of Strawberry, Imperial,		
Fancy Cakes,	Fruits,	
Coffee,		

Such ideas of frugality cause one to wonder what the prevailing conception of a "good square meal" would be. The only things we miss in the above are something fit to eat. T.

## The Home.

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

### A FRIENDLY HAND.

WHEN a man ain't got a cent, and he's feelin' kind of blue,  
An' the clouds hang dark an' heavy, an' won't let the sunshine through,  
It's a great thing, O my brethren, for a fellow just to lay  
His hand upon your shoulder in a friendly sort o' way.  
It makes a man feel curious; it makes the tear-drops start,  
And you sort o' feel a flutter in the region of the heart.  
You can't look up an' meet his eyes; you don't know what to say  
When his hand is on your shoulder in a friendly sort o' way.  
O, the world's a curious compound, with its honey and its gall,  
With its cares and bitter crosses! 'Tis a strange world, after all,  
But a good God must have made it — leastways, that is what I say  
When a hand rests on my shoulder in a friendly sort o' way.

— Selected.

### STUDIES IN CHILD CULTURE.—NO. 3.

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

You have little idea how soon the children will become practically helpful, instead of bothers, if you give them a chance. You may just as well have the benefit of the ceaseless activity of the little hand and foot power as to let it run to waste. It simply needs direction to become serviceable. So much of the work of the ordinary housekeeping is within the strength of even small children, that they will be all the better physically, mentally, and spiritually for doing their little part.

Let each child have his own bag for soiled clothing, put the pieces in himself, when taken off, and on this wash-day morning on which we have begun, let each bring his own, and sort them into the tubs, as previously instructed. Must you carry the water? Let each have his own little pail, and carry his portion, and assist in the whole process until the wash is on the line.

In clearing the table after the meal, let one gather the pieces of bread, and put them in place; another, the knives, forks, and spoons; another, the plates, etc., each his own little work, changing about to give variety in service and training as well as to mark degrees of skill and carefulness by a species of promotion. Do not give the children a stint, and keep them filling the tub with water by themselves, or clearing the table, while you are off busy with something else. That will soon bring you all into trouble. Let them work with you at the same thing, going with you from room to room, from task to task, resting when you rest. It will do you good to join with them in their play- and study-hours; and you will be surprised to find how helpful they will be, and how happy they will make you. Nothing rests the heart of a tired mother like the hands of little children if they are full of sympathy, as they always are until it has been rudely wrested from them; and if the heart does not get tired, the feet will carry you a long way. How many steps the children will save you, and how much time you will have, even on the busy days, for rest and for reading, besides a good play-spell, you have yet to learn if you have never tried this method.

If you should endeavor to load the day down with more and more work as the childish hands become useful and stronger, so that there is nothing but work, work, and rush, rush, and worry, worry, all day, then you must suffer the consequences of demoralization everywhere. No cause can be more easily lost than the cause of

the children in the home by indulging a spirit of greed. Plan the work for yourself,—a not very strong mother, probably, with perhaps two, three, or more little children; then while teaching them, use them to the best possible advantage. Give them yourself as a playfellow for a half-hour; as a companion at books for an hour; lie down together at midday; talk, sing, and pray together at the early bedtime; and you will know that they have learned only what you have taught them, and that, such as will be practical and valuable to your home interests as time goes on.

Teach the boys and the girls the same things; lead them through the same routine. Never let them get the idea of sex in occupation, habit, and deportment. If some injudicious people with whom they come in contact begin to talk about "girls' work" as distinct from "boys' work," or what is "nice for a girl" as though it were not "nice for a boy," or what is "proper for a boy" as though it were not "proper for a girl," be sure you have a store of ready-made "*confidence in mother*" laid up in the minds of your children, by which you may counteract this and any other pernicious sentiment which may be uttered in their hearing. Make them understand that whatever is nice or pure or true or right for one, is for the other; and whatever is not right and pure and true for one, is not for the other.

Let the work be so arranged that each day shall have its share of active and quiet occupations. The morning spent on foot should be followed by a portion of the afternoon with the sewing-basket; and every child should have his own part in sewing on buttons, darning, cutting, and making. One day each week should be "social" day, when each child should take his turn as the head of the house, as host or hostess, while the rest of the family should be as guests,—not for an hour simply at play-time, but for the entire day and night, at table and in everything which transpires. This will teach them both how to entertain and to be entertained, besides cultivating a kindly spirit of courtesy which will be an aid during every-day life in the development of that sort of gentleness which is the foundation of real greatness.

### THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY  
J. H. KELLOGG, M. D.

WHAT is the best diet for a weak stomach?

The best diet for a weak stomach is the diet that that stomach can digest. One stomach cannot absorb fluids, so it should have dry food; another stomach is irritated and sensitive, and cannot accept dry food, so it should have that which is soft and bland. Give it such foods as gruel. The term "weak stomach" means almost everything with different people. A stomach may be weak in the sense that it will not retain any food, or it may be that only one specific article of food can be taken, such as iced milk, egg-nog, or some digested food like bro-mose. We must find out the particular thing that the stomach will tolerate, and supply it with that.

What instruction would you give for physical exercise to a person engaged in literary work?

It is not necessary to give much instruction for exercise to such a person, provided he has no ailments. He needs simply to do enough hard work every day to put him out of breath and to make him sweat. A gentleman said to me, five minutes ago, "Doctor, you are working too hard; you will work yourself out, and get gray-headed." This man has a gray head, and he totters a little as he steps,—he has to "broaden his base," as the doctors say. He says that he believes the principal thing in life is to have a good time. Said I, "How old are you?" "I am forty-five years old," he replied. Then I told him that that was just my age. I suppose

he thought I was going to tell him I was about twenty-five. It is not work that hurts people. This gentleman has worn out in his office, but not by hard work. He is rusting out, he is n't working himself too hard. He sits in his musty office, breathing the same air over and over again, and forgets to breathe pure air; and the consequence is that his body is impregnated with impurities and organic dirt. He is getting dirty, but with dirt that is more than skin deep; his brain is getting dirty and dingy, and thus he is wearing out, and he thinks it is because he is working too hard, but it is because he is not working hard enough. The literary man needs all-round exercise; he needs to work in the meadow, saw wood, etc. One doctor says, "It is better to climb a bitterwood-tree than to drink a decoction of its leaves." The sedentary man needs some kind of physical work, such as splitting wood, sawing trees, or working in the garden. If he can't find any work of that kind, he should get some Indian clubs or dumb-bells, and use the swimming-bath in the gymnasium. If there is no gymnasium, and he has nothing else to do, he can hop up and down in the corner, and thus get all the exercise he needs. A space a foot square in some corner will give a man all the gymnasium area that he really requires. The Lord told Adam that he must earn his bread by the sweat of his brow, and if a man dodges the sweating, he does it at his peril. Such a man violates the divine command, and the penalty is that he will be exterminated; his race will run out; you cannot find a long-lived sedentary people anywhere. It is said that in London at the present day there is not a noble family whose blood has not been re-enforced by blood from the country within three generations. That means, simply, that after three generations, city blood runs out. The blood of sedentary people runs out; they get so weak, debilitated, and feeble that they are not worth raising; and the great reason of this is that they don't sweat. One cannot afford to live a day without sweating. When a person takes warm baths, etc., it is only the skin that sweats, but when one sweats from muscular exercise or work, his whole body sweats, and then there is a general turning over and cleaning out of the whole body to its innermost corners. The exercise brings the waste matter to the surface, and the sweating of the skin takes it out.

### JAPANESE WOMEN.

BY MRS. SOPHIA B. BRUNSON.  
(College View, Neb.)

(Continued.)

At certain seasons of the year in Japan, various festivals are held. The female portion of the population look forward to these occasions with real pleasure, as affording some diversion in their rather monotonous lives. From the 13th to the 15th of July, the "festival of the dead," or *bon no matsuri*, is celebrated. The English call it the "feast of lanterns."

Our house in Kobé was quite near the temple of the ancestors, where funeral rites were performed, and the ashes of the dead were interred after the body had been cremated. Here I had the privilege of witnessing the *bon no matsuri*. The cemetery was decorated with lanterns, and the avenues leading up to it were crowded with booths where all sorts of goods that would be used in doing honor to the dead were sold. At twilight the burying-ground was ablaze with light from the gaily colored lanterns. The people came in crowds. Many of them were laughing and talking with one another, buying and chaffering with the venders. Others were busy placing food upon the graves, or kneeling beside them, engaged in earnest prayer to the departed. This is the season when spirits are supposed to return to their old haunts, and the living do them honor by feasting them with food and drink. Upon the last night of the fête, little boats are



freighted with tempting delicacies, and launched upon rivers, lakes, or sea, each with a miniature lantern to light the spirit visitors on their way as they return to their abiding-places.

To the women it is a labor of love to make the necessary preparations for this occasion, and as they prepare the food, it brings faint glimmerings of joy to their hearts to think that their loved ones will visit them in spirit, and be pleased to have them do them honor. What a glorious revelation will the story of the resurrection be to some of these deluded creatures! They will then have something that will satisfy the longings of their souls, and will no longer be mocked by mental visions of phantoms' partaking of refreshments, unmissed by them, but in some mysterious way supposed to satisfy the wants of the shadowy visitors.

There is a great deal of superstition in Japan, especially among the lower ranks. A class of women calling themselves "fortune-tellers" are consulted about all sorts of matters, both trivial and important. They are supposed to be able to give advice about nearly everything, — from the loss of an article to the selection of a partner for life. The people will put themselves to great trouble and inconvenience in order to carry out the instructions of these pretenders.

Japanese women, though free from many of the follies of fashion that are doing so much to wreck American womanhood physically and mentally, are not altogether exempt from servitude to that merciless mistress. Their method of dressing the hair is a conspicuous example of this. Their coiffures are so elaborate that the services of hair-dressers have to be sought twice a week. Great care is taken to prevent the hair from mussing. The Japanese women never know what it is to lay their weary heads upon pillows at night; they simply rest their necks upon blocks of wood, letting their heads "hang over." All this discomfort for the sake of fashion! This would be positively painful to us, but is rendered endurable to them by long practice. So the pernicious habit of corset-wearing would not be tolerated by them, yet Western women squeeze themselves into the shape of certain insects because it is fashionable, and then pity the poor Japanese women for being so foolish as to suspend their heads over blocks of wood for the sake of appearances.

(Concluded next week.)

#### THE SOCIETY ISLANDS.—NO. 4.

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

OUR ship "Pitcairn" visited three of these islands during her first cruise, and a goodly number of our books were sold at that time to the white people. Brother Paul Deane, of Arue, Tahiti, who was pastor of the native church in his district, then learned of the truth upon the Sabbath question, and after a few months commenced the observance of the Sabbath. A large number of his congregation went with him, and as he was discharged from his position as pastor, he commenced to hold regular Sabbath meetings at his own house. It seems that some of those who followed Brother Deane did so more because of sympathy for him than for the truth's sake; for as they found that it was not popular or pleasant to the natural man to keep all the commandments of God, they gradually lost their interest in the matter. The brother of Paul Deane, at Raiatea, also learned of the truth through the visit of the "Pitcairn," and commenced the observance of the Sabbath. His own family and that of a neighbor followed his example in this.

As the "Pitcairn" was returning home from this voyage, Brother and Sister A. J. Read were left at Tahiti to carry on the work which had been begun. An English family in Papeete had also taken a stand with our people. Upon the second trip of the "Pitcairn," two missionaries

were left at Tahiti to assist in the work; two were also left at Raiatea. A printing-press was soon sent down, and the work of translating and printing some of our literature was begun. We now have "Steps to Christ," quite a list of Bible readings, and a hymn-book with one hundred and thirty-one hymns. Altogether we have had five hundred and fourteen pages printed upon various subjects, and have commenced this year the publication of a small monthly periodical in the Tahitian language.

Some of our workers have returned to the States, and others have entered this field, so that now our small force of workers is composed of B. J. Cady and J. C. Green, with their wives, and two half-caste brethren, E. Bambridge and P. J. Deane. These are all situated in Tahiti at present, and we sincerely hope that when the "Pitcairn" comes again, it will bring help for Raiatea. We have a small company there; they keep up regular Sabbath meetings, and want a missionary very much for their island. They need help, too. The native people do not learn as readily as do those who are more enlightened, but move very slowly. A minister cannot enter a field here, and accomplish in six months what he might accomplish in that time in the States; it takes years here to do what would require only months there.

A church building was erected in Arue three years ago, and now our church company in the district of Paee is endeavoring to get means together for a house of worship there. The Lord has surely blessed the efforts which have been put forth for the advancement of his cause. We feel especially grateful for our good literature; it has been a great help in our work here. By means of our English and French reading-matter, several have learned of and accepted the truth.

We have not put forth much effort in Papeete so far, but we consider it an important place, as it is the shipping-point for all the other islands in this part of the ocean. Ships come here from all the surrounding islands, and from America, New Zealand, and Europe. But we can do little in Papeete until we can have a church building here, and so we are very desirous of building a church, and feel that we should have one as soon as possible. Our people here are not of those who have an abundance of this world's goods, but we hope for help from our brethren in America, and at the same time we shall do all that we can ourselves.

We have come to the conclusion that the most effectual and satisfactory work we can do for the natives is to educate their children. This we cannot do properly, and leave them in their own homes; but we must take them away from their parents, and place them under good influences. For this reason we need a home for the children in connection with our school, and we trust that if it is the Lord's will, we may have one started in the near future. The Lord is opening the way before us, and he is able to carry the work through.

It is only the lack of a proper education which makes the natives inferior in wisdom and morals, and now is our time to begin educating some of the youth, so that they may become consecrated and efficient workers for their own people. Time is rapidly passing away, and we are drawing near the day when no more work can be done. Now is the time that means is needed to carry forward the Lord's work. May we all lay up our treasures where we may enjoy them in God's kingdom.

#### PUMPKIN PIE AND BAKED SQUASH.

BY EVORA BUCKMAN.  
(Detroit, Mich.)

"WE bear positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh meats, butter, spices, rich cakes, mince pies, a large amount of salt, and all exciting substances used as articles of food."—"Testimonies for the Church," Vol. III, page 21.

Ever since reading the above, which our Father in his love has spoken to us, that we might have a knowledge of the things which are harmful, I have been experimenting on pumpkin pies, to make them taste like "my mother's," without the ginger and cinnamon which she used to put into them. At last I have succeeded so well that those who try them say they can *taste* all the bad things they ever used in pumpkin pies. As it is the time of year when fresh fruits and vegetables are scarce, I will give my sisters who have to cater to depraved tastes the benefit of my experience.

**Pumpkin Pie.**—Two cups canned pumpkin, four rounded tablespoonfuls of peanut meal, prepared by the Sanitas Food Company, two rounded tablespoonfuls of flour, which has been browned to a dark-cream or a light-brown color, one level tablespoonful of white flour, four or five tablespoonfuls of molasses, or three or four of brown sugar, one teaspoonful of salt, one egg, and one and one-half cups of water. This will make two small pies. Those who are still using milk can substitute one and one-half cups of milk for the nut meal and water, and use only a teaspoonful of white flour. When pumpkin that is stewed down dry is used, a smaller quantity will be required. Do not try to substitute peanut butter for the meal.

□ The canned squash, put up by our Sanitarium Food Company, makes richer pies than does pumpkin. That is also very nice prepared as follows, and makes quite a treat at this time of year:—

**Baked Squash.**—Two cups of squash, one and one-half tablespoonfuls of almond cream or cow's cream (the cream may be omitted entirely, but do not use peanut cream; a very little of that is excellent in nearly all vegetables but squash), three-fourths to one teaspoonful of salt, one teaspoonful of sugar, and one egg. Bake in a pudding-dish, in a moderate oven, about twenty minutes. The top may be sprinkled with bread-crumbs if desired.

It is a good plan always to keep browned flour on hand, some light and some dark-cream color. It makes nice flavorings for soups and gravies, and I have sometimes mixed it with the sugar in an apple pie. If any of the readers of the REVIEW would like a set of the recipes I have printed for the use of nut preparations, I shall be glad to mail them to them on the receipt of a two-cent stamp and their address.

#### CULTIVATING THE APPETITE.

ALTOGETHER too much time and talk are expended on what we shall eat and what we shall drink. Dainty dishes are all very well in their way, but in many families their preparation seems to be the chief end and aim of existence. No sooner is one meal cleared away than plans are laid for something new and appetizing for another. What to eat forms the subject of conversation in little gatherings of all sorts. Of course, cooking-schools and the general interest in culinary matters have something to do with this; but the subject, like all others, is in very great danger of being overdone. Especially is this the case where there are young and growing children. They gather from all that is going on about them that eating seems to be the principal interest of the family and friends, and it is not difficult to see to what this will lead. Their minds are filled with fastidious notions about dishes and the way to serve them.

Too much importance cannot be attached to good, plain cooking and the proper preparation of food, but eating should not at any time form the principal subject of conversation. It is not considered good taste to talk about one's food while at table; there are topics of conversation much more desirable, and some pains should be taken to introduce some agreeable and interesting subject at the outset of the meal. Do something, do anything, to avoid talk about what to eat and how to prepare it.—*Selected.*

# The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 15, 1897.

URIAH SMITH, }  
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## THE MORNING COMETH.

"AND that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." When the apostle wrote these words, his mind was carried down to our time, and we are the ones addressed. In harmony with this stirring call, we have the oft-repeated admonitions of our Saviour to "watch." In fact, the entire Bible unites in giving voice to the most impressive warnings to the people of this generation to be prepared, to be vigilant, to seek righteousness, to shun evil, to resist apathy, to seek God. It is as though the special power of evil would be exerted in these days, and nothing short of an extraordinary work of grace would preserve God's people from deception and ruin.

These are the solemn facts in the case as we find them about us. There never was a time when it was so difficult to keep alive and active in God's cause as now. The inspired Bunyan wrote of the Enchanted Ground, where the drowsiness and lassitude of slumber came upon the Christian pilgrims with such overpowering force that one yielded to its power.

Bunyan says: "Then I saw in my dream that they went on till they came to a land whose air did tend to make one sleep, if he had not erst been to it. And here Hopeful grew quite dull, and fell nigh to sleep; for which cause he said to Christian, 'I do now grow so dull that I can scarce hold open my eyes; let us lie down here and take one nap.'"

"By no means," said Christian, "lest if we sleep, we wake not more."

"Why, my friend; sleep is sweet to the man that toils; it may give us strength if we take a nap."

"Do you not know that one of the shepherds bid us take heed of the Enchanted Ground? He meant by that, that we should take care, and not go to sleep. 'Let us not sleep, as do others; but let us watch and be sober.'"

"I know I am in fault, and had not you been with me here, I had gone to sleep, and run the risk of death."

Now this allegory is no fancy sketch. It is a divine warning clothed in common language, and there is not one living who knows anything about Christian experience that does not know that we have reached the Enchanted Ground. Those who have watched through a night realize that the power of drowsiness is exerted most just before the break of day. Then, as never before, the watcher must watch himself lest he fall asleep. Upon this the Saviour says: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

But one of the strongest snares of drowsiness is for a person to be continually dwelling on his sleepiness. The one who lies dreamily half asleep, trying to shake off the chains of slumber, finds himself unable to cope with the charm of his captor. His only way to escape is to arouse, and throw off the spell. Then at once vigor and life spring up. New strength possesses his frame, and he catches the inspiration of the dawning day. So the apostle exclaims: "The day is at hand! Let us cast off the works of darkness! and let us put on the armor of light!"

Never was there such a thrilling moment as now. The prospect that greets the eye is most inspiring. The rising of the day-star is the fore-runner of the bright morning of eternal day. The prince of darkness presses in the shadows, he casts abroad the spirit of slumber and sloth; but the word of God calls, "Awake! Arise! the morning dawns!" If we look about us, we shall see dark shadows lurking everywhere. We shall see hobgoblins and terrors in every dim object. If we continue to gaze into the darkness, we shall lose heart and faith. Now is the time to look up. As we see light in God's light, we shall behold the mountain-tops filled with shining hosts, harbingers of the glorious day. The prophecies are fast fulfilling, and all things are ready. The work of the Lord is steadily going onward, accomplishing its mission in spite of every effort to overthrow or withstand it. Those who have arisen to oppose the cause of truth have not prospered, nor has their opposition retarded the work in any perceptible degree. Every word of God is being verified. The mile-posts of prophecy are being passed, one by one. That which was a matter of prophecy a few years ago is fact now; and fifty years of experience has confirmed the correctness of our position beyond question. There is not the slightest occasion for distrusting God; he is able to prevail, and, "He that shall endure to the end, the same shall be saved." Our danger is that we shall allow indifference to steal away the few golden opportunities that remain. It is not too late to awake now; but, behold, the morning cometh.

G. C. T.

## WHO IS MY NEIGHBOR?

THESE are the words which a certain lawyer addressed to Christ in the course of a conversation based upon the question, "Master, what shall I do to inherit eternal life?" Christ referred him to what is written in the law, and asked him how he read it. This drew out the lawyer to quote the two great principles of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself." Christ told him that he had answered right, and added, "This do, and thou shalt live."

But the lawyer, willing, or wishing, to justify himself, said to Jesus, "And who is my neighbor?" He had been led to answer his own question, "What shall I do to inherit eternal life?" with a pretty strong implication that he was not complying with the conditions. But he, evidently restricting his acts of kindness and regard to an exclusive circle of his friends, supposed he was doing all that was required in the line of loving his neighbors, and therefore raised the question, "And who is my neighbor?"

To answer this question, and to correct his

wrong ideas of his relation to his fellow men in general, which betrayed him into a great neglect of duty, Christ then gave the parable of the good Samaritan, as recorded in Luke 10:25-37. Just how much is implied in this parable is a query with many, because the conclusion apparently differs so widely from the premises. It starts out with the question in regard to what relation others sustain to us, and ends with instruction concerning the relation we should sustain to others.

After recounting the good deeds of the Samaritan to the one who fell among thieves, the Lord concluded his lesson by saying, "Go, and do thou likewise." Is this designed to teach that all men are our neighbors? And, bearing in mind the injunction, "Thou shalt love . . . thy neighbor as thyself," are we to understand that we are to manifest the highest degree of love indiscriminately to all men? that we are to love one, no matter what his character and practises may be, just as fully as we love another? that we are to regard the infamous and vile, the godless and profane, adulterers, thieves, and murderers, with the same degree of love and affection that we cherish toward the humble follower of Christ, who is walking in the ways of the Lord? It is not in nature to do this; is it required by grace? It would seem to be if all, indiscriminately, are our neighbors. And here is the difficulty. Hence the question will again and again present itself, "Who is my neighbor?"

But it may be asked, How can there be any difference? for does not Christ say, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you"? And it may be replied, Can we not do all this, and yet maintain a different attitude toward those who are our brethren in Christ? For the Scriptures do most clearly bring to view a degree of love and regard which we are to cherish toward a certain class, which we are not to maintain toward another. That class which is to be the object of our special regard is the household of faith, those who are joined to us in the bonds of Christian faith. "Let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10. "Honor all men. Love the brethren." 1 Peter 2:17. These scriptures certainly place a marked distinction between men in general and our brethren in the faith, and show how that distinction should affect our attitude toward them. Christ himself shows that those who do his Father's will are dearer to him than others. When told that his brethren desired to speak to him, he said, "Who is my mother? and who are my brethren? . . . Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12:46-50. To the same effect are the many expressions in John, both gospel and epistles, about loving one another, loving the brethren, etc.

The same distinction is recognized by heavenly beings. Daniel was a man "greatly beloved;" and John is many times spoken of as "the disciple whom Jesus loved." God is spoken of as "the Saviour of all men, specially of those that believe." 1 Tim. 4:10. That is, to a certain degree he saves all, but to those that believe, complete salvation to everlasting life is provided. Reference is made to these passages to show the plain distinction that is recognized between believers and unbelievers, as modifying our relation to the two classes, which the parable of the good Samaritan certainly cannot be designed to nullify.



But yet, are not all men our neighbors? In the light of the foregoing principles, it strikes us that a satisfactory answer can be drawn from the closing portion of the parable in question. After giving the narrative, Christ asked the lawyer, "Which now of these three [priest, Levite, and Samaritan] thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him." And so far he was right. But notice carefully the relation of the two parties. The question is not asked if he who fell among thieves was neighbor to the good Samaritan, but whether the good Samaritan was neighbor to him. He proved to be so, and why?—Because he had shown him mercy and done him good. Right here the lawyer would be inclined to stop and say, "All right; I always do good to them who do good to me." But that was not enough. Hence Christ, to give point to the whole narrative, said, "*Go, and do thou likewise*"! What a revelation must this have been to the lawyer's mind! He had asked who *was* his neighbor, and Christ adroitly changed the issue to the more important question to whom he *should be* neighbor.

The lesson, then, evidently taught is that the Christian *is to be* neighbor to everybody else, not that everybody else is neighbor to him. According to this rule the wicked are not neighbors to the Christian; for they show no marks which constitute a neighbor; they show him no mercy nor do him any good for Christ's sake. But the Christian should be a neighbor to them, by doing them all the good in his power as their necessities require, prompted by the love of Christ to try to bring them to the Saviour who has died for them. At the same time he is relieved of the necessity of trying to regard the self-polluted and degraded servants of sin with the same affection, unity of spirit, and love, which he feels toward the household of faith, who are neighbors to him in the Scriptural sense.

The relation defined by the term "neighbor" is illustrated by our duty in reference to the golden rule. We are to do unto others as we would that they should do unto us; and though they do not follow that rule in reference to us, that does not release us from the duty of carrying it out fully in reference to them.

U. S.

#### SINGING AN ACT OF WORSHIP.

SINGING is, at least nominally, regarded as a feature of the public worship of God. It is thus recognized in the Bible. The singing of praise and the singing of psalms and hymns are mentioned in connection with worship and devotion. Music has ever been used as a medium for exciting or expressing the emotions of the heart. And every emotion known to man is susceptible to the power and influence of music. Courage and fear, purity and vileness, vice and virtue, devotion and blasphemy, faith and infidelity, each and all are inspired by the various strains of music which are adapted to excite the sensibilities from which they spring. Or when these impulses rule in the heart, the voice of music is used to give them expression, whether it be the holy songs of a sanctified heart, or the vile songs of bacchanalian revelry.

It has been stated that the future history of a nation is in the hands of the men who write its songs. In our denominational system there is nothing that carries the mind back to primitive days with more force than hearty singing of the

old "Advent songs." The preservation of those hymns is one of the strongest anchor chains that holds us from drifting away from the faith of the soon-coming King. It is a fact that all have perceived that the real condition of religion finds expression in the current singing. If that becomes light and frothy, it is because religious experience partakes of that nature, while deep, heartfelt, substantial Christian experience finds comfort and joy in those psalms and hymns that have for many years been the stay of Christian hearts. And these hymns are sung, not in light ditties that soon wear out, and become an offense, but in those melodies and grand harmonies that seem to have been born of the same inspiration that produced the sacred hymns. These grand hymns and tunes do not wear out with age, but grow in beauty, in grace, and in power as the generations of men pass by. Where shall we find room to pile up enough of the effervescent songs of popular use to equal in value such hymns as "Jesus, lover of my soul;" "Jesus, the very thought of thee, with sweetness fills the breast;" "Nearer, my God, to thee;" and other heaven-born hymns?

The tendency to sing almost exclusively a short-lived class of words and music is indicative of a similar grade of religious experience. It is disappointing and a cause of grief to be told, when we desire to hear some of the grand old hymns, that our young people don't know these. At our general meetings, hours are spent in singing, but those hymns are discarded, and the singing in our services is thus affected. It becomes a rapid jingle that means nothing to God or men. Songs that are sung carelessly, no matter how good they are, lose their power.

If singing is indeed a part of worship, then it must be spiritual. The apostle says, "I will sing with the spirit, and I will sing with the understanding also." To do this one must have a deep sense of what he is singing, both in words and melody. In his exhortation, Paul says: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." If those who sing would bear this affectionate and yet solemn injunction in mind, singing would be what it ought to be. "Speaking to yourselves in psalms and hymns and spiritual songs," means pronouncing the words in an intelligent manner. How often it is the case that to the listener the words sung are but a wretched jumble, not one word of which can be distinguished. "Making melody in your heart," means that when we sing, we should sing from the heart "to the Lord."

We have sometimes thought that it is little short of sacrilege to sing the words into which the holy and precious names of God and Jesus are interwoven when the heart is far away from any such sentiment. Young people assemble to sing; laughter and merriment are interspersed freely. It is a verse and then a laugh; and these same songs are sung in our acts of worship; but familiarity and associations have destroyed their sacredness.

In order to impart to our singing the spirit that should characterize it, we should realize what we are singing. How must it appear in heaven to see us singing "Holy, holy, holy, Lord God Almighty," with a grin on our countenance, while we mentally comment on our neighbor's new hat or old hat? Many most solemn vows and promises are expressed in our hymns. How many stop and inquire whether they can conscien-

tiously utter those words in the presence of God? How many pause to think what they are saying, and to whom they are saying it, when they sing, "Wholly thine, O Lord, just now"? These words must be painfully insipid upon the ear of the Lord as they fall from careless lips. When all have a sense of what they are doing, "Lead, kindly Light," will not be sung to "Yankee Doodle" time. "O Jesus, thou art standing outside the fast-closed door," will awaken very different feelings than those with which "What a Gathering" is rattled off.

We should mean what we sing, and sing what we mean, as much as we should pray in that way; and when we do, angels will join our choirs; earth and heaven will listen, and we be blessed.

G. C. T.

#### THE CIVIL POWER OF THE PAPACY.

THE feelings of the Catholic press in various parts of the world toward King Humbert, of Italy, may be seen in the fact that a large portion of it fails to deprecate the recent attack upon his life. Those who represent this feeling toward Humbert acknowledge that he may be king in some parts of Italy, such as Sardinia or Savoy, but not in Rome. No; that is the patrimony of St. Peter, over which Leo XIII, Peter's last successor in office, is the real king!

But was Peter ever king in Rome?—No, indeed, nor was he ever king anywhere. The most sanguine Catholic would not dare assert that when Peter wrote, "Honor the king" (1 Peter 2:17), he meant himself. It was not until A. D. 722, that the pope of Rome became a *civil* ruler—a king. In that year the territory since known as the "States of the Church," was bestowed upon the pope and his successors by Pepin. These states were really under the civil jurisdiction of the emperor of the East, but the pope of that period declared his independence, and by the aid of Pepin, whom he had assisted to seize the crown of France from Childeric, the rightful heir, he held them. The pope sanctioned the treason of Pepin; and as an act of gratitude to the pope, Pepin handed over to him the rich provinces which he had just gained by driving away from them the Lombards, who had invaded them.

Of this gift to the papacy, Gibbon says: "The splendid donation was given in supreme and absolute dominion, and the world beheld for the first time a Christian bishop invested with the prerogatives of a temporal prince,—the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the palace of Ravenna."<sup>1</sup> So nearly six hundred years had passed away after the death of Peter, who never had any civil power whatever, before his pretended successors came into that "patrimony" (?), and then it was accomplished in the way described above. This territory the popes held until 1870, or 1148 years, when it became a part of United Italy.

This is a long period for any kingdom to last. In the ordinary course of human events, civil dynasties do not last always. Civil rulers must expect to be subject to all the mutations which naturally affect such powers. The popes, as civil rulers, raised armies, and took an active part in the quarrels and wars affecting Europe during those ages. Powers which engage in war must expect the fortunes of war, which never continuously favor one side. Wars and battles

<sup>1</sup> "Decline and Fall of the Roman Empire," Vol. V, page 32.

make new dynasties and extinguish old ones. The papacy, neglecting the advice given by Christ to Peter, whom the popes claim as their progenitor in office, not to draw the sword, drew the sword, and as might be expected, fell by the sword. (See John 18:10, 11, and Rev. 13:10.) Looking around Europe, the pope may see many princes whose ancestors once held princely estates, but who, like himself, have lost them by revolutions and wars. Nor are they all favored with a palace in which to live, or a princely revenue like his. He should remember that earthly riches and power are far from being a sign of God's favor. God chooses the poor of this world, rich in faith, heirs of the future inheritance. The civil power of the papacy is gone, let us hope, forever. M. M. K.

### 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.]

#### 781.—GOD SHALL WIPE AWAY ALL TEARS.

Will you please give through the Question Chair, some thoughts on Rev. 21:4? "And God shall wipe away all tears from their eyes." Can an inference be drawn from this that there will be tears to be wiped away from the eyes of the overcomers, as late as the final executive judgment? When does God wipe away the tears of his people? Is it before or after their translation? There is some difference of view on this point here, both among ministers and people; hence this question. Mrs. M. G. S.

Ans.—The promise that "God shall wipe away all tears from their eyes," is indeed a most precious one, and worthy of much happy meditation and glad anticipation. But it hardly seems to us that there is much ground for difference of opinion as to the time when, or the manner in which this is to be accomplished. It is not, of course, to be supposed that as tears are literally wiped from the eyes of those in trouble and distress here among mortal men by some suitable implement, so God will thus literally minister to his people in the eternal state. But by the beneficent effects of his great salvation, he brings them into the glorious atmosphere of heaven, where there will be no cause for tears; for there will be for them no more sorrow, or pain, or death. As one writer well expresses it, "God will wipe away all tears, by taking away all cause for tears." Rev. 21:4 has reference to the time after the New Jerusalem has come down from heaven, and the new heaven and the new earth have taken the place of the old; but the stamp of immortality has been placed upon the saints, and they have enjoyed the glories of the holy city above, for a thousand years before this; and it can hardly be imagined that the saints will there shed any tears unless they should be tears of joy; but even in that direction, it may rather be anticipated that our joy will be too full for manifestation by any such means. No; from the first instalment of the great boon of redemption (1 Cor. 15:52-54), from the time when our bodies are made like unto Christ's glorious body (Phil. 3:21), from the time that we are made like him, because we see him as he is (1 John 3:2), from the time when the ransomed of the Lord "return, and come to Zion with songs and everlasting joy upon their heads," when "they shall obtain joy and gladness, and sorrow and sighing shall flee away," there will surely be no room for tears, because there will be no occasion for tears. And this is set forth in a way to be most impressive to us by the words, "And God shall wipe away all tears from their eyes." It will not be so with the wicked; for their life will go out with "weeping and gnashing of teeth." 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.

### FROM BONDAGE TO LIBERTY.

BY ELDER C. H. BLISS.  
(Normal, Ill.)

THE shout of a King  
Is heard in our land,—  
One mighty to save,  
He breaks every band;  
He opens the prisons,  
The oppressed may go free;  
'Tis the great day of God,  
The grand jubilee.

Proclaim it to Israel,  
Go tell it afar,  
While onward we roll  
Immanuel's car;  
Let the weak and desponding  
Now lift up their head,  
Let souls now in bondage  
Awake from the dead.

Take the harp from the willow,  
And make a loud noise;  
Let saints join with angels  
In shouting their joys;  
From ocean to ocean,  
On the land, on the sea,  
Let there be a commotion—  
'Tis the grand jubilee.

With praise on our lips,  
Let us glory in Him  
Who delivers from bondage,  
Who saves us from sin.  
O blessed Redeemer,  
We love and adore!  
May our love ne'er grow weaker,  
May we love more and more.

### TRINIDAD.

I HAD hoped before this to be able to report the organization of a church in Port of Spain. Although there has not hitherto been the development necessary for church officers, nor that rapid growth in grace on the part of some which we would have been glad to see, on the whole we are much encouraged at the advancement nearly all the believers have made, and we hope soon to be able to report the organization of the church. It may seem to those who are watching this field with interest as though the work is moving very slowly; but I am sure that the Judgment will reveal many precious jewels gathered from Trinidad.

We have seen God's providences in marked and various ways. One sister who has been a sufferer for years, has, in answer to prayer, been so nearly restored to health that she has been able to do much missionary work; and God has so blessed her efforts that we have often been surprised at the work she has done. The Lord has wonderfully blessed all the efforts put forth to sell and distribute our literature, and much precious seed has been sown, which already is bearing fruit. The book sales have been very good, and we are pushing the work. When the people once read our books, they call again for them, and desire them more than any others. We shall see a great harvest some day from this work. Already calls are coming to us for a minister to come and teach the truth where they have become interested by reading; and some are even keeping the Sabbath, who have learned it by reading.

The interest in Belmont, a suburb of Port of Spain, is such that we were obliged to hire and fit up a hall for meetings there. The attendance has not been large at any time, but it is very regular, and the interest is growing. A Sunday-school has been started which gives evidence of being a great help to the work there. Recently several have accepted the truth, among them a young missionary. Others were also interested, but we fear that the little success they are having in their work will keep them from obeying

God. How sad it is to see men so blinded by Satan as to think that people are being saved while they are allowed to go on in open sin against the One who says, "If ye love me, keep my commandments."

Both the legislative and judicial branches of the government of Trinidad have heard the message. The church leaders have tried for a number of years to secure a stricter Sunday law. While it was being discussed by the council, we were given space in the leading paper to set forth the principles of the truth. The councilor who had it in charge soon dropped it entirely. We had visited him personally, giving him reading, also sending reading to all the members of the council. It was championed for a while by a leading churchman in the council, but recently he informed the council that as there had been a great change in the minds of the members of that board, and so many had changed their minds, he would refuse to have anything more to do with it. This was said, a report says, amid shouts of, "Hear! hear! Good! good!"

A brother was summoned to appear before the court on the Sabbath for some difficulty in which he became involved before accepting the truth. He did not appear, and judgment was given against him. He addressed a polite letter to the judge, setting forth his case, and giving his reasons for not attending court. He also talked with the judge. He kindly offered the brother another trial, but the law fixes the sitting of the court on the Sabbath. The brother told the judge that he would rather take the punishment, though it was unjust, than disobey God. He was careful also to say that he should carefully obey all authority of the government, but that he must obey God first. Remember this brother as he lies in jail forty-two days rather than disobey God, though he might easily have won his case if he had chosen to appear in court.

We greatly need help in the work here. I have so much on my hands in looking after the depository and canvassing work that I do not have the time for the evangelical work that I should have. We believe God will give us the help we so greatly need. Where are the consecrated men and means for the work? Who will give themselves to the work of God for these last days? E. W. WEBSTER.

May 25.

### ARGENTINA.

It is some time since I have reported to the Review, but it was not because there was nothing of interest to write. The Lord's cause is always interesting. In this country it is progressing rapidly, and making itself felt. In my recent visit to Santa Fé I enjoyed God's presence and help. Four precious souls were added to the San Cristobal church. At Felicia a church of twenty members was organized. Part of these are German, and part are French. At Las Tunas, where Brethren Vuilleumier and McCarthy were laboring, nine precious souls embraced the truth. Others are keeping the Sabbath. A church of twelve members was organized a week ago at that place.

Brother McCarthy went with me to Crespo, while Brother Vuilleumier remained to follow up the work at Las Tunas. At Crespo three persons were taken into the church, two by baptism and one by vote. My wife traveled with me in the interests of the Sabbath-school work, and her work was much appreciated by the people. Brethren McCarthy and Brooking and myself took a trip up to Las Garzas, where we organized a church of seven members last Sabbath. Others are keeping the Sabbath there, who will unite later. They could not be present because of the high water.

We have now seven churches in this field, with a membership of two hundred and twenty. The temperance question is also established in our work here. There are calls for help from

many directions. In Buenos Ayres the work is opening up very well. Sister Post reports good interest in her Bible work. She says some have requested her forgiveness who sought to injure her work. Brother Town has a Sunday-school started in the Spanish language. He is able to give some instruction himself, and thinks that the work will be a success. Sister Town reports several German readers who are deeply interested in the truth. A Spanish Sabbath-school has been organized in another part of the city. Brother Oppegard is canvassing in the city, and doing some medical work. The Lord is blessing his efforts. Only lately a policeman came to him for treatment, and soon afterward brought a blind man to him, and another man who needed attention.

Brother Brooking has started a mission school at Las Garzas. He will instruct several young men in the canvassing work, conduct a school for the children, and hold meetings and Bible readings in the evening. Our recent canvassing school resulted in two young men's entering the canvassing work, and at San Cristobal another joined them. We now have six canvassers in the field, and the Lord is giving them success and joy in their work.

Brother McCarthy and myself are now on our way to Milumbrigo, where we shall conduct a series of meetings. He will speak Spanish, and I German. The colony is Swiss-German, with some who speak Spanish, and doors seem to open there for work in both languages. Brother Snyder is canvassing in Buenos Ayres with good success. Sister Snyder's health is much better than formerly. Pray for the work in this field.

F. H. WESTPHAL.

OUR course of meetings in Las Tunas, province of Santa Fé, closed April 17. It lasted nearly six weeks. Six persons found peace with God, five being members of one family,—a mother, a son, and three daughters. Their joy is full. The other is a well-known Catholic lady who had been seeking after God for some years. At first she was quite prejudiced against us. Ever since the infallibility decree in 1870, she had been seeking light outside of Catholicism. She meets great opposition in her family. Three other persons who were Baptists also embraced the truth. We had to give the subject of the law special attention to help them out. One of them presided over a little church in a private house.

Several being somewhat advanced, we presented the law and Sabbath questions during the second week, and appointed a meeting for the next Sabbath morning, telling the friends to come and see if the Sabbath had not in it a blessing which does not rest on the other days. The Lord made the fact manifest by coming near with his melting Spirit. Three found peace that day. Sabbath, April 17, a church of twelve members was organized, including four old Sabbath-keepers from Esperanza. Five were baptized the same day. It was quite a test for some to be baptized under the gaze of mockers in a village where they had lived many years, and in which immersion was practised for the first time. But as they went forward, they experienced death to the world in a deeper sense than they had before. The other ordinances were also celebrated.

One of the sisters who was baptized had been turned out of her home with her three children two days before for holding firm to her convictions of truth. Her husband, an Italian, supported by some leading men, then presented complaints to the chief of police at Esperanza, accusing us of dividing families. Day before yesterday two mounted officers were sent to her, ordering her to go back to her husband, under pain of imprisonment. She obeyed, declaring that she would not give up her faith. The same officers then came to me, leaving a summons for me to appear before the chief of police on the next day. A petition had been presented to him,

asking my expulsion from the colony. One of the signers was a senator residing here. I had one interview with the chief and two with his assistant. The latter seemed quite interested to learn about our faith, and willing to grant us the liberties guaranteed by the constitution, in spite of the mob spirit. The chief, on the contrary, threatened to take harsh measures if such complaints were again brought to him. We thank God for protecting his work in this district.

A week ago Sabbath, Brother Westphal and I organized the Felicia church, composed of twenty brethren scattered over three neighboring colonies. This church comprises a German Sabbath-school and two French Sabbath-schools. An elder and a deacon were set apart for their work. The total-abstinence plank had to be made a test of fellowship. A family was divided upon it, three joining and three staying out, among the latter, the heads of the family. Three persons were baptized, among whom were two young people. We find it precious to labor with Christ in saving souls.

April 23.

JEAN VUILLEUMIER,  
JOHN MCCARTHY.

#### "IN PERILS OF WATERS" IN ARGENTINA.

IN March Brother McCarthy left Buenos Ayres to work with Brother Vuilleumier in Santa Fé, and the Lord blessed the word in their united labor. At Las Tunas five precious souls were baptized, and others are keeping the Sabbath and rejoicing in Christ. One sister was put out of her home, with her small children, for the word of God, but she remained faithful. Since then she has been compelled to return, and Brother Vuilleumier was called before the authorities, who, however, were favorable to him, but advised him to get protection from the governor. Brethren McCarthy and Westphal and Sister Westphal returned to Crespo for a few days, God blessing their efforts there. Sister Westphal visited San Cristobal, Felicia, Grutli, Esperanza, and Las Tunas in behalf of Sabbath-school work, her help being greatly appreciated.

On April 20 I joined Elder Westphal and Brother McCarthy on a trip of eighty leagues north, the last eight leagues being made by a hired cart, whose careless driver capsized us in a river which we were trying to cross. Hearing a cry for help from Brother McCarthy, I turned, but was assured of his and Brother Westphal's safety; they bravely sought to gather our baggage, while I tried to cut loose a drowning horse, the native owner having abandoned his team, although he could swim. Brethren Westphal and McCarthy were in danger, but able to stand up, though in water up to their necks. I finally got out, and went for help, but it was far away, and the brethren were about two hours in the water. Since then we have recovered all of Elder Westphal's effects and most of mine, Brother McCarthy losing almost everything.

A church has been organized at Las Garzas, and the Spirit of God is working deeply in their hearts; the hired natives come in to hear, with knives nearly three feet long in their belts. Our hearts are moved as we see the need of Christ-like laborers to break to them the bread of life. I remain to teach school, hold meetings, and help two young men to begin work as canvassers. This is a new line of work for me. I desire to realize more of the Spirit of Christ, and be used to lift him up here, that souls may be won to him.

A disease like the rinderpest is prevalent among the cattle in some places; cows go out in the morning apparently sound, and are dead before night. Thus the Testimonies are fulfilling. Who will come and call God's children home? I feel thankful for restoration to health, having suffered from disease of one lung. To God be the praise.

L. BROOKING.

#### ARIZONA.

I, WITH my wife and daughter, arrived in Prescott, Ariz., May 6; and as soon as we were located, I commenced visiting the people, and canvassing for the *Signs of the Times*. I have secured about sixty orders, made about two hundred visits with families, and loaned about two hundred *Signs* and *Sentinels*. I find just an average class of Western people. Our new tent has arrived from Battle Creek, and June 3 Elder W. L. Iles and his wife arrived. June 10 we expect to commence our tent-meetings. We feel that we are a long way from loved ones, but are of good courage, believing that the hand of the Lord was in our coming here.

June 4.

GEO. O. STATES.

#### MONTANA.

BUTTE.—After the General Conference, my wife and I made a short visit to our old homes in Ohio and West Virginia. In West Virginia we had the pleasure of meeting with the churches at Kanawha, Newburg, Amos, and Parkersburg. The words spoken seemed to increase the faith and courage of our brethren. I also spoke to the church at Clyde, Ohio, after which a good social meeting was enjoyed. We were glad of the privilege of attending two meetings at the Workingmen's Home in Chicago, and learning more of the good work that is being done there. On returning to Montana, we stopped at Butte, and held the quarterly meeting, then attended the quarterly meeting of our home church at Great Falls. We are glad to report the Great Falls church in a prosperous condition. They are taking a club of one hundred and twenty-five *Signs*, also a club of *Sentinels*, and are doing something in the Christian Help work. Nearly every member of the church has the REVIEW. While we were at Great Falls, the balance of the money was collected to pay off the church indebtedness, and a deed of the property was made to the trustees. This was a great encouragement to the brethren, and we are glad that, as we leave them to engage in work in another part of the State, we can do so under such favorable circumstances, feeling that the work will still go forward there.

We came to Butte, May 13, and have held several good spiritual meetings with our brethren here, and find them all ready to take hold to push forward the work. I have also met the editors of some of the city papers, and they are ready to do all they can to assist us. The editor of the *Inter Mountain* has spent some time at the Sanitarium at Battle Creek, and he wrote up an editorial of our work, speaking in the highest terms of our people and work. Recently I had the privilege of meeting a gentleman who is connected with the first national bank, who has spent several months at the Sanitarium, and is anxious to do all he can for us and our work here.

We have secured a good location on Main street for our tent, and expect to begin meetings in a few days. We would be pleased to have our brethren and sisters who have relatives here that they desire us to call upon, write to us, giving us any information that they wish. We desire to sustain such a relation to the True Vine that we may be fruit-bearing branches in this city.

W. J. STONE.

#### TENNESSEE.

WEBSTER.—Last winter I visited the company here, and spent four weeks with them. There was a good attendance from the outside to hear the message of truth. One sister was baptized and united with the church at this time. Brother C. E. Sturdevant and his wife have been laboring here during the past winter and spring. The brethren are scattered, making it necessary to do much walking, but we have planned to have our brethren meet as often as possible in Harriman, at Brother Sturdevant's house. Quite



an interest is springing up at Harriman. It looks as though it would soon be necessary to rent a hall. The Sabbath of the recent days of fasting was a precious season for this little company. Being somewhat in the background spiritually, a new power came upon each one present at the meeting, and if the brethren will live up to the light they received at that time, advancement will surely be made. One soul went forward in the ordinance of baptism, and united with the church. We left the workers of good courage at this place. May the blessing of the Lord be upon them all. W. WOODFORD.

## IOWA.

DES MOINES, NEVADA.—May 14-18 I was with the church at Des Moines. It was my privilege to speak five times while with them. As many of them could not go to the camp-meeting, it was their desire to hear upon themes I should present there. I was glad to enjoy this opportunity with our people at Des Moines.

May 19-31 I was with our people in the workers' meeting and camp meeting at Nevada. There were some sixty family tents, and over four hundred campers on the ground. This was a local camp-meeting, yet the business meetings of the conference were held in connection with it. Here I had the privilege of meeting many whom I had known thirty and more years ago. It was a matter of interest to us all to consider the dealings of the Lord with his people in the rise and progress of the third angel's message. Brethren Jones and Kauble took part in the instruction given at this camp-meeting. When the meeting closed, many said that it had been a source of rich personal experience with them.

June 7.

J. N. LOUGHBOROUGH.

WE came to Levey, a place about six miles southeast of Des Moines, December 13, and began meetings in a schoolhouse. The attendance and attention increased from the first. After holding meetings about ten weeks, we gave a short review at the Avon schoolhouse, a little over a mile from the first-mentioned place. The bad roads and high water hindered the work somewhat, but there was a good interest all through the meeting. The Des Moines River flooded all the lowlands for nearly a month. We visited in boats some of the families that had begun to keep the Sabbath as a result of the meetings. Thirty have covenanted together to keep all the commandments of God. We are of good courage in the Lord, and trust him to keep, by his power, those who have given themselves to him.

F. A. WASHBURN,  
C. T. ADAMS.

## TEXAS.

LEESBURG.—I came to this place the last of December, and rented land. I have felt drawn to this county ever since canvassing here in 1891. We came here to live out the truth before the people, and to do missionary work as the way should open. The people began to call for meetings until I could not well refuse longer, so I consented to have an appointment given out, and spoke to a crowded house. A vigorous opposition began, which only increased the interest. A minister finally attacked the law, speaking from John 1:17, lulling the people to sleep with the assurance that the law ended at the cross; but they wanted to hear the other side of the question, so I finally responded with a discourse on the two laws. The Lord gave great freedom in speaking. The interest on the part of many grew deep and earnest, embracing the best people of the neighborhood. I preached twelve times, but was compelled to postpone our meetings on account of farm work. I praise the Lord that his Spirit has not been hindered, but has continued to work upon the hearts of the people until (although many have seemed to turn

their backs upon the truth) a goodly number are deeply interested, and are anxiously seeking for truth, which we trust will soon be given them, as Brethren Field and McNeely expect to begin tent-meetings here the 11th.

CHARLES N. EASTMAN.

## OHIO.

GRAPE GROVE, SPRINGFIELD, AND CINCINNATI.—May 7-10 I was at Grape Grove. By means of removals and deaths, this company is reduced to four sisters. They still keep up their Sabbath-school, and are firm in the faith. We left them much encouraged. May 14-17 I was in Springfield. The Lord came precious near to his people. Several not of our faith attended our meetings. We believe that the Spirit of the Lord made every heart tender to feel the power of the truth. By invitation I preached in a Baptist church on Sunday evening to an interested audience. The pastor and several of his flock are now keeping the Sabbath of the Lord. May 22 to June 4 I labored in Cincinnati. The meetings were well attended. There is a good outside interest to hear the truth. As we observed the days of fasting and prayer, and drew near to the Lord, he came near to us. On Sabbath, May 29, nine persons came forward to covenant with the Lord and with his people to keep all the commandments of God and the faith of Jesus. To the Lord be all the praise.

J. G. WOOD.

## NORTH CAROLINA.

SINCE my last report I have visited several places. Early in April I took a trip to Virginia to see my father, who was sick. I was glad to leave him much improved in health, and especially enjoyed meeting with dear relatives and friends around the "old home," and the privilege of attending the Sabbath meeting with the church at Stanleyton. This is where I first heard and accepted the present truth, under the labors of Elders E. B. Lane and J. O. Corliss, and I was glad to meet with some who accepted the truth at the same time, as well as many others who have united with them later. I trust we may be faithful, and thus meet in the earth made new.

By request of friends I spoke once in Luray to a good congregation. I also held one meeting in Port Republic in a large schoolhouse near the place where we held a tent-meeting about twelve years ago. Some who became interested in the truth then are still deeply interested, but have not yet made a full surrender to the Lord. I hope and pray that they will yet come out before the door of mercy closes forever. At Waynesboro I visited a brother who embraced the truth in our tent-meeting there, nearly twelve years ago. When the people of God are all gathered to their eternal home, I trust I shall meet many of the dear people from Virginia, among whom I spent the first few years of my experience and labors in the cause of truth.

Since returning to North Carolina, the most of my time has been spent at Archdale, Lego, Winston, and Norwood. At each of these places I was glad to find some dear souls rejoicing in the truth. At Norwood the interest was excellent, and the few who took hold of the truth when I held meetings there last winter are still firm and of good courage in the Lord. They are anxious for me to return and follow up the interest as soon as possible.

I am now at Reidsville, with Brother E. L. Sanford, holding a series of meetings. We have a large building, well seated and lighted, and the attendance and interest seem good. We hope and pray for good results. Remember us and the work in your prayers. My permanent address is Archdale, N. C.

June 8.

B. F. PURDHAM.

## THE MICHIGAN STATE MEETING.

THIS meeting was held with the Alaiedon church, as appointed. There were one hundred or more present, the most of whom were conference workers. There were only two or three workers in the conference who did not attend the meeting. The meeting was conducted on the institute plan, so that most of the time was spent in studying church work, work in new fields, city mission work, Sabbath-school work, etc. All engaged in the discussion of the different subjects in a way that showed that there was a desire to be all-round workers.

Sabbath was a good day. In the morning Elder Evans spoke with much freedom. In the afternoon another discourse was given, followed by a social meeting in which nearly every one took part. The Spirit of the Lord was present, and led nearly all to see the need of a more complete consecration to the Lord. The laborers from outside the conference were Elders J. H. Morrison, W. C. White, G. C. Tenney, and Professor Sutherland. These brethren rendered good assistance in the meetings.

Our workers go to their respective fields with courage in the Lord, and we have reason to believe that we shall see much fruit from the labor put forth in the State of Michigan and the Province of Ontario. We hope that our brethren will not forget these workers, but let their prayers go up to the throne of grace that the Lord may give them success.

J. H. DURLAND.

## THE WORK IN THE SOUTH.

LEAVING Battle Creek, March 30, to engage in the work appointed me in District 2, I arrived at Newport, Ky., the same evening, in time for the closing exercises of the prayer-meeting. One day was spent with Elder Sharp in looking over the situation. The workers there labor under difficulties hard to remedy. Tent-meetings seemed hardly practicable, as they had neither the tent nor a favorable place in which to pitch it. Suitable buildings for public meetings are hard to obtain. This condition of things cripples the efforts there.

At Louisville circumstances are more favorable, and two tent companies are at work. Brethren Collie and Carey and Sisters Pierce and Andre form one company, and Brethren Buster and Sheafe the other. The next place visited was Graysville, Tenn. Elders Irwin and Kilgore were in attendance there. Our denominational school for this district is located at this place. The academy is a modest yet neat building, and when finished, will be of sufficient capacity for present needs. More room for the students' home is an actual necessity, and we earnestly hope it can be provided before beginning the school work of another year.

Since coming to this field, and studying the situation in the South, I am fully persuaded that this school has as important a mission as any of our educational institutions, and should share the liberalities of our brethren. It seems very apparent that laborers for this field should be drawn largely from this territory, and educated and trained upon the ground. The reasons for this are quite plain to those who become acquainted with the situation here. Methods of labor somewhat different from those of other fields must be employed. Climate, physical habits, social, political, and religious customs, are different. Those laboring here should have a practical knowledge of these conditions, and an adaptability to the situation. Those who have been reared and trained upon the ground, have advantages for successful labor in this field. Those who contemplate laboring here will find it to their advantage—and hence to the advantage of the cause—to receive their education and training where they can become acquainted with the conditions they are to meet in their work.

I was glad to find the spiritual condition of the church at Graysville equal to that of any church that I have visited North or South, so there will be no need of families from other parts moving there to help the church. There are plenty of small churches and companies that would greatly appreciate the help those may give who have a *real* burden to be useful. To such there is a wide and welcome field in the South, and warm hearts longing for assistance. Who will come?

From Graysville, in company with Elder Irwin, Chattanooga, Tenn., Oakwood Farm, Birmingham, Ala., and Atlanta, Ga., were visited. From Atlanta, Elder Irwin returned North. I have spent considerable time here for about four weeks, assisting in moving the Southern Tract Society offices from Chattanooga, settling my family, corresponding with the laborers and others, and forming an acquaintance with this large field and the work and workers. Atlanta is now headquarters for the Southern field, the branch office of the REVIEW AND HERALD Pub. Co., together with the office of the Southern Tract Society, being located here. It is a beautiful, busy city of one hundred thousand inhabitants.

Although the work here is heavy, and many things are different than in the North, comforts and conveniences in some respects not being so plentiful, yet we are of good courage, and thankful that we can have some part in this glorious message that will soon close in triumph with the coming of the Lord. I am now out in the field for a busy summer's work. Brethren, pray for the cause in this needy field.

N. W. ALLER.

#### UPPER COLUMBIA CONFERENCE PROCEEDINGS.

THE Upper Columbia Conference of Seventh-day Adventists held its seventeenth annual session in the college building at College Place, Wash., May 13-19. The conference was not held in connection with the camp-meeting, so the attendance was quite small, although a large majority of the delegates were present.

Resolutions were adopted which embodied the following sentiments: A desire for an increase of laborers; an advancement of the Christian Help work; appreciation of children's meetings; encouragement to both ministers and lay members to take one or more studies in the correspondence school of the Walla Walla College; a desire for a more extensive use of the *Signs of the Times* and the REVIEW AND HERALD; and a more thorough interest in the canvassing work.

Officers were elected as follows: President, R. S. Donnell; Secretary, J. L. Kay; Treasurer, Upper Columbia Tract Society. Executive Committee: R. S. Donnell, E. J. Hibbard, W. W. Steward, S. A. Miller, Adam Schlotthauer.

Credentials were granted to R. S. Donnell, J. W. Bagby, E. J. Hibbard, G. F. Haffner, A. G. Christiansen, W. W. Steward, O. Hill, H. W. Oliver, S. H. Kime, C. L. Taylor, W. F. Martin, Luther Warren, J. Bartlett, H. W. Decker, and G. W. Davis. Licenses were granted to G. A. Droll, J. L. Kay, O. Koch, F. W. Vesey, B. G. Boorman, T. E. Andrews, F. W. Hiddleston, E. D. Sharpe, S. A. Anderson, Adam Schlotthauer, W. C. Young, I. C. Colcord, Ruie Hill, and W. M. Fee. Missionary license was granted to ten persons. Several camp-meetings in different parts of the conference will be held during the summer. J. L. KAY, Sec.

#### MINNESOTA CONFERENCE PROCEEDINGS.

THE thirty-sixth annual session of the Minnesota Conference was held in three meetings, the first being called at 9 A. M., June 1, 1897, on the camp-ground at Merriam Park. The representation was comparatively small, only about

half the churches composing the conference being represented by delegates. Five new churches were added, with an aggregate of seventy-one members. The report of the secretary showed that 192 had been added to the churches during the year, and 153 dismissed; and that from the latest returns, the total membership is now 2465. The report of the treasurer showed the receipts for the year to be \$18,146.42, and the disbursements, \$17,069.15. A resolution was adopted recommending our ministers, churches, and lay members to consider the advisability of taking one or more lines of study in the school of correspondence established at Walla Walla College.

Ministerial credentials were given to the ten ministers in active service in the conference, and the following named brethren were ordained and given credentials: J. H. Behrens, C. L. Emerson, W. A. Sweany, and C. H. Parker. Preaching license was given to seven brethren, and missionary license to four brethren and seven sisters as Bible workers.

The officers chosen for the year are as follows: President, C. W. Flaiz; Vice-President, Fred Johnson; Secretary, D. P. Curtis; Treasurer, C. M. Everest. Executive Committee: C. W. Flaiz, Fred Johnson, C. M. Everest, A. Mead, J. H. Behrens.

Notes of thanks were extended to the owners of the grounds, to the railroad companies, and to the publishers of the daily papers of the Twin Cities, for courtesies extended. Perfect harmony characterized the session in all its work.

D. P. CURTIS, Sec.

#### RIGHT KIND OF WORK.

THE corresponding secretary of our Southern Tract Society quotes us the following from a letter that she has just received from a brother there who has recently accepted the truth:—

"I was at New Orleans two years ago; two old men, named House and Little, on a missionary trip down this river from Minneapolis, Minn., were blown in near where I lay. We talked some of books which they were selling—'Steps to Christ,' 'Matthew Twenty-Four,' etc. I became convinced that I was much in the dark in understanding the Bible, and learned more from these two good old men in the few weeks they were with me than I ever knew before. I was soon convinced that Sunday was not the Sabbath. I was brought up to regard Sunday as the proper Sabbath, but can see very clearly that it is not the Bible Sabbath. As soon as I found I was wrong, I was willing and glad to change, and ask the good Lord to forgive my ignorance and sin. Mr. House gave me his Bible, which I prize more than money. Mr. House was a good Christian man; he was an elder in a Seventh-day Adventist church. I bought a copy of 'Bible Helps' from Mr. House, which helps me very much in studying the Bible."

#### AN ACTIVE CHURCH.

WHAT we need at the present time, in the advancement of the third angel's message, is not more theory or more planning, but more activity. Of course, theory and planning in regard to the work are all essential and necessary in their place; but without the activity accompanying these, nothing is accomplished. We are glad to give, in the following paragraphs, some extracts from a recent letter from Brother Liederman, of Brooklyn, N. Y., with the hope that they may encourage others of our brethren and sisters to go and do likewise.

A. O. T.

"The members of the Brooklyn church are doing a good work in this large city. They are very willing and anxious to do something for the Lord. I find a true missionary spirit, that only needs some cultivation to develop into a mighty

force, executing the will of God, and under the leadership of Jesus, become invincible to overcome sin, both in themselves and others.

"We are taking 375 *Signs*, which I fully expect will soon be increased to 500, 100 *Sentinels*, 20 German papers, besides a club of the *Little Friend* and the *Youth's Instructor*. We pursue a vigorous distribution of tracts. Many of the members are selling papers, especially the *Signs* and tracts, from house to house, and meet with good success and kind treatment. Truly the Spirit of God goes ahead, preparing the people's hearts for the reception of the truth. One sister's sales of *Signs* have averaged four copies an hour, and she states that if all her time was devoted to canvassing, she could support herself. A boy seven years old has several weekly customers. A brother sells and distributes one hundred *Signs* weekly, besides a large quantity of tracts and special numbers of periodicals.

"It is indeed a source of blessing and strength to be a member of a church where the brethren are so willing to obey the prompting of the Spirit; and if the Lord is willing, we intend to go forward, increasing our efforts, knowing we have the assurance of Christ, 'Greater works than these shall he do.'"

#### THE DEATH OF ELDER PALMER.

THE cause in Montana has suffered a heavy blow in the death of Elder J. R. Palmer, who passed away May 30, 1897, after being confined to his bed about two weeks. He died of Bright's disease. The writer was with him almost constantly during the last week of his illness. He suffered intensely, more than any one can know, but through it all the Christian's hope sustained him. At the very last he often said: "It is worth everything to me. I am so glad that I made my peace with God when I was strong and hearty, and did not wait until now."

We laid him to rest in the Helena cemetery, June 1, 1897, feeling assured that angels of God will watch the place until the voice of the Son of God wakens the sleeping saints. Then we feel assured that he will come forth to hear the welcome plaudit: "Well done, good and faithful servant. . . . Enter thou into the joy of thy Lord."

Elder J. R. Palmer was born in Wisconsin in 1851. He came to Colorado in 1865, and has since lived in the West. He was married at Erie, Colo., April 30, 1876, to Anna Leota Rowe. Their union was blessed with three children, two girls and one boy, who, together with their mother, are left to mourn. After his marriage they settled on a farm on the Colorado frontier, near where the town of Lafayette was afterward built. Here they lived three years. They sold this farm, and located on another near where the town of Loveland now stands, where they lived eleven years.

In 1882 he was converted, and made a public confession of his faith, becoming a member of the Seventh-day Adventist church. Soon after his conversion he felt a desire to tell others of what had become so precious to him, so he sold his farm, disposed of his property, and became a self-supporting missionary and colporteur, in which work he continued four years. He then entered the regular ministry, and continued faithful to the last. He preached his last sermon to the Helena church, May 14, 1897.

He filled successfully the position of president of the Colorado Conference for five years, when he was sent to Montana to take charge of the work. He moved to Bozeman, Mont., in the fall of 1894, and entered upon his duties. His work took him all over the State, and wherever he went, he was universally esteemed and loved by the brethren. His death has caused a feeling of deep sorrow throughout the State. He labored incessantly until permitted to rest by the Commander whom he served.

C. N. MARTIN.

## News of the Week.

FOR WEEK ENDING JUNE 12, 1897.

### NEWS NOTES.

If we may believe the news that is published in this country, there is an uncomfortable feeling of distrust and dissatisfaction with the government in Germany. Von Tausch, head of the secret political police, who was charged with treasonable acts and words, has been acquitted. At the time of the trial the prosecution weakened, and so evidently favored the discharge of the accused that the trial utterly failed, and the prevailing opinion is that it was because of his threats to make exposures that would cause the court to quake. It is believed that those high in authority caused the prosecution to cease. At a recent military parade the public were excluded from the privilege of viewing the spectacle, and the roughness of the police was such as to cause the people to show the emperor and the empress great disrespect.

The Schlatter mystery seems to deepen. A week or two ago we told our readers in good faith that he was reported as being a freak in a Pennsylvania dime museum. Now we hear that his remains have been found by cowboys away out West somewhere under a tree, in which place he had voluntarily fasted himself to death. The details of his finding were given with such accuracy that we were sorry we had said anything about his being in a museum. Now it is claimed that he has been in Detroit within the present month, and Detroit is not very far from where we are, so we are inclined to believe this also. Wherever he is, it is evident that he is not humbugging great crowds of people under the impression that he is an imitator of the Saviour of men, and this is of greater importance to us than to know just where he is, though we hope he is in some safe and comfortable place out of harm's way.

There is nothing to indicate that the attitude of this government on the Cuban question is likely to assume any different phase than the one of hesitancy and indifference that has characterized it all along through the struggle so far. The officer sent to aid in the investigation of the cause of the death of Dr. Ruiz, an American citizen who died recently in a Spanish prison, under circumstances that pointed to murder, has returned. The investigation was a farce, and neither party is satisfied. The representative reports that the insurrection is far from being put down, that the Cubans are as numerous and as determined as ever; and yet he says that there is no ground for interference on the part of the United States, and so it is probable that we shall still have to sit and see these people butcher one another, and hear the cries of suffering, for no one knows how long.

Matters have assumed a quiet state in the East for the present. The belligerents have agreed on an armistice, and have set their neutral boundaries. These things having been arranged, the "powers" have seated themselves in leisurely comfort to talk over the affair, and try to arrive at some satisfactory settlement of the trouble. There is an evident disposition to make the matter as easy for Greece as possible. It is not probable that the cession of Thessaly to the Turks will be decreed, though this is the point that the sultan especially insists upon, and also the one that Greece dreads most of all. Well, we are in favor of their taking all the time for talking the thing over that they desire, for talk is far away better than fighting. Some papers think they will have to do more fighting, and if so, it will be to Greece a fight for existence. But the nations will hardly permit that.

A singular and startling accident happened in Chicago on the evening of the 8th. A person in a fireworks store stepped on a percussion-cap, which exploded, and ignited the sawdust on the floor; the sparks communicated with powder, rockets, and other fireworks, and the result was such a rattly-bang of explosives as one seldom hears. Rockets, candles, snakes, wheels, crackers, and the whole list of firework shows went into an indiscriminate sputter, hiss, and roar. The building took fire, and added to the terror of the occasion. Flying rockets frightened horses and people into a panic, and bombarded passing cars. A building across the street was fired by a rocket, and thus the damage was increased. Strange to say, but one person was fatally injured, though a score or more received injuries more or less severe. "Behold, how great a matter a little fire kindleth!"

Affairs in Austria are represented as being in a state bordering on, if not actually partaking of, anarchy. The emperor, Francis Joseph, has had serious fits of an apoplectic or epileptic nature, and is suffering a serious decline in health in consequence. He has been an advocate and friend of peace in international councils, and the consequences of his retiring from the government are being seriously discussed. The Reichsrath, or Aus-

trian parliament, is reported to be in a state of incessant riot unequalled in the history of representative governments. For ten days preceding the date of the despatch from which we quote, not an attempt has been made to act on one section of any bill, but the time has been filled up with hurling epithets and curses at one another, often accompanied by inkstands and books. The shame of such a disgraceful parliament, and the evident tendencies of the country toward annexation to the German Empire, together with troubles and scandal in his own family and everywhere, have been the active causes in undermining the health of this well-disposed ruler.

The appointment of James B. Angell, president of the Michigan University, as United States minister to Turkey, was at first objected to by the sultan, who entertained the idea that Mr. Angell's appointment was due to his religious principles as a prominent member of the Congregational Church. Every pains was taken to quiet the apprehensions of the sultan on that point, and it is said that his objections have now been withdrawn, on the understanding that the minister is the representative of the nation and not of a church. How well grounded the sultan's fears were we certainly do not know, and perhaps we should be as willing to receive the disclaimers of the authorities as the Turks are; but it is certain that when the matter of the appointment was first announced, it was in connection with the statement that it was due in part to the fact that the Congregational Church had a large number of missionaries in that country, and that he would be of very good service to them, particularly in enforcing some claims that the church had against the Turkish government. Of Mr. Angell's great ability as statesman and diplomat, he has given abundant proof.

Another disgraceful and most barbarous lynching affair took place in Maryland, at Princess Anne, on the 9th inst. The victim was a Negro, and the offense the usual one, assault on a white woman. The crime was committed over a month ago, and the man has kept in a safe place till now. Feeling was so strong against him that a special session of the court was called to try him, and he was sentenced to be hanged. The trial lasted but three hours, and punishment was to follow at once, so that there could be no charge of the law's delay. But nothing would satisfy the populace. The mob snatched the prisoner at the door of the court-room, beat him into a shapeless mass with clubs, hung his lifeless body to a tree, and riddled it with bullets. The judge and sheriff did all in their power to save the prisoner from the fury of the people, but were powerless. It is vain to comment on such things, even as they occur in what professes to be, and undoubtedly is, one of the most enlightened nations of the world. But they show how exceedingly thin is the veneer that we call civilization, and that the human heart, untamed by the grace of Christ, is desperately wicked.

A cloudburst in France on the River Morge caused a very extensive disaster. The loss of life was small, but of property very much was destroyed. The despatches state that "the desolation caused by the cloudburst which caused the River Morge to overflow is far more extended than was supposed. Huge landslides from the mountains overwhelmed houses, buried cattle, and destroyed other property. In many villages the fleeing inhabitants left everything behind them. Almost all the riverside factories were destroyed, and no fewer than 500 workshops were wrecked. The town of Voiron presents a lamentable appearance. All the bridges are gone, and the streets are filled with masses of debris washed out from the factories and shops, bales of cloth, rolls of silk, and similar manufactured products, while the roads around about are impassable, choked with rocks and trees, or gullied with great washouts. Voiron is without gas, as the gas-works have been destroyed. Many merchants are ruined, and thousands of workmen are not only without employment but without shelter. So sudden was the flood, that hundreds barely escaped with their lives. In many of the cafés and shops the occupants were up to their shoulders in water before they knew what had happened."

### ITEMS.

—It is reported that there is prospect of trouble between Uruguay and Argentina, Uruguay being the aggressor.

—The State supreme court of Indiana has decided in favor of the Indianapolis law for three-cent fares on street railways. The case will now be carried to the federal courts.

—Students of the Pennsylvania University burned their professor in mathematics in effigy last week. There was a mock trial and condemnation, when the effigy was bound to a stake and burned.

—Commander Booth-Tucker, of the Volunteer Army, was recently convicted in a New York court for keeping a disorderly house, on account of the racket that is made at his meetings. But the judge confessed himself nonplussed when he came to pronounce the sentence, and consequently suspended sentence, which by many is supposed to be equivalent to a discharge.

—Alvan G. Clark, aged sixty-five, famed throughout the world both as a telescope-maker and an astronomer, died of apoplexy at his home in Cambridge, June 9. His latest work was the famous lenses for the Yerkes telescope.

—According to the Michigan Crop Report for June 1, apples promise about two thirds, and peaches one fourth of average crops. One year ago the estimates were 93 per cent. for apples and 83 per cent. for peaches.

—It is estimated that 500 fishermen were lost in a sudden hurricane that swept the Chusan Archipelago on the coast of China, May 6. Scores more perished in junks. The details are meager, but the storm swept the entire archipelago.

—Berry Lawson, a Methodist minister of Kentucky, was shot and instantly killed by his fifteen-year-old son, Isham. The father whipped the boy Sunday for some slight offense, and he left home. The punishment rankled in the little fellow's heart, and he returned home, and finding his father in a corn-field, slipped up behind him, and blew his head from his shoulders with a shotgun.

—It is reported that a small island at the entrance of Delagoa Bay, the outlet of the Transvaal, has been occupied by the British fleet, and declared to be British territory. As it formerly belonged to Portugal, it is probable that arrangements have been made with that country for the transfer of the island, which gives England an important key to the situation in that part of South Africa.

—The power of the Sugar Trust is being already felt in three distinct advances on the price of domestic sugars within the last few days. The Trust has imported many thousand tons of sugar in anticipation of the duty that they are requiring Congress to put upon that commodity. Upon this it is estimated that the profits of the Trust will come to more than \$12,000,000. The addition of even a fraction of a cent means the extortion of millions of dollars from the earnings of the poor. The country is hopelessly in the clutches of this and other commercial octopi.

## Special Notices.

### CAMP-MEETINGS FOR 1897.

DISTRICT 1.			
New England, Worcester, Mass.,	June	10-21	
DISTRICT 2.			
North Carolina, Hildebrand,	July	23-31	
Kentucky and Cumberland Mission,			
Elizabethtown,	Aug.	10-16	
Tennessee River Conf., Milan,	"	24-31	
Florida, Tampa,	Oct.	1-10	
DISTRICT 3.			
Indiana (northeast local), Kendallville,	July 29 to Aug. 8		
Michigan (general), Owosso,	Aug.	19-29	
DISTRICT 4.			
*South Dakota, Mitchell,	June	21-28	
DISTRICT 5.			
Arkansas (local), Searcy,	July	1-10	
Texas " Austin,	July	14-20	
Texas (general), Fort Worth,	July 30 to Aug. 10		
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	

\*Preceded by a workers' meeting.

### DISTRICT 2, NOTICE!

AFTER further counsel to arrange for laborers and other matters, it has been decided to change the time of the Kentucky and Tennessee camp-meetings to the following dates: Kentucky, Elizabethtown, August 10-16; Tennessee River Conference, Milan, August 24-31. We expect by this arrangement to have good help at the meetings, and hope for as large an attendance of brethren as is consistent. We wish to meet as many of the friends of the cause in this field as we can, to become acquainted with them and the condition and needs of the work in their respective fields. Professor Bland is expected to visit the meetings in the interests of the educational work, and will present the advantages of Graysville Academy. We are glad to learn of the interest in education among the young people of this district, and we earnestly desire that many of them and their parents should be in attendance at these meetings.

The first camp-meeting of the district will be held at Hildebrand, N. C. We have encouraging word that the friends there are looking forward to this meeting with interest. It will be the first camp-meeting that many of the friends in that region have ever had the privilege of attending. We feel especially anxious that we may



all so relate ourselves to God that his Spirit may come in, and blessing abundantly rest on all the services.  
N. W. ALLEN.

### MICHIGAN CAMP-MEETING.

AFTER carefully considering the matter, the Conference Committee have decided to appoint the Michigan State camp-meeting at Owosso, August 19-29. There will be a workers' meeting a week previous to this date. At the conference last year the delegates voted that the meeting should be held in August. As the weather was so unfavorable last year, the people of Owosso did not have an opportunity to attend the meetings as they desired, so it is thought best to hold our annual meeting on the same ground as last year. We have reason to expect better weather this year, at the time appointed, than we had last year in September, so that we may expect to have a good meeting.

We shall soon send out a letter to each of the churches, giving particulars concerning the tents, camp-meeting expenses, etc. We hope that every one will begin to plan to be at this meeting. We may not find it convenient, but if we take into consideration the good the meeting may be to us, we shall lay our plans so that we can be present.

J. H. DURLAND, Pres.

### THE AMERICAN MEDICAL MISSIONARY COLLEGE.

THERE are now sixty medical students in the American Medical Missionary College. The success of the school has exceeded the most sanguine expectations of the board. Another class of twenty-five students will be admitted at the opening of the school, the first of October next. The course of study in the American Medical Missionary College is equal to the best schools in the United States in grade. Those of our young people who are thinking of obtaining a medical education should address the undersigned for a copy of the announcement of the American Medical Missionary College for 1897-98.

J. H. KELLOGG.

If the Lord wills, I will meet with the church at Birch Run, Mich., Sabbath and Sunday, June 19, 20, and conduct five studies on Daniel 11. The church at Birch Run desires a large attendance of neighboring churches. Come and stay both days.

J. G. LAMSON.

THE meetings of the Texas conference and tract society will be held in connection with the State camp-meeting at Fort Worth, July 30 to August 10. The first meetings of each will be held Monday, August 2. Let all churches attend to having delegates appointed at the time of the quarterly meetings. The names of delegates and their alternates should be sent to B. F. Woods, Keene, Tex., so that a full list of delegates may be made out for the first meeting of the conference. Blanks will be sent to church clerks in due time.

C. McREYNOLDS, Pres.

## 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.

LUKE, XX.

The husbandmen and the vineyard.

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.

A. D. 33.

Mat. 21, 23.

&c.

Mar. 11, 27.

&c.

chap. 8, 18.

Mat. 13, 12.

25, 29.

Mar. 4, 25.

Ac. 4, 7, 10.

7, 27.

Pa. 2, 4, 5, 9.

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:

## Publishers' Department.

### "TESTIMONIES FOR THE CHURCH," VOLUME V.

"TESTIMONIES FOR THE CHURCH," Volume V, which is a reprint in one volume of the three small volumes numbered 31, 32, and 33, is now ready for delivery, at the following prices: cloth, \$1; library, \$1.50. Send your orders to your State tract society, or to the REVIEW AND HERALD Pub. Co., Battle Creek, Mich.

### "A CHALLENGE TO PROTESTANTS."

WE have a tract in hand with the above title, and shall be ready to fill orders by the time this notice reaches our readers.

The character of the tract is much the same as the tract we circulated so extensively, entitled, "Rome's Challenge," only in this we have the good fortune to have the subject stated very briefly, and hence we can circulate it much more extensively. We cannot say definitely till next week just what the price will be, but it will not be far from one cent a copy, with the usual liberal discounts in quantities. Be on the lookout for this tract. We want to circulate it by the million. When you see it, we know you will want a lot of copies of it.

REVIEW AND HERALD PUB. CO.

### "THE SUPREMACY OF PETER."

THE recent publication by Elder M. E. Kellogg entitled, "The Supremacy of Peter," takes up this subject in such a systematic and thorough way as to carry conviction with it at every step of the argument. Under such chapter headings as "Peter the Rock," and "An Appeal to Tradition," this foundation doctrine of the papal church is proved entirely false. The development of the "primacy" theory is clearly traced from its incipient stages, and the great pretensions of the papal hierarchy are shown to be a fraud from first to last. Everybody who wishes to be well informed on this subject, both on Biblical and historical lines, should get this book, and read and retain the principles it sets forth in its closing chapter. These are needed in active operation just now in every church circle in every part of the world.

J. O. CORLISS

### NOTICES.

COOKS WANTED.—Fifty good hygienic cooks. The Sanitarium Summer School will conduct a special course for the training of persons who desire to become practical hygienic cooks. There is an increasing demand for such persons to take positions in connection with our schools, sanitariums, city missions, and in private families. Those interested should address the undersigned at once.

J. H. KELLOGG.

FOR SALE.—I desire to sell my home in Midland, Midland Co., Mich., consisting of house, large barn, and

two lots. There is a good company of Sabbath-keepers, and they need the help of a good brother and his family, who will act as leader and helpers in the cause. Here is an excellent opportunity for the right family. I will sell cheap on easy terms. Address Elder J. C. Harris, 81 Bedford St., Battle Creek, Mich.

FOR SALE.—Another request very similar to the above comes from Elder Campbell, of Charlotte, Mich.; who is now called to remove to another part of the State. He has a comfortable place in the city, which he would be glad to sell to good, reliable Sabbath-keepers on very favorable terms. Address Elder O. F. Campbell, Lock Box 184, Charlotte, Mich.

HOME OFFERED.—A quiet home is offered an elderly Christian lady who may be in need of one, by Mrs. E. A. Rose, Lakota, N. Dak.

### PUBLICATIONS WANTED.

THE following desire to obtain publications suitable for gratuitous distribution:—

Norlinder Soule, Portage Center, Mich.

W. H. Holder, 3809 Wentworth Ave., Chicago, Ill. English and foreign papers.

M. M. Jenkins, Colorado City, Colo. English and foreign papers.

Elder J. C. Harris and Albert Weeks will engage in a series of meetings at Wheeler, Mich., and desire periodicals suitable for distribution sent to that address, post-paid.

## GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect January 11, 1897.

### EASTBOUND.

Bay City, Detroit, Port Huron, and East..... † 7.00 A. M.  
Bay City, Detroit, Port Huron, and Int. Stations... † 3.45 P. M.  
Port Huron, Susp. Bridge, New York, and Montreal. † 8.22 P. M.  
Detroit, Port Huron, Susp. Bridge, New York, and Boston..... \* 2.40 A. M.

### WESTBOUND.

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

### SLEEPING AND THROUGH CAR SERVICE.

#### EASTBOUND.

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

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

#### WESTBOUND.

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

#### CONNECTIONS AT DURAND.

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

\* Daily.

† Except Sunday.

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## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 30, 1897.

EAST.	3	12	6	10	14	4	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*N. Shore Express.	*N. Shore Limited.	*Atlantic Express.
Chicago.....	pm 9.40		am 6.50	am 10.30	pm 3.00	pm 12.30	pm 11.40
Michigan City.....	11.25		8.48	pm 12.08	4.50	2.03	am 1.29
Niles.....	am 12.33		10.15	1.09	5.55	2.58	2.40
Kalamazoo.....	2.10	am 7.15	11.52	2.06	7.16	4.03	4.05
Battle Creek.....	3.03	7.58	pm 12.53	2.42	7.55	4.40	4.43
Marshall.....	3.33	8.28	1.20	3.09	8.19		5.14
Albion.....	4.0	8.47	1.45	3.27	8.38		5.34
Jackson.....	4.4	10.05	2.35	4.05	9.15	5.58	6.25
Ann Arbor.....	5.54	11.10	3.47	4.58	10.05	6.47	7.30
Detroit.....	7.2	pm 12.25	5.30	6.00	11.10	7.45	9.00
Falls View.....					am 5.23		4.38
Susp. Bridge.....					5.58		4.43
Niagara Falls.....					5.58		4.43
Buffalo.....				am 12.29	6.45	am 1.40	5.30
Rochester.....				3.13	9.55	4.20	8.49
Syracuse.....				6.15	pm 12.15	6.15	10.45
Albany.....				9.05	4.50	9.55	am 2.50
New York.....				pm 3.25	pm 1.30	pm 1.30	7.00
Springfield.....				12.10	8.34	1.12	9.33
Boston.....				3.00	11.35	4.10	10.45
WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Spl.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....			am 10.30		am 5.00	pm 3.00	pm 7.15
New York.....			pm 1.06		10.00	6.00	am 12.10
Syracuse.....			8.35		pm 5.00	am 2.10	pm 12.25
Jackson.....			10.37		6.55	4.15	am 2.25
Buffalo.....			11.50		7.50	5.40	pm 3.55
Niagara Falls.....					8.30	6.22	4.37
Falls View.....						6.54	5.12
Detroit.....	pm 8.20	am 7.15	am 7.20	am 1.50	pm 12.55	pm 4.45	11.25
Ann Arbor.....	9.40	8.12	8.48		1.55	5.55	am 12.30
Jackson.....	11.15	9.10	10.30	3.33	2.57	7.35	1.35
Battle Creek.....	am 12.40	10.21	pm 12.15	4.43	4.10	9.11	3.40
Kalamazoo.....	1.35	10.57	1.07	5.18	4.48	10.00	3.00
Niles.....	3.15	12.23	3.10	6.40	5.27		5.08
Michigan City.....	4.25	pm 1.22	4.32	7.32	7.25		6.05
Chicago.....	6.30	3.00	6.55	9.00	8.55		7.50

\*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.45 p. m. daily except Sunday.

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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,

# The Review and Herald.

BATTLE CREEK, MICH., JUNE 15, 1897.

## CONTENTS OF THIS NUMBER.

POETRY.—Settle the Question Right, L. D. SANTEE—Isaiah 48:18, L. D. AVERY-STUTTLE—A Friendly Hand, Selected—From Bondage to Liberty, C. H. BLISS.....	369, 371, 374, 378
CONTRIBUTORS.—The Two Classes, E. G. WHITE—Love, E. D. STILLMAN—Sin, the Law, and the Sabbath, M. E. KELLOGG—Can We Live without Sinning? L. E. MERROW—A Covenant by Sacrifice, M. E. DURKEE—“Marriage the Sacrament of Adultery,” P. T. MAGAN.....	369-372
SPECIAL MENTION.—The Diamond Jubilee, T.—Lawlessness, M. E. K.—The Pope's Frugality, T.....	373
HOME.—Studies in Child Culture.—No. 3, S. M. J. HENRY—The Doctor and His Patients, J. H. KELLOGG—Japanese Women, S. B. BRUNSON—The Society Islands.—No. 4, MRS. B. J. CADY—Pumpkin Pie and Baked Squash, EYORA BUCKMAN—Cultivating the Appetite, Selected.....	374, 375
EDITORIAL.—The Morning Cometh, E. C. T.—Who Is My Neighbor? U. S.—Singing an Act of Worship, E. C. T.—The Civil Power of the Papacy, M. E. K.—In the Question Chair, U. S.....	376-378
PROGRESS.—Trinidad—Argentina—“In Perils of Waters” in Argentina—Reports from Arizona—Montana—Tennessee—Iowa—Texas—Ohio—North Carolina—The Michigan State Meeting—The Work in the South—Upper Columbia Conference Proceedings—Minnesota Conference Proceedings—Right Kind of Work—An Active Church—The Death of Elder Palmer.....	378-381
NEWS.....	382
SPECIAL NOTICES.—Camp-meetings for 1897—District 2, Notice!—Michigan Camp-meeting—The American Medical Missionary College.....	382, 383
PUBLISHERS' DEPARTMENT.....	383
EDITORIAL NOTES.....	384

## Editorial Notes.

The calendars of Battle Creek College are now ready, and will be sent to any address upon application. Persons desiring them should address the College, Battle Creek, Mich. The summer school, which was started as something of an experiment, is proving a success beyond expectations. Already eighty students are in attendance, and additions are being made from time to time. This school is under the immediate charge of J. Ellis Tenney, with others as assistants. Calendars of Union College have also come to hand, and may be had of Union College, College View, Neb. In sending for catalogues, it will be well to enclose stamp for return postage, and thus help to save a large bill of expense to struggling institutions. We believe that the prospects for our schools were never brighter than now.

The *Pacific Health Journal* appears in reduced form for the month of July, and announces some changes on its editorial staff and on the medical staff of the Health Retreat, which it represents. An editorial committee consisting of A. J. Sanderson, M. D., Elder M. C. Wilcox, F. B. Moran, M. D., G. H. Heald, M. D., and Elder J. A. Burden have control of the journal. On account of the regretted resignation of Drs. W. H. and Hattie Maxson, Dr. A. J. Sanderson was appointed to the superintendency of the institution, and Dr. Moran, of Healdsburg College, has taken a place on the medical staff. The *Health Journal* is now published at fifty cents a year, and is filled with matter of interest and importance. It evidently was never more deserving of a wide circulation than now.

An interesting illustration of what great results may flow from a small beginning is shown in the following statement: In the year 1800, Mary Jones, a Welsh peasant girl aged sixteen, cherishing a great desire to own a Bible, saved her pennies till enough had been laid by to procure a copy, and then walked barefoot to London, fifty miles, to purchase one. From this incident, it is said, the British and Foreign Bible Society took its rise. This society last year is-

sued 3,837,222 copies of the Bible in whole or in portions; and the American Bible Society, 1,581,128; while the copies issued by other societies make up a grand total of six million and a quarter. These facts we gather from an article by T. H. Pattison, D. D., of Rochester Theological Seminary, in the *United Presbyterian* of June 10, 1897.

A correspondent writing from the Levant to the *New York Independent*, quotes the following words from a Bulgarian in the common walks of life, as voicing the general sentiment prevailing there in reference to the future of Turkey and the Eastern question. Said he: “Sofia, Belgrade, and St. Petersburg are now in perfect harmony. Russia has said to Bulgaria and Serbia, ‘Just keep quiet a little longer. I am going soon to Constantinople, and then you shall join me, and together we will sweep the accursed Turk back to his natural abode in the Arabian deserts.’” The writer then speaks of the satisfaction with which Russia has seen the Turks massacre the Armenians, and cripple the liberty-loving Greeks, and asks, “Does she [Russia] intend, a few months hence, when the Turk shall have spent his last cent, and sacrificed many lives in her service, to step into Constantinople, and topple him out of his shaky throne?”

It is with deep sorrow that we learn of the death, at St. Helena, Cal., of Elder Wm. Ings, of the California Conference. His health has been failing for some time, so that his death was not wholly unexpected, though at last we learn that it came suddenly. We have no particulars. Elder Ings was years ago connected with the work in this Office, and for years has rendered effectual service in the Master's cause in this country and in England, of which country we believe he was a native. In connection with the death of this dear brother we are also called this week to chronicle the death of another fellow worker, Elder J. R. Palmer, of Montana. Brother Palmer was at the last General Conference, where it was understood that he was suffering from a serious malady; so that this news does not come wholly unexpected, but it is nevertheless most unwelcome, for he was universally beloved and respected in all his relations. May the Lord hasten the time when the slumber of his faithful saints now resting in the tomb shall be broken by the voice that proclaims everlasting life to all who are faithful.

At this time when Christian Help work is receiving so much attention among us, our readers will be glad to learn of others, of which there are many organizations in different cities, who are engaged in the same good work. To these our workers may perchance render some assistance, or from them gain some good points as to the best methods of labor. One comes under our notice in the *Episcopal Recorder* of June 3, called the “Sunday Breakfast Association,” of Philadelphia; Lewis U. Bean, president. The object of this association is to establish rescue homes to reclaim the wandering and lift up the fallen, both men and women. Robert F. Y. Pierce, the evangelist of Philadelphia, is by request assisting them in plans for broader work among the unfortunate classes. During five weeks of evangelistic meetings at the Breakfast Association conducted by Mr. Pierce, it is claimed that over twelve hundred men have been

rescued. A great many husbands and fathers have been restored to their families, and many boys and young men returned to their homes. Any having friends there who have wandered from the right path, may communicate with the persons named above, care of “The Temple,” Broad and Berks streets, Philadelphia. No charge is made for services rendered; and the association depends for funds upon the voluntary donations of its friends.

W. H. Withrow, D. D., editor of the *Methodist Magazine*, Toronto, writes about “Sunday Cars in Toronto,” in the *Independent* of May 27. After two attempts to gain permission by vote of the citizens to run street-cars on Sunday, the first of which was defeated by over four thousand votes, the second by nearly one thousand votes, the car company carried the day at the third trial, May 15, by a majority of 480 votes. This indicates quite a change of public sentiment on this question within five years since the date of the first vote. Mr. Withrow says: “Testimonies were cited as to the advantage of Sunday cars in ‘up-to-date’ American cities, as increasing real-estate values, and improving the health of the cities, without impairing their moral character. But such witnesses are scarcely able to give a fair judgment in the case, not having known the great advantage enjoyed by Toronto of its quiet Sundays. . . . Many of us feel that a calamity has befallen our city, that it has lost its crown of glory, its quiet Sabbath.” If Toronto has had a “quiet Sunday” in which to glory, it is because its citizens were disposed to be quiet on that day; and what is to hinder their being just as quiet now? Is there any law to compel them all to turn out and ride up and down on the street-cars on that day? And surely a few street-cars in such a city as Toronto ought not to make noise enough to be “audible to the naked ear.”

## WORDS FROM WORKERS.

We learn, through the courtesy of the General Conference secretary, that: Elder H. J. Dirksen has reached Winnipeg, Manitoba, on his tour among the German believers in the Northern districts. Elder W. L. Iles and his family have reached Prescott, Ariz., where they join with Elder G. O. States in a tent-meeting. Brother States speaks of this in his report. Elder Drummond has removed his tent in the city of Macon, Ga., and now has a very encouraging prospect with good interest. On the 8th inst., Elder H. L. Hoover, of Missouri, left his home for his new field of labor in New Mexico. May the Lord go with and bless him. Elder R. D. Hottel reports a very deep and extensive interest in his meetings in Birmingham, Ala. Elder J. W. Collie writes from Louisville, Ky., that the interest is very excellent. He had fully three hundred people out to hear him on a recent evening. He has been invited to speak for the W. C. T. U., and the best people in the city are being interested in the truth for these times. Good. Elder N. W. Allee has planned an extended visit to the scattered Sabbath-keepers and companies in the Carolinas. We are glad to hear this; for we have learned of many such who will be glad to receive the help and comfort of such a visit. A letter from the Pennsylvania camp-meeting says that they are having a most glorious meeting, the power of God being manifested in a remarkable degree, and the truth is taking a strong hold on the minds of the people.