

# The Advent HOLY BIBLE 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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### PRAYER.

PRAYER is a copious cloud  
Hung o'er the parched plain;  
Softly it falls, or loud,  
In unbought, priceless rain.  
Pray for thy friend! Upon him shall distil  
Those showers of love God sendeth at his will.

Prayer is a flowering tree  
Fed from an unseen root;  
It cannot fail, where'er it be,  
To bring forth ripened fruit.  
Thine be a tree which many blossoms fill:  
Each bud bears fruit; it is the Master's will.

Prayer is a glorious star,  
Its orbit out of sight;  
It speeds beyond the midnight's bar  
Far toward the throne of light.  
Then it returns, steadfast, serene, and still,  
Its rounded arc completed by God's will.

Prayer is the setting sun  
Lost in the glowing west;  
So drops our prayer, when day is done,  
In the All-Father's breast;  
But it shall rise beyond the eastern hill,  
A glorious sun of strength, to work God's shining will.

— Mrs. Merrill E. Gates.

## Our Contributors.

"Then they that feared the Lord spake 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 ORDINANCES.

BY MRS. E. G. WHITE.

THE symbols of the Lord's house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. In instituting the sacramental service to take the place of the Passover, Christ left for his church a memorial of his great sacrifice for man. "This do," he said, "in remembrance of me." This was the point of transition between two economies and their two great festivals. The one was to close forever; the other, which he had just established, was to take its place, and to continue through all time as the memorial of his death.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, in the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth, as it was determined: but woe unto that man by whom he is betrayed!" "I speak not of you all; I know

whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me."

With the rest of the disciples, Judas partook of the bread and wine symbolizing the body and blood of Christ. This was the last time that Judas would be present with the twelve; but that the scripture might be fulfilled, he left the sacramental table, Christ's last gift to his disciples, to complete his work of betrayal. O why did not Judas at that solemn service recognize in its true light the awful work he had pledged himself to perform? Why did he not throw himself penitent at the feet of Jesus? He had not yet passed the boundary of God's mercy and love. But when his decision was made to carry out his purpose, when he left the presence of his Lord and fellow disciples, that barrier was passed.

In this last act of Christ in partaking with his disciples of the bread and wine, he pledged himself to them as their Redeemer by a new covenant, in which it was written and sealed that upon all who will receive Christ by faith will be bestowed all the blessings that heaven can supply, both in this life and in the future immortal life.

This covenant deed was to be ratified by Christ's own blood, which it had been the office of the old sacrificial offerings to keep before the minds of his chosen people. Christ designed that this supper should be often commemorated, in order to bring to our remembrance his sacrifice in giving his life for the remission of the sins of all who will believe on him and receive him. This ordinance is not to be exclusive, as many would make it. Each must participate in it publicly, and thus say: "I accept Christ as my personal Saviour. He gave his life for me, that I might be rescued from death."

The children of God are to bear in mind that God is brought sacredly near on every such occasion as the service of feet-washing. As they come up to this ordinance, they should bring to their remembrance the words of the Lord of life and glory: "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

The object of this service is to call to mind the humility of our Lord, and the lessons he has given in washing the feet of his disciples. There is in man a disposition to esteem himself more highly than his brother, to work for himself, to serve himself, to seek the highest place; and often evil surmisings and bitterness of spirit spring up over mere trifles. This ordinance, preceding the Lord's Supper, is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of spirit that will lead him to wash his brother's feet. It is not in God's plan that this should be deferred because some are considered unworthy to engage in it. The Lord washed the feet of Judas. He did not refuse him a place at the table, although he knew that

he would leave that table to act his part in the betrayal of his Lord. It is not possible for human beings to tell who is worthy, and who is not. They cannot read the secrets of the soul. It is not for them to say, "I will not attend the ordinance if such a one is present to act a part." Nor has God left it to man to say who shall present themselves on these occasions.

The ordinance of feet-washing has been especially enjoined by Christ, and on these occasions the Holy Spirit is present to witness and put a seal to his ordinance. He is there to convict and soften the heart. He draws the believers together, and makes them one in heart. They are made to feel that Christ indeed is present to clear away the rubbish that has accumulated to separate the hearts of the children of God from him.

These ordinances are regarded too much as a form, and not as a sacred thing to call to mind the Lord Jesus. Christ ordained them, and delegated his power to his ministers, who have the treasure in earthen vessels. They are to superintend these special appointments of the One who established them to continue to the close of time. It is in these, his own appointments, that he meets with and energizes his people by his personal presence. Notwithstanding that there may be hearts and hands that are un sanctified who will administer the ordinance, yet Jesus is in the midst of his people to work on human hearts. All who keep before them, in the act of feet-washing, the humiliation of Christ, all who will keep their hearts humble, who will keep in view the true tabernacle and service, which the Lord pitched and not man, will never fail to derive benefit from every discourse given, and spiritual strength from every communion. They are established for a purpose. Christ's followers are to bear in mind the example of Christ in his humility. This ordinance is to encourage humility, but it should never be termed humiliating in the sense of being degrading to humanity. It is to tender our hearts toward one another. Those who come to the sacramental service with their hearts open to the influences of the Spirit of God will be greatly blessed, even if the ones who officiate are not benefited thereby.

How the heart of Christ is pierced by the forgetfulness, the unwillingness and neglect, to do the things that God has enjoined upon us! The heart needs to be broken, that selfishness may be cut away from the soul and put away from the practise. If we have learned the lessons that Christ desires to teach us in this preparatory service, the witness will respond to the feelings implanted in the heart for a higher spiritual life.

The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. Bread that is leavened must not come on the communion table. The unleavened bread is the only correct representation of the Lord's Supper. Nothing fermented is to be used—only the pure fruit of the vine and unleavened bread are to be used.

We do not come to the ordinances of the Lord's house merely as a form. We do not make it our business, as we gather around the table of our

Lord, to ponder about and mourn over our shortcomings. The ordinance of feet-washing embraced all this. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." We do not come with our minds diverted to our past experience in the religious life, whether that experience is elevating or depressing. We do not come to revive in our minds the ill-treatment we have received at the hands of our brethren. The ordinance of humility is to clear our moral horizon of the rubbish that has been permitted to accumulate. We have assembled now to meet with Jesus Christ, to commune with him. Every heart is to be open to the bright beams of the Son of Righteousness. Our minds and hearts are to be fixed on Christ as the great center on whom our hopes of eternal life depend. We are not to stand in the shadow, but in the saving light of the cross. With hearts cleansed by his most precious blood, and in full consciousness of his presence, although unseen, we may listen to his voice that thrills the soul with the words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." On these occasions, heaven is brought very near to the true members of the Lord's family, and they are brought into sweet communion one with another.

These things we are never to forget. The love of Jesus, with its convincing power, is to be kept fresh in the memory. We must not forget him who is our strength and our sufficiency. He has instituted this service that it may speak constantly to our senses of the love of God that has been expressed in our behalf. He gave us all that it was possible for him to give,—he gave his life for the life of the world,—and his appeal to our love is strikingly made in the words of the apostle Paul, recorded in 1 Cor. 11:23-34.

The second appearing of Christ in the clouds of heaven is ever to be kept before us. Almost his last words of consolation to his disciples were: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also."

And the communion is to be a constant reminder of sin. Says Christ: Under a conviction of sin, remember that I died for you. When oppressed and persecuted and afflicted for my sake and the gospel's, remember that my love was so great that I gave my life for you. Will you evidence your love for me, if required to die for me? When you feel your duties stern and severe, and almost too heavy to bear, will you remember that it was for your sake that I endured the cross, despising the shame? When your heart shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you. "Be of good cheer; I have overcome the world."

Christ declared, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." We cannot as individuals maintain our bodily life unless we eat and drink for ourselves of temporal food. In order to maintain spiritual life and health, we must feed on Jesus Christ, which is studying his word, and doing those things that he has commanded in that word. This will constitute a close union with Christ. The branch that bears fruit must be in the vine, a part of it, receiving nourishment from the parent stalk. This is living by faith upon the Son of God. Christ has declared: "I am the true vine, and my-Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth

it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

#### A NAME.

BY J. E. EVANS.  
(New Orleans, La.)

WE are familiar with the expression, "There is nothing in a name." From one point of view this is undoubtedly true, but when considered from the standpoint of Bible times, much importance attaches to the names given. In nearly every instance that which is of divine origin has been perverted. It will be manifestly true in the case under consideration, to him who will stop to consider the significance of names used in the Scriptures. All had a definite import. They expressed the nature, work, or calling, of the object named, and to understand the name was to become largely acquainted with that object. This is true to only a very limited extent at the present time. The name of a particular society, be it political, social, or ecclesiastical, usually expresses the aim of such society, or the nature of its work. But in the naming of persons this significance seems to have been entirely overlooked.

There is much in a name when we consider the divine idea and the original purpose. The real meaning of a name may not be at all complimentary, but if the one named is of noble character, his name will be a synonym for that which is good. On the other hand, a person of the opposite qualities may bear a name which, when its definition is considered, expresses only that which is good, yet it will be unfavorably received by all who know him.

We say that one man has a good name, and another has a bad name. By this we do not mean that the actual name in the one case flatters, while in the other it reflects unfavorably; but it is understood that the reputation, which is accepted as an index of the character by those who thus speak, is intended. In this the "unequal" ways of man and the "equal" ways of God are seen.

As the names which God gave indicated the character of those who received them, so it will be when the new names are given to the saved. Rev. 2:17; 3:12. This idea of a name is clearly taught in Ex. 34:5-7: "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

This shows that the name of God is his character, and the placing of this name in the foreheads of the 144,000 can therefore mean nothing less than that their minds dwell upon, or that they mentally behold, the character of God until by beholding they become changed into the same image. Rev. 14:1; 2 Cor. 3:18. In this sense, "A good name is rather to be chosen than great riches," and in this sense we may bear reproach for the name of Christ. To pray in harmony with this is to ask in the name of Jesus, and to suffer on account of this likeness to the Saviour is to suffer for his name's sake. This also is confessing his name before men. Those who thus honor him will "have life through his name." "And they that know thy name will put their trust in thee." How shall we come to know that name? The answer is found in our Saviour's words, "I have manifested thy name unto the men which thou gavest me out of the

world." John 17:6. And the apostle Paul thus speaks of the work of Christ, "I will declare thy name unto my brethren." Heb. 2:12.

In the things of this world we find it necessary to become acquainted with a person before we feel safe in confiding in him. If that acquaintance proves to be satisfactory, trust may be reposed in him. It is just so in our relation to God. We must become acquainted with him before we can trust him, and this knowledge is gained by communing with him through his works as well as his word. "And they that know thy name will put their trust in thee." Thus to know God is eternal life.

The joy we experience upon becoming acquainted with one on earth is sometimes disturbed by observations during a more extended acquaintance. When this is so, it causes sorrow, and continued sorrow is a cause of death. Prov. 15:13. It was so in our Saviour's experience. He died of a broken heart. Ps. 69:20, 21. Perhaps there is no one on earth so good that a close acquaintance will not reveal some imperfection. This is a cause of sorrow to the heavenly beings if not to imperfect man; but the longer we live with the Saviour, and the longer we study his life, the more shall we learn to love him, and the more will our joy be enhanced as we discover in him only perfection in every particular.

#### CHANCE OR PROVIDENCE—WHICH?

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

THAT God governs by his providence in the affairs of men, removing kings and setting up kings, no one who believes the Bible can doubt. It is also evident that he does not always grant all the favors which are asked of him in regard to national affairs. Indeed, he could not do so, since men pray on all sides of the great questions for which men and nations go to war. It is well known that General Jackson (Stonewall), of Confederate fame, was a very devoted Christian. His servant said that he could tell when there was going to be a battle, because his master would be praying nearly all the previous night. No doubt he prayed for the success of the Confederate cause, but that cause was defeated. "But," says some zealous northern man, "he was praying on the wrong side of the question, and therefore ought to have been defeated." Granting that this contention is true, is it a fact that right always prevails in war? Does not oppression very often crush liberty? A poet has said,—

"Hope for a season bade the world farewell,  
And freedom shrieked as Kosciusko fell."

The land of Kosciusko has never yet thrown off the yoke, though its people have often risen, sword in hand, and, with mingled prayers to God and imprecations against their enemies, have, though always unsuccessfully, battled for independence. At the close of the Franco-Prussian war, King William, the victor, said: "How God has blessed us in these seven months! It is almost impossible to believe that all this has been accomplished in so short a time. But God's hand has become more and more conspicuous, and I must constantly repeat that we should thank and praise God that he has chosen us as the instruments of his will and purposes. Only in this sense can we glory in what has been accomplished. God be praised for his mercy!" It is quite possible that God did use Germany to accomplish some purpose, but it would be hardly safe to say that in so doing he had blessed Germany.

In the mountains and plains of Thessaly the Greeks have, within the last month, been again and again defeated by the Turks. With banners consecrated by Christian priests, and while prayers from the same priests were being offered in many cathedrals and churches, the Greek hosts relying, or thinking that they did, upon Christ, marched against the Turk to be cut to pieces, and driven in disastrous rout from the field by

the followers of Mohammed! And these victorious troops believe as fully as did the emperor of Germany that God has given them the victory — has “greatly blessed” them. These are but examples of hundreds of similar instances that might be mentioned.

To what conclusion shall we come in regard to these things? Shall we become cynical, and say that Providence always favors the heaviest battalions? We ought to know that this is not true. Shall we say that all depends on the skill and valor of the combatants? Skill and valor often appear to be sport for accident. Should we hold that all is by chance, we deny the working of an intelligent and almighty God. What, then, shall we say?— That God governs in the affairs of men, but that no particular nation, whether Christian, Mohammedan, or heathen, is made the special object of either his love or his displeasure; that no nation in battle has all the right on its side; and that since men and nations will go to war, contrary to the spirit of Christianity, the Lord, while not specially favoring one side or the other, by his providence so controls events and decides the affairs of nations as he sees will best carry out his purposes in the earth, and in the end will make for the greatest good to the greatest number.

That we cannot always see this result in what immediately ensues after a war is no evidence that it is not so. Our views are almost sure to be narrow and one-sided. That God seeth not as man seeth is as true of what he sees in the nations as of what he sees in individual human hearts. Should one stand by an Arkwright loom, and watch the swiftly flying shuttles as the pattern grew before his eyes, he might fancy that it was not just exactly right — that it was not coming out as he would make it; but this would be because he could see only glimpses of the pattern as it slowly grew before him. When the work was done, and the web taken from the loom, with clearer vision he would see that the seeming incongruities blend into one magnificent whole, and would acknowledge that the pattern-maker knew best. So God controls the affairs of this world, even in its wars; and beyond all the kaleidoscopic shifting and changing of nations, whose rise and fall are marked by red battles' fearful shocks, the causes and reasons of which are not always clear to us, will be seen at last the perfected pattern of a world redeemed from sin, a kingdom of glory, and a righteous nation who have kept the truth, and who will hear the invitation, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

#### LITTLE TESTS OF CHARACTER.

BY A. WEEKS.  
(Lakeview, Mich.)

MANY would feel relieved if they could, by some great act that would attract the attention of the world by its magnitude, decide their eternal destiny; but such is not God's plan. Character is determined by the way we meet the little experiences of our every-day lives. Our actions, our words, even the condition of our minds, will all be included in the great summing up of our lives in the final reckoning. Even so trivial a matter as an idle word does not escape the knowledge of the One with whom we have to do. Our Saviour says, “Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” The justice of this is apparent when we remember that “out of the abundance of the heart the mouth speaketh.” Our words are not simply an empty sound; they are freighted with the condition of the heart. “Foolish talking” and “jesting,” which the apostle Paul speaks of as “not convenient,” indicate a lack of complete consecration to God. “If any man offend not in word, the same is a perfect man, and able also

to bridle the whole body.” With what care, then, should we use the gift of speech, that wonderful means of communicating our thoughts to others! To have our words “seasoned with grace” is a virtue far-reaching in its effects. Long after the sentences spoken have been forgotten, the impression made upon the mind is doing its work. People often make decisions for right as the result of a word uttered by one in whom they have confidence, and the opposite is also true. A step in the wrong direction is often traceable to the influence of the word of an associate. “Set a watch, O Lord, before my mouth; keep the door of my lips.”

#### THE LORD OUR REFUGE.

BY ELLA KINGSBURY VINCENT.  
(Sanitarium.)

Who dwelleth in the secret place  
Where God his glory hideth,  
Beneath the shadow of his wing  
In perfect peace abideth.

A refuge is he when the storm  
Of passion wildly rages;  
A fortress which has stood unmoved  
Through all the flight of ages.

When pestilence in darkest night  
Its way in secret wendeth,  
Or when destruction wastes at noon,  
He graciously defendeth.

The fowler's snare, the arrow keen,  
In vain his course opposeth,  
For naught can harm the child of God  
Who on his strength reposeth.

Legions of angels at his word  
His chosen followers cherish,  
And in their hands they bear them up,  
Lest haply they should perish.

Upon the lion in his den,  
The serpent in his hiding,  
He treads unharmed; for God defends  
The soul in him confiding.

Because his love is set on me,—  
The Lord of earth and heaven,—  
Deliverance in time of need,  
And honor shall be given.

Whene'er he calls, I will attend,  
And danger from him sever;  
With length of days will satisfy,  
And own and bless him ever.

#### JERUSALEM AND THE SABBATH DAY.

BY VICTOR THOMPSON.  
(Premont, Neb.)

JERUSALEM is a holy city. Rev. 21:10. The Sabbath is a holy day. Ex. 20:8. Nothing unholy can ever enter the New Jerusalem. Rev. 21:27. Nothing unholy can truly keep the Sabbath day as we are commanded to keep it holy. There are no human laws that can compel a man to keep the Sabbath day as God commands it to be kept, and any other kind of keeping is but to break it. A saloonist or a common criminal cannot keep the Sabbath, though either should perform no work upon that day.

Since the city and the day are both holy, we would expect their influence would be to promote holiness. The Lord once promised Israel that old Jerusalem should remain forever if they would hallow the Sabbath. Jer. 17:24, 25. As the inhabitants of a city determine its character, old Jerusalem would have been holy if its people had properly observed the Sabbath, and its preservation would have been the logical result, as a holy God would preserve that which is holy. Without holiness no man can see the Lord (Heb. 12:14); and no man can be holy unless the Lord makes him so. The Sabbath commandment is a pledge that all the power that is expressed in it will work to make the man holy who in faith desires holiness. The Lord said to Israel, “Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.”

Ex. 31:13. We need only to refer to John 17:17-19 and Heb. 2:9-11, to find that Jesus is he who sanctifies. Hence the design of the Sabbath commandment was to teach Christ himself. It was a sign to God's people that the same power that worked to make the heaven and the earth would be manifested to their sanctification. Jesus said to the disciples, “All power is given unto me in heaven and in earth.”

The Sabbath is a sign of creative power, whether of making the heavens and the earth, or of creating righteousness in the heart of the believer. The law can demand nothing more than one of its promoters. As Christ was one of the creative firm (John 1:1-3; Heb. 1:1, 2; Col. 1:15-19), so is he one of the law firm according to the reference made in it of the creation, as is witnessed by the Sabbath commandment. Thus we see that Jesus, the sanctifier, is in the Sabbath, and that the true keeping of the Sabbath would follow the work of the sanctification by him who is sanctified. Hence the power of the gospel is expressed in the Sabbath, and the Father of the gospel, as the “author and finisher of our faith,” was and is to be known in it by the proper observance of it. The reason that the Jews failed to know Jesus when he came, was because they failed properly to observe the Sabbath day. The destruction of old Jerusalem is a standing witness of the Jewish desecration of the Sabbath. Once it was destroyed, and was to remain so “until the land had enjoyed her Sabbaths: for as long as she lay desolate, she kept Sabbath to fulfil threescore and ten years.” 2 Chron. 36:21. They were to keep it holy, and this was to be done that they might know the Lord who sanctified them. But they had reversed the matter, as they supposed their natural obedience would sanctify them, while in fact they could not keep the Sabbath properly until sanctified, or converted, as this precedes the true keeping of the Sabbath.

“The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” Rom. 8:7. To a converted soul his commandments are not grievous. 1 John 5:3. Old Jerusalem, which was to remain forever in consequence of keeping the Sabbath day, was to meet its final overthrow as a city especially favored of the Lord. Instead of its inhabitants making it holy by permitting its sanctification to work through them, it had become a place of wickedness and hypocrisy. Thus it was “in bondage with her children.” Gal. 4:25. “The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.” Lam. 4:12. This could never have happened had Israel remembered to keep holy the Sabbath day, as this gave witness of the true God. The Lord gave witness by Ezekiel of the importance of the Sabbath, and the cause of Israel's failure in their journeys through the wilderness. “But the house of Israel rebelled against me in the wilderness: . . . and my Sabbaths they greatly polluted. . . . Because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols.” The Lord said to them, “Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.” Eze. 20:12-21. Thus the Sabbath would have saved them from idolatry. Jerusalem, which would have remained forever in consequence of hallowing the Sabbath day, was to be destroyed if Israel failed in this regard.

The prophet also speaks of the final rejection that occurred when the Romans took the city, when “the hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people. The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.” Lam. 4:10, 11. This was all

because of a failure properly to keep the Sabbath day, by which they might have retained a knowledge of the Lord, whom to know is life eternal. But the Lord did not abandon the beloved city without a mournful struggle. Listen to his cry: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" Luke 13:34. "And when he was come near, he beheld the city, and wept over it." Luke 19:41.

In prophesying of the destruction of Jerusalem, Jesus spoke of the temple, saying, "There shall not be left here one stone upon another, that shall not be thrown down." Matt. 24:2. He referred to what the prophet Daniel says concerning it, and then gave advice to the disciples as to what they should do at that hour. In this instruction he did not forget the Sabbath, whose proper observance would have preserved the doomed city. He said, "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20.

It is well known that Jerusalem was destroyed by Titus in A. D. 70; and the fact that the disciples were to pray that they might not have to leave the city on the Sabbath day, not only indicates the binding obligations of the Sabbath through the Christian era, but also associates the Sabbath and old Jerusalem together until the city was destroyed. At that time Israel's cup of iniquity was full. He who had placed himself in the Sabbath from the beginning would have placed himself in the hearts of the people, and thus preserved their city, had they observed the Sabbath as he had directed. The disciples were not to forget it in their flight from the doomed city, but from that time they were to pray about it, thus honoring the commandment which says, "Remember the Sabbath day, to keep it holy." The Lord of the Sabbath, who is the sanctifier of men, was in the holy day which he had directed to be remembered in the prayers of the disciples. While the city was doomed to destruction because of the failure of the Jews properly to observe the Sabbath by appropriating to themselves the Lord, who is in it, the disciples, who knew their Lord, could observe the day as directed, and be protected by the power that is indicated in it.

Now as the sanctifying power of the Creator finds an appropriate sign in the Sabbath day, we would expect to find it observed in the new earth, and its metropolis, the New Jerusalem. Of this the prophet gives assurance when he says, "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:23. Thus the Sabbath would seem to be doubly important in the New Jerusalem as well as in the new earth, as it will then stand not only to commemorate God's great acts in creating the heavens and the earth, but also the strength of the Creator's love in the redemption of man. It will also show that the same power was exercised in his sanctification, to fit him to live in the holy city. To keep the Sabbath holy comprehends full regeneration by him who is its Lord, the power to make the believer holy, by which he is made a citizen of the beloved Jerusalem. Indeed, the Sabbath has at present a twofold significance to him who is sanctified by the power that is in it,—it is to him a memorandum of the acts of creation, and of the power of the process of sanctification, as Jesus said, "That ye may know that I am the Lord that doth sanctify you." Jesus prayed, "Sanctify them through thy truth: thy word is truth."

That Jesus is the word is evident by referring to John 1:1, 2; and that he is the word that is in the Sabbath is plainly manifest in view of Christ as Creator. Thus the Sabbath becomes a perpetual reminder of the love of God in the acts of creation, and of the power exercised to redeem his fallen creatures. It is an eternal

monument to the lasting truth that "God is love." It would seem very fitting for the Sabbath, which was "made for man," to occupy the office of a memorial of creation and redemption in the new earth and the holy city. We read: "The redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

#### NOT ACCEPTING DELIVERANCE.

BY A. SMITH.  
(Grandville, Mich.)

THERE is something heroic and inspiring connected with the experience of public persecution, or martyrdom. The lines are then too distinctly drawn in the minds of the spectators to admit of any mistake as to the character of the tragedy. It is evidently easier to nerve the mind up to the point of suffering a momentary calamity than it is to endure the pressure of untoward circumstances for a long time, especially when one has not the consolation of the assurance that the affliction is sufficiently out of the ordinary line of human ills to be considered persecution for Christ's sake.

Paul says, of certain ancient worthies: "They wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11:37, 38. It is said, also, that others "were tortured, not accepting deliverance." Verse 35. How would your faith, dear reader, endure the tension of such experiences? Perhaps you complain because your broadcloth is threadbare, or your dresses and cloaks are out of style, and too cheap. It may be that your wardrobe is becoming depleted, and your table is not spread with its usual luxuries; so you complain, and are almost on the point of giving up the truth, with the hope of getting more remunerative employment than your faith now makes possible. In such a case you would accept such deliverance as the world offers, whereas those ancient worthies would not. In imagination see them in the Judgment, clad in their sheepskins and goatskins, by the side of the Saviour wearing his worn, seamless coat, and compare them with the believers in the near personal advent of Jesus, who are clothed and fed as they are to-day. From the first company there would doubtless arise shouts of glory and hymns of praise; while from the other, it is to be feared, would be heard a murmur of discontent and rebellion against God, because of the unpleasant experiences which he had permitted to come upon them to refine them. Perhaps many would say, "I am almost tempted to give up the truth," thus accepting imaginary deliverance. Can such ever wear the victor's crown?

#### THE LESSON OF 1 KINGS 17:8-16.

BY WILLIAM BRICKEY.  
(Kimball, Minn.)

I TRULY hope that none of our brethren have been as sorely tempted as I have been; but if they have, there is a beautiful lesson of faith for them in 1 Kings 17:8-16. I know it is right to pay an honest tithe, but with a family of from eight to fourteen children to support, it has seemed at times almost impossible to do it. When I get a little money, there are so many places to put it that a strong temptation will come to use it, and replace it when I get the money that is coming to-morrow or next week. If I yield to the temptation, often that other

money never comes, as it seemed sure it would; or by the time it does come, there are more and stronger temptations to use it. God knows this, and so he demands the *first-fruits*. Prov. 3:9.

Why did not God send Elijah to some rich man who had plenty, instead of to a woman so poor that she had only a handful of meal between her and death? It happened for an ensample to us, and was written for our learning. 1 Cor. 10:11. Who could think of a more sublime example of faith? Here is a poor widow with a handful of meal, all that she has in the world, just preparing to dress it, eat it, and die. A stranger comes, and says, "Make me thereof a little cake first." Was there a chance for doubt and temptation? What if she had said, "Wait till we eat, and you can have what is left"? Probably there would have been none left, and if there had been, she would have had no heart to give it away. (See Prov. 30:9.)

To encourage us to pay our tithe, God promises to rebuke the devourer, and to pour us out such a blessing that there shall not be room enough to receive it. Is his word yea and nay? or is it yea and amen? To encourage the poor widow, he said, "The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." She believed, and "did according to the saying of Elijah." Did the word of the Lord fail? The invisible mill of God was grinding out, day by day, and pouring into that barrel, a part of its inexhaustible treasures, and Elijah, the widow, and her son ate of it for a full year (margin). This was not the end, but only the beginning. This poor widow, being dead, yet speaketh with a power and sublimity that have ministered faith to all Bible students from that time to this. It is to be hoped that her unequalled example may be more and more emulated as the end draws near. God gave the most precious gift in the universe for us. Let us seek first the kingdom of heaven.

#### THOUGHTS FROM PROVERBS 5:2.

BY ANNIE SUFFICOL.  
(Wausau, Wis.)

"FOR the ways of man are before the eyes of the Lord, and he pondereth all his goings." Comforting thought! My Heavenly Father ponders my path, weighing all its trials, and watching over me while I pass through the deep waters of sorrow and affliction. He ponders my path when I carelessly wander from him; for he sees the dangers that attend my feet, and calls me back into the path he has ordained for me to walk in. It is the path in which my Saviour walked, and he walks close beside me now. As I plead to be taught of him, that I may be a partaker of the divine attributes of his nature, he leads me to the mount to be "alone with God," there to be taught, and to receive strength to stand in the conflict with the enemy.

The troubled, anxious mind is calmed, and sweet peace holds sway as I remember that he pondereth my pathway. That I may be taught of him, he leads me into his school of experience. Are confidence and love betrayed, causing the heart to be crushed under the pressure of heavy grief, bringing the deepest pain where once reigned perfect happiness? Ah! he stands close beside me, pondering my path; he feels every pang, and whispers, as he bends over me, "I have walked this way before thee; I have been wounded in the house of my friends. Learn of me, for I am meek and lowly in heart; and ye shall find rest to your soul."

He ponders my path. O, how cheering the thought! I have nothing to fear while trusting all in his hands. Gentle Shepherd, draw me closer to thy side as the dangers increase, and the way becomes more perilous. Apart from thee there is no safety, but in thee are peace and joy unspeakable.

## Special Mention.

### PASSING EVENTS AND COMMENTS.

**Hostilities Quieted.**—The peaceable war of words and diplomacy over the Eastern question and kindred vexations, which has excited Europe and the rest of the world, has been lulled by the approaching festivities of the queen's jubilee. For the time, Greek and barbarian will cross legs under the same friendly table, drink and smoke to the full, while schemes and plans for glory will be left to care for themselves. Not many weeks hence, however, the air will be resonant with rumors and threats of war. No one can tell what might happen if the big men of Europe were not such good fellows, such fast friends, or if they did not like to be *fêted* quite so well. They no sooner begin to look like dangerous foes than a feast of some kind comes along, each one goes on his good behavior, and matters resume an equilibrium. Well, feasting is bad enough, but it is better than fighting; and if it were not for an occasional feast, there might be a general fight.

**Poor Cuba.**—If ever a poor, suffering country was entitled to the commiseration of mankind, Cuba is now in that condition. The long, dreary struggle for freedom has wearied the people out. Fire and sword, famine and pestilence, have done a fearful work of devastation. By the order of the Spanish general, the inhabitants have, many of them, been compelled to leave their homes and plantations, and resort to the cities on pain of death. They have no means of sustenance, and now, the most inclement season having come on, the people are dying of disease, neglect, and hunger in large numbers. It is said that there are on an average more than one thousand deaths daily among the Cubans. Nor is the fatality confined to them; for the yellow fever is among the Spanish troops, and they, too, are being decimated by its ravages. It would certainly be a humane work if some superior power would step in and separate the combatants, proclaiming peace in the name of a common humanity, and commanding such a settlement as could be brought about by some more peaceable means.

**Danger in Air-Ships.**—The air-ship business has not passed the dangerous stage yet, as is evidenced by the circumstances of the past few days. Professor Barnard, the man who has been trying to navigate the air at the Nashville fair, evaded a terrible death by a very narrow margin. His balloon burst when he was a mile high, and he began tumbling to earth. But fortunately the gas-bag assumed the form of a parachute, and the descent was so gradual that nothing more severe than a hard shaking resulted. In France about the same time a similar accident took place, caused, as is supposed, by the explosion of the benzine used as a propelling power. When an accident occurs on *terra firma*, one stands some chance of getting off alive; but if one must take his chances in accident a mile high in mid-air, he would better be sure not to have an accident, or so arrange his earthly affairs that he would not have to return to this sphere in case one happened. It would be pleasanter to become a meteor, and wander off into space, than to be thumped on the ground at the conclusion of a fall of one mile. Taking the matter in all its bearings, we do not aspire to a trip in an air-ship. It is worse than bicycling.

**Has Chivalry Departed?**—It will be noticed that the names of those who perished in the terrible Paris fire at a charity bazaar belong to women, and yet it is claimed that a large number

of men were present. The newspapers are making considerable comment on the fact that so few men were hurt, and many ugly things are being reported. It is said that the ladies tell of numerous instances where their hope of escape was jeopardized by the rude behavior of cowardly men, who beat the women with walking-sticks, trampled on them, struck them to the floor when they clung to them for help, and not a few women perished who might have escaped had they not been hindered in their efforts to do so by men who acted a brutal part in the effort to save themselves. Commenting on this, one paper says, as translated by the *Literary Digest*:—

One lady had thick welts on her arms. A man had beaten her with his cane to compel her to make way for him. Another woman was beaten and trampled upon by three men whom she knew. A young girl fell, and stretched her hands toward a young man. He feared that she might hinder his escape, and kicked her as she lay on the floor. Another lady said she would in future have a servant accompany her—the cousin who took her to the bazaar fled to save himself. A lover left his *fiancée* despite her entreaties. Her father told him to repeat his celerity in finding the door, when next he called, and he lost a chance to marry millions. Another woman, seeking to escape by a ladder, was injured by the men who beat her from it.

All this reminds us of the apostle's description of the last days, when men shall be "fierce," and without natural affection.

**"The Age of Spectacles."**—This is the title given to our times by a contemporary daily paper, and it is well applied, as any one can observe. To some the wearing of glasses by so many young and middle-aged people is considered nothing more than a fad, or fashion. With some it may be so, but those who know will tell us that there are far more people who ought to wear glasses and do not, than there are who wear them and need not. The unusual prevalence of spectacles, then, may be regarded as an indication of prevailing weakness and disease of the eye.

In some places the school boards have taken the matter up, and it is said, on good authority, that in the United States one third of the school children are afflicted with defective eyes. Among Indians, Negroes, Mexicans, and other classes where illiteracy is the rule, a very small proportion of the children are thus troubled. These things prove that the eyesight of the reading classes is degenerating. It does not argue, however, that we should not read; but it does suggest that the eye energy should be preserved by selecting our reading, and not ruthlessly sacrificing it on worthless trash, poorly printed, by reading on trains, or by poor artificial lights. How much God-given time is worse than wasted poring over detestable novels by night, that ought to be spent in refreshing sleep! The prevailing deficiency of the seeing organs is largely hereditary. Parents who sin against God and nature in this way entail a legacy of suffering upon their children and upon the race. Greater care of the eyes is also suggested. If glasses are needed, they should by all means be procured and worn. It is better to yield at first to the inevitable than to crowd nature to extreme measures. T.

### APOSTOLIC SUCCESSION.

THE encyclical of Pope Leo XIII to the English Church, in which he invited them back to the fold of Rome, was followed by an examination of the Anglican Church orders. The decision of the especially appointed papal committee was that through some failure in the past, a bishop was not properly ordained, and that therefore the clergy of the Church of England are not real priests, and that the apostolic succession has, as far as the English Church is concerned, been somewhere lost in transit!

The Church of England, as may well be imagined, is exceedingly mortified to be informed by so high an authority that its boasted apostolic succession, which it has flaunted so constantly in the face of Presbyterians, Methodists, and other dissenters, is not a reality, and that it has no more apostolic succession than these other churches. So to prove that it is not so poor as the Catholic Church holds that it is, the Church of England frames a reply, reasserting with great zeal its claim of at least a portion of the apostolic succession; but it commits the very fatal mistake, as a contemporary clearly points out, of making its contention "on the same historical grounds on which Romanists maintain that their priests have sacrificial power, and that their mass is a true sacrifice."

Again: the English Church does not declare the apostasy of the Roman Catholic Church, and admits that Pope Leo XIII is a "venerable brother." Such admission is fatal to any successful contention against Rome. If Rome is not apostate as a body; if, as a system it is not foretold by Paul as the "mystery of iniquity" and "that wicked" (2 Thess. 2:7, 8), and by the Revelator described as a persecuting beast, whose final end is captivity (Revelation 13) and the lake of fire (Rev. 19:19, 20), then Protestantism as a whole, and the English Church in particular, have no excuse for existence. There is no use in mincing matters. Protestant Christians should not try to see how much they can endure and endorse of the Romish doctrines, but should square the Romish system by the word of God; and when that word reveals the apostasy of Rome, they should not hesitate to say so. Rome never ceases to cry "heresy" after Protestants, and Protestants should so live that they can say, "Whether it be better to be called a heretic, and follow the Scriptures, or to turn from the Scriptures, and be an apostate, judge ye."

Finally, a succession of apostolic faith and holiness received by personal contact, by faith, with the living Christ, is of far more account than any fancied succession received through men, many of whom were of very questionable faith and morality. M. E. K.

### THE POPULAR TREND.

THE general trend of the American people toward laxness in religious matters may be perceived in a statement we have lately noticed in the press in regard to Girard and Harvard colleges. Mr. Stephen Girard founded the college in Philadelphia which bears his name, for the support and education of poor white orphans of that city. He had peculiar views in regard to religion, and one of the provisions of his will, by which the college was established, was that no ecclesiastic of any kind should ever be employed by the college, or even be admitted into the college grounds. Harvard College, on the contrary, was founded for the express purpose of educating young men for the Protestant ministry. But now it is said that Harvard has become more secular than Girard! Harvard was once intensely Protestant, but now Catholic priests are honored lecturers within its halls; and the higher criticism and scientific deductions that are intended to cast discredit upon the truthfulness of the Scriptures, are important features of the college culture.

What is true of these colleges is true of the people generally; it is the universal trend of the day all over the country. As real respect and veneration for the Scriptures and the truths contained therein leak out of the public heart and mind, a willingness and a desire to enforce a man-made national religion come in. Truth falls in the street, and then he who would depart from evil is made a prey by those who are not for God, but much for popularity and nationalism. M. E. K.

## The Home.

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

### WHEN CHILDHOOD SLEEPS.

WHEN childhood sleeps, serenely fair,  
The clashing world is seen to wear  
A cloak of silence, and its tread  
So gentle is, when "hush!" is said,  
Its own surprise is sweet to know;  
And for the time a strange, new glow  
Over the conscience softly creeps  
With precious warmth, when childhood sleeps.

When childhood sleeps, no heart of steel  
Can safely view the mild appeal  
Of helpless innocence that waits  
The mastery of soulless fates.  
Men who have faced death's solemn dread  
With careless laugh, kneel at the bed  
Of infancy, while courage weeps  
Unconscious tears when childhood sleeps.

When childhood sleeps, no bitter thought  
Before the blessed shrine is brought.  
The cruelty, the hate, the pride,  
Of other realms, are cast aside  
As we approach the one retreat  
Where life's unequal forces meet  
In hallowed confidence that keeps  
Love's harmony when childhood sleeps.

— George E. Bowen.

### STUDIES IN CHILD CULTURE.—NO. 4.

BY MRS. S. M. I. HENRY.

(Sanitarium.)

THE object of our effort should be to cultivate the principle of righteousness in our children, instead of simply to enforce a temporary obedience. The one you can "tie to," while the other is a rope of sand.

A mother came to see me the other day about her daughter. She said: "I believe every word you have written for us in the REVIEW, but I don't know how to make my daughter mind without whipping her; and now she is getting too big to whip, and will not mind. I don't know what to do. I told her the last time, that I hated to whip her; but I said, 'You won't mind if I don't, and you must mind or go to ruin, and so I've got to whip you again.' I can't keep on that way; what in the world shall I do?"

What can be more deplorable than such a state of things in any home? But in a home of faith and prayer, how unnecessary! Where it exists, it can be remedied only by repentance and confession before both God and the child, such as will break the heart of the child into tenderness for the mother, and bring the power of the Spirit of God to her relief. Such language as this mother used to her daughter could only drive the child farther and farther away.

The purpose of this study is to prevent the necessity of such bitter work for the mothers whose little ones are about their knees, and yet I cannot ignore the appeals which come from those whose work for their children must be reformatory; and perhaps a brief digression along this line will emphasize, to the younger mothers, the importance of careful preventive methods.

Another mother asks: "What shall I do in a case like this? I told my daughter to sweep a room before breakfast. She knows perfectly well how to do it neatly, but is very careless; and this time, when she had finished, the room did not look as though she had touched it. I told her that she must do it over before she had breakfast, and left her to do it; and while the family was at breakfast, she vented her spite against me by going over the transom into my room, opening my trunk, and taking out some things, actually stealing them from me, and then denied it up and down."

Now in these two cases the children are victims of early mismanagement, and the first thing for

the mother is to change her methods entirely. Everything which has led up to this condition should be abandoned at once, and a radical reform instituted. The children should be made to feel the true sympathetic touch of the mother. If she has not that touch to give, she needs to go into the secret place of prayer, and stay there until she gets from God that gift of his Spirit which will make it possible for her to go out and win the child's sympathy. This cannot be by tears, protestations, and reproaches. These manifestations of selfishness, like whippings, lose their power very soon, and excite only repulsion and disgust. A crying, scolding mother will always have disrespectful children.

Take your case to God and let him send you out strong and bright, with a face that is written all over with the testimony of his truth and faithfulness, and you will see the change reflected in the child immediately. More than half the troubles with the children might be avoided in the first place by a shining face and a glad tone.

In the case of the little girl who did her work with such unfortunate results, the wrong was first in sending her so arbitrarily to her task, and leaving her to do it over again alone, with no sense of companionship to soften the hardness of it. It is a very hard thing for the strongest of us to work under censure. No one can do good work in the chill of that atmosphere. It is hard for any one to be obliged to do work over, upon which he has spent time and strength to no purpose. To have to ravel out a seam! Who has not suffered from the vexation of it? But the average mother seems to think that the child has no ordinary human feelings, but is a sort of angleworm, without those sensations which make so large a part of her own experience; and that, therefore, anything in the way of endurance may be expected of him.

If this mother had looked about a moment until she had found one little thing for which to speak a word of approval; or, not finding that, had drawn the little delinquent tenderly to her for an instant, with a kiss, and laying her hand upon her child's head, had said, softly, "What do you think, dear? Is the room clean, and all right for any one to see? Shall we leave it as it is, or try, you and I together, to do it better?" it is more than probable that the child would have been inspired to a new effort, and whatever of unhappy irritation might have been at work in her would have been softened; and instead of spiteful anger, resulting in the "theft" and "lying" (so-called), there would have been a grateful effort to save mother any unnecessary trouble. If the mother had said, "Run, dearie, and find another broom, and we will sweep the room together, and see which can make the cleanest corners," it would have ended in a lesson merrily taught and learned, and in a consciousness of help which the child would never forget. If the mother had said (if she could not possibly have taken time for this sort of help): "Mother would stay and help you if she could, but she must leave you now; you try again, dear, and see how neatly you can do it; mother will be thinking about her little girl, for she knows it is hard to have things to do when one does n't feel like it; and now since we must both do what we dislike to do, let us see which will get through first, and do the best job. I will come and inspect yours, and you shall go and inspect mine," the child would have responded, and the disaster have been averted.

Of course when the child has, beforehand, a sense of having been unjustly treated, something else must be done first. But we are going on the supposition that this mother has made all clear on her part before God. Sometimes the mother must, as before said, make actual confession to God, in the presence of the child, for the wrong tempers which she has manifested, and the hasty injustice from which she has made the child suffer, before she can do anything with her. Please remember, too, that physical condi-

tions must be regarded. If the food is exciting and indigestible, you cannot expect tractable children. Tea and coffee, hot bread, meat, vinegar, wrong combinations of milk, vegetables, fruits, and greasy things, with constant nibbling between meals, will make the "whip" seem indispensable in any home.

The thieving and lying among children of which so many complain, is the result of supposing that the child comes into the world knowing as if by instinct all about the rights of personal property, and how to distinguish between truth and falsehood, when the fact is, these things belong to a class so related the one to the other that it is only by careful, systematic instruction that they can be understood by him. The parent assumes that the child has no personal property rights; his things are taken with impunity, and used, put away, sold, or destroyed, according to the arbitrary will of others.

This is the object-lesson by which he has to judge of natural rights. What mother does not expect to open any box, drawer, or trunk which belongs to her child, and go through it without asking leave? Then why shall not the child do the same? He has no other way of learning how to do by others, than to do as he is done by.

### SUNSET.

BY MRS. L. D. AVERY-STUTTLE.

(Battle Creek, Mich.)

THE Sabbath was coming on; there was a quiet hush over the fair face of nature. The trees were clothed in tender robes of green, for it was spring, and an emerald carpet was beneath my feet. The full moon rose from a bank of dark purple clouds in the east, and looked like a ball of silver. The air was soft and sweet. Ever and anon the silvery note of a bird, singing a good-night benediction to her mate, broke the Sabbath stillness.

In the west the great shining sun had almost disappeared, but while he lingered above the horizon, as though sorry to bid good-night to so fair a scene, he had, with a more skilful brush than that of a gifted artist, painted the clouds which formed his couch, until the whole western heavens seemed aglow. Bright flecks of amber floated here and there, flung, as it were, from the artist's brush as he dipped it in the shining pools of gold which had been poured with lavish waste for his use, over the purple tables of the sky. Great willow trees, with their feathery, swaying branches, were outlined against a background of crimson and purple and gold.

As I looked, a sacred peace, like a benediction, filled my soul, and I said: "So should be the life of man,—sweetest, purest, fairest, at its sunset."

Morning is lovely, but it calls to labor. Its busy hours bear on their wings the call to toil, and the hum of awakening life and industry. So in the morning of life; the days are bright and beautiful, and the dew-laden flowers sweet, but the youthful soul is filled with an eager longing, and the eye is strained—sometimes, alas! painfully—until it is robbed of its youthful luster and beauty in striving to pierce, with a too curious gaze, the mystic future, hidden by the All-Wise, who knoweth best. Happy is the young man or woman who weaves not, in the early morning, a web whose unlovely tints shall mar the life-work at its close.

Then, there is a beauty in the hour of noon. But the sun shines with a fervor that dazzles the eye, and vegetation itself seems almost to anticipate the cooling shades of the coming evening, or to long for the refreshing dews of the early morning. Already we can see signs of weariness. The farmer has left his plow in the furrow, and the patient oxen are quenching their thirst at the stream, while the very schoolboy trudges home for his dinner with a step which lacks the elasticity that marked it in the morning. The housewife, already weary with the humdrum labor of the

morning, finds herself looking forward to the rest which comes with the evening.

Even so it is at the noon of life. Willing and eager to fight life's battles, fighting them it may be nobly, yet often amid the din and confusion, the bravest warrior hears with satisfaction the sweet whisper, "The morning cometh, and also the night;" and when at last he sees indeed the first tints of sunset in life's sky, and hears the good-night song of the birds, and catches the first plaintive whistle of the whippoorwill, he is happier than in life's morning, if that life has been spent in the way of righteousness; if not, somber indeed must be the tints of sunset, and discordant the bird songs.

Ah, happy indeed is that man whose sky at sunset is a sweet reflection of the glory—

Beyond the sunset bars,  
Beyond the shining stars,  
Beyond the beauteous curtains of the even!  
There, brighter than the tint  
Of sunset's gleam and glint,  
Shall shine the glorious tapestry of heaven.

There streets of shining gold  
Our eyes shall then behold,  
Reflecting mansions brighter than the sun;  
Immortal tongues shall sing,  
And golden harps shall ring,  
And earth's long, weary pilgrimage be done.

#### JAPANESE WOMEN.

BY MRS. SOPHIA B. BRUNSON.

(College View, Neb.)

(Concluded.)

THE servant girls in Japan are generally quite faithful, and one becomes really attached to them, so gentle are they, so polite and obliging. I remember with real pleasure our little Japanese nurse, O Tomo San. When she came to us, she had never seen a foreigner. She looked quite picturesque, moving about the house with her shining ebon hair looped and coiled upon her head. Her long, flowing sleeves were bound back by a cord crossing at the breast, displaying her plump, round arms. She pattered about, pigeon-toed in her cloven stockings, and was as merry as a lark all day long. She took great delight in the baby, and was as proud as any mother of her charge.

Well, after all, Japanese women are not so different from their Western sisters as might be supposed. They have the same cares, joys, and sorrows that other women have. Many of their traits could be cultivated with real advantage by the educated daughters of the Occident. Speaking of the Japanese, Griffis says: "In reverence to elders and to antiquity, obedience to parents, gentle manners, and universal courtesy and generous impulses, the Japanese are the peers of any, and superior to many, people of Christendom."

It is their religion and their exaggerated ideas of filial obedience that have enslaved the women of Japan; and until this old system of error foisted upon the people by Satan, gives way before the light of the cross, Japan can make no real progress toward higher and better things; for as long as Japan's womanhood is debased, Japan will be degraded. When the shackles fall from the wrists of her daughters by the dissemination and reception of the truths given by the world's greatest Teacher, then will Japan emerge from beneath the dark cloud of superstition that rests upon her, and take her place in the foremost rank of the world's progressive and enlightened nations.

Before bidding adieu to the subject under consideration, I must mention a young lady who made her home with us for a year. She acted in the capacity of a maid and upper servant, though we did not regard her as a menial, but as a friend; for she was the daughter of a proud old *Samurai*, and had gentle blood flowing in her veins. She was a type of Japanese woman-

hood. She did her work, which consisted mostly of sewing and light tasks, faithfully and well. She had the manners of a well-bred lady, and treated the members of the household with courtesy and respect. She watched over me like an older sister, and was always on the lookout to add to my pleasure and comfort. So sweet, so gentle, so patient, she was a model young lady.

My heart was sad at parting from her when I returned to America, though I had the satisfaction of knowing that she had become a Christian. Her parents had affianced her to a man that she had seen only once in childhood. It was a comfort when she said to me one day: "*Oksama*, I like to be in a Christian home, the relation between husband and wife is so beautiful. When I am married, I mean to have just such a home, where peace, love, and equality reign." Poor girl! has she been disappointed? She certainly has if she did not succeed in introducing her husband to the Christ whom she loved and honored. When, on the eve of departure for this country, I bade O Jo San (for such we called her) good-by upon the beach, tears stood in her eyes. A silent prayer went up to God, that I might meet her again among the redeemed, and I re-echo it to-night as I write. Methinks that, on the other shore, we shall not regard a life of toil on foreign soil as wasted, if in the presence of Christ we stand with one ransomed soul brought there through our feeble efforts.

#### CANNING PINEAPPLE.

BY MRS. PHENA WALTER.

(Baltimore, Md.)

Now is the time to put up that delicious fruit, the pineapple. In selecting pineapples, do not take small, green-looking fruit. You will find it lacking both in quality of meat and flavor. Pineapples should be at least four or five inches across, and of bright pinkish-red color. The pineapple does not get mellow as does other fruit, but remains hard. However, you can determine if the fruit is ripe by pulling at the cones at the top. If it is ripe, the cones will pluck easily. See that the fruit is also well developed, of good color, and free from soft spots.

In preparing the fruit for canning, wash it thoroughly, using a brush to remove all dust and foreign matter from the crevices, rinse, and set to drain. Remove the cone by running a sharp-pointed knife around its base. The base of the apple, where the fruit was attached to the tree, is quite likely to be somewhat moldy. Remove this section carefully, together with all affected portions of the fruit. Now take the apple in a clean pan of sufficient size, and pare. Do not try to pare deep enough to remove the "eyes," but pare as thinly as possible, removing every portion of the covering from the crevices.

Cut out the "eyes" with a sharp-pointed knife, being careful to remove little of the fruit. Having pared and "eyed" the apple, cut it in quarters. On the inside corner of the quarters you will see a "pithy" section. Remove this as it has no value as fruit. Put the parings, "eyes," and "piths" into a clean granite or porcelain kettle, cover with water, and boil for nearly an hour. While they are boiling, prepare the fruit for canning.

Slices of pineapple do not divide readily with a spoon in a sauce-dish, as do quarters or halves of peaches and pears; hence I think it much nicer to cut the fruit in pieces the size one would naturally put into his mouth. I do this by thirding or quartering the quarters, according as the quarters are large or small, and then slice across the fruit, making slices about one third of an inch thick.

When the parings are sufficiently cooked, strain off the juice through a clean cloth, squeezing out all the juice possible. Be careful not to have any portions of the parings or the black

"beards" from the "eyes" in your fruit or juice. Wash the kettle, return the juice, and add to it a scant teacupful of granulated sugar (I use "domestic" sugar; for it is purer, and sweetens farther than "imported" sugar does) to each quart can of fruit. Pineapple does not shrink when cooked, as do most fruits, so a heaping quart of prepared fruit will fill a quart jar. When the syrup has boiled up, skim, and pour in your fruit. Let it cook for half an hour, or till the fruit is readily pierced with a fork, stir the fruit carefully two or three times so that all parts of it shall cook alike, skim again carefully, and can as you do other fruit. By following the above instructions, you will have canned pineapple beautiful to look at and delicious to eat.

#### TOMATOES AND LEGUMES.

THE questions as to whether tomatoes are to be reckoned as fruit or vegetables, and whether beans, peas, and lentils are to be classed with grains or vegetables, have been presented to us with the request for a decision. Perhaps these can be answered best by quoting from "Science in the Kitchen," by Mrs. E. E. Kellogg:—

"The tomato, or 'love apple,' as it was called in the early part of the century, is a native of South America and Mexico. It was formerly regarded as poisonous, and though often planted and prized as a curiosity in the flower garden, it has only within the last half-century come to be considered as a wholesome article of diet. Botanically, it is allied to the potato. It is an acid fruit, largely composed of water, and hence of low nutritive value; but it is justly esteemed as a relish, and is very serviceable to the cook in the preparation of soups and various mixed dishes."

"The legumes, to which belong peas, beans, and lentils, are usually classed among vegetables; but in composition they differ greatly from all other vegetable foods, being characterized by a very large percentage of the nitrogenous elements, by virtue of which they possess the highest nutritive value. Indeed, when mature, they contain a larger proportion of nitrogenous matter than any other food, either animal or vegetable. In their immature state, they more nearly resemble the vegetables. On account of the excess of nitrogenous elements in their composition, the mature legumes are well adapted to serve as a substitute for animal foods, and for use in association with articles in which starch or other non-nitrogenous elements are predominant; as, for example, beans or lentils with rice, which combinations constitute the staple food of large populations in India.

"The nitrogenous matter of legumes is termed *legumin*, or vegetable casein, and its resemblance to the animal casein of milk is very marked. The Chinese make use of this fact, and manufacture cheese from peas and beans. The legumes were largely used as food by the ancient nations of the East. They were the 'pulse' upon which the Hebrew children grew so fair and strong. According to Josephus, legumes also formed the chief diet of the builders of the pyramids. They are particularly valuable as strength-producers, and frequently form a considerable portion of the diet of persons in training as athletes at the present day. Being foods possessed of such high nutritive value, the legumes are deserving of a more extended use than is generally accorded them in this country. In their mature state they are, with the exception of beans, seldom found upon the ordinary bill of fare, and beans are too generally served in a form quite difficult of digestion, being combined with large quantities of fat, or otherwise improperly prepared. Peas and lentils are in some respects superior to beans, being less liable to disagree with persons of weak digestion, and for this reason better suited to form a staple article of diet."

## The Review and Herald.

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

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### THE PRESENT VEIL.

SPEAKING of the glorious work which the Lord will accomplish for his people in the future, the prophet Isaiah says: "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Isa. 25:7. There is a veil over the world which hides from their view the consummation of the Christian's blessed hope. But that veil shall at length be destroyed, and the wicked shall behold the prize for which the Christian has been striving; and while they are astonished at its magnitude for the believer, in like measure they lament its loss for themselves.

In the Apocrypha, Wisdom of Solomon, chapter 5, the contrast between the lot of the righteous and that of the wicked is drawn in very vivid colors, and the worthlessness of the world's hope and the vanity of human pride are set forth so impressively that the reader, we are sure, will be pleased with the quotation of a few verses. Beginning with verse 1, we read:—

"1. Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labors. 2. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. 3. And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach: 4. We fools accounted his life madness, and his end to be without honor. 5. How is he numbered among the children of God, and his lot is among the saints! 6. Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. 7. We wearied ourselves in the way of wickedness and destruction; yea, we have gone through deserts where there lay no way; but as for the way of the Lord, we have not known it. 8. What hath pride profited us? or what good hath riches with our vaunting brought us? 9. All those things are passed away like a shadow, and as a post that hasteth by; 10. And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; 11. Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterward no sign where she went is to be found; 12. Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through; 13. Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to show; but were consumed in our own wickedness. 14. For the hope of the ungodly is like dust that is

blown away with the wind; like the thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day. 15. But the righteous live forevermore; their reward also is with the Lord, and the care of them is with the Most High. 16. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them."

What more forcible figures could be used to show how utterly the hopes that are built upon the things of this world will quickly and completely pass away, than are here made use of—a path made by the ship in the water, or the passage of a bird or an arrow through the air, or the smoke dispersed and vanishing away in the heavens? The wicked think they possess all the things that are substantial and worth possessing, but they soon vanish away into nothingness. If they would permit God's word to remove the veil from their eyes, they would see, even now, the glory and eternity of the Christian's reward. But they will behold it at last, though they do not see it now; for the veil shall be destroyed that is spread over all nations. To us, the creatures of an hour, the purposes of God seem a long time in coming to maturity; but the bud will at length dilate into the flower, and all its beauty will appear. The apostle John (1 John 3:2) expresses the same sublime truth when he says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

U. S.

### UNSEEN FORCES.

"FORCE" is a term largely employed in the study of physics, and is applied to a wide range and variety of phenomena all about us. The manifestation of power, or energy, is called force; and the peculiar energy any object is capable of exerting is called its force. Natural forces constantly in operation produce the many changes that are always taking place about us. The manifestation of force is in many cases the only means we have of identifying objects, or knowing of their existence. Force is of course invisible, and it becomes still more mysterious when the source from which it originates is also invisible.

To stand in the presence of tangible evidences of the manifestations of irresistible force, unable to perceive either the energy or its origin, is awe-inspiring; and yet we are constantly there. At times our experiences teach us how to appreciate the feelings of Jacob as he obtained a glimpse of the heavenly powers that pervaded lonely Bethel, and exclaimed: "Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place!" In the presence of the hurricane, the earthquake, the blinding lightning and deafening thunder crash, men quail with a sense of utter helplessness. The display of dreadful and immeasurable force oppresses man with a sense of his own helplessness and feebleness in the presence of the unseen and unknowable powers that are exerted about him.

Not only in the majestic display of force are we thus impressed; but all who have eyes that see, or ears that hear, must realize that in the

grand and varied display of power about him, man is but little more than the chip tossed on the wave, or carried with the mighty current. Wisdom has been given us by which we utilize these forces to some extent; but we dare not go too far. We bind them with iron bands; we are even more eager to defend ourselves against their violence than to avail ourselves of their help.

The discovery of what we call electricity marks one of the most important steps in human progress. It was the dawning of a new era. The uses to which it has already been devoted are without number. It drives the thundering train, or performs the most delicate operations. It instantly answers a finger touch thousands of miles away, and bears on a wire the fine modulations of the human voice, transmitting them faithfully. Pages might be written of the wonderful force thus brought to light, and volumes of the possibilities that are in sight. But when we ask, Whence is this subtle force? What is this mysterious power? wise men shake their heads, and men of skill are silent; for no one knows. We look at the insignificant, quiet mediums to which the force is committed, and they bear no intimation of the power they contain. The innocent-looking wires proclaim the character of the force that vitalizes them only by the working of that force through them, and they take none of the glory to themselves. As wires they are no more potent than any piece of cold metal. It is their connection with the unseen gigantic source of energy that makes them dreadful.

There are unseen spiritual forces as well as natural. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The power of God is manifested through inert mediums, both in nature and in the spiritual realm. Force has its origin in life. It may lie latent in tangible objects, but it did not originate with or in those objects. And as God is the exclusive author of life, of light, of all development and growth, so he is the only and original source of all energy and force. Wherever we see these displayed, we see a manifestation of God's presence.

Natural forces produce natural phenomena; and spiritual forces produce spiritual fruits. As heat and light are the motives of natural life, and without them death reigns, so must spiritual life be generated and promoted by the operation of spiritual forces.

We do not hesitate to acknowledge the presence of those natural forces because we cannot see them; we accept their effects as positive evidence of their existence. Just so the evidence that we have of the existence of the Spirit of God is the appearance of the fruits of the Spirit in the hearts and lives of poor, inert humanity. "Ye shall receive power, after that the Holy Ghost is come upon you." Connection with God gives us living connection with the fountain of power and energy. "Without me [or severed from me] ye can do nothing," said the Master. But, connected with the True Vine, we are infused with a force that, in its infinite power, awakens to life the dead energies of our spiritual nature, and produces fruit to the glory of God. We cannot see the Spirit of God. We cannot find out its source with our natural sight; but in the fruitful working of the Spirit we have all the evidence we can need of its existence and its power.



Of this force, prophets and apostles have written. Paul speaks of this heavenly energy as that which "worketh in me mightily." Without it the human medium is but helpless clay; with it nothing can resist the progress and development of the spiritual nature. Electricity, heat, light, gravitation, and a multitude of forces are constantly demonstrating their presence, and reality. No shadow of doubt can exist in regard to their pervading presence, their active agency. From the same God who sends forth these vitalizing forces to actuate the universe, emanates also the Holy Spirit, whose force imparts life and strength to spiritual faculties and perceptions. The presence of these spiritual agencies is no more real or essential than is the office of the unseen force of the Spirit.

G. C. T.

#### THE DIFFERENCE.

Two courses of living are on trial in this world, two examples are set forth for imitation, and two goals will at last be reached as the result of all endeavor. One course of life is right, the other is wrong; one example is good, the other is bad; one goal is to be sought, the other to be avoided. The course of life which is right is to walk after the Spirit, that which is wrong is to walk after the flesh; the example which is good is that of our Lord and Saviour, the one which is bad is that of the god of this world; the goal that is to be sought is everlasting life, the one to be avoided is eternal death.

The work of the Christian is to turn as many as possible into the path of life, and lead them to lay hold on that source of strength which will work out for them a far more exceeding and eternal weight of glory. The Lord's method and the world's method have each in them an inherent principle of progress toward their respective ends. So John (1 John 3:3) describes the effect of the Christian's hope upon a person's life in these words: "And every man that hath this hope in him purifieth himself, even as he is pure." The "hope" referred to is that which is expressed in the preceding verse; namely, the hope of the appearing of Christ, and of being made like him when he shall appear. The words "in him" do not refer to the individual himself, but to Christ. It is not, "every man that hath this hope" in himself, but "every man that hath this hope" in Christ. The expression shows how completely all the Christian's interest centers in Christ. On Christ, as a living personality, the mind is most intensely focussed.

It is easy to see how such a hope as this tends to purify. By beholding, we are changed into the same image. It is seen at once how inconsistent it would be to have a hope centering in one who is the very embodiment of all holiness and purity, and be expecting a fulfilment of that hope, while not assimilating one's self to the same character. We must be like him to see him as he is. So every man who sincerely cherishes in his heart the hope of being made like Christ at his appearing, must inevitably seek to imitate the example and character of Christ while here.

And what a difference now appears between the Christian's hope and the hopes of the world! Worldly hopes and expectations have no such exalting tendency. A man of great worldly possessions and prospects—large fortune, high office, popularity, power, pleasure, and influence—is not thereby led to make himself pure. More frequently these very circumstances become

the occasion for the manifestation of all kinds of vanity and excesses. In contrast with this how blessed the Christian's hope, which makes a man better here, while holding out before him and helping him on to the infinite blessedness of the future.

Another good feature of this hope is that it is absolutely sure. Worldly hopes hold out before their devotees false inducements, and doom them to disappointment. The Christian's hope is subject to no failure, and disappoints us never. "We know," says the apostle, "that, when he shall appear, we shall be like him; for we shall see him as he is." On this point A. Maclaren, D. D., utters the following forcible words:—

"To our instructed hopes there is a certain future on which we can build, far more glorious, far more beautiful, than anything in the past. 'We know' that, when he shall appear, we shall be like him.' We have a future, not of dim expectation and trembling hope, but of knowledge. Our word is not, 'it may be,' but 'it will be.' That which is to be becomes as firm reality as that which has been. Hope is truer than history. The future is not cloudland, but solid, fruitful soil on which we can plant a firm foot."

U. S.

#### PAST, PRESENT, OR FUTURE? WHICH?

THIS is the first question which arises in the study of prophecy; and it is one of first importance; for on its correct solution often depends an understanding of the prophecy itself, and of its practical value as a revelation of divine truth.

This is illustrated in the treatment of the prophecy of Matthew 24. Outside of Adventist ranks, the general interpretation given to that prophecy is that it was all fulfilled in the destruction of Jerusalem, and is consequently all in the past. On the other hand, those who perceive in it a delineation, given in advance, of the leading features of the history of the church, and of the events which would concern the cause of Christ from the time the Master ascended till the time when he shall come again, realize how much instruction and admonition they deprive themselves of, who give it all to the past, and lose the benefit of the safeguards designed to shield them from the perils and deceptions of the last days.

While it is dangerous to apply to the past important prophecies which pertain to the present or future, one should also avoid applying to the future that which has already been fulfilled in the past. This may be a still more prolific source of danger. Many first-day Adventists are falling into this error, even applying some of the prophetic periods wholly to the future, which terminated far in the past. Just so far as this is done, the coming of the Lord is put away. In no more effectual way can one say, "My Lord delayeth his coming."

Not a few expositors teach that what the Scriptures say about the great apostasy in the church is yet to come; that the "antichrist," "the man of sin," is yet personally to appear, thus putting into the future what history, compared with the prophecy, clearly shows has already taken place. The apostasy, or what Paul calls "a falling away" (2 Thess. 2:3), has surely occurred long in the past, giving rise, in the papal hierarchy, to the prophetic antichrist, the man of sin and son of perdition. To apply all this to the future is to incur the danger of having the mind diverted from the thrilling im-

portance of the present, and failing in preparation for decisive events just before us, in anticipation of events regarded as future which have been already fulfilled. So far as the text of the prophecies of the papal church is concerned, that church has filled out the outline given. After the great words of the little horn (Dan. 7:11), the next scene is the beast in the burning flame. To conceive a period of future triumph for the papacy is to say that it is yet to speak greater words than it has already spoken; but how can this be possible? After the sitting of the judgment and the taking away of its dominion (verse 26), all that is brought to view afterward in its history is "the end," either the end of its dominion or the end of time, it matters not which. If the beast has already ascended, or come up, out of the bottomless pit (Rev. 17:8) (and what deeper pit of error and superstition can it come from than that from which it has arisen), then to wait for this to be fulfilled in the future is to put off by just that much time the coming of the Lord. No; the man of sin has been revealed in features distinct enough to fulfil the prophetic photograph given of him. We have not to wait any longer for his development.

Thousands are looking for the return of the literal Jews to Jerusalem, and their reinstatement in the land of Palestine before the Lord can come; whereas the next gathering which the Scriptures bring to view is the gathering of the spiritual seed to the New Jerusalem above. Let us not resuscitate and expand before our minds the dead past, till it eclipses from view the new and living future now impending.

Again: some may be tempted to believe, from recent events, that the Turkish power has before it more of a future than has been anticipated before it comes to its end. But statesmen everywhere predict that the recent apparent successes of that power are destined to hasten, rather than delay, its final overthrow. Only the last verse of Daniel 11 seems yet to remain to be fulfilled in its history.

Any tendency to see how much can be ascribed to the future, before the coming of the Lord, is to be deprecated; for the more we come to believe belongs to the future and not to the past, the farther away the coming of the Lord is necessarily placed. Would not the safe rule to follow rather be this: Study carefully to see how far along we are on the prophetic highway; put all into the past which can be consistently placed there, and as little into the future as possible, and thus bring the coming of the Lord as near at hand as the prophecies will warrant? There is no danger of our getting it too near, and fixing our attention too intently upon it. Those who love the appearing of Christ are the ones who are to receive the crown in that day. 2 Tim. 4:8. Rather the danger is that in the ways here indicated, and many others, we give evidence that we are saying in our hearts, "My Lord delayeth his coming."

U. S.

#### KEEP TO THE TEXT.

THE secular papers are not slow in reminding the preachers that when they call Sunday the Sabbath, they are going outside the Bible; for that calls Saturday the Sabbath. The New York Presbytery, June 14, passed a resolution condemning Sunday funerals as a violation of the Sabbath. To which the New York *Sun* of June 15 says: "Probably means Sunday, the first day of the week, and not the Sabbath of the Scriptures, which Christ kept, which is Saturday."

U. S.

## SPECIAL SELF-DENIAL WEEK.

SPEAKING of the time when God's people are to be delivered, the psalmist says: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

The same Spirit that indited these words has more recently told us, "The time is very near when man shall have reached his prescribed limits, and that it will soon be said in heaven, It is done." When this time comes, the opportunity to sacrifice for the Lord will have forever ceased; so while probation still lingers, and mercy's sweet voice calls, there is still time for us to exercise that self-denying spirit that will cause us to be counted among those that "are gathered."

In view of the great need of means to carry forward and extend the work in mission fields, it has been thought advisable to set apart July 1-6 as a special self-denial week, and to donate the means thus raised to the extension of the work in Australia, Mexico, and the Southern field. It is a fact that all of us spend more money than is necessary for our actual necessities, and there are many ways in which we might economize, that would be profitable, both health-wise and spiritually. Every one of us has been eating more food than is for our good, or than is necessary to build up and nourish the system; at the same time, also, money is wasted in both personal and home adornment.

I here present a few sentences from recent communications from the servant of the Lord, bearing directly upon this point:—

"I know that if I should visit America, I should lift my voice, and exert a far greater influence in behalf of the mission fields than I have done with my pen. I know, from the light the Lord has given me, that means could be made to flow, in many cases, in different channels than those in which it is now running—selfish indulgence. I know that thousands of dollars are used for things that are supposed to be necessities, but which are not necessities. If men loved the Lord God supremely, and their neighbor as themselves, would they not see the necessities of their neighbor, and help save his soul? Would they not consider the extra indulgences they allow themselves? . . . We need every penny that is not a positive necessity, that is expended to make ourselves comfortable, to be used to do the necessary work for those who are in need. I appeal to you who are in comfortable circumstances to be content with such things as you have, to donate your gifts and offerings to the Lord's treasury, 'that there may be meat in mine house.' In this way you will demonstrate your determination to love God with your whole heart, and your neighbor as yourself. . . . Consider how much money has gone in purchasing needless trinkets, needless indulgences, that might have been placed in the Lord's treasury to set the tide heavenward, revealing that you are co-operating with God in his service to do his will. . . . The Lord is trusting our fidelity. Sow through self-denial. We want very much the means that is being expended *needlessly*. Let every one who shall read this, consider, Have I any idols in my house that I can dispose of, and send in many rivulets flowing to God's house, 'that there may be meat in mine house'? We call for you to do all in your power to bring the truth before souls who are in darkness and error. I call for help, in the name of the Lord, for this field. I know it can be given."

Satan is ever on the alert to devise schemes to get control of the means that should flow into the Lord's treasury; and these holiday seasons are taken advantage of in the way of picnics, cheap excursions, firecrackers, balloons for the children, etc. Many, even of God's people, have been taken in these devices, and thoughtlessly have contributed to building up Satan's kingdom instead of the Lord's, to the great loss of their own spiritual good and that of their families. That we may take a different course, defeat the enemy, and receive God's blessing by helping advance his cause with the means which he has given us, is the object of calling attention to this matter in time for all to arrange to renew their covenant with the Lord by sacrifice.

The Sanitarium family at Battle Creek recently adopted this self-denial plan for "India's sake," and as the result of a two weeks' trial, upward of \$500 has been sent to the relief of that suffering people. This amount represents about one dollar *per capita* a week. Is it too much to expect one dollar from each church-member as the result of this special season?—I think not. It seems to me that, in view of the solemn times in which we are living, the nearness of the end, and the great demands made upon us in consequence, our faith should think of nothing less. While each individual member of the church may not be able to do this, there are others whom we believe the Lord will move to give much more.

If the elders and Sabbath-school superintendents of each church in North America will enter heartily into this work, and seek the Lord for wisdom to plan for this season, with a view to reaching this amount, it can easily be realized. If an average of one dollar a member is given, it will aggregate upward of \$45,000 in North America, or \$15,000 to each field under consideration. This amount would give the work a new impetus in these fields, and cause angels of God to rejoice. Brethren, this should be done; in *can* be done. God expects every man to do his duty at this time. For Christ's sake, for perishing souls' sake, and for our own soul's sake, let us be faithful. G. A. I.

## THE CRISIS IN AUSTRALIA.

The present is a critical time for our work in Australia. Five of the seven Australian colonies are earnestly seeking to establish a federal union. The political and financial advantages of federation to the people of Australia are many and weighty, and it is to be hoped that the union may be consummated soon, and the barriers which now hinder trade, and separate the colonies into independent states, may be broken down.

But we have a much deeper interest in the question of Australian federation than its financial and political influences. We are concerned about the religious aspects of the movement.

Will the statesmen to whom is entrusted the adoption of the federal constitution listen to the bishops of the Catholic Church and the leaders of the Protestant churches, and insert a religious clause in the constitution? or will they maintain the noble stand they have taken, and thus support the claim that the colonies are the freest governments on the earth?

The influence of the churches, through their unions, is tremendous; and when they threaten to bring their united influence against every politician who refuses to support their demands, we may tremble for the results, and pray for men

like Daniel, who will dare to stand for the right against a multitude.

## EVERY CRISIS AN OPPORTUNITY.

This crisis is also a golden opportunity. During the next few months, while the constitution is before the several colonies for adoption, and while the churches are urging the incorporation of religious clauses, there is the grandest opportunity for the proclamation of heaven-sent warning against that which will necessarily result if the constitution is thus changed.

Our brethren in Australia are awake to the importance of the issue, but they are few in number, and in limited circumstances. They need help. Pamphlets and books must be published to be sold by the thousands. Tracts and leaflets should be freely distributed by the hundreds of thousands. Scores of workers should be sent out in each colony to circulate petitions and distribute reading-matter.

Who will help? Who remembers the peril of our situation in the United States eight years ago, and how our united prayers and labors that the threatened evil might be averted were effectual, and our years of free and peaceful labor were prolonged?

Who will help at this time, that the warning message may be proclaimed with a loud voice in Australia? This is our supreme opportunity. Who will help? W. C. WHITE.

NORTH FITZROY, VICTORIA, May 6, 1897.

DEAR BRETHREN: When I wrote you last, the Federal Convention was sitting. The churches of Australia had sent in thousands of petitions, requesting the delegates to insert a religious clause in the constitution to be framed for the new state. The object of this clause was to recognize God in the national constitution, and thus indicate that this is a Christian nation. As soon as we learned that the churches were circulating a petition of that sort, we prepared one, a copy of which you have seen, and put it into the hands of our people for circulation. They took hold of this with good heart, and secured about eight thousand signatures. Our time to work was very short; I think we had only about three weeks. We presented these signatures to the convention, and they were respectfully received, and placed by the side of the petition sent in by the churches. Our petition was, of course, a counter-petition.

The committee appointed by the delegates to draft the constitution set aside the petition of the churches, and brought out a constitution in perfect harmony with the petition we sent in. We do not know whether our petition had any influence with them or not. All we know is that the constitution is just what our petition asked for.

The constitution sets forth the powers of the federal government; that is, it specifies the subjects on which the federal government shall have the right to legislate. It does not specify religion. Therefore, the government cannot legislate on religious questions. The powers not conferred are reserved. This pertains to the federal government.

In defining the powers of the states, the constitution says: "A state shall not make any law prohibiting the free exercise of any religion."

I understand that this constitution is, in this respect, broader and better than the United States Constitution. The latter prohibits the general government from making any law respecting religion, but leaves each State to pass all the religious laws it may choose. This constitution virtually prohibits the general government from touching religion, and it expressly prohibits any state from doing so.

I could wish that a few words were inserted in the prohibition respecting the state, but alto-

gether I consider it a grand document. I cannot help believing that the hand of the Lord is in this matter. This constitution gives us an immense advantage in the present crisis. Heretofore all the legislation has been against us, and we have had to take an aggressive position; but now we can appeal to the people in defense of the constitution as it now stands. We can heartily approve of and justify the work done by the Federal Convention. You can see that this is better for us than to be working for a change of the constitution.

The petition of the churches was almost the very last thing considered in the convention. I think the framers of the constitution anticipated a debate on this, and so deferred it until the last moment. Many of the delegates had then left. Those who remained were anxious to get away. When they came to consider the preamble, a Catholic by the name of Glynn proposed the recognition of God in the preamble, in harmony with the request of the churches. His motion was challenged at once by one of the Tasmanian delegates, but it was warmly seconded by a New South Wales delegate. Mr. Bartin, the leader of the convention, and one of the framers of the constitution, made a short but excellent speech. He requested the mover of the amendment to the preamble not to force a debate. There was a little sharp firing, but a division of the delegates was called for before they had much time to debate. Eleven delegates voted for the religious clause, and seventeen voted against it, so it was lost by six votes. The Tasmanian delegates nearly all went against it. The Victorian Cabinet nearly all voted for it. New South Wales and South Australia divided. Two of the strongest men, Mr. Bartin and Mr. Kingston, are against any recognition of religion in the constitution. They had a leading hand in the framing of the federal bill in 1891, and they are the strongest men in the convention.

From all that is being said in conferences and public addresses, I believe that a strong effort will be made by the churches to carry their point, which means religious legislation and persecution. I do not think that they will arouse enough interest to do nearly as much as they might do just now, but the steps they take at this time will create a sentiment that will enable them to do far more when something else comes up. It would seem that if they were all thoroughly aroused, they would carry everything before them. It may be that the Lord prevents them from doing this. He allows just enough to be manifested to show his people what they may expect, and to arouse them to earnest action. I feel that we have made a mistake in the past. You remember that two or three years ago we felt a great burden to have aggressive work carried on continually on religious-liberty lines. We got Brethren Colcord and Corliss over here to assist us. Finally we got the *Sentinel* started. Sufficient developments manifested themselves just at that time to give meaning to the *Sentinel*; but when the opposition died down, our energies flagged. We ceased to speak, write, and work on these lines. A couple of years have passed without very much being done. Now we are in the greatest crisis our people have been in since the work was established in this country, and we are very poorly prepared for it. If we had, during the past two years, while matters were quiet, written, and talked, and distributed literature on church and state questions, we might have been much better prepared, and the people might have been better prepared, for this crisis. The words of Christ, "O fools, and slow of heart to believe all that the prophets have spoken," are specially applicable to us.

You will not be surprised to learn that a mournful wail has arisen from the church leaders in all parts of the land. Some swear vengeance on all the politicians who ignored their petition. Others predict all sorts of calamities for the nation. Resolutions are being passed by the

Council of Churches in different colonies, Conference Assemblies, Elders' Associations, National Scripture Education Leagues, etc., etc., expressing deep regret at the decision of the convention, and calling the people everywhere to arms. It is declared that the local parliaments, which are to consider the constitution framed by the convention, must amend it by inserting the religious clause. Pressure must be brought to bear upon all the politicians who are now members of parliament to grant their request. They are also taking a strong position that no man shall be elected to parliament who will not pledge himself to work for religious instruction in the state schools, and for the recognition of God in the federal constitution. This morning's paper states that the various churches, leagues, and organizations are preparing to have addresses delivered in various parts of the country, and emissaries will question every candidate as to his leaning in regard to these questions. The Protestant ministers are requested to make this theme the subject of special sermons, which will be followed by newspaper correspondence. The league says that it expects to gain great ends from its efforts, and points to the results of the federal elections of New South Wales as an evidence of the power of the clergy to guide public opinion. A meeting to arrange preliminaries is to be held in Melbourne the 20th of May.

The situation now is about as follows:—

1. The Federal Convention has framed, for the Australian Commonwealth, a model constitution so far as it pertains to religion and civil government.

2. This constitution is now to be submitted to the various parliaments of Australia for consideration. They will discuss the document, and make such amendments as they can agree upon.

3. In one hundred and twenty days from yesterday the federal delegates will meet again to consider the constitution. They will discuss the amendments proposed, and if possible will agree upon the constitution. When they have ratified it, they will send it to the queen for the royal signature.

4. The church leaders of Australia now propose to bring pressure to bear upon each local parliament to insert a religious clause in the constitution. If they can accomplish this, they feel pretty sure that at the second meeting of the delegates, to be convened in Sydney on the second day of September, they will adopt the amendment suggested by the different parliaments.

From now until the constitution is adopted is a supreme hour for our work in Australia. The minds of the people will be agitated. They will do more thinking about church and state matters than they have, perhaps, at any time before. They will be forming opinions and making decisions that they will propose to stand by in the future. Now if we had everything in readiness, we could do much toward getting the message before the people. It is our duty to warn them against worshiping the beast and his image and receiving his mark. This certainly means that we should warn them against making an image to the beast. If this matter were placed before the people in its true light, it would open their minds as well as anything that we could present, to the meaning of our work.

I feel very much perplexed to know what to do. Brother Hare is away off in Western Australia, Brother Starr has his hands full at Adelaide, Brother Wilson is in very poor health in Tasmania, and Brother Baker is absorbed with his cares in New South Wales. Queensland has no minister. Elder Haskell is in the school, Elder Colcord is busy with the *Echo*, and you know where I stand. The mere mention of all these names might lead one who is not acquainted with the field to suggest that we all put our heads together, and carry the work through. We can do this in some of the lines, but we cannot do all that ought to be done. We are widely

separated. We could carry on certain lines of detail work if we had the material at hand.

What we ought to have is a capable man who could, during the next five months, devote his entire time to speaking and writing on these lines. Public meetings ought to be held in the capitals, and in the most important towns in the colonies. Articles ought to be written for the newspapers in different parts of the country. Tracts and leaflets touching upon the various phases of the question ought to be written and circulated by the thousand. Extra numbers of the *Southern Sentinel* ought to be printed.

I am not fitted to do very good work in these lines; but if there was any one here who could take my work, I would feel it my duty to give myself almost entirely to religious liberty work during this time. If I felt sure that our position would be understood, and a man hastened off by the May boat, I should certainly cable; but I fear that the committee would not understand us, and that they would wait to correspond, and then it would be too late. The crisis would be passed. But I will suggest that you consider the situation in this country.

Now I would not have you think that because we have no one who can give his time to this work, and so do much better work than we can, that we shall sit down and do nothing. No; we propose to do all that we can under the circumstances. Our brethren responded to our efforts to obtain signatures to our petition. Brother Colcord and I devoted a little time to the preparation of the number of the *Sentinel* that was due just at that time. We printed ten thousand copies, and at least seven thousand copies have been sent out. We are doing what we can to have our people push this work. We must and shall do what we can to get out leaflets dealing with different phases of the question. It looks as though we would have to canvass the territory again for signatures to petitions to the local parliaments, asking them not to interfere with the constitution framed at the recent convention. We have now learned where quite a number of the delegates stand on this question. We shall do what we can to write letters to them and supply them with literature. Though we shall do all we can, it grieves me to think how far short we shall come of doing what we ought to do and could do if we had the men here to give their time to the work.

We must remember that this is not the last issue that we shall meet. The thing will be up from time to time until the end. Wisdom suggests that we now fully sense the meaning of these things, and make arrangements to devote our energies to this work right along, whether there is any special issue before us or not. The fact is that the issue is always before us. We may not be able to see any special movements on the part of the enemy, but the very fact that we have the message is the best evidence that we can have that we are in a great crisis, and that we ought never to slacken our efforts to warn the people. If we had realized that continually during the past two years, we would be able to make much more of the present crisis than we can possibly do now. Yours very faithfully,

A. G. DANIELLS.

#### THE WORK IN THE SOUTH.

Quite a good deal has been said in the past two or three years about the work in this important mission field, and in that time something of an opening has been made; but it is only an opening, in comparison with the magnitude of the work, and what the Lord has said should be done. By our plan of using the Sabbath-school donations for a period of time, to start the work in new fields, a wave, or boom, is turned in that direction for a time; and then another interest demands our attention, and we turn from the former to the new, with the feeling that our duty

is done, and thus leave the past interest to struggle on as best it can. This is the case in the South. While appreciating all that has been done, we wish to refresh our minds on what the Lord has said about this field, and we ask your co-operation that this instruction may be carried out as soon as possible.

"He requires far more of his people than they have given him in missionary work among the people of the South of all classes, and especially the colored race. . . . Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people. . . . We have been very neglectful of our colored brethren, and are not yet prepared for the coming of the Lord. . . . As a people claiming to be proclaiming the last message of mercy to the world, we cannot consistently neglect the Southern field; for it is a portion of God's moral vineyard. . . . For Christ's sake, let us do something *now*. Let every church whose members claim to believe the truth for this time, look at this neglected, downtrodden race who, as a result of slavery, have been deprived of the privilege of thinking and acting for themselves. . . . There is a large work to be done in educating this ignorant and downtrodden class. We must do more unselfish missionary work than we have done in the Southern States. . . . We should educate colored men to be missionaries among their own people. Those who have ability should be placed where they may receive an education. . . . We are not only to pity the Southern people, but we are to help them as they need help. There is a field in America, nigh and not afar off. . . . But it is of no use to send missionaries to work in the Southern field unless they are furnished with means from your abundance, to help the distressed, and those who are in poverty that cannot be described. . . . When the hearts of God's professed people are animated by the principle of the living faith that works by love and purifies the soul, there will be a response to these appeals."

Much more of a similar nature might be quoted from the same source, showing what is demanded of us for this field; but this should be sufficient to refresh our memories with the obligations resting upon us, that are as yet, to a great degree, undischarged.

An appropriation was voted at the late General Conference for this work; but no funds have come in to meet it, so this plan has been adopted that all may have a part in carrying the recommendation into effect. Much might be written explanatory of the different lines in which means can be used to great advantage in pushing this work; but space forbids enlarging upon the foregoing, other than to say that more buildings are required successfully to carry forward the school work already begun, and to open up similar work on a small scale in new places among both white and colored. May the Lord of the harvest open our hearts to these appeals for help; and while we contribute of our means, let us follow it with our prayers, that God may water the seed sown, and multiply the increase an hundredfold in souls saved in his soon-coming kingdom.

G. A. I.

#### AVONDALE SCHOOL FOR CHRISTIAN WORKERS.

OUR Australian school was opened in our own buildings on our own grounds at Cooranbong, April 28, 1897. Elder S. N. Haskell, Prof. H. C. Lacey, and Mrs. Lillian Lacey were the teachers, and Mrs. Hetty Hurd Haskell, the matron of the home. Prof. C. B. Hughes and Mrs. Hughes, who sailed from San Francisco

about the time the school opened, have no doubt safely arrived, and taken their places on the faculty. The school opened with about forty students, of whom eleven were in the home. About twenty others have since come from the other colonies and entered the home.

From recent letters I gather a few facts that picture some of the difficulties and struggles attending the preparations for opening the school at the appointed time.

On Friday, April 2, it appeared that the work on the buildings was moving slowly, and fears were entertained that the building would not be ready at the appointed time; so a meeting of the church was called at 6 A. M. on Sunday, and the facts were laid before them, that the time to complete the buildings was short, and the funds nearly exhausted. Sister White presented the fact that our people had waited long for the school to open, and that there ought not to be another postponement.

In response to this, men, women, and children pledged their services, and on Monday there were thirty at work. All took hold with a will; and while the carpenters were siding up the building, some of the sisters were washing and cleaning the finished portions, two of a mechanical turn laying the dining-room floor, others passing along the materials to the masons, and others painting. The quiet diligence of the ladies, in spite of blisters and bruises, inspired energy and courage in the whole working force.

#### ATTENDANCE

Equally heroic efforts were required to secure the attendance of those who most needed the advantages of the school. Of this, Elder Daniells says:—

"For a time the prospects looked very dark. We could not learn of one person in New South Wales who was planning to go as a boarding-student. We heard of but one in New Zealand, and we knew of only three or four in this conference. In our perplexity we prayed over the matter. In our councils various suggestions were made from time to time, and finally light came in, and we began to work with all our might. A suggestion was made that we ask our brethren in all our churches to each pledge six pence a week for twenty weeks toward the Students' Aid Fund. A little reckoning showed us that if twenty-seven persons would contribute six pence for twenty weeks, the amount thus raised would pay for the tuition of one student for the present term of twenty-two weeks. We proposed that what was contributed should always belong to the fund, and be loaned to the students by the Conference Committee. We would ask the church officers to unite with the Conference Committee in selecting the first students to have the benefit of all that was contributed to the fund. This was to be loaned to the students with the understanding that they would return it when it became possible to do so. Then it would be loaned to other students selected by the committee.

"This plan greatly pleased our brethren, and they have responded very cheerfully. Not only this, but it has seemed to bring new life into our midst. We first presented the plan to the North Fitzroy church. We asked the church to raise enough to send one student, with the result that they raised enough to send two. These have been selected, and are on their way to school today. Other churches have taken hold in like manner, and there is a real stir in the camp. One week ago to-night we sent six young men and women off by Cook's excursion. This morning at six o'clock we sent six more. One went alone in the middle of the week. This makes thirteen that we have sent from this conference, and we are expecting to send four more.

"Every young person in our ranks should be stirred up to attend the school. They should be taught to work and save, that they may have funds of their own with which to educate themselves. Those who are now being helped this term should be given to understand that this is a lift for the purpose of putting them in a better position to pay their way. Those who will not show any grit during the coming vacation cannot expect to be helped through another term. I have the hope that quite a number who are now being helped will get such a relish for an education that they will work with great energy to get means for the next term. We shall instruct them the best we can in these lines."

#### THE OPENING.

The opening of the school is thus described by Brother Metcalf Hare, who is our treasurer and business manager:—

"The school was opened just seven months from the time that Sister White laid the first brick. The buildings were dedicated by Elder Haskell. The attendance has been good thus far, and the interest is increasing. During this month, till Professor Hughes comes, Elder Haskell and Professor Lacey, with others, are holding a kind of institute. The Bible study receives by far the most attention and the most time in each day's program. Elder Haskell's great experience and understanding in the Scriptures are a blessing to those who have the privilege of attending. It has been very fortunate for our school that Brother and Sister Haskell have been with us at this time."

W. C. WHITE.

#### SPECIAL SUMMER SCHOOL FOR CHRISTIAN WORKERS.

THERE has just been placed in my hands the announcement of the above-mentioned school, to be held at Battle Creek, under the auspices of the Medical Missionary Board, beginning Tuesday, July 6, and continuing ten weeks. From a careful reading of the different lines of instruction to be given, and from a personal acquaintance with the announced instructors, I can most heartily endorse the undertaking, and bespeak for it the liberal patronage it deserves.

In a recent testimony I read these words: "The money expended to prepare ministers for the work was essential at the time when there was so much opposition to the light that God was giving in regard to justification by faith and the righteousness of Christ, which is abundantly imputed to all who hunger and thirst for it; but the Lord has set before you another work,—the work of extending the truth by establishing centers of interest in the cities, and sending workers into the highways and hedges."

It would seem very clear from this that here is a special line of work before us now. As it seemed essential to expend means to fit laborers for the former, it certainly must be right and proper to have institutes, or schools, to fit persons for this new line of work. Hence it seems that this meeting is opportune.

In the same testimony quoted from above, the Lord says that this medical missionary, or Samaritan work, should be taken up by the entire church membership. As we have gone from place to place, many have been anxious to know how they might start. Now it seems to me that here is an opportunity for all who feel impressed to engage in this line of work to receive the fitting up; and while all may not be able to attend, it seems to me that it would be a good thing if churches would club together, and send a representative

who might, upon his return, teach the church how to engage in this work.

There will be no tuition charged, and efforts will be made to reduce the expense of living to a very nominal price. I trust that both churches and individuals will have this matter under advisement, and plan in some way to avail themselves of this opportunity. If we can have a large meeting of this kind, where all will seek the Lord, and become enthused with this line of work, its influence will be felt throughout the entire field.

Any one wishing further particulars will receive an announcement by addressing Dr. J. H. Kellogg, Battle Creek, Mich. G. A. I.

#### MEDICAL MISSIONARY WORK IN AUSTRALASIA.

THERE is a broad field for the medical missionary and the missionary nurse in the Australasian colonies. In the cities there are thousands of men and women whose sufferings could be greatly lessened by a little good nursing, accompanied by practical instruction as to how to use nature's remedies for the recovery of health, and to live so as to avoid disease. In the country there are thousands who are too far from town to secure medical advice without incurring great expense, who go on suffering week after week and month after month, from maladies easily avoided, and not difficult to remedy by the one who will study nature's laws.

Much has already been done in the country districts by the sale of our health books. At the present time the "Home Hand-Book" is selling freely in the "back blocks"—the country districts away back from the railways. This work must be followed by the introduction of health foods and the establishment of health homes, where chronic invalids can receive the same line of treatment and instruction as are given in our sanitariums in the United States. Our observation and experience indicate that these lines of work may become very successful, and of great value to the people.

About a year ago Brother A. W. Semmens, in accordance with the counsel and advice of his brethren, opened a health home in Ashfield, in a seven-room cottage. There was very little with which to start this work except our knowledge that it was a work greatly needed, and the confidence of the people secured by Brother Semmens during two years of labor as a Bible worker and missionary nurse. In a simple way he fitted up his treatment-rooms, and began with rheumatics, dyspeptics, and persons suffering from other chronic maladies. The patronage steadily increased for several months. Then the cottage he was renting was sold, and three months were lost in securing another, and settling in a new place. A house of fourteen rooms was then leased in Gower street, Summer Hill. Thus our first health home in Australia is now located in a large, convenient house, three minutes' walk from the railway station, in one of Sydney's finest suburbs, about five miles from the center of the metropolis.

In a recent letter, Brother Semmens says that since settling in the new place, patronage has steadily increased. He has been able to pay running expenses, and something on the furniture and appliances purchased to start with. Being alone, he has no time to carry on the outside work in which he was engaged before he entered the home, and he pleads for help, especially for

a physician. In speaking of the health foods, he says that he is selling the granose and granola rapidly, and could sell much more if he should send out a man to introduce them to the people. From Melbourne we receive the same word about the demand for these foods.

Our brethren in New South Wales highly appreciate the work done at the health home, and that accomplished by Brother and Sister Semmens in giving them instruction in practical hygiene and in Christian Help work in their churches and their homes. Our people in the other colonies, seeing what a good work has been accomplished amid great difficulties, have taken courage, and are pleading for physicians and nurses in Queensland, New Zealand, and Victoria.

We sincerely believe that the time has fully come for us to make an advance move, and establish the medical missionary work in the colonies upon a broad and practical basis. There are physicians ready to go. There are trained nurses from the colonies ready to return. Dr. Caro and his wife have started, and others are ready, but are waiting for funds with which to pay traveling expenses. Who will help?

There are seven trained workers, perhaps nine, ready to go during the next three months. They have used all their earnings in getting a thorough education. They can earn their way in the colonies, and be of inestimable service as helpers there, but ten thousand miles of travel over land and sea lie between them and their field, and by the most economical methods of travel the journey will cost \$125 each. Who will help?

Are there not nine persons among those who read this who would esteem it a privilege to pay the passage of one of these trained workers to his field of labor? Are there not those who read this who could give us a thousand dollars each to purchase bath appliances for Brisbane, Christ church, and Melbourne? Are there not those who could loan us, without interest, a thousand dollars each with which to purchase special machinery for the manufacture of health foods in Melbourne and Sydney?

We have reason to believe that the health foods would become very popular in the colonies. Their manufacture and sale would furnish employment for some, and whatever profits might accrue from the business would be donated to medical missionary work in the cities. And at the same time, the sale of these foods would continually call attention to our institutional work, and be the very best and cheapest advertisement of our sanitariums.

I need not apologize for these requests, for you know of the financial distress in Australia, and of the limited resources of our brethren there. At one time our situation was presented to my mother in this way: She saw our Australasian brethren standing on a precipice, and across the deep water our American brethren on the cliffs. We in Australasia were asking for help, and our American brethren were reaching out their arms, ready to respond, but there was the separating sea, and the question was asked, "How can we make connection?"

I have hoped that my visit to the States would help to make the connection. Workers have been chosen, and arrangements made; now we ask you to do what you can to make effective these arrangements, so that the blessed and glorious work of the missionary nurse and the medical missionary may be felt in each one of our seven Australasian colonies.

W. C. WHITE.

## 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.

### AFRICA.

For a few weeks we have been enjoying the visits of the *General Conference Bulletin*, and have read with interest and profit the many good things which it contains. As we are made to feel that the Spirit of the Lord rested upon the assembly, we wonder if it set before all the need of this field, and if help will be sent to enable the work to be enlarged. We have said, "Yes, surely it will, and we shall have the help we need;" but we have reached the last *Daily Bulletin*, and nothing has yet been said as to our supply of help, and no letter has reached us stating what was done. Yet we believe that something was done, and that we shall have help soon. We cannot bear to see the work held down, when it is clearly the will of the Lord that it should rise, and extend beyond its present borders.

The people are now eating to the full, but from the best evidence I have at command, I fear they will get hungry before grain grows again. We pray that there may not be a repetition of the scenes of the last few months, unless the Lord sees that it can in some way be made to glorify his name, and advance his cause in this field. Our children are doing nicely, and learning as rapidly as any white children I ever saw, with the same opportunity. It would do all good to hear their youthful voices raised in singing hymns of praise to God in their own language. They can now sing several of these hymns, and snatches in the English. They are affectionate, and we hope for much through them. We now have thirty.

The courage of our workers is undiminished, and all are impatient to see a chance to do more toward fitting themselves for the work. It will be remembered that the constant strain we have been under since coming here has not enabled us to give much attention to the language, and what we have learned has been by association in labor rather than by study. But our teachers must learn the language, and get the grammatical construction. Brother and Sister Anderson are doing well along this line, considering their opportunities. When help comes, we hope so to divide up the duties and labor that all will have some time for the study of the language.

Our hearts are touched as we hear from time to time how the Lord is moving upon the hearts of the people to sustain the work here. One incident that came to us through the *Minnesota Worker* was very touching. As the situation was considered, gifts were made of a liberal sum, but that which moved me most was the case of a little girl who gave all she had at the meeting, and then hastened home to bring all she had there. The amount might not have been large, but what will be the result when this sacrifice is made known to the people here? Will they not catch the spirit, and want to show their appreciation of God's love to them by sending the blessed truth by the same sacrifice to other souls? Who can say where this seemingly trivial act will end? God was present in the little girl's heart, and led her to give all; he did it long ago, and the gifts are still coming to us every day. When all are filled with God, no one need worry about the missionary treasury; it will be full, and the message will go, as the Bible says, to every nation, kindred, tongue, and people. Let us pray for the spirit of consecration. May God greatly bless our friends in all parts of the field as they remember the foreign needy fields by their donations. Our brethren in South Africa, seeing the need that was existing here, sent us about \$250. May they be rewarded many fold by the giver of every good. I thank God for a part in this work. G. B. TRIPP.

## COLORADO.

It has now been about two and one-half months since my coming to the Colorado Conference. All the laborers and brethren and sisters have received me very cordially, and even in the short time that I have been here, I feel quite well acquainted. All the laborers are very busy, and we find more work than we are able to do. I have visited and labored with the churches at Denver, Colorado Springs, Pueblo, Boulder, Delta, Telluride, Fort Morgan, Aspen, Florence, and Howard, since coming to this State.

Elder Wilson has labored quite a little at Pueblo, and on my visit there we had a most excellent meeting. Five were baptized at that time, and since then five more have united with the church, which now numbers one hundred members. At Denver the interest is always good, and hardly a Sabbath passes that there is not a baptism or some one taken into the church. The large church here is scattered all over the city, and this gives a good opportunity for them to do missionary work. Each Sabbath there are many strangers in the congregation.

At Boulder the church has grown until their meeting-house is hardly large enough to accommodate them. They now have about one hundred and sixty members. Elder Ziegler has baptized quite a number there recently. During my stay at Delta, their new meeting-house was dedicated to the Lord. Four were baptized, and eight taken into the church. The Lord blessed very much. Their membership is now about ninety. At Fort Morgan, Elders Altman and Curtis have labored for several weeks. There I organized a church of eight members, among them the county clerk and his wife. Others there are keeping the Sabbath, and will soon unite with them.

Aspen is the home of Dr. Hills, and he has recently held some very interesting meetings with the help of the elder, Brother Woodward. As a result, several have accepted the truth there. While I was with them, six were baptized, and eight united with the church. All are working in harmony. Their membership is about sixty. From Aspen I went to Florence, where a church of twelve members was recently organized by Brother Wilson. The work here results from tent work done last summer by Elder Thorn and Brother Mackintosh, Brother Mackintosh following up the work. I received two new members into the church here. Several will be baptized in the near future.

From Florence I went to Howard. Here Brother Marsh has labored faithfully, and as a result quite a number have embraced the truth. There being no place where they could meet, Brother Marsh began to plan for a meeting-house, and to work with his hands to erect one. The friends joined with him, and as a result, I organized a church of ten members there last Sabbath, with others to unite soon, and on last Sunday their new meeting-house was dedicated to the Lord, clear of debt. Of course the Lord blessed. Also on last Sabbath and Sunday, as a result of a ten days' meeting held at Pitkin by Elder Ziegler, eight people embraced the truth, among them a lady who has recently graduated from one of the medical colleges of Denver. She was a prominent Catholic, but on hearing the truth, acknowledged it, and was baptized. Brother Ziegler organized a church of thirteen members. At Pitkin there are quite a number of Sabbath-keepers who embraced the Sabbath several years ago, but who have not, after the lapse of these years, put away all their idols; consequently they did not unite with the church when organized. How necessary it is for all the lines of truth to be brought up together!

Elder C. P. Frederickson is laboring in the San Luis Valley, and reports some success. Several have accepted the truth, and a number have been baptized. Elders Trubey and Hills are in a tent effort at Durango, and report that there were eighty in attendance at last Sabbath's

meeting. Elder Ziegler and M. A. Altman are pitching their tent at Eaton, where it is said there is much interest. In this vicinity a Baptist minister has recently embraced the truth, and is now preaching it. Elder Wilson and E. H. Curtis are pitching their tent at Cripple Creek, where there are already more than twenty unorganized Sabbath-keepers. Elder Leland is at Dumont, where he reports several on the point of decision. Brother Jacob Kraft is working among the Germans at Hygiene. I expect, next week, to organize a German church of thirteen members there, most of whom have recently embraced the truth under the labors of Brother Kraft. Brethren Kraft and Bloch will soon begin a tent effort in the interest of the Germans of Denver. Since our good State meeting, we have organized four new churches, and sixty-five have been baptized. For all these favors and blessings, we take courage and press forward, knowing that the conflict is on, but that it will soon be over. May we have the prayers of God's people that our work may all be wrought in God.

June 11.

J. M. REES.

## News of the Week.

FOR WEEK ENDING JUNE 19, 1897.

### NEWS NOTES.

Dr. Charles H. Parkhurst has gone to Europe on his usual summer vacation. Before leaving, he caused it to be published that he would now withdraw from the political arena, and devote the remainder of his time to the work of his pulpit and his church. His health has been much impaired by the great strain under which he has been placed by assuming the part of a political reformer, and seeking to meet the enemy on his own ground, and to combat him with his own weapons. It will be a relief to all—friends as well as enemies—to know that he has reached this conclusion. It will also be a relief to the cause which he has thought to advance to see him take his place as a minister of the gospel, leaving the work of political strife and scheming to those to whom it is familiar and congenial work. There is no higher and nobler work than that of a true minister of Christ, and he who mingles the earthly and gross with the pure does so at the expense of his heavenly calling.

On last Sunday an attempt was made to assassinate Felix Faure, president of the French Republic. He and his wife were on their way to witness a great horse-race when a man concealed in a thicket threw a bomb, consisting of a small piece of pipe charged with powder and shot, at the carriage. In the explosion that followed, no one was hurt; but though the president and his wife remained very calm, the crowd became greatly excited, and seeing a detective running after the anarchist, thought he was the culprit, overtook him, and nearly killed him before they could be made aware of their mistake. A silly boy has been arrested, who can give no reason for the crime, only on the ground that he is tired of being governed. It is the inherent devilishness of most men that makes them criminals, rather than any just cause or provocation. Criminality is human nature unrestrained. The impulse to kill and destroy innocent persons just to gratify a morbid wish to get even with some wrong, imaginary or real, is satanic.

The project to annex the Hawaiian Islands to this country is taking definite form in a treaty that has been formed in Washington by representatives of both governments, and sent to Congress with a message from the President, giving the proposition his approval. It is thought that there will be but little opposition to the movement either in Congress or with other nations. Indeed, there would seem to be no good reason why other nations should interfere if both the parties most interested are favorable. Japan is said to be pacific in her attitude on the question. The principal features of the proposition are that the islands shall come in as a territory, but remain for the present under the same government that now has charge of affairs, the question of the future government to be left in the hands of Congress. It is not known whether the project can be carried into effect during the present session of Congress; but judging from the ability of our national legislature to transact other important business, it will be necessary to add some years to our history to see it accomplished.

Reports of earthquakes in divers places are very common in the public prints. Within the past few days the

greater part of the eastern half of this country has been agitated by subterranean forces, though not to the extent of inflicting serious damage. In other countries, disturbances have also occurred. On the 12th inst. a violent earthquake shook portions of British India, inflicting loss of property and of life. From published reports we learn that terrible reports are coming in from Assam. At Shilong everything has been leveled to the ground. An inspector of prisons has been killed, and there have been many deaths in the public offices, in the military lines and in the bazaar. The official records have been buried at Gauhati, where the roads are now crossed by wide chasms. The railroad has vanished in that vicinity, and at Goalpara a tidal wave has destroyed the bazaar and all the other buildings, and the entire country is covered with fissures which are spurting mud and sand. In several other places the loss of life is stated to be very heavy. Latest despatches place the number killed at 6000.

President Mc Kinley has appointed General Stewart L. Woodford, of New York, minister to Spain for the United States. This appointment is likely to be an important one, and under the present circumstances the office will in no sense be a sinecure. General Woodford is said to be charged with some important business of a special character. One message that he will carry will be a demand upon the Spanish government for indemnity for the death of Dr. Ruiz, who recently died in a Cuban prison under suspicious circumstances. He is also commissioned to pave the way for inducing or requiring Spain to relinquish Cuba. It is a foregone conclusion that Cuba cannot be subjugated by the Spaniards, and the sooner they are brought to see and acknowledge it, the better it will be for the world at large, and for the contestants in particular. It is said that the minister has been chosen with a view to his adaptability to the arduous and delicate work that he has to perform, and those who know him assert that General Woodford is a man of unusual nerve and courage, one with whom such business can be safely entrusted.

Barney Barnato, the celebrated "diamond king" of South Africa, and until recently one of the most wealthy men in that country, committed suicide at sea while on his way from Cape Town to England. He went to the diamond fields on their first discovery, a poor youth. He began his career as an actor, then went into diamond-buying. Becoming associated with Cecil Rhodes, they were able so to depress the value of African diamonds and diamond stocks that they became possessors of many millions' worth. A turn was taken, South African stocks arose to fabulous prices, and Barnato (or Isaacs, his real name) became a prince of fabulous wealth. He and his coadjutors brought about the Matabele war, the death of Lobengula, the Jameson raid, and came near involving the world in war. The failure of the Transvaal raid broke the bubble of Barney's fortune, and he who had gone up like a rocket came down like a stick. His fortune gone, he was doomed to be plain Barney Isaacs again, and before this prospect he chose an untimely death. "They that will be rich . . . pierce themselves through with many sorrows."

Father Sebastian Kneipp, the famous water-cure priest and physician of Germany, is dead. He has been a severe sufferer for some months, and died last week at the age of seventy-five. He was regarded as a wonder-worker in the matter of cures, and had for his patients some of the renowned potentates of Europe, including the pope and the emperor of Austria. He was visited constantly by hundreds of sufferers, many of them priests, from every part of the earth. He had an intimate knowledge of the human system and of the rules of hygiene. His system of treatment consisted largely of cold baths, and of walking barefooted through the dewy grass. He was an uncompromising enemy to tight lacing, to corsets, garters, or any other device for restricting any part of the body. Delicate ladies often found his methods and requirements severe and hard, especially for their tender feet, but, cheered by improvement in health, they were constrained to persist. Several Kneipp cures have been established in this country, and it is not an unusual thing to see people wading about in the dew at early morning in imitation of the practise of the doctor.

### ITEMS.

—On the 16th inst., while in this region the thermometer registered up among the nineties, and all were suffering from the severe heat, we read that snow fell in Idaho to the depth of three inches.

—It is said that the rebel fanatics in Brazil have gained important victories over the government forces, and in an engagement the other day succeeded in putting them to rout. The government army is to be increased.

—Ex-president Cleveland has received the degree of LL. D. from Princeton University, where he has chosen his home. He appeared at the formal conferring of the title, wearing the cap and gown peculiar to that distinction.

—It is reported from Deadwood, S. Dak., that Colonel L. P. Stone has asked permission from the sheriff to adjust the noose and spring the trap at the execution of Charles Brown, the murderer of Stone's wife, and that the sheriff has granted the request. Does he imagine that this will heal the damage?

—A San Francisco millionaire who spat on the floor of a street-car the second time was arrested, and sentenced to twenty-four hours in jail. He does not like his sentence very well, and has appealed the matter to the higher court. For his first offense he was warned, and seemed rather independent; the second punishment came a little closer.

—The Kansas City local Jubilee Association made special requests that in all churches prayers be offered for the queen. This request coming to Bishop Glennon, of the Catholic Church, he declines to accede, saying: "I shall order no prayers for England's queen in our churches. More, I shall, if necessary, expressly prohibit such prayer in all churches in this diocese. Our people have no occasion to invoke special blessings on Queen Victoria. As a good woman we admire her; as queen we have no prayers to offer for her."

### Special Notices.

#### CAMP-MEETINGS FOR 1897.

##### 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
" (southeast),	Aug. 5-15
" (general),	" 24 to Sept. 5
Ohio, Springfield,	" 5-16
*Michigan (general), Owosso,	" 19-29

##### DISTRICT 4.

*South Dakota, Mitchell,	June	21-28
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##### 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.

#### A GROVE-MEETING AT POTTERVILLE, MICH.

THE weather permitting, there will be a grove-meeting held on the farm of Brother J. F. Carman, near Potterville, July 24, 1897. The churches of Charlotte, Ainger, Vermontville, Grand Ledge, Lansing, Dimondale, Alaledon, Eaton Rapids, and Brookfield are specially invited to attend this meeting. Bring your bedding and well-filled lunch-baskets, so as not unnecessarily to burden the brethren at Potterville. We want all to be free to attend this meeting. There will be ministerial help from Battle Creek, so all may expect to have a good time. The meetings will begin Friday evening, and continue over Sunday. J. H. DURLAND.

#### SANITARIUM SUMMER SCHOOL.

Delegates to the Battle Creek Sanitarium Training-School for Home Missionaries.

THE general plan and purpose of the school have already been stated in previous announcements. It may be added that this school has been arranged by the Medical Missionary Board especially for the purpose of educating workers for home fields in such lines of work as Christian Help work, city missionary work, missionary teaching in the South, etc.

The program is so arranged as to give, in ten weeks, an epitome of the whole subject of health principles and medical missionary work. The present prospect is that several hundred persons will avail themselves of this opportunity. Two hundred applications have already been received, and arrangements can be made to accommodate two hundred more.

By resolution passed at a recent meeting the Medical Missionary Board requests that each church shall appoint one or more delegates to take this course. The only conditions required are that those who take the course shall go out and let their light shine by work in their own churches or elsewhere as the Lord may open the way. The tuition is free. It is hoped that free entertainment can be secured for persons attending the course as delegates, when their fare is paid by a church. It will at least be guaranteed that the expense of the board and

lodging of delegates shall not exceed \$1.50 a week, and in the majority of cases it is hoped that the expense may not exceed \$1 a week. The committee will undertake to find free lodging-rooms for a considerable number, perhaps for all who come as delegates at the expense of a church. Such should bring with them a small supply of bedding. Care should be taken to select the right persons,—those who will be of service after they have returned to their homes.

Church officers are asked to secure immediate action in this matter, either by the church-members or church officers, and to report the names chosen to the undersigned at once.

The regular classes will begin about July 6, but students will be received any time during July. It is very important, however, that as many as possible shall be on hand at the beginning of the course.

J. H. KELLOGG,  
Pres. Med. Miss. Board.

## Publishers' Department.

#### SPECIAL NOTICE TO OUR WORKERS.

SOME ten years ago Sister White wrote a special testimony entitled, "The Sin of Licentiousness." We supposed that this was all out of print, but have just found about three or four hundred copies. Every one of our workers especially will be glad to get one of these most valuable testimonies. Some brethren who already have it say they would not take five dollars for their copy if they could not get another.

While the supply lasts, they will be sent, post-paid, for 10 cents each.

REVIEW AND HERALD PUB. CO.

#### "A CHALLENGE TO PROTESTANTS."

LAST week we announced a new tract to be ready at once. We are now filling orders as fast as we can. Those who have read it, say that it is better than the tract, "Rome's Challenge," that we circulated so widely, because this tract not only states in a very terse manner the position of Catholics on the Sabbath question, but has the advantage of being very brief, and consequently cheap. Sent, post-paid, for 25 cents a hundred. Order of your tract society. You can read it through in just a few minutes, and as soon as you have read it, you will want to circulate it everywhere.

REVIEW AND HERALD.

#### NOTICE TO CANADIAN READERS.

THE Toronto publishing house continues to publish the manila, or tag-board, style of "Christ Our Saviour," and has at present quite a liberal supply in stock. They are very substantially bound, with cloth backs, and are giving excellent satisfaction. The price is 35 cents a copy. We also still have a stock of the tag-board style of "Gospel Primer."

Any of the readers of the REVIEW in Canada who are unsupplied with our catalogue will receive a copy if they will send us their name and address. Address International Tract Society, 268 Crawford St., Toronto, Ont. G. W. MORSE.

#### OUR HEALTH BOOKS.

THE REVIEW AND HERALD Pub. Co. has just completed arrangements with the Modern Medicine and Good Health Pub. Cos., by which we shall take a much more active part in the circulation of all our health publications than we have in the past. We are prepared to give good terms and territory to agents, and invite correspondence from any who are interested in this line of our literature. The best of success has been achieved by good agents selling our health books. We know that this department of our work is equal in importance to anything connected with the third angel's message, and the Spirit of the Lord is surely moving upon many of our people to go into the great harvest-field, and engage in circulating this important line of literature.

Write to us about this subject. Hundreds of agents should be engaging in the circulation of our health books, as well as in selling our regular denominational literature. We hope to hear from many who can enter the field at once.

REVIEW AND HERALD PUB. CO.

#### ADDRESS.

THE address of Elder H. W. Decker is 71 North East St., Portland, Ore.

#### NOTICE!

FIRST-DAY offerings as well as special offerings for foreign missions should be sent to the treasurer of the Foreign Mission Board, W. H. Edwards, 1730 North 15th St., Philadelphia, Pa.

#### NOTICES.

LOOK OUT FOR HIM.—THE public at large, and Seventh-day Adventists in particular, are hereby warned against one L. W. Kraemer, alias Walter Rocholl, recently from Foresman, Ind., and Detroit, Mich. He represents himself as a Seventh-day Adventist out of work and in destitute circumstances.

MICHIGAN GLASS PAINTING CO., DETROIT.

FOR SALE.—A ten-acre fruit farm, located near a good market. House and barn in good condition. All kinds of small fruits, with large orchard just beginning to bear. For particulars address A. N. Merritt, Lena, Ill.

FOR SALE.—Brother Antoine Laponce, of Precept, Furnas Co., Neb., desires to sell his farm, stock, implements, and growing crops, that he may devote his time and means to the work of advancing the message among the French people. For further information write to the above address.

WANTED AT CHICAGO SETTLEMENT.—A piano for use in connection with the kindergarten. Is there not some one who has a piano that is idle, and yet capable of doing good service, which might be enlisted in this good missionary work? In lieu of the gift of an instrument, the loan of a good piano would be gladly accepted. The workers at the Settlement kindergarten would greatly appreciate this help just now. Any one who feels impressed to favor the Settlement in this way will please address the undersigned. J. H. KELLOGG.

## 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...	* 7.05 A. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston.....	* 2.40 A. M.

#### WESTBOUND.

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

#### SLEEPING AND THROUGH CAR SERVICE.

##### EASTBOUND.

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

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

##### WESTBOUND.

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

#### CONNECTIONS AT DURAND.

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

\* Daily.

† Except Sunday.

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

W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC. E. H. HUGHES, A. G. P. Agent, CHICAGO, ILL. BEN FLETCHER, Trav. Pass. Agt., DETROIT.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 30, 1897.

EAST.	8	12	6	10	14	4	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N Shore Limited.	*Atl'ntic 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	2.09	am 1.29
Niles.....	am 12.33		10.15	1.00	5.55	2.58	2.40
Kalamazoo.....	3.16	7.15	11.52	2.08	7.16	4.03	4.05
Battle Creek.....	3.00	7.56	pm 12.50	2.42	7.55	4.46	4.43
Marshall.....	3.37	8.23	1.20	3.09	8.19		5.10
Albion.....	4.0	8.47	1.45	3.27	8.38		5.34
Jackson.....	4.41	10.05	2.35	4.05	9.15	5.58	6.25
Ann Arbor.....	5.50	11.10	3.47	4.58	10.05	6.47	7.50
Detroit.....	7.20	pm 12.25	5.30	6.00	11.10	7.45	9.00
Falls View.....					am 5.23		pm 4.18
Susp. Bridge.....					5.38		4.33
Niagara Falls.....					5.53		4.48
Buffalo.....			am 12.20		6.45	am 1.40	5.30
Rochester.....			3.13		9.55	4.29	5.40
Syracuse.....			5.15		pm 12.15	6.15	10.45
Albany.....			9.05		4.50	9.55	am 2.50
New York.....			pm 3.25		8.45	pm 1.30	7.00
Springfield.....			12.10		8.34	1.12	9.33
Boston.....			3.00		11.35	4.00	10.45

  

WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Res. & Chi. Sp.	†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 1.00		10.00	6.00	am 12.10
Syracuse.....			3.35		pm 5.00	4.10	pm 12.25
Rochester.....			10.37		6.55	4.15	am 2.25
Buffalo.....			11.50		7.50	5.40	pm 3.55
Niagara Falls.....					8.30	6.23	pm 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	8.49		1.55	5.55	am 12.30
Jackson.....	11.15	9.10	10.30	3.33	2.57	7.35	am 1.35
Battle Creek.....	am 12.40	10.21	pm 12.15	4.43	4.10	9.11	3.00
Kalamazoo.....	1.35	10.57	1.07	5.18	4.48	10.00	3.40
Niles.....	3.15	12.23	3.10	6.40	6.27		5.08
Michigan City.....	4.26	pm 1.22	4.32	7.32	7.25		6.06
Chicago.....	6.30	3.00	6.35	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.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER, Ticket Agent, Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., JUNE 22, 1897.

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## Editorial Notes.

The late appearance of the matter relating to the self-denial week necessitated the setting aside of a large portion of the Progress department this week. Communications in reference to Mexico will appear next week.

Elder G. W. Caviness and family left Battle Creek, June 16, for his new field of labor in Mexico. His address will be Apartado 52, Guadalajara, Jalisco, Mexico.

The Foreign Mission Board is now nicely located in its new home in Philadelphia, Pa. The street number is 1730 North 15th street. Allen Moon is president, and W. H. Edwards treasurer, either of whom may be addressed at that place.

The year's work of Battle Creek College closed pleasantly and profitably to all. While we shall regret the absence of some who have been long identified with the school, it is a pleasure to know that they are bound for fields of usefulness elsewhere. Others will take their places in the class-rooms and halls, and thus the good work will go on. From present indications we are led to look for a largely increased attendance at the school next year. The new calendars are being sent out, and they are somewhat unique in their line. Send to the College for one.

The seventeenth annual commencement week of Battle Creek College covered the time from June 10-15. Class-day exercises, June 10; baccalaureate sermon by Elder G. C. Tenney, Sabbath, June 12, at Tabernacle; students' receptions, June 13; exercises of English preparatory department at Tabernacle, June 14. The exercises of the graduating classes (twenty-four students, in six courses) occurred at the Tabernacle, June 15, at 8 P. M. Music by lady students, chorus, quartet, and solo; address by Prof. G. W. Caviness; presentation of diplomas by the president of the faculty, E. A. Sutherland. The occasion throughout was both pleasant and profitable.

Considerable space is given in the Editorial department to matter relative to the object of self-denial week, which the General Conference Committee has suggested for July 1-6. Besides its interest as an exhortation and reminder, this matter is valuable for the information and principles it contains. Let us unitedly take hold of this opportunity to show our real interest in the cause we have espoused. Let self-denial become a fixed and constant principle with us, rather than an occasional virtue.

A brief visit to the James White Memorial Home for aged people afforded us much pleasure. The house once owned and occupied by Elder White and his large family, which stands north of the Sanitarium, has been refitted and converted into a home for the aged. The hill upon which the house stood has been graded down, leaving a good brick story beneath the other two. The appearance of the house is very cheerful and comfortable, and the building is as well adapted to its present use as it could have been if built for that purpose. The inmates number over thirty, and are a happy and contented family. It was a providential forethought that gave this class of people such a good home.

*Harper's Weekly* of June 12 predicts that the success of the Turks against Greece will prove to them a greater disaster than half a dozen defeats at the hands of Russia; for the Turks, inflated by their victory, are assuming an aggressive and defiant attitude which Europe cannot endure; and as the powers are largely responsible for the misfortunes of Greece, they feel in duty bound to see that no substantial advantage shall come out of it to the Turk. On the subject of "A Critical Victory," the *Weekly* says: "Let Turkey but assert herself, and her fate as the anachronism of European politics is sealed. Turkey, the effete and helpless sick man of Europe, might be snubbed, lectured, and bullied by the powers in turn; but Turkey defiant, and possibly aggressive, would hardly be tolerated a twelvemonth. While Turkey represents only so much territory as the sultan is holding in the meantime for whichever power shall in the end have the luck to grab it, the powers can afford to let her alone; but let her once become vigorous in action and aggressive in policy, and the question will very speedily settle itself, and in doing so settle the rule of the Turk in Europe."

D. B. Willson, D. D., of the Covenanter Theological Seminary, according to the *United Presbyterian* of June 10, has preferred charges of heresy against David McAllister, D. D., pastor of the Eighth street Reformed Presbyterian church (Covenanter) of Pittsburg, Pa., and editor and publisher of the *Christian Statesman*. The charges were based on some articles in the paper which were deemed objectionable. The case was brought before his presbytery, but was transferred to the synod, lately in session at Beaver Falls. The synod ignored the charges, but requested Dr. McAllister to cease the publication of such articles as those against which objection was made. The doctor read a paper thanking the synod for dismissing the charges, but declaring "his purpose to suspend the publication of the *Statesman* until the request of synod shall be withdrawn." What the charges were we do not know, as we give ourselves no concern about the

work of heresy-hunters; but what will be of interest to our readers to know, is the proposed suspension of the *Christian Statesman*, a paper which has been so long in the field advocating the evil principle of the union of church and state.

"All things continue as they were," says the ordinary observer of the general course of events, when reminded that there are signs which indicate the near approach of the great day of the Lord. And in some respects all things will continue as they were. As in the days of Noah and Lot, the ordinary operations of nature, sunrise and sunset, summer and winter, seed-time and harvest, will continue; and the ordinary transactions of business, buying and selling, planting and building, will go forward. But the thoughtful observer discovers many indications which alarm him, and especially the student of prophecy, in the light of the word, beholds many unerring precursors showing that the end of all things is at hand. Yet to the great mass of the people, that day will come suddenly and unexpectedly. The situation may be illustrated by the metal placed over the furnace to be melted. The heat is gradually raised to the melting-point, and though the metal seems to continue as it was, it is all the time growing hotter; and when the requisite degree of heat is reached, in almost an instant the whole aspect of the metal is changed, and all goes down into a fluid mass. So when the predicted conditions in this world are fully reached, unperceived by many, the great change will come.

## WORDS FROM THE WORKERS.

A NOTE from the camp-ground in Chatham, Ont., says that the first camp-meeting in Canada opened very auspiciously, with a good attendance. We notice that the Michigan camp-meeting is to be held on the same grounds as last year. The grounds have no special charms for those who were there; and with all the timber there is in Michigan, we fail to see why a good grove cannot be found. Still, we are by no means complaining of the arrangement, and the meeting, not the grounds, should be the attraction. The Swiss camp-meeting will be at Berne this year, and the German meeting at Berlin. Elder Waggoner will attend the Scandinavian meetings, and Elder Prescott the two mentioned above. Elder Holser says: "Our little sanitarium at Basel makes some progress. It is just sprouting up, and has the appearance of a plant of the right kind." Brother Baharian still remains in the field in Turkey; the war has not so far interfered with his work. A private letter from Sister Farnsworth speaks encouragingly of the work in Christchurch, New Zealand. Quite a large number have embraced the message, and the erection of a meeting-house is being successfully carried on. The school in Cooranbong, New South Wales, opened up at the appointed time, April 28, with an attendance which, though small, was satisfactory. While awaiting the arrival of Professor Hughes from this country, the school was conducted by Elder Haskell on Biblical lines of study. Elders G. A. Irwin, A. T. Jones, J. H. Morrison, Allen Moon, I. H. Evans, members of the General Conference Committee, have been in this city during the past week in consultation concerning various features of the cause. An interesting report of the Pennsylvania meeting comes to hand just too late for this number. T.