

# The Adventist REVIEW AND HERALD

"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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### WHY?

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

WHY should we fail to watch and pray,  
And walk with Christ the narrow way,  
Each precious moment in the day?

Why should we overstep the bounds,  
And then be chased by Satan's hounds  
Because we're on forbidden grounds?

Ah me! Sometimes before we think,  
We've snapped the sacred, golden link,  
And, Peter-like, begin to sink.

That link would bind us close to God;  
'T would keep us in the path he trod,  
And soften his chastising rod.

Then let us seek with one accord  
To learn the secret of the Lord,  
Yield prompt obedience to his word.

## Our Contributors.

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

### BIBLE RELIGION.

BY MRS. E. G. WHITE.

BIBLE religion is not a garment which can be put on and taken off at pleasure. It is an all-pervading influence, which leads us to be patient, self-denying followers of Christ, doing as he did, walking as he walked. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy

bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." If no one ever came under your notice who needed your sympathy, your words of compassion and pity, then you would be guiltless before God for failing to exercise these precious gifts; but every follower of Christ will find opportunity to show Christian kindness and love; and in so doing he will prove that he is a possessor of the religion of Jesus Christ.

This religion teaches us to exercise patience and long-suffering when brought into places where we receive treatment that is harsh and unjust. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that we should inherit a blessing." "Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. . . . If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled." When Christ was reviled, he reviled not again. "He was oppressed, and he was afflicted; yet he opened not his mouth." His religion brings with it a meek and quiet spirit.

"And to keep himself unspotted from the world." The religion of Christ demands that we be distinct from the world, which has trampled the law of God underfoot. Said Christ: "If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." Do you show that you love God supremely by rendering obedience to his commandments? If not, you are not "unspotted from the world." Only the obedient will is accepted by God; and by constant reliance upon his power, we may gain strength to do his commandments.

There is constant need of patience, gentleness, self-denial, and self-sacrifice in the exercise of Bible religion. But if the word of God is made an abiding principle in our lives, everything with which we have to do, each word, each trivial act, will reveal that we are subject to Jesus Christ, that even our thoughts have been brought into captivity to him. If the word of God is received into the heart, it will empty the soul of self-sufficiency and self-dependence. Our lives will be a power for good, because the Holy Spirit will fill our minds with the things of God. The religion of Christ will be practised by us; for our wills are in perfect conformity to the will of God.

Some who profess to have true religion sadly neglect the guide-book given by God to point the way to heaven. They may read the Bible, but merely reading God's word, as one would read words traced by a human pen, will give only a superficial knowledge. Talking of the truth will not sanctify the receivers. They may profess to be working for God, when, were Christ among them, his voice would be heard, saying, "Ye do err, not knowing the Scriptures, nor the power of God." Such cannot know what true religion means.

"The words that I speak unto you," said Christ, "they are spirit, and they are life." Jeremiah testifies to the word of God, saying, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." There is divine healing in God's word, which the so-called wise and prudent cannot experience, but which is revealed to babes. "The entrance of thy words giveth light; it giveth understanding unto the simple." If this word is enshrined in the heart, it becomes the treasure-house of the mind, from which we bring forth things new and old. We no longer find pleasure in thinking of the common things of earth, but say, "Thy word is a lamp unto my feet, and a light unto my path."

"Search the Scriptures." No other book will give you such pure, elevating, ennobling thoughts; from no other book can you obtain a deep, religious experience. When you devote time to self-examination, to humble prayer, to earnest study of God's word, the holy Spirit is near to apply the truth to your heart. As you feed upon the heavenly manna, you will find comfort and joy, and will be inspired to tell others of the wonderful experience you have received.

The Bible, and the Bible alone, is to be the rule of our faith. It is a leaf from the tree of life, and by eating it, by receiving it into our minds, we shall grow strong to do the will of God. By our Christlike characters we shall show that we believe the word, that we cleave to the Bible as the only guide to heaven. So shall we be living epistles, known and read of all men, bearing a living testimony to the power of true religion.

If we do not receive the religion of Christ by feeding upon the word of God, we shall not be entitled to an entrance into the city of God. Having lived on earthly food, having educated our tastes to love worldly things, we would not be fitted for the heavenly courts; we could not appreciate the pure, heavenly current that circulates in heaven. The voices of the angels and the music of their harps would not satisfy us. The science of heaven would be as an enigma to our minds. We need to hunger and thirst for the righteousness of Christ; we need to be molded and fashioned by the transforming influence of his grace, that we may be fitted for the society of heavenly angels.

Of ourselves, we can neither obtain nor practise the religion of Christ; for our hearts are deceitful above all things; but Jesus Christ, the great physician of souls, who, with unerring skill, can read the heart of man better than he himself can, has shown us how we may be cleansed from

sin. "My grace is sufficient for thee," he says to those who mourn their inefficiency. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Every burden is considered by the one who bids us follow him, before it is placed upon our shoulders. To every tried, tempted soul, Christ says, I am able to strengthen you for the duties of the Christian life. Looking unto Jesus, the author and the finisher of our faith, we shall catch the light of his countenance, reflect his image, and grow up unto the full stature of men and women in Christ Jesus. Our religion will be attractive, because it will possess the fragrance of the righteousness of Christ. We shall be happy; for our spiritual meat and drink will be to us righteousness and peace and joy.

Jesus says, "Without me ye can do nothing." Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, we bear fruit after the similitude of Christ. We live and move in him; we are one with him and one with the Father. The name of Christ is glorified in the believing child of God. This is Bible religion.

### "THAT THAT IS DETERMINED SHALL BE DONE."

Sunday in France before the Revolution.

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

(Continued.)

IN the year 1793 the revolutionists in France established the famous Republican calendar. They changed the divisions of the year and the names of the months and the days. Above all, the ancient institution of Sunday was abolished; and the period of rest was fixed at every tenth day. Time was measured by divisions of ten days, the year being divided into twelve equal months, beginning on the 22d of September. Says a well-known historian: "These changes were preparatory to a general abolition of the Christian religion, and substitution of the worship of Reason in its stead."<sup>1</sup>

There will naturally arise a question in every thinking mind as to why the revolutionists thought it necessary to change the calendar, and what possible connection there could be between the old calendar and the Roman Catholic religion; and further, wherein these changes were preparatory to a general abolition of the Christian religion, and the substitution of the worship of Reason in its stead. These questions may be answered, in brief, by saying that in the old calendar there were a great many Sundays, and a still larger number of saints' days. All of these the revolutionists hated with a hatred most intense. In order, however, to understand why they hated Sundays and saints' days so much, it will be necessary to review the part which these days played in France during the ancient régime.

The enforcement of Sunday as a day of religious rest and worship has ever been the great central mark of authority of the Catholic Church. The papacy has ever been determined that men should rest from their labors and cease from their pleasures on that day. Moreover, she has not been content with prohibiting labor and play on the first day of the week, commonly called the "Lord's day," or Sunday, but she has also considered it her duty to enjoin attendance upon divine worship during its hours. The manner in which all these things had been done during the ancient régime had now become highly distasteful to the French people; and it must be said, in justice to them, that their dissatisfaction was not without just cause and good reason.

Many of the church councils had decreed how Sunday ought to be kept. The Council of Eliberis, A. D. 305, very strenuously promoted

religious worship on the Lord's day, and threatened suspension from communion to any person living in town who should absent himself three Lord's days from church.<sup>2</sup>

At the Council of Antioch, A. D. 340, a canon was passed to the effect that if any one came to church to hear the Scriptures read and the sermon preached, but refused to join in the prayers or the reception of the holy eucharist (which was then administered every Lord's day), he was to be excommunicated, and reduced to the state of a penitent, as one who had brought confusion and disorder into the church.<sup>3</sup> To this, the Fourth Council of Carthage, A. D. 346, added that if any one left the church while the priest was preaching, he was to be excommunicated.<sup>4</sup> This council also discouraged going to games or into the public circus on the Lord's day. In 469, under Leo and Anthemius, it was enacted that the feast-days of the Most High should not be spent in carnal pleasures, nor collecting of debts; that the Lord's day be had in honor, and there be no executions of criminals, nor summons, nor holding to bail; that the constable should be still, the lawyer silent, trials be suspended, the crier's voice not heard, litigants should cease from their controversies, and have an interval of agreement; that enemies should not fear to meet one another, but feelings of regret and sacrifice should pervade their spirits, so that they should talk over their differences, and arrange them; that no one should abuse the leisure of the day, and waste his time in obscene delights, nor attend the theater, or the circus, or the wild-beast shows; that if the emperor's birthday should fall upon Sunday, its celebration should be postponed; and that any one then attending a show, or any constable violating this law, under pretext of public or private business, should lose his office and his property.<sup>5</sup>

At a council held at Macon, in France, in the year 585, it was enjoined that no one should allow himself, on the Lord's day, under plea of necessity, to put a yoke on the necks of his cattle; but all be occupied, with mind and body, in the hymns and the praise of God. The canon then proceeded to instruct the priests that it was their duty to admonish the people in these matters, and the laity were warned to "watch the day." If a lawyer should violate this canon, he should lose his case; if a peasant or a slave, he was to be "well lashed." A priest or a monk was to be excluded for six months from intercourse with his fellows; and it was enjoined that the preceding night "be spent not in sleep, but in prayer."<sup>6</sup>

Clotaire, king of France, issued an edict prohibiting all servile labors on the Lord's day. The Lord's day is embodied in the capitularies of the French emperors; and its observance is enforced by severe penalties, which are specified in another law of the same code to this effect: "To yoke a pair of oxen to a cart, and walk by the side of it on the Lord's day, shall involve the loss of the right ox; to do servile acts, prohibited by canonical authority, shall render the offender liable to pay a fine to the clergy, and also to perform whatever penalty they may impose, according to the nature of the case."<sup>7</sup>

Now these rules applied chiefly to Sunday, but they were also made to do duty for saints' days. On saints' days and holy days, men and women, alike masters and servants, were prohibited from working. These saints' days had been multiplied "almost to infinity," so that the keeping of them according to the canons of the church was a great drain upon the time of the people. Many of them said that they were reduced to a state of indigence on account of the number of days they were prohibited from working. They could not make a living. Moreover, it gradually became the opinion of many that so many idle days increased bad manners, im-

morality, and licentiousness. They probably thought with a modern philosopher, that it is not more holidays that are wanted, but more days in which to get over the ill effects of those which we do have.

(To be continued.)

### FREEDOM OF CONSCIENCE.

BY ELDER G. T. WILSON.  
(Hobart, Tasmania.)

CONSCIENCE is that mysterious thing which so often torments men; it is that which will not let the criminal go on with pleasant feelings when he has murdered, or committed theft or embezzlement, but haunts him night and day for his evil deed. Conscience leads some to adopt principles and practises different from their friends and neighbors, though it may give them pain to do so. It leads others to hang their heads for guilt, though none but God and conscience know why. What is conscience? Is it a faculty, or an organ like the eye? or is it the united judgment of the faculties of the mind concerning actions premeditated or done?

Like the heart, it may be clean or filthy. It may be very tender, or seared and unfeeling. It may be weak, or it may be strong. All men seem to have it. In every place on earth we find persons who regard some things as right and others as wrong, even among heathen, savage races as well as among the most enlightened of men.

In Rom. 2:14, 15 we are told: "For when the Gentiles [heathen], which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Then the heathen have a conscience, which may accuse or acquit them in their doings. They may have very few ideas of right, and therefore their ignorance and superstition may lead them to do many things which are contrary to truth and justice; but it seems evident from the above text, that some principles of truth and righteousness are still retained in the hearts of the most unenlightened of the sons of men. These principles were no doubt planted in the heart of Adam by his Creator, and transmitted by tradition and practise among those tribes that are unacquainted with divine revelation. The degrading effects of sin have almost entirely blotted these principles from the hearts of the most degraded of mankind.

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus 1:15. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Rom. 1:21. Conscience, then, seems to be a sense of right and of condemnation of wrong that is more or less active in all men. When we come to the manner in which it works in different people, we are led to conclude that it is influenced largely by education. We see the Roman Catholic bow to an image of the Virgin Mary or statues of the saints, and this act, by the Protestant, is deemed to be a violation of the second command of God's law, which says, "Thou shalt not make unto thee any graven image: Thou shalt not bow down thyself to them." This difference of judgment of actions lies in the education.

The devout heathen mother in India once, it is said, deemed it her religious duty to cast her innocent babe to the crocodile of the Ganges, that she might appease the wrath of her offended god; and in the same country, millions of people despise the Christian missionary for killing a chicken or a lamb, and shun his presence as he would shun the presence of a person who had taken human

<sup>2</sup> Hessey, "Sunday, Its Origin, History and Present Obligation," Bampton Lectures, 1860; Lecture 3, §4.

<sup>3</sup> *Ibid.* <sup>4</sup> *Ibid.* <sup>5</sup> Code Justinian, 111, 12, 11.

<sup>6</sup> Labbe, 980, 1. <sup>7</sup> Hessey, *ibid.*, par. 50.

<sup>1</sup> Alison, "History of the French Revolution," chap. 10, par. 25.

life. The difference in the education of the conscience of those mentioned, causes the difference in their practises. Can we deny the heathen a conscience? They are no doubt just as sincere as are we. By education, the Jew contemptuously rejects as an impostor the Christ whom the Christian adores with love; and yet each is conscientious.

What, then, is conscience? It is defined to mean "knowledge in conjunction," or, that one knows something, and some one else knows something. We cannot deny its existence in all men, though it is often perverted in its use. Conscience is the judgment of the human mind on actions meditated or performed, formed by comparing these actions with the highest standard of right known to the mind at the time that the comparison is made. That standard may be simply the custom of the country, civil law, or the religious practise of that church or party to which the person belongs; or it may be the highest standard known to man—the moral law of Jehovah, which covers the moral duties of man to his Creator and to his fellow creatures.

Conscience, then, is a knowledge of the fact that I am amenable to Him who has a standard of right that should govern my life, and that that being makes me accountable to him; so the religion which a person holds and the education that he may have, will determine, to a great extent, what he will do if he is sincere. As the conscience is a thing of education, it requires time and knowledge to acquire a correct judgment. Therefore, at one time a person may decide that a thing is proper and right, which, after more enlightenment, he will conclude to be entirely wrong. It takes some men a long time to decide what is right, and act upon it, because they have to examine and weigh certain things, compare and deduct, so as to decide without bias. We should honor that man who will not accept a thing until he has weighed the matter with the highest standard of right that he knows. Only in this way could he have a tender conscience, and act sincerely. This is required by the golden rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12. The reasons given show why the conscience should be left free, and not be forced in forming its opinions. As Neander truly said, speaking of him who would employ force to bring others to his conscience and practises: "He does not consider that the *truth itself*, forced on man otherwise than by its own inward power, *becomes falsehood*."

We now come to the question, By what standard shall conscience weigh motives and actions? Shall it be by the rule of some church or government? Shall each set up his own standard to do what is right in his own eyes?—No, indeed, we did not make ourselves. For God "hath made of one blood all nations of men for to dwell on all the face of the earth." "He giveth to all life, and breath, and all things." Then what right has man to choose his own standard of righteousness? "Ye are not your own; for ye are bought with a price." The price paid for man's redemption is the precious blood of the Son of God, and we belong to him. "So then every one of us shall give account of himself to God." Rom. 14:12. He who made all things and redeems man, is the only being in the universe who is fitted to give a law that will prove a proper standard for the right education of the consciences of men. Sin has so perverted the consciences of men, and darkened their understanding, that only as the conscience is quickened by God's spirit, enlightened by his law, and cleansed by the blood of Christ, can it determine what is right and act upon it. That law springs from the nature of God, which is love; so to love God with all the heart, and our neighbor as ourselves, is to obey its sacred principles. If this were done, there would be only one standard for the human conscience, and all would see

and worship alike. But that worship would spring from nothing but love and voluntary obedience to the law of Jehovah: it could not be forced service; for, "Love is the fulfilling of the law," and must spring from the fact that we love God, because he first loved us. So, then, the object of the law is love, out of a heart made pure, and a conscience cleansed by faith in the precious blood of Jesus Christ.

Conscience is not given to tell us what is right. The following quotation well expresses the idea I wish to convey: "Conscience is not given to man to instruct him in the right; but its mission is to prompt him to choose the right instead of the wrong when he is instructed as to the right. Conscience tells a man that he ought to do right, but does not tell him what is right." Then because a person is conscientious and sincere, that is no true evidence that such a person is in the right, or that he has the truth. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16:25. So with blinded eyes a person may be walking the broad road to destruction and yet think it the road which leads to heavenly bliss. "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits." "The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness." Prov. 16:2; 15:9. Of that person who trusts in the standard that some man has set up as a guide for the conscience, the Lord says, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh." "But in vain do they worship me, teaching for doctrines the commandments of men."

Church creeds and civil laws have set at defiance the law of Jehovah, and still do so, and seek to compel obedience to their standards in matters of conscience; but the Lord speaks to the trembling soul who is about to yield to the demand of the oppressor: "I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; . . . and hast feared continually every day because of the fury of the oppressor?" "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand." Then we will not fear those who persecute us for conscience' sake; for while they may deprive us of this physical life, they cannot take away from us eternal life, which life is hid with Christ in God. "We ought to obey God rather than men."

The conscience ought to be left free, because God has made it free to decide what is right. He is its author and sovereign. When any earthly power, church, or state enters the domain of conscience, it is usurping territory and rule that belongs only to God. No one but the Lord himself has a right to say what religion we owe to Jehovah, and he has left us free to decide whether we will serve him or not; but we shall have to meet the results of our decision in the Judgment. It has been well remarked by Lorenzo Dow, in his work on the "Rights of Man:" "Moral duties are the result of moral law, which is the divine prerogative alone; and man hath no right to invade the moral duty of another; for this is the right of the divine government. No man, therefore, nor set of men, has a right to infringe upon or bind the conscience of another. Man, as a rational creature, must be convinced before he can be converted, in order to act consistently as an agent accountable to the supreme Governor of the universe. Consequently, submission of the will to a compulsory power, in matters of religion, in repugnance to the dictates of a tender conscience, is nothing but an empty show, a piece of hypocrisy

without any mixture of moral goodness or genuine virtue."

In order to serve God acceptably, the conscience must be cleansed in the blood of Christ, subjected to the guiding influence of the Holy Spirit, and regulated by the word of God, always saying, "I will hear what God the Lord will speak." For God hath said, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." "It is not in man that walketh to direct his steps." "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Conscience, then, should have the liberty to decide what God, its author, speaks, and, learning that, should obey him.

God has never given the matter of religion to the civil power as its province, to dictate to men what they shall believe and practise in matters of faith and worship. How necessary, amid the conflicting opinions of men's consciences to-day, that the word of God be held up as the only safe authority for the education of the conscience! God's law is the standard of all right. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

#### WHY THEY SOUGHT HIM.

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

WHEN Jesus was twelve years of age, his parents took him up to Jerusalem to attend the feast of the Passover. On their return, the child Jesus tarried behind in the temple, unknown to his parents, who supposed that he was in the company. After a day's journey, they discovered, to their sorrow, that he was missing, and with sad hearts they began their search for him, which they continued for three days. When found, he was in the temple, sitting in the midst of the doctors, listening to them and answering questions. When informed by his sorrowing parents of their search for him, he said, "How is it that ye sought me? wist ye not that I must be about my Father's business?" Luke 2:49. Rotherham translates the text thus: "Why were ye seeking me? Knew ye not that in the courts of my Father I must needs be?"

Not only did he express surprise that they should look for him so long, but he administered a mild rebuke to them for so doing. The implication of his answer was: Why, it is a strange thing that ye should search for me for three days; you should not have allowed me to be separated from your company. But when it did happen, it should have occurred to you at once where to find me. This house where I now am is my Father's house (John 2:16); his work is being carried forward here; and it should have been known to you that you would find me in my Father's house, where his work is being done, as I came into the world for this very purpose. The reason you have had to look so long for me is because you have not known that I am the Son of God. Had you known this, you would have looked here for me at once, seeing this place is the headquarters of his affairs in the earth.

There is comfort in this for us,—to know that where the work of God is being carried forward, there we shall find the Saviour sitting in the midst of the people to impart the wisdom of the Lord unto them. The work of God is now being done in the earth, and Jesus is in the work. In the providence of God we are connected with it; and we may be sure that Jesus is with us, because he is concerned about the affairs of the Father. Let us not make the mistake that the parents of Jesus made,—by having to search for him for days because we do not recognize the fact that he is with us,—but let us recognize his hand in the promulgation of the message.



Then, too, let us not lose Jesus out of our experience, and have to seek him for days, in order to find him again. To find him now, we must look for him where he is. He is not now where he was before 1844, but is now in the most holy place of the heavenly sanctuary; and to have him a real, living Saviour, we must look for him in this place, and enter in with him into the place where he is performing his last work for man. Let us not, like the disciples, look for a risen Saviour in the tomb. Many are doing this, and this is why they have no more of a living experience in the things of God.

Christ was found in the temple. The work of his father was being carried forward in the temple, and for this reason he was there. The work of God in the earth is now being done, not in one temple, but in temples. "Know ye not that your body is the temple of the Holy Ghost?" Transformations are being effected in the temples of men's bodies which amaze the angel hosts. He is cleansing the temple of every sinful indulgence, fitting us to stand in the time of trouble upon which we have entered, and preparing us for a home with the saints in light. Are we looking for Christ, and expecting to find him in the temple? He is anxious to come in. Hear his words: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:21. Let us invite in this "Child" (Isa. 9:6), that he may dwell in the temple, and teach us the knowledge of the Lord, and manifest himself through us to the people for whom he died.

#### SAVING FROM SIN.

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

CHRIST not only saves from "sins that are past" (Rom. 3:25), but in him are found grace and strength to resist and overcome temptation, and thus keep from sinning. So the apostle Paul says, "Now thanks be unto God, which always causeth us to triumph in Christ." It is the Christian's blessed experience to know this. He should not be so often defeated.

At a morning ministers' meeting at a Minnesota camp-meeting, a minister once said, "Do not simply try to crush the evil and bitter feelings, but ask God to take them out of the heart." It is when God graciously takes our sins out, and only then, that we are, or can be, free and safe. And he is always willing to do this. How many can testify that they have been pressed and annoyed again and again by some "besetting sin;" but when, in their helplessness and need, they have sought the Lord for deliverance, he has graciously given them the victory. He will do it every time. "Him that cometh to me I will in nowise cast out." For this we praise his name. The promise is, "Ask, and it shall be given you." There can be no possible doubt about it. If we honestly and earnestly desire freedom from temptation and sin, and go to the Lord and tell him all about it in child-like faith and simplicity, he will most surely hear our prayer, and the sins and temptations will go some way, somewhere. "Who are kept by the power of God through faith unto salvation." Kept from what?—Certainly from sinning. The Lord would not keep us from anything else but sin. By what are we kept?—"By the power of God." 1 Peter 1:5. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Col. 1:10, 11. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

#### GOD'S GREAT DESIGN.

BY THORO HARRIS.  
(Fancy Bluffs, Ga.)

In the frigid marble sleeping,  
Loveliest forms of beauty rare  
Lie unseen. Lone hearts are weeping;  
For the cold, bleak earth is keeping  
Vigil o'er her treasures fair.

As the eye of art, beholding,  
Can its mystery divine,  
And a skilful sculptor, molding,  
Well some marvelous plan unfolding,  
Chisels out his great design,

So, ere long, the great Life-giver,  
From the caverns of the tomb,  
All our loved ones shall deliver;  
And beside the crystal river  
Flowers of richest verdure bloom.

#### A RETROACTIVE GOSPEL.

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

ACTIONS naturally reach forward and not backward, and as far as human projects and affairs are concerned, retroaction is unknown. Even measures for the future cannot be arranged with any hope of very long continuance. Human policies are as changeable as human minds. The work of the greatest statesmen of a century ago is not looked upon with favor by their successors of to-day, and the statesmen of to-day cannot do anything to affect the condition in any way of those who have lived in past ages, even if they desire to do so. Only He who sees the end from the beginning can foresee and plan for the future for any great length of time; and he, seeing the future, can also cause actions to have a retroactive as well as a future effect.

This idea is perfectly illustrated in the gospel of Jesus Christ. The gospel covers more than one age, but it is not divided. There are different revelations of it, but it is the same gospel—the "everlasting gospel." The great act in this gospel—the act which gives power and efficacy to it—is the death of Christ upon the cross of Calvary, and his subsequent resurrection. But this did not occur at the beginning of the gospel, as soon as man sinned, but near the center of the ages in which it is operative for the salvation of souls. In the plan of salvation there was an appointed time for Christ to die; but the plan, the grand center of which is the cross, dates from the creation. The salvation of mankind from sin was doubtless provided for in this plan before the necessity for it existed, and this plan went into execution as soon as that necessity, the fact of sin, made it necessary. It provided for the shedding of the blood of the only begotten Son of God in the place of the sinner, Christ taking the believing sinner's sin, and imparting to him his righteousness. As Christ's death for the redemption of sinners could not take place until after sin existed, the sacrifice for sin must be retroactive, in order to benefit the first sinner; and if it could retroact for one day, it could for a longer period; and if upon one man, it could for more. This being the case, there was no necessity that Christ should immediately die upon the entrance of sin, and there seem to be good reasons why it was better that his death should be delayed until a later time. Had Christ's blood been shed then, there would have been few witnesses of it, and the necessity of it might not have been apparent to them. In the plan it is made to be the most striking and thrilling event in the history of the world, the epoch of epochs. Hundreds of thousands of people, gathered to Jerusalem to participate in the feast of the Passover, were witnesses of his death. Moreover, at that time, sin had so developed that it showed its own hideousness by taking the life of the One set apart to save mankind from sin, and to give them life. By this means what

a hideous spectacle does sin present! Its devotees take the life of the One who dies for them!

Thus God made the grandest display of his love at the very time when sin had developed the most wicked hatred of all things pure and good. These two things—the love of God and the malignant hatred of Satan, as manifested on the day of Calvary; the one in Jesus praying for his murderers, the other in those who put him to death—are an object-lesson, not only to mankind in this world, but to all intelligent beings, in all the universe, throughout eternity. There the fruits of love and obedience, and of hatred and sin, were brought together that the difference in them might be seen.

But as has already been suggested, the benefits of this sacrifice are not confined to that time nor to the times succeeding. Christ's death is, in the truest sense, retroactive. He was set apart for the purpose of saving all who would believe and accept the terms of the gospel, by the Father, who knows all things. Christ is the "Lamb slain [in the purpose of God and in his own devotion for that purpose] from the foundation of the world." The blood shed on Calvary reaches back in efficacy, and covers Adam and Eve, the first sinners. In anticipation of it, and by faith in it, offerings representing Christ were made by individuals in the earliest times. Abel's faith in the plan caused him to make a better sacrifice than did Cain.

Illustrative of Christ's work in the great sanctuary in heaven the tabernacle was built, and services suggestive of the love of God for man, of the blood that cleanses from sin, and of the final disposition of sin in the atonement, were carried on. The efficacy of all these things depended entirely on the purpose of God, which was ratified and made sure by the death of Christ on Calvary.

During the ages there have been dispensational truths proclaimed by different men, but through all, the same Christ, by virtue of his death and resurrection, whether prospective or actual, was and is the Saviour. The children of men have engaged in covenant relations with God under the terms of different covenants, but Christ was their Saviour under all covenants, the old as well as the new. Thus we read: "And for this cause he is the mediator of the new testament, that by means of death [his own death] for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 9:15. This shows that during all the years that the old covenant lasted, there was salvation, but that that salvation was in Christ.

The blood with which Moses, when the first covenant was made, sprinkled the book in which the covenant was recorded, and all the people, was typical of the blood of Christ, and by virtue of that which it typified, there was salvation in that covenant thus ratified. Indeed, there must be salvation in every covenant God has made with man in its time; otherwise there would be times when there would be no salvation. Whenever there has been mercy, there has been salvation; and mercy has been continuously offered to man since the beginning. From the cross of Christ has streamed light through all the ages, before it and since, proclaiming God's love to man, and revealing, by the very necessity of Calvary and the death of Christ there, the awful nature of sin. Salvation spans the ages, but the crowning spot of glory is Calvary. There was the testing of the plan of salvation. There Christ and Satan strove for the mastery; love and hatred were pitted against each other. The love that even through death sheds its beams through all the ages, has saved men in times past, and will save them unto the end. And when Satan, sin, and hatred shall be no more, the record of the cross of Calvary, in the redeemed, will preserve its glory, making it the chief event not only of time but of eternity.

## I WAS THINKING.

BY ETHAN LANPHEAR.

I HAD been reading the sixteenth chapter of Matthew, where Jesus says: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Then I picked up one of our city daily papers and read:—

Nursery idols of life and animation! Laugh-provoking exhibit at the First Presbyterian church! Dolls with all sorts of defects. John Petrie impersonates the doll tinkers; and the number of intricate jobs he has thrust upon him, and the manner in which he dealt with the subjects prompted roars of risibilities in the audience. Talk about poultry- and cat-shows, or even horse-shows; they are not to be compared to the "live doll" exhibit that was given in the chapel of the First Presbyterian church last evening. Dolls of all varieties were there, from the extremely limp rag doll to "yellow kid," loaned by the New York *World* especially for the occasion [so they said at least]. . . . All kinds of dolls hung about the walls in artistic positions. The mayor of the city and the politicians took part in the sports.

We pass to the next column. Here we find the Epworth League performance of the M. E. church, that was thought by many to outdo all other performances, but we have not room to describe all these entertainments, as nearly every church in the city is trying to excel in sports in order to draw a crowd, and collect money for some missionary or benevolent enterprise. The Seventh-day Baptists got up a tableau show, and have the name of equaling any other church in the city in a fine show when they undertake a show of this kind. The question occurs to me, Are all those churches building upon the rock that Christ built his church upon? or do they belong to those forces that Christ said should not prevail against his church?

We hear much said about American religion, the American Sabbath, American Sunday laws, and religious reform by an amendment to our national Constitution, in order to get God and Christ into it, and to incorporate the Sunday as the Sabbath, etc. It seems to me that this whole movement is to inaugurate a new religion outside of God's word and Christ's religion that they may have an American religion to conform to men's religion and practises, regardless of God's word and Christ's religion. The church of to-day seems to desire to unite church and state in order to make men religious by law, regardless of God's plan, which is to become converted by repentance toward God and faith in Jesus Christ. It would seem that men in churches of to-day have become bigoted in their zeal, and would persecute men who are not willing to give up God's law and Sabbath, and endorse man's sabbaths and laws in preference to God's law and word. It looks sometimes as if the dark ages were returning upon us. Churchmen seem just as zealous in working for the enemy of men as for the true God and his law; and they seem bound to accomplish their ends at all hazards. They are largely joining with the world in organizations, both secret and otherwise, under various names, for bettering the condition of men, deceiving and being deceived.

The Christian Endeavorers have sprung up like mushrooms, as if to take the lead under the name of Christian work; and the American religionists seem to hope that by the education of their organization they may be called in a few years to accomplish the American religious reform that they so much desire. The original church of Christ seems to have been dropped out; and while the American church and the Christian Endeavorers seem to be running the religious world, the question arises as to which shall finally rule the twentieth century. No sect or denomination has ever sprung up and gathered in such numbers in so short a time. It has been said that after quick growth, comes quick death; but time will tell what will come of this spontaneous growth. If it is the Lord's

work, he will stand by it; but if it is of the world, it will come to naught. God never changes, and Christ's church will remain on the solid rock, and the "gates of hell shall not prevail against it." "Many are called, but few are chosen." When Christ comes the second time, he will find faith upon the earth, notwithstanding so many false gods, and so many sects and worldly organizations.

## READY FOR HIS COMING.

## A Bible Reading.

BY MRS. A. W. HEALD.  
(Windham, N. H.)

1. WHAT are we commanded to do in view of the soon coming of our Lord?—"Watch therefore: for ye know not what hour your Lord doth come." Matt. 24:42.

2. To what should our watchfulness be directed?—"Can ye not discern the signs of the times?" Matt. 16:3. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

3. What must accompany our watching?—"Watch ye therefore, and pray always." Verse 36.

4. During the watching, waiting time, what responsibility rests upon every servant of the Lord?—"To every man his work." Mark 13:34. "You have a work that no other can do."

5. What should be our manner of life while we watch and pray and work?—"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Rom. 13:12-14.

6. In whom is our strength?—"Finally, my brethren, be strong in the Lord, and in the power of his might." Eph. 6:10.

7. What special delusions will prevail in the last days?—"Even him, whose coming is after the working of Satan with all power and signs and lying wonders." 2 Thess. 2:9.

8. How will God's own be kept?—"Ye shall know the truth, and the truth shall make you free." John 8:32.

9. How does God regard his faithful, watching ones?—"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103:13, 14.

10. What assurance does he give us?—"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." 2 Cor. 12:9.

11. What may we exclaim, with Paul?—"Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. . . . For when I am weak, then am I strong." Verses 9, 10.

12. Need we, then, be overanxious as to results, while continuing in prayer and in our appointed work?—"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him." Ps. 37:5-7.

13. Is it for us to say at any time that we are ready for the Saviour's coming?—"Watch ye therefore, and pray always, that ye may be accounted worthy." Luke 21:36.

14. Where is kept the record of our deeds?—"Then they that feared the Lord, spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written

before him for them that feared the Lord, and that thought upon his name." Mal. 3:16.

15. What is God's purpose concerning those whose names are written in his book of remembrance?—"And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Verse 17.

16. What will then be manifest?—"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." Verse 18.

17. What reward awaits the faithful?—"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. "Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." Isa. 33:17.

## WHO GOT BEHIND?

BY ELDER F. D. STARR.  
(Nashville, Tenn.)

THOSE who have not had the privilege of attending the recent General Conference doubtless realize that they have lost much by not having opportunity to listen to the important instruction that was given, and in various ways to learn about the advancement of the work. They of course feel that they have thus got behind others who have had this privilege. While there is reason for taking this view of the matter, yet there is another side from which it may be considered. According to an old saying, "There is no great loss without some small gain." Personal observation and experience have led me to examine this subject from both sides. I found that my time at the General Conference was so fully taken up with public services, meetings, etc., that my ordinary course of reading was much neglected; and especially the REVIEW and our other periodicals received but little attention; the most I attempted to do in that line was to read the first-page article and the editorials. This neglect I much regretted, but it seemed unavoidable.

After returning, and visiting among the brethren who had remained at home, of course I had something to tell them about the Conference, but this was not all. The constant reader of the REVIEW finds much to arouse his enthusiasm, and so I found my friends alluding to items of interest that they had seen in our excellent church paper; but I was unable to appreciate their remarks, which caused me rather to hang my head in shame. "Did you see that account of a Baptist minister's receiving the truth, and taking fourteen of his members with him?" was one query. A shake of the head was my unwilling reply. "Did you read about that woman who walks the streets of New York on Sundays, watching for offenders against the Sunday law, and about that other woman who is inspired with the idea that she must go forth to slay all who do not attend church?" To this I was obliged to answer, "No." Other allusions to matters of interest met with a like response, but at the same time with a desire and a determination to search out these important and interesting items. I began to ask myself the question, Who has really fallen behind in this matter, after all?

It is a fact that I have frequently observed that those isolated Sabbath-keepers who have not the privilege of meeting with others of like faith, but who take and thoroughly read the REVIEW, keep better posted in regard to the message and its progress, and keep up with the times better, than do those who do not take the paper, but who have the benefits of Sabbath-school, Sabbath meetings, and quite frequently of listening to the preaching of the word. Neglect to read this weekly treasury of information, and you will certainly get behind.

## Special Mention.

### PASSING EVENTS AND COMMENTS.

**The War.**—The week opened with the fortunes of war all in favor of the Turks. By a victory gained at Mati on April 23, the Turks were able to crowd the Greeks out of Larissa, their stronghold, and the place fell without a blow, being abandoned to the Moslem army. Following this came a lull in the violent cyclone of war. Trouble in Bulgaria and the north took the attention of the Turks, while Athens was greatly agitated over the calamitous events of the war. It was reported that the crown prince, from whom so much was expected, had ignominiously fled. There seemed to be no excuse for deserting Larissa, and even Edem Pasha was greatly surprised to see the prize in his hand without any effort at all. Mobs swept through the streets; deposition and even assassination of the king were talked of. The valor and discretion of royalty seemed very wanting. In the meantime the powers begin to think about bestirring themselves, for the chances seem to indicate that the Turkey will gobble the Greece, rather than be picked by the powers.

Thus, substantially, matters have remained for several days, and no one ventures to say what he thinks will happen next.

**The Annexation of Hawaii.**—This question, which has been prominently before this country for some time past, is continually being pressed closer to a decision; and there seems to be but one conclusion that will satisfy the majority of our people. There is a demand for the annexation of the island republic to this country. Perhaps it is but natural that this should be so. It is the trend of the age. The big fish are rapidly swallowing the small ones in every place. This is as true of nations and governments as of corporations. And if Hawaii is to be swallowed, it may as well be by this country as any other. That is the common way of reasoning, and it is good as far as it goes. Whether Hawaii wants to be swallowed or not, is an open question, but that does not make much difference. It is the swallower that decides the question of propriety, not the one to be swallowed. Between all the devices and machinations of civilization, poor Hawaii has had a hard time, and the degenerate race has nearly disappeared in the ordeal. With the grace of civilization has come the degradation of vice in its worse forms. With the customs and clothes of white people have come intermeddling with their government, revolution, confusion, and humiliation. Just what the full truth in the matter is, there are evidently but few who dare to tell. If annexation will be protection, and a good, stable government, with an end of intrigue and oppression; if with annexation, the wholesome influence of a regulation and restriction of vice can be inaugurated, then let annexation come. The sooner the better.

**Short-lived Triumph.**—Last year it was announced that by dint of hard dunning and diplomatic threats, Spain had been induced to pay a claim of very nearly one million dollars to Antonio Mora. The papers now tell us of the old man's death, which occurred in a New York hotel last week. He was a native of Cuba, but became a naturalized citizen of this country. Afterward he was arrested in Cuba as a sympathizer with, and abetter of, revolution, was court-martialed, sentenced to death, and his property was confiscated. He escaped to New York disguised as a common sailor. No sooner had Mora arrived in New York than he laid his case before Hamilton Fish, then Secretary of State, asserting that he had in nowise engaged in the rebellion or aided it. Mr. Mora placed his estimate of loss to himself and brother at \$3,000,000.

Diplomatic correspondence began in earnest, and each administration at Washington aggressively fought for the settlement of the claim, but the Madrid government resorted to every subterfuge to avoid the payment. In 1886 Spain acknowledged it would be a valid debt, although deducting one half of the original amount demanded by Mora, who at that time had arrived at old age, and needing the money badly, agreed to the reduction.

Like all earthly rewards and prizes, it was no sooner in the possession of the one who had so long contended for it than he was called hence, and he could by no means evade the call.

**Hard Times.**—Josh Billings used to tell us that "grumbling at the weather is mighty poor farmin'." And crying "hard times" is a very poor way of overcoming the obstacles to successful business. Solomon gives us the proper recipe for hard times when he says, "If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct." If the work goes hard, and we still desire it to succeed, then we must either sharpen the tools (improve the methods and implements) or put a little more muscle and energy into it. One of the blessings that we may derive from hard times is a discipline in the best use of our powers and capabilities. Adversity produces the material of which true men are made. Prosperity and easy success are demoralizing and debilitating.

The all-prevailing cry of hard times is a far worse calamity than the hard times themselves. If people would adapt their wants to the times, and be content to live in the same simplicity that people used to be satisfied with a generation ago; if instead of grumbling at the inevitable, they would whet their irons and be willing to exert themselves, the difficulties would largely disappear. Times are too easy for most people. They know nothing of self-denial, or of what it is to struggle with adversity. They imagine that every whim or fancy is a want, whereas they know not what it is to want. They are effeminate, imbecile, overindulged, and in no way prepared to meet or brook any privation. They ride their bicycles, thrum their pianos, live high, wax fat, kick, and growl at the times. Providence is infinitely indulgent to such ingrates, or it would give them a taste of what hard times really are.

### NEW ALLIANCES.

THE war now raging between Turkey and Greece, in spite of the efforts of the powers to prevent it, may result in breaking up the present concert of the powers in relation to Turkey and Greece, and may also lead to a rearrangement of the powers in new alliances. That this will be probable is now openly suggested, and by many it is already regarded as a foregone conclusion.

The present condition of Europe in regard to alliances is, first, the Triple Alliance, comprising Germany, Austria-Hungary, and Italy; and second, the alliance between Russia and France. Great Britain thus far is the only one of the great powers not in alliance with other powers.

Of the alliances mentioned above, it need only be said that the fear of France led Germany to form the first. The Triple Alliance was a menace to Russia as well as to France, and these two powers came together for mutual defense. But there seems to be a growing dissatisfaction with the present alliances. The reverses of Italy in Abyssinia evince that Italy is not a very strong military power; and the steady machinations of the papacy in favor of the restoration of the temporal power of the pope are an element of weakness there. For this reason, Germany and Austria are beginning to look coolly upon their ally. The alliance between France and Russia is a continual thorn in the flesh to all the German states. Russia, long a great power, has suddenly loomed up into towering proportions. Her

great Siberian railway, which gives her an iron grip across two continents, her actual suzerainty over China and Turkey, her immense armies, and her large gold reserve for the sinews of war, make her to be dreaded as an antagonist and to be courted for a friend. Furthermore, the government and traditions of Russia, autocratic in the highest degree, are pleasing to the emperors of Germany and Austria, who concede only what they are compelled to, to the spirit of democracy, and who apparently hope to hold that spirit in check, and to reduce it to less proportions rather than to let it gain an increase of power. For these reasons it appears that an effort is being made to wean the czar from his attachment to France, that he may form an alliance with Germany and Austria. In short, the idea is to exchange Italy for Russia, so that the new Triple Alliance will be Russia, Germany, and Austria. Italy would, in such a case, naturally form a French alliance, and while she would not be a great source of strength to France, the latter power could not be overparticular, and would doubtless take anything that she could get.

At the present time this is largely conjecture, yet there are reasons for believing that such a change will be made. An alliance between France and Italy is more natural, as far as race and religion are concerned, than the one now existing between France and Russia; and as far as the spirit of liberty is concerned, an alliance between Great Britain and France would be very natural. This may result, and with Italy these would form the second Triple Alliance.

War makes history very fast, and this war may make the powers declare themselves. Russia, Germany, and Austria certainly stand at the back of Turkey in this conflict. England has done so, but is getting sick of it, and the people of France and Italy are greatly in sympathy with Greece. The nations are surely angry, jealous of and fearing one another; and should the powers now watching the duel between Turkey and Greece suddenly draw their swords, there is likely to be a new alinement, which will take many people by surprise.

M. E. K.

### HEATHENISM AND HEATHENISM.

A BIG Chinese idol was lately taken in great state from Placerville to Boise City, Idaho, where it is now installed as the object of reverential worship of all the Celestials of that city. A Chinaman, explaining this deity to an unbelieving American, said: "He only picture; no pray him. Chung Lo Wun, he come when we talk; he heap good god. He come back, we ask him." This statement by the "heathen Chinese" is strikingly in harmony with the Catholic ideas of worshipping the saints of former days through their pictures, or images, and shows how the idea originated. The Chinese explanation of this devotion sounds so much like the reasons given by Catholics for the reverence they pay to some of their saints, that one might almost imagine that he was reading the *Catholic Mirror*. Here is the explanation:—

Sin Chung Bok Chung Lo Wun, it seems, according to the traditions of the Chinamen, at one time lived on earth and bore the name of Chung Lo Wun. By his many good deeds and noble actions he won such power and fame as to cause those who had known him to invoke his meditation when he had passed to the spirit land.

Substitute for this Chinese name the name of St. Joseph or many others which adorn the Catholic Church calendar, and the whole statement would pass muster as Catholic orthodoxy. What shall we say, then,—that there is more than one kind of heathenism?—No; let us rather say that there is one great heathenism, with many branches, and that some phases of it pass under much finer-sounding names. Surely this is a fitting time for the revival of pure Christianity,—the everlasting gospel,—that puts no confidence in human inventions, but lays before every soul the words of God, and invites and urges the hearer to live by them.

M. E. K.



## The Home.

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

### THOSE TRIALS.

BY MRS. OGDEN LEWIS.

(Detroit, Mich.)

THE trials that gathered about me  
Seemed once like hindrances drear;  
But ah! they are evermore welcome;  
For 'tis then my Saviour comes near.  
He claspeth his arms close about me—  
O, I almost see his sweet face  
As gently this promise he whispers:  
"Sufficient, dear child, is my grace."

"Thine affliction is but for a moment,  
The time cometh soon to rejoice;  
Submit;" and the trial hath vanished  
The moment I yield to that voice.  
So they hinder my journey no longer,  
But help me along on the way  
Toward the mansions of bliss over yonder,  
Toward sunset of earth's mortal day.

They teach me to trust in my Saviour,  
To long for his presence so sweet.  
In faith, with submission enshrouded,  
I lay all my grief at his feet,  
And go on the journey rejoicing,  
Submitting to sorrow and pain;  
For some day my dear Elder Brother  
All that now I see not will explain.

### A COMMENT.

THE valuable articles that appear in our Home department, from the pen of Mrs. S. M. I. Henry, will be sure to awaken thought and to excite comments. Some of these latter are now reaching our ears, and in nearly every instance the readers speak of the great benefit they are receiving from their study. Mrs. Henry writes from the standpoint of a broad and long study and experience in these matters. That the conclusions reached as the results of her study and experience should in every respect correspond with those reached by every one else, is hardly to be expected; but that her teaching harmonizes with that of many of our best men and women is true. Mrs. Henry's past labors and present position place her above any suspicion of affectation or pedantry.

Opinions may differ as to the degree of responsibility of the parent, or the amount of negative control to be exercised, or as to the advisability of circumcision as a sanitary measure, or other details. On these points she speaks her own convictions, and they are profound and sincere. Others may or may not accept them.

The REVIEW has ever taught, with the Bible, that as a religious rite, "circumcision is nothing, and uncircumcision is nothing." The ceremonial law, which carried with it this rite as a distinguishing badge, has passed away; and the circumcision of the gospel is "that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." The matter as taught in the article last week is upon another foundation, sufficiently explained in the article itself. As to its expediency from a moral and sanitary standpoint, each one may, from the light he has, form his own opinion. But however this may be, it will do us all good as parents to think along these lines, and to pray along them, as devoted servants of God have been doing for years. We shall all surely find much that is excellent and timely.

### HOW TO STUDY THE CHILD.—NO. 7.

BY MRS. S. M. I. HENRY.

(Sanitarium.)

"WHAT are you going to make of this boy?" is a common question, and it is often answered just as though he were a stick of timber, a block of stone, or a lump of potter's clay, to be shaped according to the will of his parents or teachers,

—I shall make a doctor, a lawyer, a business man, a preacher, out of this boy; a housekeeper, a good wife for somebody, out of this girl. This has been the spirit in which the children have been too often disposed of, the end to which their education has been directed, or rather, misdirected, without any effort to discover the indications as to the design of the great Creator concerning the life which he had brought forth, or the nature of the endowment with which it had been furnished.

Terrible mistakes, serious losses and sorrows, have resulted because of this careless, wholesale dealing with human life and destiny. It is not difficult to read early what God has written out in the child's nature for the instruction of his educators, provided they are willing to undertake the necessary study. This study should begin with his first outreachings into the world of things. Most parents begin by trying to teach the little one just how to grasp and hold; how to use, arrange, and combine; and so lose the first lessons which God has intended them to learn from the child himself as to what should be done with him.

Success or failure depends on whether the parent will, instead of always being a teacher, be willing sometimes to be a learner. He teaches best who is most constantly a learner. He teaches best who is the most unconscious of his office; so the child is the best human teacher that any father or mother ever has. Watch him. He is trying to find his hands, his feet, his face, generalizing in his investigations. Then he goes on to his fingers, his toes, his separate features, making efforts at analysis. Now he tries combination, putting this and that together,—his two little hands, his hand and foot, his feet and both hands, his toe and rosy lips; or he distributes abroad, throwing his limbs, throwing whatever he has in his hands, throwing everything as far as he can possibly get it away from him.

Now is your opportunity to study him. He may never give you two chances on the same lesson. Do not try to show him *how*. How do you know what he is trying to do? Disturb him now by your own methods, try to interject some of your own personality into his little mental processes, and you will utterly destroy the delicate film of thought upon which he is laboring to develop an expression of himself which you will be able to recognize and understand if you will be careful, patient, and teachable, and which will be of more service to you in opening up his future than any treatise on child culture ever written.

Set him in the midst of simple things, never any costly, intricate contrivances. Intricate things teach him destructiveness, because he cannot endure ready-made combinations. If he has a bright mind, and you put these ready-made combinations into his hands, the very first thing that he must do with them is to reduce them to simple beginnings, from which he can proceed to his own methods in combination. Give him, therefore, the most simple beginnings,—blocks of all sorts, the scraps from shop and factory,—and see what he will do. Does he combine or scatter? build and throw down, and then abandon? build, take carefully down, and abandon? build, *take*, or *throw*, down, and rebuild? In rebuilding, does he follow the first idea, or a new one? Does he build high or low, large or small? In abandoning his building, does he sulk with discouragement, or go cheerfully to something new? Playing with a pan of earth or a sand heap, does he dig holes, or make heaps? In digging holes, does he lay the refuse carefully in a heap? or does he throw it hither and yon? Does he throw it upward? or does he dump it down? Does he throw it behind, or around him, or straight before him, as if at a far-away mark? Is the hole which he has made, round or angular? Is it like a well, or a channel? Does he work in silence, keeping his plans to himself, or is he all the time calling to some one

to "*see*"? Does he keep at one thing until it is finished? or does he have several things on hand at one time? How does he handle things, with one hand, or both? with the whole hand, or the fingers? with his hands, or arms? carefully, or carelessly? After he has finished a piece of work, and gone at something else, does he return by and by, expecting to find it as he left it? or does he forget it? If he has forgotten it, does he by and by recall it, and inquire about it? If he is disturbed by other children; by the maid, who wants to tidy the room; or by his mother, who has called him, what does he do? It is of importance to understand that which can be learned only by these apparently trivial observations. You need to know what he will do naturally,—whether he will quarrel with the children, or give up his right to others; in what spirit he will give up; whether he will step back manfully, and stand with childish dignity and condescension, or with kindly courtesy, or dogged jealousy, looking on while the intruders examine his work. Will he sit down and watch with interest while efforts are made to improve on his efforts, making suggestions himself? Will he take his visitors into partnership, and readjust his plans accordingly? or will he take them off to something entirely new, leaving the work in which he had been disturbed? The spirit in which he meets encroachments and the call of his mother depends on how truly he has himself been respected in the exercise of his legitimate rights.

Do not have things lying around in the child's reach which he is not to be permitted to touch. Let him understand from the first that he is at home, and under the law of liberty. As he becomes old enough to observe, and that will be very early, he will do just as you do with books, furniture, china, and everything. He will do as you do in your most impressive moments. If you impress him by throwing things, slamming and banging because you are vexed, this will have more influence upon him than all your carefulness. Your every motion will be to him a lesson. He will be studying you while you are studying him, and when you are most unconscious, and act yourself most fully, your teaching will be most lasting.

The real inner nature of the child will be indicated in his treatment of the weak and dependent creatures about him,—the cat, the dog, insects, and small children, and also by the spirit which is aroused when he encounters a refractory plaything. The manner in which he will study and try to find out the reason that it will not stand on end, and repudiate it, or try to bring it to terms; the spirit he shows toward a ball that will keep rolling when ordered to stop,—these will all furnish opportunity for becoming acquainted with the spirit with which you have to deal.

In these things which I have mentioned, as well as many others which will be of interest to the child student, there will be found an illustrated index to the education which he should receive. This education should be such as to lead him to acquire self-mastery, gentleness, truthfulness, and continuance in well-doing, as well as every other possible good in human character. It should train him to a practical faith in his parents, which must be the first step toward faith in God. If allowed to be himself, the child will think of God, will speak of him and to him in his little prayers, just as he thinks of, and speaks to, his parents. Up to the moment when he is truly born again, and becomes personally acquainted with God in Christ, his father is the representative of God to him.

A little boy of four years, who was on the most intimate terms with his father, his play-fellow and companion, was asked by his mother to go into the parlor, which was unlighted, to get something for her.

"It is dark in there, mama," he said.

"Never mind the dark, you know just where

it is. Leave the door open, you can see all that you will need to."

"But I am afraid, mama."

"You need not be afraid; for God will be with you when you go to do what mama asks."

"God? Where is God now, mama?"

"Here; with you always, to help you to do right."

The child stood a moment looking about, then up into his mother's steady eyes; and then, using exactly the same tone and manner which he would have done in speaking to his father, he said, "All right, mama! I'm not afraid." And he started forward, inviting God to come on.

Another child, under similar circumstances was perfectly warranted in saying, "Pho! father would n't go with me, nor you neither, and I don't believe God will, neither, and I ain't going."

#### A CHILD TRAGEDY OVERRULED.

BY FANNIE BOLTON.  
(Battle Creek, Mich.)

(Continued.)

ALMA went to a meeting one evening where she heard a wonderful sermon of Christ's compassionate love. Miss Ashbury had talked to her of God's exceeding gentleness. Little by little the beauty-loving instincts of the child's heart were being aroused by the skilful drawing forth of the child-lover. They had talked of stars, flowers, skies, clouds, and dew as symbols of him who is altogether lovely. An expression of peace was on the child's face as she entered her home, a few steps in advance of her teacher; but Mrs. Morehouse called her to her bedside, where she lay ill, and poured upon her the usual torrent of censure.

"Come here, Alma, you cruel, wicked girl! I've heard all about it. You've been beating little Myrtle. The children have told me. Not a word from you. I shall tell your pa, you cruel girl, and if you don't get a beating, it won't be my fault. Now get out of my sight, and go to bed."

Miss Ashbury could see that the child's face had grown as white as marble, and was fixed in a look of heart-break. Alma answered not a word. With no good-night greeting or mother's kiss, she went to her dark chamber.

"Alma," said Miss Ashbury, seating herself beside the trembling girl, whose agony was too great for tears, "what is the matter?"

"O," said the child, "mother thinks I have been unkind to the baby, but I have n't. I love the baby, and I would n't hurt her for anything O, O, O!" and a rain of tears followed. Miss Ashbury wept with her, and softly whispered that Jesus knew all the truth.

Alma had to rise first in the morning, and light the fires, and the first sound that greeted Miss Ashbury's ears was her voice singing one of the children's hymns,—

"Are you weary? are you sad?  
Jesus knows and feels it;  
He can make you free and glad—  
'T is his word reveals it.  
Tell it all to Jesus,  
Tell it all to Jesus;  
Trust his love, look above,  
Tell it all to him."

But what a struggle it was to keep up heart, to believe that Jesus did love and care, no matter how unappreciative of the dear child's honest efforts to do right were father, mother, brothers, and sisters! Perhaps she would have lost heart entirely if it had not been for the agency God had in her teacher. Though chances had to be watched for, and almost stolen, because of the unreasoning jealousy that seemed to possess Mrs. Morehouse's heart over the friendship between her child and Miss Ashbury, yet chances were found when words of encouragement and love were spoken.

Then camp-meeting time came, and the family tented on the beautiful grounds selected. But though many dropped their ordinary burdens, Alma and some other girls of her age were more heavily laden than ever. There were children's meetings twice a day, and these girls came in like premature mothers. They had to listen to what was said, while they hushed and trotted the little ones, and often had to leave the tent altogether because of their demands. Their faces were worn and weary, and yet eager. Miss Ashbury looked upon them with compassion, and prayed that Jesus would comfort and rest them. At a little special service, Alma, and some others who were heavily laden, came in burdened as usual.

"Yes," they said, "they did want to know the Saviour as a personal friend and burden-bearer." What a melting meeting it was, as thy drew near the sympathetic heart of him who bears the world's sorrows! But alas! Alma was missed, and some unexpected duty awaited her. Her mother's sharp voice ordered her from the service of prayer, and her bitter words reproached her for her negligence. Mrs. Morehouse took occasion to say, in Miss Ashbury's hearing: "Religion is doing one's duty. This praying and testifying does n't amount to a row of beans. Miss Ashbury thinks she knows you, but she does not have an idea how slyly impudent you are. The idea of your saying you want to be a Christian! Stuff and nonsense! I am going to tell her what a perfect little hypocrite you are. For pity sake, Alma, don't add a religious profession to your sins."

What could be done? Miss Ashbury turned away with horror and grief. But God had his hand on the work. Not long afterward she found Mrs. Morehouse weeping as though her heart would break.

"O my husband! my husband!" she sobbed. "He has gone, Miss Ashbury. Something didn't suit him on the grounds. You don't know anything about what I have to endure on his account. He'll sulk for a week, miss all the good of the meetings, and as likely as not order us all home. I did hope," she sobbed, "that he would be a changed man after these meetings, so that I could have a little home comfort."

Miss Ashbury tried to comfort her. "Our refuge is in God," she said, "and since he alone can work out this difficulty, let us take it to him." After prayer she said to her, "Now, dear, I must say a few words to you about Alma. Why is it that you do not believe that God is working for her?"

"Because he is not," she retorted. "You think you know her, but you are mistaken. You ought to have seen how sulky she was after you went up-stairs, the night I took her hymn-book away; you think she is meek and submissive, but she is stubborn and defiant in her quiet way."

"It was enough to rouse all that was defiant, my dear. Just think what was done that night! Her soul was mightily uplifted, and the shock of your action, that certainly was unreasonable and unjust, brought on a terrible reaction. My sympathies are with the child in this matter, and I want to make a plea for her. After camp-meeting I shall be sent away, and O how I long to see you all happy,—all kind and gracious one to another! Your health is very poor, and I do pity you; for I know Mr. Morehouse expects and exacts more than you have strength to do."

Mrs. Morehouse sobbed afresh. "You are the only one who gives me any pity, or who knows anything about my trials."

"No, dear, Jesus knows it all. But perhaps these trials are to soften and refine you, to make you pitiful to those who, like you, are bearing heavy burdens,—in fact, to make you and Alma helpers, companions, and lovers of each other."

Mrs. Morehouse looked up unbelievably. "No," she said, "I can't understand her, and she continually jars on me."

"Jesus can help you to understand your child. Why not pray together? Why not tell her your sorrows, and take her into your plans? It may be slow work, because you have never tried to win her confidence; but love can conquer all things. It is the only power in heaven and earth."

"O Miss Ashbury! my burden seems heavier than I can bear. You do not know what my husband's life was before he joined the church, and if he backslides, and I fear he will, I know that there is nothing ahead of us but trouble and disgrace."

"Pray for him, dear. I shall always remember you; God can avert the disaster. Don't forget about Alma. Of course your burden will crush you unless you cast it on the Lord, who promises to sustain you, and has said that he will give you rest unto your soul."

(To be continued.)

#### SOME OF THE REASONS WHY.—NO. 4.

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

*Bad Combinations of Foods.*—But few people realize that good food may be taken into the stomach in such a combination as to be very injurious. I am convinced that this is one of the most common evils in the diet of the American people. Years ago I had the privilege of attending a series of lectures given by an experienced physician on the subject of proper diet. I shall never forget the impressive lessons he gave upon the subject. Among those which most deeply impressed me were some simple experiments made upon the subject of the proper combination of foods. The doctor classified food as follows: First, fruit. He had his own way of stating things, and among other things he said: "Fruit, as a rule, grows farther from the earth than do other foods, and nearer to heaven and God. Fruit is the best, because it is the most natural, food for man, although not the strongest." Second, grains. He said that grains grew next farthest from the earth. Third, vegetables and meat. The doctor said that vegetables and fruits, or vegetables, meats, and fruits, should never be eaten at the same meal. Vegetables, grains, and meats will agree, also grains and fruits are harmonious; but when fruits are combined with vegetables or meats, there is war in the stomach. Some stomachs are strong enough to take care of a bad combination of food for a while, yet in time the effect will be seen.

Forcibly to impress these points, and to illustrate the effect of a bad combination of foods, the doctor placed food, in different combinations, in several glass fruit-cans. In the first he placed a variety of vegetables, meat, grains, fruit, pickles, pastries, nuts, tea, etc., such as would commonly be eaten by one person for dinner; in the second, grains and fruits, with some liquids; in the third, grains, vegetables, meats, and liquids; in the fourth, vegetables and grains; and in the fifth he put a general mixture of vegetables, grains, fruits, etc. The cans were then placed in a temperature about the same as that of the body; and in twenty-four or forty-eight hours, were brought out for the class to inspect. It was somewhat of a surprise to the members of the class who had never before given the subject any study, to see the great difference in the condition of the food in those cans. All put into the cans at the same time, all kept at the same temperature, all seemingly wholesome food when placed in the jars, but now how different in appearance! Where grains and fruits, grains and vegetables, or grains, vegetables, and meats were combined, very little fermentation had taken place; but in every case where fruits were combined with vegetables or meats, much fermenta-



tion had taken place. Especially was this the case when the fruits were acid. The doctor said: "Most people put food into their stomachs in such a combination as would burst an iron cask if treated in the same way, and then wonder why they have dyspepsia!" The Lord designed that things that are congenial should go together, but this law is perhaps more often violated in eating than anywhere else. If families would learn to eat grains and fruits for breakfast, grains and vegetables for dinner (if they eat meat, eat it then, and never with fruit), and grains and fruits for the third meal (if one is taken), much evil now resulting from an improper diet would be avoided. I have met many who thought they were good health reformers because they had discarded meat. They were eating grains, in the form of porridge, or *mush*, that had been little more than warmed through, with milk and large quantities of sugar. This is also a bad combination. Cook grains thoroughly for hours, and then eat milk or fruit with them, but never use milk and sugar together. This is much worse than a meat diet.

*Neglecting Proper Physical Exercise.*—It has been demonstrated over and over, that physical exercise is a necessity to good health. On this point a writer says: "Nutrition to the body can only come through the activity of the body. Nutrition attracted to any part of the body by exercise gives health and vigor to that part. Food, no matter how nutritious it may be in its elements, is not so easily drawn into the organic life of the system, or assimilated, unless muscular activity is going on. Much of the best food, not being assimilated, is lost as waste."

The four points dwelt upon in these articles are the essential reasons why people, especially brain-workers, fail in health; namely, Lack of Regularity, Proper Food, Right Combinations of Food, and Physical Exercise. Some of these points our ministers and laborers may and will find it extremely difficult to secure, but to fail in these things means premature decay. May God help us not to overlook the little things of each day, and to use, with sanctified judgment, the light he has given us.

#### A FEW SUGGESTIONS.

BY MRS. D. A. FITCH.  
(Battle Creek College.)

WHEN I read, on page 195 of No. 13 of the *Conference Bulletin*, this statement from a recent testimony, "Milk should not be used in place of water in bread-making," the question arose, What will supply its place in those yeast products which seem to require something to make them more tender than water will, such as corn bread, raised shortcakes, buns, and fruit bread? Having in mind the knowledge that an egg yolk contains thirty per cent. of fat, it seemed that it might prove a substitute worthy a trial. It shortens nicely. When a sponge made of one pint of water is ready to knead down, the well-beaten egg yolk is added. If sugar is to be used, the yolk and the sugar may be beaten together. Ordinarily, this is cheaper, too, than using milk.

While it is to be inferred that the statement given above refers only to bread made with yeast, I will give a recipe for making unfermented rolls without milk or cream.

In one pint of flour (preferably "seconds") rub thoroughly one hard-boiled egg yolk. In the center of the flour pour a large spoonful of very cold water. With a sort of over-and-over motion of the spoon, incorporate all the flour possible, keeping it in as loose, open, and fluffy condition as convenient. Lay the fragments on the board, and repeat the process until nearly all the flour is used. Mass the fragments together, to see what is their consistency. If flour is required to dust the board, the dough is too soft, and some of the flour or some very hard frag-

ments should be added. If too hard to be conveniently manipulated, make some soft fragments, and add them. Knead, pull, stretch, pound, or in other ways manipulate the dough until it gives a sharp, snapping sound when broken apart. The more it is kneaded, and the colder the surrounding air, the more tender and brittle the rolls will be. Make portions of the dough into long rolls of uniform size, something more than an inch in diameter. Cut into lengths of three or four inches. Place one inch apart on perforated tins, in an oven of right heat for light bread, and bake until they offer a firm resistance if pressed between the thumb and finger. If one prefers, this same dough may be baked in the form of beaten biscuits, sticks, crisps, or crackers.

A very palatable porridge is made by combining corn-meal and farina in equal quantities. Something more than one part of the grain will be required to four parts of water. Let the water be boiling hot. Add the salt, if any be desired. Sift the grain slowly through the fingers into the water, and beat vigorously to prevent lumping. Place in a steamer over boiling water, and cook for at least four hours.

I find that much less shortening is required in pie crusts if one third farina is used instead of all flour. Being granular, it makes the crust tender and brittle.

#### THE SUBJECT OF CIRCUMCISION.

To the Editors of the Review:—

IN the REVIEW of last week there appeared an article in the Home department, under the title, "How to Study the Child.—No. 6," which I must confess was a great surprise to me. I do not believe that the columns of our church paper should be devoted to any form of controversial discussion, and I do not write in that spirit; but I firmly believe the scripture which tells us, in the most definite language, just what God had in mind when he instituted the rite of circumcision: "And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." Rom. 4:11. There is no thought in this text, aside from the great fact that God gave Abraham the "sign of circumcision, a seal of the righteousness of the faith which he had." Note particularly that he was in possession of the righteousness of this faith, "yet being uncircumcised." God did not give him circumcision to produce some result, but he gave it as a seal of what Abraham already possessed by faith.

There is no intimation in the foregoing text, or in any other scripture, that there is a hygienic reason for circumcision; and to ascribe, even by intimation, any such idea as being in the mind of God when he gave the rite of circumcision, is wholly unwarrantable; for God has not revealed, even by the slightest shadow in his word, the idea of a hygienic, in addition to the religious, significance of the rite. On the contrary, he says to us, in language that is unequivocal, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7:19. This text is positive and complete. It does not say, Circumcision is nothing as a religious rite; but with a directness that characterizes the Scriptures, it simply says, "Circumcision is nothing." Now when God says it is "nothing," my faith in that simple, plain, and direct statement of my Heavenly Father will not allow me, by any line of reasoning whatever, to attempt to make something of what he declares is "nothing."

No one who has read the New-Testament Scriptures has failed to note the controversy that arose between the disciples and certain "Judaizing teachers" who contended for the observances of the ceremonial law, and, particularly, circumcision. The question finally assumed such proportions and importance that the general council recorded in the fifteenth chapter of Acts was

called. After considering the question from every standpoint, it is said: "The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment. . . . For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well." Acts 15:23-29.

Now since fornication was then, as now, one of the worst and prevailing vices, if circumcision could have lessened it so materially, how natural it would have been for the Lord so to instruct the disciples, and thus save all this trouble; for certainly it would not have been difficult to strike a compromise with the "Judaizing teachers," by which it would be agreed that those who could no longer see a religious significance in circumcision would observe the rite from the hygienic standpoint.

But since the church has gone through that conflict once,—a conflict, too, that was so intense and prolonged that it lasted throughout the lifetime of the apostles,—and, further, since God has given such definite instruction in his word, in order to settle the controversy forever, can there be any standpoint from which we would be authorized to bring it up for serious consideration? To my mind there is but one answer, and that answer is very evident.

There have been those all along who have misrepresented us by saying that we were leading back to the old law of ceremonies. But we have always protested against being represented thus, nor does the author of the article in question intend to lead to any such conclusion.

I have written the foregoing from the standpoint of one who has been actively connected with this people for nearly twenty years, feeling that it is my duty to set these matters before the readers of the REVIEW. And in doing it, I trust that all will recognize the spirit of kindness that is in my heart as I write.

Yours very truly,  
A. O. TAIT.

Battle Creek, Mich.

"No trouble shall ride through my heart without paying its fare."

"THE boy that is driven to church is generally led to the devil; but the boy that has the right example of Christian parents at home, generally drives the devil all through life."

"No truly great man or woman was ever born of a woman that was too proud, vain, or unnatural to nurse and care for her own children. Humanity is something like wheat. It takes its character from the soil that grows it."

"WHICH is worth the most, an arm or a character? The reason that I ask is because I notice that when a man falls and breaks his arm, everybody seems to pity him; but when he falls and breaks his character, he does not seem to have many friends, but plenty of enemies."

"I HAVE known proud persons to become humble, drunkards to become sober, unchaste persons to become virtuous, atheists to become Christians; but I never knew one of these to attribute his salvation to anything said or done by any great pulpit orator. Which fact proves to me that the kind of talk that a sinful world can applaud is not the kind that saves souls."

## The Review and Herald.

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

BATTLE CREEK, MICH., MAY 4, 1897.

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### "BE COURTEOUS."

It is true that this specific injunction occurs but once in the Bible. Perhaps it is for this reason that it is so often forgotten or unheeded. By courtesy we usually mean "well-bred kindness and consideration." The Bible means friendly-mindedness. Friendly-mindedness ought to produce friendly manners. The antitheses of *courteous* are, *blunt*, *crabbed*, *inconsiderate*, *brusque*, *imperious*. One is Christian, the other is natural. One is Christlike, the other is Satanic. One is what we ought to be, the other is what no Christian has any right to be. It is not in one expression that we are taught to be courteous; the whole Book teaches it. "Thy gentleness hath made me great." Courtesy and meekness are closely related. Love always begets courtesy.

It is easy for the natural man to be affable and polite in "society," among those who are cultured and polite, and for whom he has no special regard except as his own reputation is at stake, and at the same time be unkind to his best friends. But that vile thing is very different from Christian courtesy. True courtesy is an unselfish regard for the happiness of others. It esteems others better than itself. It takes the lowest seat or stand because it prefers the pleasure of others. True courtesy is an inbred quality, not an outside polish. It is a fruit of the Spirit, rather than a natural trait. Love for others is the source from which it springs.

True Christian courtesy is displayed at home. It exists between husband and wife, parents and children, brothers and sisters. It manifests itself to the poor and dependent. The grace of giving is often sacrificed by an ungracious temper or demeanor. It is always better to do a kindness kindly, or not do it at all. Courtesy is as much in place in administering a reproof as in bestowing a compliment, and it is even more needed then. Christians should be courteous to all and at all times. They should be courteous to their brethren. "Love as brethren, be pitiful, be courteous." They should be courteous to their neighbors, that they may be won by their kind conversation. They should be courteous to strangers, and even to tramps; for they know not on whom their kindness may fall. They should be courteous to their enemies, rendering good for evil. They should be courteous to the dumb animals,—the horse, the cow, the dog,—for they are dependent upon them, and will return their kind attention. Yes, they should be courteous when they write to the editor; for he needs kind words. If they see something in the paper that doesn't please them, or if they fail to see their own article there, or if there is a sentence or two cut off,—if, to make it "fit," it was necessary to take out a few lines,—be pitiful, be courteous; restore the editor in the spirit of meekness. Don't knock him down or blow him up; but be a Christian, be courteous.

G. C. T.

### ISAIAH 11 AND THE MILLENNIUM.

A CORRESPONDENT asks: "What are the objections to applying Isaiah 11 to the millennium, in view of the statement that the Lord will set his hand the second time to recover the remnant of his people, and at the same time the wolf, lamb, asp, and child shall be associated?"

The first three verses of the eleventh of Isaiah evidently apply to Christ at the time of the first advent. Verse 4 takes us down through the gospel dispensation to the time when he smites the earth with the rod of his mouth, and slays the wicked with the breath of his lips, at his second advent, as described in Ps. 2:8, 9; 2 Thess. 1:8; Rev. 19:15, 21. Then the prophet, in verses 5-9, brings to view circumstances of the redeemed state in the earth made new; for then only is the earth to be "full of the knowledge of the Lord, as the waters cover the sea." Going back, in verse 10, to the opening of this dispensation, the remainder of the chapter, it seems to us, may well apply to the work of the gospel to the end of this age. Our difficulty in applying anything of gospel work to this earth during the thousand years is that we are not able to find any one living here during that period except the devil and his angels, and surely the prophecy cannot refer to them. Certain prophecies which must apply to the advent of Christ, now just before us, set forth the circumstances and the situation very fully at that time; and it is that this earth is then to be swept entirely bare of its inhabitants,—all the righteous, both from the graves and from among the living, are caught up to meet the Lord in the air, and all the living wicked are destroyed. So there are no living human beings on the earth, after the second advent has taken place. The "remnant" are slain, says Rev. 19:21; and Jeremiah, having a view of the same scene, says, "I beheld, and, lo, there was no man." Jer. 4:25. But the devil and his angels are here; for the earth by the convulsions of the great day is reduced to that condition in which it is called "the bottomless pit" (Rev. 20:1-3), and in this pit the devil is cast, and bound during this same thousand years. Now if there are to be human beings here to be preached to and converted during this time, where do they come from? We do not read of any new race coming upon the stage of action for this purpose. And they are not the resurrected heathen, or any wicked persons; for the first resurrection has then just taken place, and in that resurrection only the "blessed and holy" have a place. Now if there are no human beings here, it is very evident that no such work can be going forward upon this earth as is assigned, by those who believe in future probation, to the millennium, or the thousand years following the second coming of Christ.

U. S.

### LARGENESS OF HEART.

WHEN God placed the blessing of extraordinary wisdom upon Solomon, it is said that he gave him "wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore." Wisdom and understanding in a small, narrow heart, is but a sacrifice of precious material. And the same is true of any person who undertakes to possess any virtue to a large degree in a narrow and contracted heart. A person's heart room must always be in proportion to the size of the virtue he

wishes to display, and the work he expects to perform. Large-heartedness is a virtue itself of the purest and most valuable character. It is the necessary condition of a successful use of the talents a man has committed to him. We have all seen men of great big hearts, and but little wisdom or understanding. Their hearts were like some great, roomy, empty castle, whose halls were filled only by the sounding echoes of vain desires to be able to do something which they never could do.

On the other hand, there are many people of splendid capabilities and of extensive talents, who always work in a pint cup, because they have no heart to perceive their opportunities, and no heart to embrace them when they are pointed out.

Largeness of heart is largeness of faith and confidence. It is assurance of the final success of the right, and a willingness to invest everything in that success. Narrowness of heart is caused by, or produces, perhaps, a chronic suspicion of everything that is good on earth, or that is great and good in heaven. It is suspicious of the future, and cynical toward the past and present. It criticizes actions, and condemns the offender with his failings. It pronounces judgment upon everything that does not appear just right, becomes hypochondriacal over human imperfections, and in a sweeping condemnation disavows all that it looks upon. It fears everything, and hopes nothing.

Largeness of heart is that charity which "beareth all things, believeth all things, hopeth all things." Largeness of heart looks up and takes its inspiration from God. It works on God's plans, and not on human doubts. It looks by the eye of faith through the eyes of the Father above, and thinks the thoughts of God. Largeness of heart gives room for God to fill. Little-ness of heart prevents his doing anything with us or for us. Largeness of heart permits us to take in the work of God in all its proportions and bearings. Narrowness of heart leads us to distrust all things, and to belittle that work.

Now as never before we need wisdom and understanding. But we also need room to receive them. We need capacity to use them. We need to have the little, narrow bounds which encircle our ideas and circumscribe our actions burst open. Then there will be an absence of personal criticism and reflections, and with a wide hearted charity we shall be able to believe and to receive every man as our brother. We shall regard men above schemes, love them notwithstanding their frailties, and have faith to know that God is above all. God give us largeness of heart as the sand that is on the seashore!

G. C. T.

### THOSE DATES AGAIN.

THE reader will perhaps remember that an article entitled, "Are the Dates Correct?" appeared in the REVIEW of January 26, in which the dates of the seventy weeks, the fifteenth year of Tiberius Caesar (Luke 3:1), the date of the crucifixion, the end of the seventy weeks in A. D. 34, and the termination of the whole period of the 2300 days of Dan. 8:14, in 1844, were clearly established.

The article was a criticism of the position of the "Millennial Dawn" upon these points, showing it to be incorrect in every particular. The organ of the "Millennial Dawn" people, *Zion's Watch Tower*, of April 1, makes an effort to recover its position, which is perfectly natu-

ral; for no one likes to be left without any ground to stand upon. The better way for it would be to submit gracefully to the facts, and accept the truth. The article referred to closed with these words, to which, more firmly than ever, if possible, we still adhere: "These dates and eras are absolutely unassailable, and can never be overthrown."

Nevertheless the *Watch Tower* endeavors to make a show of trying to overthrow them. It admits that its statements in regard to Dionysius Exiguus and the introduction of the Christian era were errors, caused either by "a slip of the editorial pencil, or by the compositor," but dismisses that matter on the ground that it "has no bearing whatever on the subject." It has just this bearing: If on a point so well established as the date when the Christian era was introduced, such glaring misstatements could creep in, it weakens confidence in all its other testimony.

But it falls back on the date of the fifteenth year of the reign of Tiberius Cæsar, and rests its whole case on that. It says: "The editor of the *Sabbath Herald* finds his dates and reckonings all out of harmony with the testimony of Luke 3:1-5,—the only positive date given in connection with our Lord's birth and ministry by which it can be connected with reliable Roman history."

Not at all, Brother *Watch Tower*; on the contrary, Luke 3:1-5 is the very scripture to which we appeal in support of our contention for the commencement of Christ's ministry in A. D. 27. Thus Tiberius was associated with his uncle and stepfather Augustus in A. D. 12, two years before the death of the latter in A. D. 14; and Luke dates his reign from his joint rule with Augustus in A. D. 12, and not from his sole reign on the death of Augustus in A. D. 14. Luke was a Jewish writer; and the Jews were accustomed to reckon the reigns of kings in this manner. A conspicuous illustration of this is found in the case of Nebuchadnezzar. Thus Prideaux (Vol. I, page 98) testifies: "In the third year of Jehoiakim, Nabopolassar, king of Babylon, finding that on Necho's taking of Carchemish, all Syria and Palestine had revolted to him, and that he, being old and infirm, was unable to march thither himself to reduce them, he took Nebuchadnezzar, his son, into partnership with him in the empire, and sent him with an army into those parts; and from hence the Jewish computation of the years of Nebuchadnezzar's reign begins; that is, from the end of the third year of Jehoiakim; for it was about the end of that year that this was done; and therefore, according to the Jews, the fourth year of Jehoiakim was the first year of Nebuchadnezzar; but according to the Babylonians, his reign is not reckoned to begin till after his father's death, which happened two years afterward; and both computations being found in Scripture, it is necessary to say so much here for the reconciling of them."

Now from A. D. 12 the fifteenth year of Tiberius would be A. D. 27, just where the Scriptures, and consequently we, locate it. This is a point so well understood and so generally admitted that we did not deem it necessary to adduce any great amount of proof to substantiate it. We gave only two quotations—one from Merivale's "History of the Romans," and the other from Smith's Bible Dictionary—on this point. But the editor of the *Tower* will have the reign of Tiberius begin only on the death of Augustus,

A. D. 14. He says: "There is not a shadow of doubt as to when Tiberius began his reign (A. D. 14)." He declares that the proofs offered for the other view "are absurd, and find their only strength in the ignorance" of our readers. Now we are very sorry that Merivale and the editor of Smith's Bible Dictionary are absurd in their statements, and that our readers are so very ignorant.

Merivale says that in A. D. 12 Augustus granted Tiberius a triumph, and clothed him with proconsular powers, which all the people understood as co-sovereignty with Augustus himself. On this the *Watch Tower* says: "The editor [of the REVIEW] evidently thinks that the words 'proconsular powers' will be understood by his readers to mean imperial power—a totally different thing." O, no, Brother *Tower*! we only leave our readers free to infer that Merivale told the truth when he said that the act was understood by all the people of that time as equivalent to co-sovereignty with Augustus. Then the editor of the *Tower* amuses himself by getting down the Standard Dictionary, and giving us the definition of "proconsul" and "proconsular." We will give him, before we close, some other words to look up in the dictionary.

Again: the *Watch Tower*, speaking of the statement in Luke 3:1-5 that John began his ministry in the fifteenth year of the reign of Tiberius Cæsar, says: "It would be passing strange if he [Luke] would purposely misstate the matter." Please, Brother *Tower*, do not here raise a false issue. Nobody questions the correctness of Luke's statement. It was in the fifteenth year of the reign of Tiberius that John and Christ both commenced their ministries. But the question is, Does Luke date from Tiberius's joint reign, or from his sole reign? More testimony will be given on this point directly, after one more quotation, as follows: "There is no question in secular histories, as to when 'the reign of Tiberius Cæsar' began; the only people to raise a question about it are those who, following the inaccurate records of Josephus, want to twist Luke's plain statement into harmony with a date two years earlier."

It strikes us as a bad mark for any theory when it can secure a foothold only by charging some standard author, like Josephus, with inaccuracy, unless there is some clear reason for so doing. In this case this reason does not appear. In our article of January 26, a lengthy quotation was given from the learned Dr. Hales, stating that Josephus was "most competent to procure genuine information" on the dates pertaining to the time of Christ, and that the "critical conformity of both astronomical and historical evidence" established his testimony as correct. This was in reference to the death of Herod, U. C. 750, instead of 753, throwing the birth of Christ between three and four years before A. D. 1, instead of only one year and three months before, as the *Watch Tower* contends.

Now we will introduce to the reader some of those people whom the editor of the *Watch Tower* charges with being misled by the inaccuracies of Josephus, and with wanting "to twist Luke's plain statement into harmony with a date two years earlier;" that is, those who hold that Luke commences the computation of the reign of Tiberius with his association with Augustus in A. D. 12, and not from the beginning of his sole reign in A. D. 14.

The Encyclopedia Britannica, art. Tiberius, says:—

From the beginning of 11, when he celebrated a magnificent triumph, to the time of the emperor's death in 14, Tiberius remained almost entirely in Italy, and held rather the position of joint emperor than that of expectant heir.

Duruy, in his great "History of Rome," Vol. IV, page 282, says:—

In the year 13, Augustus, feeling his end approaching, took Tiberius as his colleague. In virtue of a senatus-consultum and a law of the centuries, he shared with his newly appointed colleague, the tribunitian power, the proconsular authority in the provinces, the command of the armies, and the right of making the census.

As the editor of the *Watch Tower* has taken such pleasure in looking up the meaning of "proconsular powers," and consoles himself with the thought that that was only a little office, under the emperor, will he now kindly take down his dictionary again, and look up the meaning of "joint emperor," and "colleague," and see if he can ascertain what relation between Tiberius and Augustus these terms indicate? To be sure, the Britannica begins with a triumph in A. D. 11, of which Tiberius enjoyed some four within a few years, and Duruy speaks of what transpired in A. D. 13; and this difference would perhaps tend to confirm rather than weaken the intermediate date, A. D. 12, as the time when Tiberius was to be considered as an associate in the empire, which is generally assigned to this year. But however this may be, they utterly demolish the claim of the *Watch Tower* that Tiberius had no imperial authority till the death of Augustus, A. D. 14.

Lardner, in his "Works," Vol. 1, page 373, says:—

There seems to be very good reason to conclude, from divers passages of the Roman historians, and the most ancient Christian writers, that there were two different computations of the beginning of Tiberius's reign,—one from the time he was made colleague with Augustus, and the other from his sole empire, after the death of Augustus. Several very learned men and very eminent chronologers are of the opinion that St. Luke intends the former of these two computations.

Scott, on Luke 3:1, says:—

Augustus Cæsar, having admitted his nephew, Tiberius, to a share in the imperial authority, died about three years after; and Tiberius was at that time [the ministry of John] in the fifteenth year of his reign from his appointment as the colleague of Augustus.

Dr. Clarke, on the same passage, says:—

Verse 1. Fifteenth year.] This was the fifteenth of his principality, and thirteenth of his monarchy; for he was two years joint emperor, previously to the death of Augustus.

Lange, on Luke 3:1, says:—

The fifteenth year of the reign of Tiberius Cæsar is easily ascertained. Augustus died A. U. C. 767, which, taking this event as the terminus a quo, gives the year 782 [as the fifteenth year of Tiberius]. It seems, however, probable that our computation must be made from the time when Tiberius was associated with Augustus in the government of the empire, two years earlier, which would give us the year 780 [as Tiberius's fifteenth year]. The reigning years of a Roman emperor were, indeed, commonly dated from the time when he governed alone; but as Luke is here speaking of *ἀρχὴν*, and not of *μοναρχίαν* or *βασίλειαν*, he seems to include the two preceding years, in which Tiberius, indeed, possessed a power no way inferior to that of Augustus.

Meyer, in his commentary on the same passage says:—

Accordingly it might appear doubtful whether Luke reckons the year 767 or 768 as the first; similarly, as Tiberius became co-regent at the end of 764, or in January, 765, whether Luke begins to reckon from the co-regency, or of the sole government.

As authorities who date Tiberius's reign from the co-regency, Meyer names the following: "Ussher, Voss, Pagius, Clericus, Sepp, Lichtenstein, Tischendorf, and others." For the year 765 as the date of the co-regency, a foot-note gives the following authorities: "Tacitus, Ann. i, 3; Suetonius, *Tib.* 20 f.; Velleius Paterculus



ii, 121." A note by the American editor on the foregoing comment by Meyer reads: "That the reckoning may be made from the *joint* reign, appears from the citations in Zumpt, *das Geburtsjahr Christi*, pages 293-296, and Wieseler, *Beitrage*, viii, page 193. So Weiss ed. Mey., Godet, and many others." Another note subsequently adds: "The chronological question is much simplified by reckoning 'the fifteenth year' (verse 1) from the beginning of the *joint reign* of Tiberius."

But more fatal than all these testimonies to the position of the *Watch Tower*, is the fact that it is out of harmony with the declarations of prophecy on this subject from beginning to end. It is useless to appeal to the commission of Artaxerxes to Nehemiah for the beginning of the seventy weeks of Dan. 9:24, 25. That was in no sense whatever a "commandment to restore and build Jerusalem," as was that given to Ezra thirteen years before. It is wrong to date Nehemiah's commission B. C. 445 instead of 444, and then change it nine years from that date. And then all the following events—the building of Jerusalem, the birth of Christ, the baptism of Christ, the crucifixion, and the end of the seventy weeks—are all disarranged, and fall at times when there was absolutely nothing to mark them.

Involved in such inconsistencies, it is no wonder the editor of the *Tower* tries to cover his tracks by claiming that the whole prophecy is too obscure to be understood. He says: "The beginning of the seventy weeks (490 years) of Israel's favor (Dan. 9:24) was so obscure and indefinite that the Jews could not and did not know *positively* when to expect Messiah. No doubt this was of divine intention." On the contrary, there is no clearer and more definite prophecy in all the Bible than that of the seventy weeks. The event with which they begin is minutely described; the date is well established; and the terminal and intermediate events are plainly defined, and answer to the prophecy, when rightly interpreted, as the glove fits the hand. The Jews ought to have understood the matter. They had no excuse for not understanding it; and Christ upbraided and condemned them because they did not know the time of their visitation. Luke 19:41-44. While God does not set forth the prophecies in a way to compel belief, he nevertheless makes them so plain that they may be easily understood.

U. S.

#### OUR EDUCATIONAL WORK.

It is an old and generally accepted saying that "circumstances alter cases." Changing conditions call for changes in the routine of life, and one of the features of life is to adjust one's self from time to time to the altering circumstances to which he is related, and in regard to which duty calls upon him to act. That which is not subject to change soon becomes antiquated, and to a greater or less extent incompetent and useless. The training which people require for the active duties of life, and which will best fit them for successful work at the present hour, must be adapted to the times we live in; not necessarily to the tendencies or spirit of those times, but to the wants of the people who live at that time.

Education has for its best objects to impart a knowledge of God and his will, the development and culture of the mental, spiritual, and physical powers in those lines of activity best suited to the capacity of the student, and the

work that is before him. In order that this may be done to the best advantage, it is necessary that education should be imparted, as far as practicable, with a close view to individual requirements. The first duty of the teacher is to become so acquainted with the world about him as to be able to discern its greatest needs, and then to become so well acquainted with each pupil as to know how he can best adapt himself to the wants of the world. Then he should study to help the pupil to obtain just that which he individually needs to prepare him for the place to which Providence has evidently assigned him in this world where there is so much to be done. Then with the next pupil the same thing is to be repeated. As far as students can be found of equal capacities, and of similar qualities, they may be grouped together, in a measure, but each student must, if successfully educated, be made to feel a personal contact with the practical duties of life, and from the objects associated with those duties, he must draw all the education that will be of practical benefit to him. To be taught in things or theories having but a very remote relation, or no relation, to the actual problems the pupil will be called upon to solve in his career, is of no special benefit to him.

This being so, education for our time must be shaped according to the conditions existing, according to the want of the world and the qualities of the students. The study of the student must form a large portion of the work of the conscientious teacher. To help our youth to be what they need to be now, they should not be led through the musty mazes of a dead past. They should not be led or left to gain their nourishment from the charnel-house of heroes for whom the world at the present day has no single use. The education offered to them should not be fashioned after a pattern set us by those who knew nothing of the great work that devolves upon the people of this generation. Rather, our instructors should get their inspiration from an intelligent appreciation of the needs of this hour, and a just conception of the qualification needed by the student to meet those needs in the most successful manner.

Education should be for use rather than ornamentation. The apostle says that "knowledge puffeth up, but charity edifieth." One *puffs* up, and the other *builds* up. This is not the knowledge of God, but the wisdom of the world, which is "foolishness with God." It is antithetical to charity, or love. The wisdom that is from above "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Christ is the wisdom of God. But him none of the princes of this world know. In God's sight, "he that winneth souls is wise."

We have come to a time when there is a most urgent call for education along the lines of God's wisdom rather than the wisdom of this world. Education for active and efficient service in the cause of the Master is the only object worthy our schools. Those who seek another object should be allowed to do so in other places. It is a cause of devout gratitude that those who have this work in hand are striving to heed the light and injunctions that have come to us all through our history, but which, to too great a degree, have been allowed to lie powerless and inactive in our hands.

With a better conception of these things, new life will come into our educational institutions,

new power will attend them, and their attractions for the youth among us will be greatly increased.

Battle Creek College, as well as others of our schools, is trying to walk out upon the light we have received, and it is gratifying to know that as advance steps are taken, the way seems to open up providentially, and the blessing of the Lord is coming in to sanction the work. Broad plans are being laid for such a remodeling of the work as will make it conform to the needs of a people who are trying to carry on the greatest work ever committed to men. These institutions need the prayers and co-operation of all our people; for if anything is accomplished, it will be by securing the blessing of God and the confidence and co-operation of our people.

G. C. T.

### 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.

#### FISHING-NETS.

LAUNCH out into the deep,  
The awful depths of a world's despair!  
Hearts that are breaking, and eyes that weep,  
Sorrow, and ruin, and death are there.  
And the sea is wide, and the pitiless tide  
Bears on its bosom, away, away,  
Beauty and youth in relentless ruth  
To its dark abyss for aye, for aye.  
But the Master's voice comes over the sea,  
"Let down your nets for a draft" for me!  
He stands in our midst on our wreck-strewn strand,  
And sweet and loyal is his command.  
His pleading call  
Is to each, to all;  
And wherever the royal call is heard,  
There hang the nets of the royal word.  
Trust to the nets and not to your skill,  
Trust to the royal Master's will!  
Let down your nets each day, each hour,  
For the word of a King is a word of power;  
And the King's own voice comes over the sea,  
"Let down your nets for a draft" for me!

— Sunday Magazine.

#### THE WORK IN THE LESSER ANTILLES.

BARBADOES.—We landed on this island, Jan. 25, 1896, making our stay here nearly fifteen months. One year ago the first of this month (April) we had our first quarterly meeting with the church here. The membership up to that date had been thirty-three, but fourteen had died, and the number had been otherwise lessened to nineteen members. With these were several others who soon united. In the time since then, six have been added by letter and eighteen by baptism, making at the present time a total of forty-three.

Our finances have increased in the tithe line, as the following figures will show: one year ago our tithe was \$15.64; for the next quarter, \$19.69; for the third, \$31.10; for the fourth quarter of 1896, \$35.91, making a total of \$102.34 for the year. This, under the straitened condition of the times, with the fact that our people are of the poorer class, seems almost a wonder. But this feature of the work is still more encouraging, as the tithe for this quarter is \$42.15. Had there been strict faithfulness with every member, we think the showing would have been still better. We hope to see strict integrity in this duty.

The features of the work on the island are also encouraging. The island is covered with our books, small and great. Many are reading with profit, as is evidenced by their accepting the truth. Others are convinced, as their admissions and conversation show. A club of fifty *Signs* is being sold, with marked evidence

of good. The marked increased favor with which the people are reading this paper, is proof of the good it is doing. Many are not able to buy it every week, so they do the best they can, and buy it every two weeks. This gives the fifty *Signs* to one hundred readers. We find that those who are taking it lend it to their friends. The same is being done by those who have the books. Many who have bought "Christ Our Saviour," have lent it to their friends, and these, after reading it, would get copies for themselves.

We think the favor with which our books and papers and tract reading-matter is being received goes far to demonstrate the fact that a paper is very much needed to further the truth in these islands. I very much wish that this work could be at once entered upon. Barbadoes or Jamaica would be a good point for such a paper. I think this island the most central, as the map will show. It could be started at first as a monthly, afterward be issued fortnightly, as the demand would warrant. Of the 185,000 inhabitants on this island, the reading proportion is not excelled by any other island in the West Indies. We are encouraged for Barbadoes, and hope for encouraging things in the future in this field.

On the island of Antigua there are fourteen baptized believers. They are quite scattered. Two are four miles in one direction, two are six miles in another, and three are thirteen miles in another. Their tithe for 1896 was \$92.26, and their Sabbath-school offerings for the same time amounted to \$15.49. Considering the circumstances, we think this is a good showing, and as depression in finance is felt more there this year than last, we shall not be disappointed if the offerings should not quite equal those for the past year. This island needs help. A church elder and more ministerial help are greatly needed. Some one should be there who could be a constant resident on the island. Two of our canvassers are selling "Patriarchs and Prophets" and some of our smaller works, which will soon open the way for a worker to follow up the interest that will naturally result from reading.

Saint Lucia is another island that will demand the attention of some one ere long. Brother Willis Hackett has already sold many of our books on the island. Sister Zettie Simmons, who has had charge of a seamen's mission for some time in the past, and who has accepted the Sabbath, and thereby been abandoned by those who had previously been associated with her, also needs assistance now. This is an important point, as it is the headquarters of the army. It also has an advantage for ship work that none of the other islands possess. It has a dock landing, which gives access to over four hundred vessels a year. It is our intention soon to visit this island, and then I can report more fully. The Catholic element is the leading religious element, but the island is under British rule.

Brother Hackett has sold many of our books in Saint Vincent, another island. This is a place where there should be some time spent in looking after those who now need help, as a result of the interest awakened by the books. Saint Kitts is another island belonging to our field. Here, too, our canvassers have been selling the truth in printed form. Some small books have been sold, which will soon be followed by others of kindred nature. As the sure result of the effect of our books, this place will also soon need help.

There are several other islands that have as yet had but little labor bestowed on them; Montserrat and Dominica will soon demand attention. This is a brief outline of the present condition of our field here. We hope that the time is not far distant when the real condition of the field will be better understood and attended to. Delays now mean losses and difficulties harder to be overcome in the future.

E. VAN DEUSEN.

#### LONDON, ONTARIO.

It is just six months to-day since we arrived in this city. It took us about two weeks to get settled and ready to begin our work. We introduced the message by the distribution of papers, books, tracts, and visiting from house to house. We soon found those who were willing to receive Bible readings, and now we have more applications for these readings than three of us can accommodate. We have rented a hall in which we hold Sabbath school, meetings, and one service on Sunday.

As a result of our efforts, nine adults have accepted the Sabbath, and give evidence of real heart conversion. Some of these are members of influence in the W. C. T. U., and are anxious to do missionary work in that organization. They are using the tracts, "How the Sabbath Came to Me," and "Christ and the Sabbath," with good effect. Any person who feels an interest in the work here, and who can donate some of these tracts, or any others containing present truth, we are sure would be doing a good work. Two sisters in Battle Creek are sending us regularly every week six copies of the *Signs*. These are read with eagerness. Old papers are not received nearly as readily as new ones that come weekly. Are there not others who have the interest and the means who will imitate these two sisters, and send us a club for three months or six months? We are sure they would see good fruits, if not in this life, in the life to come.

Our hall expenses have been fully met thus far by donations and collections. One brother donated fifty dollars for the work in the city. The friends here are very liberal in giving to assist in defraying expenses. If the conference will furnish us with a tent in which to hold meetings the coming summer, we are quite confident that at the close of our first year's work we can have a good working company as a nucleus around which all God's jewels in this city may be gathered. We are all of good courage and pleased with our new field, and have reason every day to praise God for his manifest presence with us.

J. F. BALLENGER.

#### TENNESSEE RIVER CONFERENCE.

MURFREESBORO.—I have recently spent some time with this church. April 11 four were baptized, and one week later, two more. Others are almost persuaded, and we trust they will soon take their stand for the truth. This is a new church, having been organized by Elder H. W. Reed and the writer, six months ago. The cause seems to be progressing there, and we trust all will be faithful, and thus let their light shine. I am now at the home of Elder Garrett, holding meetings with the Rio, Ky., church. I expect to go from here to Sand Hill, Ky., where several are awaiting baptism, and from there to our spring council to be held at Springville, Tenn., May 5-9. The prospect in this field is, on the whole, encouraging, and our trust is in the Lord.

F. D. STARR.

#### ARKANSAS.

On my way home from the General Conference, I stopped off at Gravett five days, and preached nine sermons. Three were added to the church. New officers were elected and ordained. The church was much encouraged, and seemed very thankful for the help received. I then went to St. Paul, with Brother J. W. Norwood, and organized a small church there the next Sabbath. We returned to Fayetteville Monday forenoon, and organized a church there Monday afternoon. I then visited Ozark, and we decided to hold our State camp-meeting there July 21 to August 1. I went from Ozark to Texarkana, and found the church there almost broken up by deaths and removals. I spent several days there;

one was added to the church, and two others began to keep the Sabbath. The attendance was not large.

My wife and children met me at Texarkana, and on April 5 we started to Star of the West. We arrived at this place on the evening of the 6th, having made the last twenty-five miles of the distance in a wagon, over a very rough and hilly road. We held meetings here for seventeen days, preaching at night and on Sabbaths and Sundays. As a result, seventeen persons were added to the church, fourteen by baptism, and three by confession of faith, who were satisfied with their former baptism. Among those baptized were a Protestant Methodist minister and his wife. We believe the addition of this minister to the church will be a great help to the cause there, as he seems very earnest, and has already begun to preach the message. We fail to find words to express our gratitude to God for his wonderful help and blessing in the work at this place.

I am glad that the Lord knows all about our destitute condition here in Arkansas. Our hearts are made very sad as we receive so many urgent calls for some one to come and preach the truth to the people, but we have no means to fill these calls, as our conference is very poor and badly in debt. We are doing all we can to get out of debt. My wife and I expect to run the tent alone this summer, to cut off all the expense possible. I hope the Lord will put it into the heart of some one to help us out in some way. We have a good colored minister in our conference, but no money to send him out among his people. Now if some brother or sister would like to do something for the colored people in the South, here is a splendid opportunity to send them a minister of good ability, thoroughly consecrated, and anxious to do all he can to carry the last message of mercy to his down-trodden and neglected people. Who will help? May the Lord bring help for the Arkansas Conference from some source.

J. A. HOLBROOK.

April 27.

#### CHINESE SCHOOL IN CHICAGO.

As I take up our good paper, the REVIEW AND HERALD, I turn first of all to the reports of foreign mission work, and read with great interest how the Lord is opening the way for the spread of the truth in far-distant lands, and causing the glorious light of the gospel of Christ to shine into darkened minds.

It may be of interest to some to know of our work among the Chinese in Chicago. We hold a free school on Sunday and Monday evenings of each week. On Sunday we have an attendance of from thirty to forty pupils and about twenty-five devoted Christian teachers. All the men are very anxious to learn English, the greater part of them because then they can read the Bible, and learn more about the true God. Many of those who have recently arrived in this country are as ignorant of God and his power, and of Jesus, the only Saviour, as though they had never heard of such beings, and probably some of them never have.

Dear readers, consider the fact that hundreds of these poor men, who know nothing of God or the plan of salvation, are making their homes in this boasted Christian land, and then ask, Have we anything to do for them? Does the Master call us to teach them the way of life through a risen Saviour?

In our work in school, as we teach them the word of God, visit them in their homes, and converse with them in the simplest manner about Jesus, we can see that the light is shining into their minds, and we often hear such expressions as, "When I know more about God, I will be a Christian man;" "I will be a Christian when I understand how;" "You teach me how, and I will love God." A few days ago one man said to his teacher, in his broken way, "I love God;

you teach me to pray to him. I want to learn to pray," and he turned the pages of his book until he found the Lord's prayer, and then said, "You teach me, and I will pray." We have many very touching experiences which call the tears to our eyes. Many times as I go from table to table among the pupils, and see their anxious faces as they listen with intense interest while their teachers read and expound the word, I feel a heavy burden for them; and though the work is so slow, I am satisfied that God, who knows each heart, will send his Spirit to enlighten and help. He calls upon us to do our part, and he will take care of the results.

I have found Chinese women who have lived in this land of Christians and of Bibles for thirteen years, who are still worshipping the moon. I have seen their tables loaded with what they call delicacies; such as roast chicken, duck, pork, rich cakes, fine fruits, nuts, and candies, both Chinese and American, and pots of hot tea,—all this as an offering to the moon! I have seen these dear ones earnestly watch for the moon to come around until it should shine in at the window, and then get down on their knees, and as they presented the offering, worship before it. While my heart was full of pity for these poor women, I rejoiced that I had the opportunity of pointing them to the great God who made the moon by the power of his word, and of trying to inspire them with faith to worship, not the moon, but the Creator of all things.

The school incurs a heavy monthly expense, and if our Heavenly Father should move upon his children to consider it a privilege to have a share in its expense, it will be appreciated.

"If you cannot cross the ocean,  
And the heathen lands explore,  
You can find the heathen nearer,  
You can help them at your door."

MRS. M. A. BUZZELL,  
*Superintendent of Chinese School, 982 W.  
Polk St., Chicago, Ill.*

#### UTAH.

PROVO AND SPRINGVILLE.—During the past winter we held a protracted meeting at Provo, and at the conclusion at once began meetings in Springville, continuing but a short time. We had a fair interest at both places, and enjoyed much of the blessing of God in holding forth the word of life. We find an earnest, kind-hearted people in Utah, and a willingness to hear the word of God. Thus far twenty-two have promised to obey God, and walk in the light of present truth. At Provo the Sabbath-school numbers over twenty, and that at Springville has about fifteen members. Both companies united in the services on Sabbath, April 3, at Provo, and a church of nineteen members was organized.

The power of God's Spirit was present in a marked degree to impress hearts. Quietly and gently the showers of God's grace seemed to fall. Union services were continued Sunday in Springville, at the conclusion of which the congregation proceeded to the river, and twelve willing souls were buried with their Lord by baptism. A goodly number of others believe they ought to be baptized. We hope and pray that they will soon yield all to God. The wrath of the evil one seems to be stirred up, and we are receiving opposition from those who profess to be servants of God. May the Lord open their blind eyes to see the light! We are of good courage in the Lord.

C. M. GARDNER.

#### OREGON.

BAKER CITY.—We began work in this city about the middle of January. The outlook seemed very discouraging at first. The Methodists had promised us the use of a meeting-house that they were not using. The trustees

all seemed willing for us to use it, but the preacher threw his influence against us, and shut us out. After considerable searching, we found a small hall without seats, light, or a stove, that we could obtain. No one seemed to want us, but the Lord has said, "The message should be preached in the cities;" and feeling that we were in the line of duty, and that the Lord would give the increase, with much earnest prayer, we began our work. At first, we had fair congregations, some dropping off when we began to present testing truths. Much of our work has been done at the homes of the people. Different methods which we have used have proved successful. The power of God has operated mightily to convict people, and our success has been beyond our expectations.

We have had many difficulties to contend against. Special revivalists have been holding meetings in the various churches of the city, and there has been a general combine against us. After continuing meetings about six weeks, an epidemic of measles broke out, which was so extensive that it broke up nearly all public gatherings. Fully forty have accepted all points of faith as far as they have been presented. We are now continuing our meetings in a larger hall, and have regular Sabbath meetings and a flourishing Sabbath school. Elder H. W. Oliver is assisting in the work. We still have interested cases, and work can be continued with profit indefinitely.

H. W. DECKER.

April 20.

### News of the Week.

FOR WEEK ENDING MAY 1, 1897.

#### NEWS NOTES.

The Michigan Supreme Court has decided that Governor Pingree must stand trial on a charge of malicious prosecution, preferred some time ago by James E. Tryon, a former secretary of the Detroit fire commission. While mayor of Detroit, Pingree had Tryon arrested for conspiracy, but he was discharged on examination. Tryon then proceeded against the mayor for false imprisonment and malicious prosecution, but the trial court directed a verdict for Pingree. The court has now granted a new trial of the cause.

The sale of the deadly and detestable cigarette is being hedged up in some States. Iowa passed a stringent law last year, which, in some points, it has been decided, was contrary to interstate commerce, and hence unconstitutional. The law is reiterated by both houses of the legislature, with the addition of a \$300 fine on retail sales. Both houses passed a resolution asking Congress to place the traffic in cigarettes under State police laws. The Michigan Assembly has passed a stringent bill prohibiting the sale of cigarettes to persons under twenty-one, which has been favorably recommended by the Senate Committee, with the provision that the age limit be seventeen. The numerous cases of death and insanity caused by this noxious and poisonous article should cause prompt action for its suppression.

Secretary of War Alger has reached the decision that all may have a chance in building chapels on government grounds at West Point. The fact that Roman Catholics have been permitted to build one has called out a good many comments, and now the head of the War Department makes the following statement: "Much has been said about the building of a Roman Catholic chapel on the grounds of the United States military academy at West Point. This was a privilege accorded these people by my predecessor, who said that similar privileges would be accorded to others. You can state that any other denominations wishing to build a chapel on the grounds, upon the same conditions, will be given an equally advantageous site for the building. No favoritism will be shown to any denomination, and others will be accorded a site equally as good as that of the Roman Catholic chapel."

The celebration of the dedication of the Grant monument in New York, April 27, was an event that met the expectations of its promoters reasonably well, though the weather on that day was cold and bleak. There were over 60,000 men in the great procession, and the occasion was graced by the presence of the President and Vice-President, a dozen or more governors, and many

dignitaries of all grades. It was an occasion which all classes delighted to honor. Americans and foreigners, Union and Confederate soldiers, the military and civic societies,—all entered heartily into the spirit of the occasion. Prominent generals who fought on either side of our great war mingled together in friendly association, and eulogies to the man whose memory all respect have a monument is situated at Riverside Park, on the banks of the Hudson, a few miles above the city. It is described as a massive, plain, and yet imposing structure. Its cost was about \$800,000.

The decadence of the United States Senate is a subject of common remark. Our best papers are commenting on it, and recently the Senate itself was sharply arraigned by one of its own members, who charged it with imbecility, and having the reputation of being the only legislative body in the world through which it is impossible to force business. A noted and reliable correspondent to the *New York World*, speaking on the matter of lobbying, that has gained for itself the name of the "third house of Congress," says that the business of the professional lobbyist is well-nigh ruined because it is being taken up by the senators themselves, who are, many of them, the paid attorneys of those who have important interests at stake in Congress. The Sugar Trust and other gigantic monopolies find it much more to their advantage to employ lobbyists who are in a position to speak with authority and to gain an influence that will be felt. For this reason the old-time lobbyist complains that his business is being ruined, and he is going begging. Such are the depths to which the dignity of lawmaking has descended.

Stories of great suffering come from the sea from time to time. With all the advantages of modern improvement, the raging of the sea, the danger of life on the deep, cannot be averted or to any great extent lessened. Six weeks ago the "Valant," a French fishing-vessel, left France for a French fishing colony on the southern shore of Newfoundland. Last week four survivors of the vessel were picked up at sea and landed, with a fearful tale of suffering. When nearing her destination, the vessel fell in with a floe of icebergs, and at midnight, in a dense fog, crashed into an immense berg, causing the ship to sink in a few minutes. There was a crew of twenty sailors and a company of fifty-four fishermen on board. These fought desperately for places in the four small boats, which were capable of holding less than one half of the men. But one of the boats survived, and the occupants of this drifted about for twelve days without food except for eating a companion. When found, they were deranged, nearly frozen to death, and if they survive at all, will lose all their feet and hands.

There is an agitation for cheaper fares both in local transit in cities, and on the greater public highways that cross our country at every imaginable angle. The governor of Michigan is the avowed champion of cheaper fares, and an effort to bring these about on the railways has been made in this State during the past winter; but through the generalship of the railway men, the measure has been defeated. In some cities the strife over street fares is very warm. The trouble in Indianapolis has been referred to. The Chicago railways, taking time by the forelock, have introduced in the Illinois Legislature a measure that establishes the five-cent fare for fifty years, on condition that three per cent of the gross earnings be turned over to the city. To this measure every member of the city government, all the newspapers, and most of the people are opposed, but it passed the Senate by a large majority. There was such a popular outburst of indignation toward the Senate, that the House took warning, and it is probable that the bills known as the Humphrey bills will die there. The attitude of the Senate furnishes another evidence of the power of money to influence legislation.

The floods of 1897 in the valley of the Mississippi will be remembered as among the great disasters of our history, at least by those upon whom the calamity has fallen. During the past winter, the snows have piled deep and high in the Northwest. All those States which are tributary to the Missouri River have had an unprecedented amount of snow, so that, in many cases in the Dakotas and Montana, the low cottages of the settlers and their stables have been completely buried at times. When this great body of snow was converted into water, with the addition of the spring rains, the result would naturally be what it has been. North and South Dakota, Minnesota, Iowa, and all the States bordering on the lower Mississippi, have been great sufferers, and the raging of the waters has not as yet subsided. The levees built along the river for protection have proved insufficient to resist the great pressure that was brought against them; and in many instances the waters have formed inland seas of rushing, angry waters, carrying devastation in their track. The amount of damage is not estimated, and never can be known, and many are the precious lives that have been swallowed up by the waters.



During the week, Athens, the Greek capital, has been the scene of great excitement and ferment. The Greeks rushed into the war with Turkey with an ardor that was not to be restrained, and an enthusiasm that was unbounded. The spirit was so ardent that it was by many taken as an evidence that Greece had backing of which the world was not aware. For the time, the prince and all the other princes, and the princesses as well, were heroes of the old-fashioned kind, and not enough could be said for them. But war turned out to be another thing than they had anticipated, the conduct of the war on the side of the Greeks failed, the Turks were overwhelmingly victorious, the Greek soldiers fled from Larissa in a hideous panic, and the fickle people, exasperated by the defeat of their armies and the ignominious flight of their leaders, have howled and clamored in the street all the week. The cry for a republic, and, "Down with the king!" has been very popular. All the devotion of King George, all their former affection for him, have vanished from the minds of the enraged populace, and it has been feared that even the lives of the royal family were not safe. There are a good many things we would rather be than be king.

ITEMS.

—The Tennessee International Exposition at Nashville, was formally opened May 1.

—The czar and czarina of Russia have sent Prince Uchtomski to the emperor of China with eight tons of presents.

—Frank Moss, counsel for the Parkhurst Society, of New York City, has been appointed police commissioner to succeed Theodore Roosevelt.

—Gold is again flowing to Europe. The shipment of \$6,000,000 of gold has taken place, or is arranged for, since the last movement began.

—The Michigan Legislature has passed bills requiring railroads to carry bicycles as baggage, and designating the apple blossom as the State flower.

—During the week, an effort was made to assassinate King Humbert, of Italy, and M. Borda, president of Uruguay. Happily, both were unsuccessful.

—A very severe earthquake shock visited Cairo, Ill., on the evening of April 25. The vibrations lasted twenty seconds. The people rushed from their houses in terror, but no damage resulted.

—The largest pin factory in the world is that of Birmingham, England, where 37,000,000 pins are manufactured every working day. All the other pin factories in England together turn out about 19,000,000 pins every day.

—A fearful flood swept the town of Guthrie, O. T., at sunrise on April 28. It came without warning, a resistless wave nearly twenty feet high and a mile wide. It is reported that fifty lives were lost, and a million dollars' worth of property was destroyed. The cause is supposed to be a cloudburst up the stream.

—German publishers are about to get out a work enumerating the described species of the animal kingdom. About one hundred volumes of, say, seven hundred and fifty pages each, will be required. This will allow five animals to the page. There are three hundred and eighty-six thousand animals known.

—Joseph R. Dunlop, editor and publisher of the Chicago Dispatch, was, in January, 1896, convicted of publishing and mailing indecent matter, and sentenced to pay a fine of \$2000 and two years' imprisonment. Since then, every effort has been made to escape the punishment. As a last resort, President McKinley was appealed to, but he refused to interfere, and May 4, Dunlop enters the Joliet State's prison.

—Theodore A. Havemeyer, vice-president of the American Sugar Refineries Company, died at New York, April 26. His death was the result of an attack of the grip, with which he was seized a few days ago on his return from Florida. The change from the warm to the cold climate was the indirect cause of the malady. Five hours before his death, Mr. Havemeyer became a member of the Roman Catholic Church.

—The Iowa Senate has passed an anti-Sunday baseball or football amendment by a vote of twenty-four to sixteen. An attempt was made to compromise, and allow baseball or football where it would not disturb any worshipping assembly or private family, but this was defeated, and the national game cannot be played on Sunday in Iowa after next October, when the new code will go into effect. There is no doubt that the House will pass the bill.

—The district court at St. Cloud, Minn., has given an important decision in what is known as the Avon school case, whereby the school district and its teachers are enjoined from using the schoolhouse to give religious instruction or to teach the Roman Catholic catechism. The decision applies to all public schools in the State and to all religious creeds. The practice of teaching the catechism is held to be contrary to the constitutional guaranty of freedom of conscience.

—It is reported from Sioux City, Iowa, that the practice of hypnotizing is indulged in at social gatherings

almost every evening at various places in the city. School children have taken it up, and boys and girls yet in knee breeches and short skirts amuse themselves by throwing one another into the hypnotic trance. Doctors say this is most injurious to the subjects, and may be expected to result in cases of serious illness or possible deaths. They want the city council to prohibit the practice, except by licensed physicians.

—Dr. Peters, the German commissioner in Africa who was sometime since recalled on a charge of wanton cruelty, has been tried, and found guilty, of ruthless disregard of the life and persons of the poor Africans whom he was supposed to protect. It was proved that he, with but very small provocation, caused the execution of several natives. As a result, he was dismissed from the service, and sentenced to pay a heavy fine. Popular indignation against the offender is said to be very strong, and the minister of the interior has announced that the disciplinary inquiry in the case has not yet been concluded; and if, in the course of the proceedings against Dr. Peters, evidences develop justifying criminal prosecution, the public prosecutor will undoubtedly do his duty, as everybody is indignant at the acts of Dr. Peters.

Special Notices.

CAMP MEETINGS FOR 1897.

DISTRICT 1.		
Pennsylvania, Altoona,	June	3-14
New England,	"	10-21
Atlantic Conference,	"	22-28

NOTICE OF MEETING.

THERE will be a meeting of the Tennessee River Conference Committee to lay plans for the season's work, at Springville, Tenn., May 6-10, 1897.

F. D. STARR.

MARITIME PROVINCES.

THE annual meeting of the Seventh-day Adventists for the Maritime Provinces of the Dominion of Canada will be held this year in Hopewell Cape, Albert Co., N. B., May 26-30. Elder R. A. Underwood will be present. There will be a canvassers' institute held in connection with this meeting. There will be reduced rates on the railroads in Nova Scotia and New Brunswick.

R. S. WEBBER.

NEW ENGLAND CAMP-MEETING.

THE time for the New England camp-meeting has been set for June 10-21; it will be held at the city of Worcester, Mass. We have changed the time from autumn, the season in which it has usually been held, to early summer, mainly because it will permit our ministers who engage in tent efforts to carry on their work throughout the season uninterruptedly. All can readily see that this will greatly facilitate the work of the conference during the summer campaign.

The committee thinks the time decided upon very favorable for farmers, as it will be between crop cultivation and haying. There will doubtless be a quiet time with mills and shops at this season of the year; hence we shall expect a large representation of our people at this annual gathering.

Worcester is one of our best cities, and is probably the most centrally located of any that could have been selected to accommodate our people situated in the four States comprising the conference. The ground is situated within the city limits, and we have entire control of it. The electric cars run directly past the campground, and one fare will take you from either the Union or Lincoln Square depots to the ground. It will greatly assist us in our work if those wishing tents will send in their orders at an early date, stating size desired, etc. For full particulars, see the *New England Gleaner*.

H. W. COTTRELL,  
for Committee.

Appointments.

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

THERE will be a general meeting at Decatur, Mich., May 7-9. The brethren and sisters of Districts 3 and 12 are invited to attend this meeting. There will be an opportunity for baptism. We hope to see a good attendance.

J. H. DURLAND.

THE Seventh-day Adventist Conference of Minnesota will convene for the transaction of business in Merriam Park, June 1-7, in connection with the State camp-meeting. The first meeting will be held at 9 A. M., June 1.

MINNESOTA CONFERENCE COMMITTEE.

THE NEW ENGLAND CAMP-MEETING.

THE twenty-seventh annual session of the New England Conference and Tract Society of Seventh-day Adventists will be held in connection with the camp-meeting at Worcester, Mass., June 10-21, for the purpose of electing officers, and transacting such other business as may properly come before the conference. First meeting, Friday, at 9 A. M. Churches will please see that their delegates are elected, and that they receive credentials.

H. W. COTTRELL, Pres.

MUTUAL AID CORPORATION.

THE next annual legal meeting of the Mutual Aid Corporation will be held in connection with the camp-meeting at Worcester, Mass., Wednesday, June 16, at 5 P. M. The usual officers will be elected, and such other business transacted as may properly come before the meeting. It is greatly desired that as many members of the corporation as can will be present.

H. W. COTTRELL, Pres.

ADDRESSES.

THE address of R. W. Parmele is Oklahoma Tract Society, Box 552, Oklahoma City, O. T.

THE permanent address of Elder N. W. Kauble is College View, Neb.

THE address of Elder D. P. Curtis, of Minnesota, is Wasioja, Minn., instead of Dodge Center.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect January 11, 1897.

EASTBOUND.	
Bay City, Detroit, Port Huron, and East	* 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations	* 7.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal	* 8.22 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston	* 2.40 A. M.

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

SLEEPING AND THROUGH CAR SERVICE.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 7, 1897.

EAST.	8	12	4	10	14	22	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	Accom.	*Atlantic Express.
Chicago	pm 9.40		am 6.50	am 10.30	pm 3.00	pm 4.15	pm 11.30
Michigan City	11.25		8.45	pm 12.08	4.50	6.20	am 1.19
Niles	am 12.35		10.15	1.00	5.55	7.40	2.38
Kalamazoo	2.10	am 7.20	11.52	2.08	7.16	9.05	4.12
Battle Creek	2.55	8.10	pm 12.50	2.42	7.55		5.05
Marshall	3.25	8.33	1.20	3.09	8.19		5.28
Albion	3.55	9.05	1.45	3.27	8.38		5.50
Jackson	4.44	10.00	2.35	4.05	9.15		6.40
Ann Arbor	5.34	11.05	3.47	4.58	10.05		7.55
Detroit	7.23	pm 12.25	5.30	6.00	11.10		9.25
Falls View					am 5.23		pm 4.18
Susp. Bridge					5.38		4.33
Niagara Falls					5.53		4.47
Buffalo				am 12.10	6.45		5.35
Rochester				3.00	9.55		8.40
Syracuse				5.00	pm 12.15		10.45
Albany				8.50	4.50	am 2.50	
New York				pm 1.45	8.45		7.06
Springfield				12.10	8.34		9.33
Boston				3.00	11.35		10.45

  

WEST	7	15	3	19	23	13	37
	*Night Express.	*N.Y. & Bos. Spl.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston							pm 7.15
New York				pm 2.00	pm 3.00		9.15
Syracuse				4.30	6.00		am 7.20
Rochester				11.30	am 2.15		9.55
Buffalo				am 1.20	4.10		pm 3.25
Niagara Falls				2.20	5.30		4.45
Falls View					6.45		4.42
Detroit	pm 7.50	am 6.30	am 7.15	8.30	pm 12.55	pm 4.45	11.05
Ann Arbor	9.10	7.30	8.43	9.25	1.55	5.55	am 12.15
Jackson	10.45	8.35	10.48	10.30	2.57	7.35	1.25
Battle Creek	am 12.00	9.45	pm 12.15	11.40	4.14	9.11	2.55
Kalamazoo	12.50	10.27	1.07	pm 12.17	4.52	10.00	3.40
Niles	3.10	11.48	3.10	1.45	6.27		5.08
Michigan City	4.26	pm 12.50	4.32	2.45	7.25		6.01
Chicago	6.30	2.40	6.35	4.30	9.05		7.50

\*Daily. †Daily except Sunday.  
Train No. 6, Jackson Accommodation, will leave daily at 7.20 p. m., and train No. 6, News Express, will leave daily at 5.05 a. m. for Kalamazoo.  
Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.25 p. m. and 6.35 p. m. daily except Sunday.  
O. W. RUGGLES,  
General Pass. & Ticket Agent, Chicago  
GEO. J. SADLER,  
Ticket Agent, Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., MAY 4, 1897.

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## Editorial Notes.

The General Conference Committee has decided to appoint May 29 and 30 days of special prayer and fasting, in connection with which a collection will be taken for the benefit of the mission work.

Brother W. E. Cornell, of Des Moines, Iowa, passed through here last week on his way to New York. He will be connected with the publication of the *Sentinel*.

The newspapers of the country have published, far and wide, accounts of the remarkable restoration to health recently experienced by Mrs. S. M. I. Henry at the Sanitarium, in answer to prayer. These reports are in the main correct, except for some extravagant coloring thrown in by the reporters for effect. Next week we will give room to a statement of the case.

There are some marvelous changes which take place in the spiritual world, which some are disposed to look upon with doubt, and wonder how they can be, forgetting that circumstances are taking place in the physical world all around them, just as difficult to comprehend and hard to explain. Thus Nicodemus asked Christ, "How can a man be born when he is old?" He might as well have asked, "How can a man be born at all?" He cannot, of himself. Physical life, and spiritual as well, all come from God, and he can give one just as well as the other.

The following words from the *Christian Leader*, a Universalist journal, we endorse as heartily as does the *Episcopal Recorder*, from which we quote:—

The missionary value of the church paper is very often not appreciated; people will read who will not listen. There are many who never cross the threshold of one of our churches, who will gladly receive from a friend a copy of the denominational paper, take it home, and read it. And our own people will find that it is the medium of communication between churches, carrying encouragement and hope from one to the other. A fine paper, freighted with the words of our faith, is the one missionary that speeds all over our land to do our bidding; and all should realize how every cent paid into the denominational papers, is paid for the best missionary work.

When persons begin to think more of their own comfort than they do of the obligations they owe to the cause of God, they are occupy-

ing dangerous ground. That was the trouble with Peter at the time of the betrayal of Christ. He followed the Master to the judgment-hall; it was cold, and the servants and officers made a fire of coals and warmed themselves, and the record says, "Peter stood with them, and warmed himself." John 18:18. If Peter had had his mind more intent upon the situation of his blessed Lord than upon his own comfort, he would not, perhaps, have denied him as he did immediately after. So with the unfaithful servants in the last days. They lose sight of their duty, seek, instead, their own comfort and pleasure, eat and drink with the drunken, and so are taken unawares and unprepared when the Lord returns.

For the past two weeks the Board of Union College and the General Conference Committee have been in session at College View. Not all the members of these bodies were present, but a sufficient number to transact business. The meetings closed on April 28, and Elders Irwin and Evans have returned to this city. Elder A. T. Jones went to Keene, Tex., to attend the annual meetings there. Elder Kauble will locate in College View, having been chosen president of Union College. The state of Professor Miller's health renders it inexpedient for him to continue in that work. Next week we hope to place before our readers more of the proceedings and decisions of this meeting, of which we hear good reports.

"The Lord," says the apostle, "is not slack concerning his promise, as some men count slackness." He has promised that summer and winter, seed-time and harvest, shall not fail while the earth endures. Very backward seems the spring-time this season, and all have waited long, and perhaps some impatiently, for its advent. But at length it comes. In many parts of the country, blooming prophecies of a coming fruit-time have already unfolded themselves; and even in this section, though long delayed, as compared with other years, the blossoms are about ready to open, and clothe our fruit-trees with beauty and fragrance. So none of the Lord's promises will ever fail. Though they may seem to tarry, wait for them; for they will surely come and will not tarry. Hab. 2:3.

The following words are attributed to the mayor of Ottawa, Canada, on receiving the papal ablegate, Mgr. Merry Del Val, whom the pope has sent over to regulate ecclesiastical affairs in Canada: "When the voice of the church reaches us through any authorized channel, but especially when it comes to us from the mouth of the Roman pontiff, we are proud to proclaim it the word of God; and because it is the word of God, it bears with it light for those who wish to see the truth, and strength for men of good will."

Canada is professedly a Protestant country; and how does it suit the Protestants there to see the chief officer of its capital city thus obsequiously bowing down to the pope as to God, and declaring that his word shall be taken as the word of God,—more especially since the pope has declared his purpose, and admonishes all the faithful to take part in, and control as far as they can, the political affairs of the people among whom they dwell?

Unfortunately, and sometimes perhaps thoughtlessly, some foolish superstition is instilled into the minds of children, which clings to them through life, giving rise at times to very unpleasant emotions. Perhaps no notion of this kind is more common, at least there is none to which more frequent reference is made in the public prints, than that there is a certain evil and misfortune attaching to the number thirteen, which number is accordingly to be kept out of all our enterprises and calculations. If any of our readers are among the number so troubled, we commend to their consideration the fact, to which the *New York Observer* calls attention, that Nansen's polar voyage, the most successful one ever made, began on the *thirteenth* of the month, his crew was composed of *thirteen* persons, all of whom got home safely; Nansen himself was born on the *thirteenth* of the month; his ship, the *Fram*, got clear of the ice on the *thirteenth* of the month, the same day that he reached Tromsø; and he was entertained by the Scottish Geographical Society on its *thirteenth* anniversary, on February *thirteen*. Surely, in this case, no calamity or ill luck followed the number thirteen.

The pope's blessing seems to be a dangerous thing, which some of the people of England think it advisable to avoid. An intimation appeared in the *Westminster Review* that the pope was intending to send the "Golden Rose" to the queen of England, whereupon the Church Association wrote to Lord Salisbury, begging him to avert the dishonor. Among its reasons, the letter, as quoted in the *Episcopal Recorder* of April 15, urges these: "In history we find that this gift to the king of Naples was followed within a twelvemonth by the loss of his crown. The emperor of Austria had it, and lost his Venetian dominions within the year after; Isabella of Spain received it, and had to flee her country within the twelvemonth; the empress Eugenie was similarly favored, and the empire was swept out of France; the wife of Maximilian received it, and her husband was shot in Mexico; the duchess of Noronha was similarly favored, and was expelled with Dom Pedro when he lost the throne of Brazil. The pope's blessing seems to be a sure precursor of misfortune. The Spanish Armada was blessed by him, and Queen Elizabeth was 'terribly cursed'; so, too, was the king of Sardinia, who thereupon rose to be king of Italy. The finger of God's providence seems to have clearly verified the predictions of prophecy, and as a loyal subject of Her Majesty, I venture to entreat you, as the principal adviser of the crown, to avert from our English monarch the dishonor of being made a recipient of such a sinister compliment."

## BOUND "BULLETINS."

The General Conference has had bound in cloth a limited number of the *General Conference Bulletin*, including the issues at College View during the General Conference, and the first issue of the paper at Battle Creek after the close of the Conference. Most of the matter is devoted to reports of the important sermons and addresses delivered during the last session of the General Conference, and the volume consists of 392 double-column pages. It will be mailed for \$1.10 a copy. Address International Tract Society, Battle Creek, Mich.