

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE IS THE FIELD IS THE WORLD

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

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THE MASTER'S WORDS.

"HEAVEN and earth shall pass away: but my words shall not pass away." Luke 21:33.

They have not passed away. The ages lie
 In myriad heaps of ashes, cold and gray,
 Upon the moorlands, stretching far away
 Into the past, where, gaunt against the sky,
 A cross once stood and raised its arms on high.
 Gone is the cross, and likewise gone are they
 Who saw the Master lifted up that day
 To perish that the world might never die,
 But have eternal life. Calaphas lies
 To sleep his last, and Herod's bones are dust;
 Judea's memory is a thing of rust,
 Which time shall sweep away. The arching skies
 Themselves shall pass; the earth itself decay;
 But Christ's sweet words shall never pass away.
 — *Equitable Record.*

Our Contributors.

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

CHRISTIAN UNITY.

BY MRS. E. G. WHITE.

CHRIST prayed for his disciples: "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

In this prayer of Christ's, God has expressed his desire for the unity of his believing people. But there is an unwearied conflict kept up on this earth. Satan works to make the prayer of Christ of none effect. He makes a continual effort to create bitterness and discord; for he knows that where there is unity, there is strength, — a oneness which all the powers of hell cannot break. All who bring weakness and sorrow and discouragement upon God's people, by their own perverse ways and tempers, aid the enemy of God, and are working directly against the prayer of Christ.

The friends of the prince of darkness, notwithstanding their jarring and bitter recriminations,

are linked together as with bands of steel in the one great object of disloyalty to Jehovah. How important, then, that the soldiers of the Prince of Life be one in their loyalty to him!

In union there is strength; in disunion there is weakness. God's chosen ones are to reveal to the world their union one with another. It is not possible for a few to walk to heaven alone because they can agree with no others. God's people are to be a unit. If some entertain ideas so peculiar that others cannot accept them, they should compare notes in a teachable spirit, and all should be willing to learn. They should make the most strenuous efforts to be one, to come into the unity of the faith in the bonds of peace.

Our names are registered as Christians. We go to the Lord's table; we profess to be sons and daughters of God, members of the Lord's family, children of the Heavenly King. But too often those who claim to love Jesus, deny him by their lack of confidence in one another. Too often evil is watched for, actions are viewed in the worst light, words are misconstrued and misinterpreted. Many talk earnestly about the faults of others, but their own faults trouble them little. If they would devote their voices to the confession of their own sins, it would be better. God knows the ways of his children. Every word, every thought, every motive, is open before the eyes of him who sees all things. Then let us show that we love Jesus by enthroning him in our hearts, by denying self for the sake of others. Let us work together harmoniously, as staunch members of one family.

We must guard well every point; for Satan is unwearied in his work of temptation. Watch well your words; guard well the spirit that prompts your words. Stand as faithful sentinels over your own defective attributes of character, that you may do nothing which will prove a stumbling-block to your brother. Do not make crooked paths for your feet, paths that will turn his feet out of the way of life. I wish all to remember that a day is coming in which the case of every one will be revealed. Then the plague-spot that tainted your character, the rock of offense that wrecked your bark, will be seen. Many will then realize that the tongue, though a little member, can do a weight of mischief. Many, eternally lost, will then, in their despair, look reproachfully upon those who sowed bitterness in their hearts, and planted suspicious thoughts in their minds.

No provision has been made for Christians to draw apart from one another. By our unity and love we are to reveal the character of Christ. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and sacrifice to God for a sweet smelling savor." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. . . . Let the word of Christ dwell in you richly in all wisdom; teach-

ing and admonishing one another in psalms and hymns and spiritual songs."

The word of God clearly points out our duty. We are to cultivate kindness and forbearance and love. We are not to misrepresent our brethren because our ideas are not thought to be of the highest value. By our conduct we show what our influence and the principles we hold are worth. If self is our center, self will appear in all we do. If Christ is our center, we shall bear his likeness, and our words will glorify him.

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

"God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."

Are we striving most earnestly to obey these words? Shall we not draw nigh to God, fearing to sin against him by being unjust to our brethren? If we hope in God's mercy, we shall manifest the most tender interest in all for whom Christ has died. We shall fear to offend his children. We shall not wound nor bruise his heritage. We shall not, because we are not exalted and honored as we think we should be, handle the reputation of our brethren in a way that offends God, who loves them as he loves us, and who takes as much pleasure in them as he does in us.

The Lord has called us to unity in the bonds of Christian fellowship and love. "A new commandment I give unto you," said Christ, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so

shall ye be my disciples. 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. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."

It is gold of character that God estimates as of value. He reads the purposes of the heart; and he has seen disaffection where his children should have been one in Christian unity. Christ is hungry and thirsty to see Christians working upon Christian principles. In all their afflictions he is afflicted. He longs to see his children manifesting his character. "Will a man rob God?" Human brotherhood is needed.

Dissension, bickering, self-seeking, are not of God, but of Satan. In the last great day those who have sympathized with self, and by their words of suspicion have turned in the wrong direction the scale in which the soul of a human being was hanging, will see their mistake. When their influence was needed to turn the balance for the right, they stood under Satan's banner, and did his work, sowing seeds of disunion and criticism; and the blood of souls will be charged to them. They will be held accountable for what they might have done had they been instant in season and out of season in the work of Christ. The wrong impression made upon human minds may live long after those who made it are dead.

We see that which God requires of us. Shall we not put our pride and dignity where it will not be so easily bruised and wounded? Shall we not lay it all at the feet of Christ? Shall we not allow our minds to be softened by the Holy Spirit, that we may not act like children in our association one with another, but as Christ's brave soldiers, go without the camp, and bear the reproach for his sake? Shall we not cherish love rather than strife and hatred? Shall we not covenant with God that we will not be like the children of the wicked one,—pettish, jealous, full of evil surmisings,—but like a tree that is known by its good fruit? Then by our unity and by our love one for another, all men will see that we are Christians.

TWO VERDICTS.

BY VIOLA E. SMITH.

His dwelling was grand and spacious; his lands stretched afar. He had all that gold could buy. For this he had toiled from his youth up. Nor had he neglected to drink at the fountain of learning. His library was large, and his intellect well trained. The fame of his wealth and learning was in all the land. Men held him up to their sons as an example worthy of imitation, saying: "Behold a self-made man! See what perseverance and steady effort can accomplish." When he walked abroad, he trod with the lofty mien and stately step of a conqueror; for in laboring for himself alone, he had become enveloped in a panoply of selfishness, which grew thicker as the years went by, until it was able entirely to turn aside the arrows of conscience, which would have made him aware of his defects. So he viewed himself with great complacency.

Just in the shadow of his mansion was a small cottage. The inmate of this humble dwelling lay upon a sick-bed. Though he had lived long, he had gained neither honor nor riches; but his life had flowed out to others in a steady tide of helpfulness. Many were the kind words and loving deeds which beautified his backward path. His charities were many, though so unostentatious that even his nearest friends knew not how

much good he had done. The violet meekly hides itself while filling the air with its fragrance. People said of this man, "Poor fellow! He is kind and good, but what a failure his life has been! He has done nothing for himself." They often marveled that he so frequently turned his glance upward. They knew not that it was because his houses and lands were all there, where "neither moth nor rust doth corrupt, and where thieves do not break through nor steal;" neither could they see the golden bond that united him with heaven.

One eventide an angel flew over the earth on his way to the celestial city. As he passed the rich man, he shook his head sadly, and said, "One thing thou lackest." But this mortal was listening so intently to the praises of men that he heard him not. As the messenger passed above the couch of the dying man, he whispered, "He that overcometh shall inherit all things." A look of unearthly happiness came over the pale features of the sufferer. Those who were near understood not, but said it was the night wind stirring among the tree tops.

"THAT THAT IS DETERMINED SHALL BE DONE."

BY PROF. P. T. MAGAN.

(Battle Creek, Mich.)

THE massacre of the French priests and nobles by the Septemberers was an awful thing; but the end was not yet. Dire vengeance had been wreaked upon individuals; but the church—the institution itself—still remained. Now the church was the real author of all the woes and miseries of France. The church had led the monarchy into its greatest sins. For the sake of the church, and in her name, the civil power had again and again drawn the sword, and shed the blood of thousands upon thousands of the noblest sons and daughters of the land. At the instigation of the church, the finest artisans in the country had been driven across the borders and beyond the seas to more hospitable shores. Thus a flourishing commerce had been ruined, and the nation impoverished. In order to maintain the church in splendor, the people had been taxed, robbed, and plundered. Thousands had starved in order that abbots and bishops might live in rioting and wantonness. Saints' days had been multiplied to such an extent, and the people forbidden to work on them, that in many instances it was almost impossible to make a living. At last the time of visitation had arrived; the "indignation" was to be "accomplished,"—that which had been "determined" was to "be done."

Providence had given the time for 1260 years to the papacy. She had fully entered upon her term of office in the year A. D. 538, and now, in 1798, the point at which her rule must expire was drawing on apace. It had been given her to make war with the saints, and to overcome them, and power had been given her over all kindreds, and tongues, and nations. All this was to cease in 1798. This the prophet had foretold, this the Lord had declared.

Now the church was a corporation. It was a corporation possessing immense wealth. The French Revolution was violently hostile to all corporations, clerical as well as secular. Corporations had been monopolies. The one church corporation had possessed a monopoly in the matter of religion. It had raised the price of religion to the highest figure the people would stand. Finally that article of which all men feel the need had been advanced so much in cost by those controlling it, that they struck, and vowed to put an end to the corporation.

It has been said that a book goes before every revolution. The book which did the most to foster the French Revolution was the "Contrat Social," by Rousseau. This notable work boldly

taught that the state would be better off without a church. This extraordinary, but not to be despised, writer openly declared, "Whatever breaks up social unity is worthless;" and then he added, "Nothing is more opposed to the social spirit than Christianity." This is all only too true of Roman Catholicism; and Rousseau confounded Roman Catholicism with Christianity. He and the revolutionists cannot be blamed for this, because Roman Catholicism had always palmed itself off as being Christianity. True Christianity is not opposed to the "social spirit." "Christianity," said Rousseau, "cannot zealously serve the state, being bound by its conscience to support tyrants." Its law "preaches only servitude and dependence. . . . It is made for a slave," and never will a citizen be made out of a slave. "Christian republic," each of these two words excludes the other."¹

It is very true that the Catholic religion, by the principles of "servitude and dependence" which it inculcates, does unfit a man for the duties of citizenship in a republic. Independence of thought and action must be stimulated in the hearts and minds of men, in order to make them good, responsible citizens. Now if a man permits his mind to be controlled by a church; if he believes he must, in religious things, stand in a place of servitude and dependence under other men, his mind necessarily becomes dwarfed to a greater or less extent,—it becomes more or less incapable of independent, responsible action in anything. And this is why Roman Catholic republics have been a failure. Free religion in a free state is a good doctrine; but a servile religion is bound to breed a servile state.

Believing, then, that the Christian—i. e., Catholic—religion was a bad thing for the state and the well-being of the state, the revolutionists determined to abolish it. They declared that the church had been given all its privileges in order that it might benefit the state. It had promised to do this, but had failed to keep the promise. It was therefore fitting that the privileges be taken away, the property confiscated, and the corporation dissolved. This was all logical and right. The Catholic Church herself had many times insisted upon the confiscation of the property of the Protestants, and the annihilation of their religion, on the ground that it was a detriment to the state. All that was now proposed was to apply these same principles to the Roman religion.

The old religion had been enforced upon the ground of authority; the new one was to be set up in the name of *Reason*. So deeply, however, had the spirit of bigotry and intolerance taken possession of men's hearts, that the worship of Reason was destined to be enforced with as much rigor as had been Catholicism in former days. It was openly stated: "Whoever presumes to state that there is no salvation out of the church must be driven out of the state." The new faith was described as a "civil religion;" a catechism, "a profession of faith, of which the sovereign has the right to dictate the articles, not exactly as religious dogmas, but as sentiments of social import, without which we cannot be good citizens or loyal subjects." "Without forcing any one to believe in this creed, whoever does not believe in it must be expelled from the state; it is necessary to banish such persons, not on account of impiety, but as unsociable beings, incapable of sincerely loving law and justice, and, if need be, of giving up life for duty." "Should any person, after having publicly assented to these dogmas, act as an unbeliever, let him be punished with death. He has committed the greatest of crimes—he has lied before the law."

The abolition of the old state religion; the public declaration against Christianity, yea, against the very existence of God; and the formal establishment of the worship of Reason, form by far the most interesting chapter in the annals of that most interesting time.

¹ Rousseau, "Contrat Social," II, 3; IV, 8.

PRISONERS OF HOPE.

BY J. E. EVANS.

(New Orleans, La.)

THE character of God is plainly revealed in the sacrifice of Calvary. The claims of the adversary of souls were proved utterly false in that most glorious event. The plan of salvation is no experiment. It is a testing of claims. God had declared that he was love, and that the way of willing obedience was the only safe path for man to follow. To be thus forewarned was to be forearmed. These claims were denied, and the author of all evil thought to prove that his way was better—the only way for those who would enjoy real liberty. To be sure, his unholy ambition could have been checked, and all who sympathized with him in the rebellion might have been destroyed; but such a course on the part of the Creator would have confirmed them in their wicked conclusion.

It was therefore necessary that time be given for the development of the principles underlying the rebellion, and that the nature of the commands of God might appear. This has been done. The history of this world has been dark, made so by the perversity of the human mind. To all but the children of God this world is naught but a dreary prison—a prison-house of death. But the Lord “despiseth not his prisoners.” “For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoners; to loose those that are appointed to death.” Ps. 102:19, 20. “He doth not afflict willingly nor grieve the children of men. To crush under his feet all the prisoners of the earth.” No. “The Lord looseth the prisoners,” the very thing that Satan would not do. Of Satan it is said, “Is this the man . . . that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners [or, “did not let his prisoners loose homewards,” margin]?” Such is the liberty he offers. He liberates none, but causes them to grind as did Samson in the prison.

But God anointed Jesus of Nazareth “to proclaim liberty to the captives, and the opening of the prison to them that are bound,” that he might “say to the prisoners, Go forth.” “To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.” How great that love that caused our Saviour to leave the glory of heaven to enter the darkest cell of the prison-house, that he might bind the keeper, and lead forth the unwilling captives! Of Christ the prophet speaks thus: “As for thee also, by the blood of thy covenant I have sent forth thy prisoners. . . . Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee.” Zech. 9:11, 12. Yea, we may indeed be hopeful, since it was not possible that our Lord should be holden of death; for he says, “Because I live, ye shall live also.” Though we should be laid in the tomb until the Life-giver appears, we need not fear; for Christ holds the keys. Rev. 1:18. “There the prisoners rest together.”

Since Christ came to give liberty to all the captives of earth, Satan has sought to intimidate and silence all who dare to assert their liberty, and some of them he has placed within literal walls, in order to accomplish his purpose. There he sought to extinguish the light of Joseph, but it was made thereby to shine more brightly. Jeremiah he cast into prison, but thither came the word of God. The apostles were cast into prison to silence their voices, but this only afforded another opportunity for the power of God to be manifested. There it was that Paul and Silas sang praises to God, and the prisoners heard them, and salvation was brought to the jailer's house. Christ Jesus never yet used force or persecuted those who did not accept his claims.

His people do only as he did. Satan began with force, and has been working on that line ever since, and the result in each case has been revealed before the eyes of all. It is not, therefore, difficult for us to determine which side we are on. Does love reign? or is there a desire in the heart to compel others to think and act as we think is best? Jesus is the door. He alone is the way to true liberty, and all who walk that way are brought to experience the love expressed in “the law of liberty.”

CONSISTENCY.

BY T. WHITTLE

(Toowoomba, Queensland, Australia.)

THOUGH crowned with earth's diadem, bright beyond measure,

Though honor bestows her most coveted star,
Yet lacking consistency's beautiful treasure,
The uncrowned, possessing, is richer by far.

Without it life is but a wasted endeavor,
Embittered by mortification's hot flush;
Its absence from honesty's friendship will sever,
And oftentimes will put simple truth to the blush.

When a crisis arises, and heroes are falling,
And multitudes echo the popular cry,
When favor her chosen high priest is installing,
Let naught the bright jewel consistency buy.

If the time-serving voice of a friend or a stranger
Would tempt thee for wealth with thy jewel to part,
Then be on thy guard; 'tis a moment of danger;
Its price is not found in the world's richest mart.

Clasp it close to thy breast; 'tis a marvelous treasure,
Bringing peace to thy heart and strength to thy life;
It will cheer thee when sad, and enhance every pleasure;
It will arm thee with courage to enter the strife.

Though deep thy distress, though dire thine anguish,
Though all that is dear in the balance is cast,
And what if thy life in a dungeon should languish,
Prove true to the right; it will triumph at last.

THE HIGHEST TOKEN OF REVERENCE.

BY ELDER J. F. BALLENGER.

(London, Ontario.)

“Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.” Lev. 19:30. As we read this text, we are led to inquire what relation the Sabbath has to the sanctuary, and also how, by keeping the Sabbath, we reverence the sanctuary of the Lord. David says (Ps. 111:9): “He hath commanded his covenant forever: holy and reverend is his name.” Webster defines reverend to mean, “deserving of reverence.” Then, as the name of God is holy, it is worthy of our highest expression of reverence.

When the Lord was leading the children of Israel from Egypt to Canaan, he led them by a pillar of cloud by day and a pillar of fire by night. Ex. 13:21. While on the way, he said: “But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun.” Deut. 16:6. It is evident from this text that there was something that the Lord called his name, that could be put in the place that he might choose. In Deut. 12:5 we learn that the place in which God chose to put his name was called his “habitation;” that is, his dwelling-place. In Ps. 80:1 we read: “Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.” Here is evident reference to God's leading his people (“like a flock”) from Egypt to Canaan, and to his making his habitation, or dwelling-place, between the cherubim. In Ex. 25:22 we read: “And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.” The testimony which was put in the ark, under the cherubim, was the two tables of stone—the ten commandments. (See Deut.

4:13; 10:4, 5; 1 Kings 8:9.) This ark containing the ten commandments was in the most holy place in the sanctuary. Ex. 26:33, 34.

Now if it can be shown that the Sabbath of the fourth commandment contains the name of God, and the Sabbath command being in the ark, in the most holy place of the sanctuary, then it is easy to see that by keeping the Sabbath we reverence the sanctuary. We all agree that any place where the name of the great God is put must be a sacred, holy place, and worthy of supreme veneration; and any institution ordained to commemorate the place and name of the Supreme Being could never be abrogated or changed, except at the risk of destroying the knowledge of God from the earth. This is just what the enemy of all righteousness is aiming at in the abolition of the fourth commandment. Would to God that all could see Satan's wicked design in his war upon the Sabbath!

When Moses inquired of the Lord what he should say when the children of Israel would ask him the name of the one that sent him, the Lord said unto him, “I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. . . . This is my name forever, and this is my memorial unto all generations.” Ex. 3:14, 15. Here it is shown that the character and attributes of the great God, the eternal Source of all things, is contained in his name and memorial. Hence, whatever memorial may be set up to commemorate God or any of his acts, no matter how much sacredness be claimed for it, if it does not contain all the attributes of God, it is not God's memorial. There is but one institution in all revelation that does contain all his character and attributes, and that is the seventh day Sabbath. This may seem to some to be a very broad statement; but I propose to prove it by the word.

All the attributes of the Father are found in his Son, Jesus Christ; for, “In him dwelleth all the fulness of the Godhead bodily.” Col. 2:9. “Christ is all, and in all.” Col. 3:11. God's name is in him. Ex. 23:21; Isa. 9:6; Heb. 1:8. If the Father's name is in his Son, his memorial must be found in the Son also; for the name and memorial are inseparable. Then it was the Father in the Son that said to Moses, “I AM THAT I AM. . . . This is my name forever, and this is my memorial unto all generations.”

In Rev. 19:13 John, in speaking of Christ, says, “And his name is called The Word of God.” In John 1:1-4 we read: “The Word was God. . . . All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men.” In the first chapter of Genesis, in the record of the six days of creation, the expression, “And God said,” is used no less than nine times. Now the name being the “Word of God,” and as, “By the word of the Lord were the heavens made; and all the host of them” (Ps. 33:6), it therefore follows that the power of creation is in the name of God. In Jer. 10:6 we read that God's “name is great in might;” and in Isa. 40:26 we learn that by the greatness of his mighty name the worlds were created and are kept in their places. Here we have preserving, or keeping, power in the name of God. In Acts 4:12 we read, “There is none other name under heaven given among men, whereby we must be saved.” Here, again, we have saving power in the name of God. Now putting these together, we have Omnipotence, or all power in creation; Omnipresence, or universal presence in upholding all things; and Omniscience, or all wisdom manifested in both creation and redemption; and also eternity, in that God is the author of eternal life.

Then if it can be shown that the Sabbath contains God's name, and is a memorial of his attributes, we have proved the proposition that the Sabbath is the greatest institution God ever gave to his intelligent creatures; and that in re-

jecting it, they reject the Author of creation and redemption. That the Sabbath is a memorial of creation, all agree; for in the Sabbath precept we are commanded to rest on the seventh day, because in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore (or for this reason) the Lord blessed the Sabbath day, and hallowed it. Ex. 20: 11. Here it is plainly stated that the Sabbath was made to commemorate the creation; and in Ex. 31: 13-17 it is said to be a sign of sanctification and creation, and also a perpetual covenant. Turning now to Eze. 20: 12-14, we read: "Moreover also I gave them my sabbaths, to be a *sign* between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me, . . . and my *sabbaths* they greatly polluted. But I wrought for my *name's* sake, that *it* should not be polluted." What did they pollute?—The Sabbath. Then in reference to what did God say that he wrought, or labored, that it should not be polluted?—His *name*, that *it* should not be polluted. Again, verse 20: "And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." But they polluted his Sabbath; and again we read that God wrought for his *name*, that *it* should not be polluted. Verses 21, 22. In these scriptures it is plainly declared that the Sabbath and the name of God are *identical*—that to pollute one is to pollute the other, and vice versa. As, then, the Sabbath is identical with God's name, and his name is the expression of his attributes, the Sabbath is a sign, or seal, of the manifestation of his attributes in creation and redemption.

John saw the temple of God open in heaven, and in the temple the ark of his testament. Rev. 11: 19. The word "testament" here is the same as the word "testimony" in Ex. 25: 16, 22; 31: 18, and many other texts which refer to the ten commandments that were put into the ark. Therefore we have positive assurance that the Sabbath commandment is in the ark of God in heaven, and that, too, under the sounding of the seventh trumpet (Rev. 11: 15), which brings us to the last division of the Christian dispensation.

As it thus appears that the Sabbath is identical with the name of God, and as God's name is in the sanctuary in heaven, and makes that place a very sacred and holy place, worthy of our highest conception of reverence, therefore to keep the Sabbath is to reverence God's sanctuary.

HOME MISSIONARY WORK NEEDED.

BY ELDER J. H. ROGERS.
(Nebraska City, Neb.)

It has been said, "Charity begins at home," and that is where true "missionary work" also begins. Selfishness will keep us from having any interest in others besides ourselves; but the conscientiousness of contributing to the happiness and good of others gives more satisfaction than worldly gain or great revenues. Meditating on these things recently, I attended meeting in one of our popular city churches where I was a stranger. Between the Sunday-school and the preaching service, I found myself surrounded by many of the members, who gave hearty handshakes and pleasant words of welcome. Well, thought I, this seems pleasant; I would not object to coming again. So last Sunday, not being especially engaged, I went to another church, and found a repetition of the same good-will, friendship, and cordial welcome, with a kind invitation to come again. Hence I came away feeling kindly also toward these people for treating me, a stranger, thus. But a little close observation and insight into the church workings revealed the fact that this is the result of a well-planned and arranged "endeavor" by the members to enlist the confidence of persons who are

strangers in their midst. Ah! thought I, this is far better than cold indifference or exclusiveness, with scarcely a nod of recognition from any one.

On coming home, I found the April number of the *Home Missionary*. Glancing through it, I came to Sister Fannie Bolton's paper, entitled, "The Light That Shines Brightest Shines Farthest," which I read with much interest. Is it not too bad that we who profess to be the people of God, are driving souls away from us by our cold indifference and selfishness? Why not have in all our churches, especially the large ones, a well-organized plan to look after strangers and timid ones, with a kindly greeting and a cordial welcome, inviting them to come again, and not manifest such haste in getting out, as though the house was on fire, as soon as the benediction is pronounced? O for more of that warmth and true love of souls—the love of Christ—in all our hearts! Then the true missionary spirit will come in. Why, brethren and sisters, we have been so busy with the theory of the work, and getting ready to go away to do missionary work, that we are neglecting those in our midst, and all around us, who are hungering for sympathy and good-will, wishing we would have time to stop and speak a few words to them.

Do not understand that I desire to see a spirit of levity and visiting at our meetings. By no means; but let a pleasant glow of Christian good-will and friendship find its way to every heart. What good can earnest appeals from the pulpit do to draw into the fold the discouraged ones who are far away from God and his salvation, if we do not follow them up with an earnest interest, and thus emphasize the truth spoken? By so doing we shall show our faith in what we profess to believe—that the salvation of souls is the most important thing to engage our attention. In this work all can share. May we be wise in winning souls while they are within our reach; for the time to work is short.

"O the good we all may do
While the days are going by!"

TOO BAD, OR TOO GOOD.

BY ELDER J. P. HENDERSON.
(Kankakee, Ill.)

THE saying that the society of the world ostracizes, imprisons, and puts to death two classes of people,—those who by their want of conscience imperil the lives and property of others, and those who are too conscientious for the good of society,—is credited to Wendell Phillips. The former class, known as criminals, suffer less than do the latter. They are usually allowed a trial before law, and are condemned by what are termed courts of justice. The conscientious are stigmatized by those who differ with them in religious sentiment, and suffer mostly from mob violence, instigated by bigotry and prejudice. Criminals are given the benefit of courts, and the decision of judges who are supposed to be unbiased in their opinions; but right-doing is measured by each individual, judges of courts not excepted, from previous education, or preconceived opinions; and judgment on the actions of others is rendered accordingly. From the days of Christ to the present times of Turkish brutalities and Protestant political intrigue, there has been the same hatred of the good. Jesus, who is the personification of all that is pure and holy, was crucified between two thieves; and to-day men whose only crime is that of keeping the law of God have been compelled to work in the chain-gang with wicked men.

The criminal class pay their penalty, and again mingle in society unmolested. The good are ostracized forever. The influence of their heretical doctrines is considered a greater offense than is that of the openly wicked and profane. When criminals suffer, it is individual punishment; their home and families are unmolested; but the "good" include the family, and usually

all are made to suffer. Very often they are exterminated,—men, women, and children,—and their property is confiscated. The worst criminals are often passed by, in order to seize the good. Barabbas was preferred to Christ. And to-day open violators of Sunday laws go unrebuked while those who keep another day as the Sabbath are made to pay the full penalty of the law. Questionable amusements and comical lectures of almost every class are admitted into the popular churches and pulpits, while no recognition is given to one who observes the commandments of God.

Nearly every page of medieval history is stained with the martyrdom of men and women for conscience' sake, while the worst crimes existed with little or no restraint. As hypocrisy increases, there will be a corresponding increase of open crime and an equal hatred of the good; and this condition of things may be expected more and more as the end of time approaches. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." "Yea, and all that will live godly in Christ Jesus, shall suffer persecution." "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven."

NOT RELIABLE.

BY ELDER J. N. LOUGHBOROUGH.
(Battle Creek, Mich.)

WHILE in Denmark, I met a Scandinavian brother who said that a book had been printed in the Scandinavian language opposing Seventh-day Adventists, and saying that the statements made in our books are not reliable. One of the things referred to was a statement made in "Rise and Progress" respecting the stir among the nations of Europe in the year 1848. In my book I say that "over thirty kingdoms and empires" were affected by that outbreak. The claim is made that the statement is not reliable, because "there are not now so many kingdoms in Europe."

In regard to this I will say that the statement in "Rise and Progress" does not relate to what *is* now, but to what *was* in 1848. Of course we now have the "German Federation" and "United Italy," which, in 1848, were many kingdoms, under many rulers instead of two. These two alone had more than a score of kingdoms, empires, and principalities in the year 1848. After hearing this statement from the Scandinavian book, Brother Conradi and I made a count, by name, of the different kingdoms, empires, and principalities, as they existed in Germany, Prussia, and Italy in the year 1848. We counted up forty-one.

On this question of the states of Europe, as late as the year 1867, I will quote from a standard European authority,—Macmillan & Co., the London publishers. In announcing their "Statesman's Year-book for 1867," they make an interesting statement of the changes that took place among the leading nations of the world during the half-century between the years 1817 and 1867. They say:—

The half-century has extinguished three kingdoms, one grand duchy, eight duchies, four principalities, one electorate, and four republics. Three new kingdoms have arisen, and one kingdom has been transformed into an empire. There are *now* [1867] forty-one states in Europe, against fifty-nine which existed in 1817.

The statement in "Rise and Progress" I thought a moderate one. The American papers, at the time of that stir in 1848, said that "thirty-six of the states of Europe" were involved in the commotion. I thought it safe to say "over thirty."

Special Mention.

WAR IN THE EAST.

LURID war has broken out of the dark clouds that have for many months overhung the region around which the Eastern question centers. Our last paper was hardly on the press when the startling word was given out to the world that the sultan had formally declared hostilities open, and diplomatic relations between Greece and Turkey were severed.

No time was lost by either side when the word was given. There was no need of losing time; for each was ready. The straggling forces of the Greek irregulars were already on Turkish soil, and the regulars not far away. Edhem Pasha, the Turkish commander, was at the frontier with an army of 80,000 men. And news of sanguinary fighting quickly followed the declaration of war. What the consequences of this struggle may be, who can tell? The world stands aghast at the possible catastrophe that may follow. It is quite possible that, in view of these possibilities, the "powers" may restrain the combatants, and compel peace.

The scene of strife is likely to be Macedonia, a province to the northeast of Greece, and one that in past history is linked with the Grecian federation. In the 15th century, Macedonia came under the dominion of the Othman Turks, and has been held by them since, though a large portion of the people are still Greeks by nationality and religion. Greece has an extensive navy, which will probably be called into use.

Each nation claims that the other is the aggressor, though at this distance it appears as though the sultan had waited long and patiently, until the last moment, before giving the word to his army. Turkey is called "the sick man," but that does not apply to his soldiers; for they are desperately brave and determined, and well equipped. The Greeks, too, are a valorous race from the remotest ages.

But how long must we witness these fearful scenes, and hear these awful sounds? Hasten, blessed Saviour, thy return and the reign of everlasting peace!

THE LENTEN FAST.

CONCERNING this fast, the *Catholic Mirror* publishes the following, over the name of Cardinal Gibbons:—

All the faithful who have completed their twenty-first year, unless exempt by dispensation or some other legitimate cause, are bound to observe the fast of Lent. They are to take one meal only a day, except on Sundays. The meal permitted on fast-days is not to be taken till about noon. A small refreshment, commonly called "collation," is permitted in the evening. The following persons are exempt from the obligation of fasting: Persons under twenty-one years of age, the sick, nursing women, those who are obliged to do hard labor, and those who, through weakness, cannot fast without great prejudice to their health. The faithful are reminded that, besides the obligation of fasting imposed by the church, this holy season of Lent should be, in an especial manner, a time of earnest prayer, of sorrow for sin, of seclusion from the world and its amusements, and of generous alms-giving.

By virtue of an indult to the United States, dated Aug. 3, 1887, the following special dispensations are granted: (1) The use of flesh meat is permitted at all meals on Sundays, and once a day on Mondays, Tuesdays, Thursdays, and Saturdays, with the exception of the second and last Saturdays of Lent. But flesh meat and fish are not to be used at the same meal during Lent, even on Sundays. (2) The use of butter, cheese, milk, and eggs is also permitted every day in Lent. (3) It is allowed to take in the morning some warm liquid, as tea, coffee, or thin chocolate, made with water, and with this liquid a mouthful of bread. (4) Those for whom the hour of noon may be an inconvenient time for dinner, may invert the order, and take their collation in the morning and their dinner in the evening. (5) The use of hog's lard, or dripping, instead of butter, is authorized in preparing permitted food. (6) Persons exempt from the obligation of fasting are free to take meat more than once on those days when its use is granted by dispensation.

By virtue of an indult granted to us by the Holy See, March 15, 1895, we permit to all working men and their families the use of flesh meat once a day on all fast-days and abstinence-days throughout the year, with the exception of Fridays, Ash Wednesday, the Wednesday and Saturday of Holy Week, and the eve of Christmas. Those who are exempt from the obligation of fasting are free to take meat more than once on the days mentioned.

Those who avail themselves of this indult are not allowed to use flesh meat and fish at the same meal, and they are earnestly exhorted to perform some other act of mortification, such as abstinence from intoxicating liquors.

AMERICAN FEDERATION OF LABOR VS. THE CREATOR.

AN exchange devoted to Sunday observance declares that the "American Federation of Labor has taken the ground that there is no necessity for Sunday work." With this paper, this statement seems to settle the question; but there is a higher authority than the American Federation of Labor. Who knows more about labor and rest than God, who created the world, and placed men upon it? Thousands of years before the American Federation of Labor was organized,—before America was discovered, for that matter,—the Lord himself, as the creator and ruler of this world, laid down a rule of perpetual obligation in regard to labor and rest. It is known as the fourth commandment of the decalogue, and commands cessation of labor on the seventh day, and at least permits labor upon all other days; so if a laborer should feel that there is a necessity for him to labor on the first day of the week, commonly called Sunday, in order to promote the comfort and happiness of himself and family, who has the right to say him nay? Shall man dare to cut off the privilege that God has given? Shall the American Federation of Labor presume to come between him and his duty to his family, and say that there is no "necessity" for him to work six days every week,—that five days' work will do just as well! It would seem that it presumes to do this, and good Christian people sustain it in so doing.

Well may we put in here the words of the apostle: "Nay, but, O man, who art thou that repliest against God?" What right have you to curtail the time that God has given to man for labor? What plea of "necessity" can you present before him in justification of such an action in regard to your fellow men? There is a higher and better authority than the American Federation of Labor—an authority that extends over all the universe. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Let not the Federation of Labor presume to dictate to God, nor any one to sustain it in such a course of conduct.

M. E. K.

THE EUROPEAN SITUATION.

AN intensely selfish spirit and aim seems to animate the present policy of Europe. Intrigue and deception abound on every hand, while bankruptcy stares some of the smaller countries in the face. Russia's settled policy of aggression in the East keeps Europe on the alert, and in a constant state of preparation for war. If Russia should succeed in eluding the vigilance of England, then Europe would be convulsed with war.

The European nations are to-day playing a political game of hide-and-seek with one another; and they are, as in the present situation in Crete, willing to sacrifice the highest interests and the most sacred rights of a nation to avert a crisis which they see must inevitably come—I mean the breaking up of the Turkish Empire.

All the principal European nations are looking with hungry eyes toward the East. An insatiable passion for territorial acquisitions seems to possess them. They stand and glare at one another with beastly ferocity. Every movement is watched with sleepless vigilance. The initiative is dreaded by all, for fear of a general convulsion.

With a trembling hush of wonder, the world is awaiting the culmination of the present Euro-

pean diplomacy. May the final issue be averted till the message has fulfilled its mission of revealing the glory of God in the earth; and then, amid the crash of empires, may we stand sealed by the hand of God, with joyful hearts, and with eyes turned in expectation of our coming Lord and Saviour.

C. CASTBERG.

Christiania, April 2.

LENT AND EASTER.

THE Catholic Church and its near relatives have ever regarded the season of Lent, which covers forty days, excluding Sundays, previous to Easter, with sacred honors; and lately it is becoming the habit of other churches to imitate them in this matter. But we have to confess that in the press of other matter, the approach of this season and its passing were hardly observed. And yet it deserves notice, because it is coming to have such an important place in the thoughts of Christian people.

The origin of the Easter festival has been frequently pointed out. It is easily and clearly traceable to pagan times and ceremonies. A recent paper tells us the following concerning Easter and the egg habit:—

The original use of the egg at Easter simply typified the revivification of nature at that season of the year. The Jews used eggs at the festival of the Passover; and the Persians, in their celebration of the solar new-year, which occurred in March, mutually presented one another with colored eggs. Christianity retained the ancient symbol, but changed its significance into new birth and the risen life of the resurrection.

Many of the popular Easter observances date backward to the times of the pagan ascendancy. The goddess Ostara, or Easter, was the personification of the east, or morning, and also of spring, or the budding year. The Anglo Saxon name of April was Estormonath, and Germany still recognizes it as Ostermonath. The worship of the spring divinity was deeply embedded in the superstitions of northern Germany, and was carried to England by the Saxons. Even to the beginning of the present century, Ostermonath was celebrated in Prussia by ceremonial rites and bonfires. Like the May jubilees in England, it was mainly a festival of joy—joy at the rising of the long-hidden sun, and at the awakening of nature after her drowsy winter's rest. But the church turned natural rejoicing into spiritual joy, and substituted the Sun of Righteousness for the material sun, and the resurrection of Christ for the birth of nature, while the bonfire is typified in the huge paschal candle of Easter Saturday.

TEA DRUNKENNESS.

THE word "drunkenness" at once suggests whisky or some other form of alcoholic drinks; and we almost invariably associate the idea of drunkenness with some old toper of a man. But this latter supposition hardly holds, as the following clipping from an exchange will show:—

According to statistics recently furnished by Dr. James Wood, of Brooklyn, of all the patients applying for treatment at the chief dispensary of that city, no less than ten per cent. are tea drunkards. They are not aware of the fact, but the symptoms of their cases point unmistakably to overindulgence in tea, and that presumption, on inquiry, is confirmed by their confessions. They suffer from headache, vertigo, insomnia, palpitation of the heart, hallucinations, morbid depression of spirits, and sometimes from suicidal impulses—surely a formidable list of symptoms. These patients are of both sexes and all ages, and confess drinking from a pint and a half to fifteen pints of tea each day.

The glory of tea, as the "cup which cheers, but not inebriates," has been sung; but the symptoms described in the clipping given above are surely the symptoms of inebriety. A good old lady once told the writer the effect that tea had upon her. When she was so tired out that she could do nothing, a cup of strong tea would give her such strength that she could do a washing! I replied, "Well, grandma, that is about the same effect that a glass of whisky would have on me." Of course comparatively few persons who drink tea go to such an excess of drinking it as some of those referred to above. There are "moderate drinkers" of tea as well as of stronger drinks. If people could drink it so moderately as not to drink it at all, it would be much better for 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.

A DEAR OLD HYMN.

Be kind to thy father; for when thou wast young,
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue,
And joined in thy innocent glee.
Be kind to thy father, for now he is old,
His locks intermingled with gray;
His footsteps are feeble, once fearless and bold,—
Thy father is passing away.

Be kind to thy mother; for lo! on her brow
May traces of sorrow be seen.
O, well mayest thou cherish and comfort her now,
For loving and kind hath she been!
Be kind to thy mother: for thee will she pray
As long as God giveth her breath.
With accents of kindness, then, cheer her lone way,
E'en down to the valley of death.

Be kind to thy brother; his heart will have dearth
If the light of thy smile be withdrawn;
The flowers of feeling will fade at their birth
If the dews of affection have gone.
Be kind to thy brother; wherever thou art,
The love of a brother shall be
An ornament purer and richer by far
Than pearls from the depths of the sea.

Be kind to thy sister; not many may know
The depths of true sisterly love;
The wealth of the ocean lies fathoms below
The surface that sparkles above.
Thy kindness shall bring to thee many sweet hours,
And blessings thy pathway shall crown;
Affection shall weave thee a garland of flowers
More precious than wealth or renown.

— Selected.

HOW TO STUDY THE CHILD.—NO. 6.

BY MRS. S. M. I. HENRY.

(Sanitarium.)

I WILL ask my readers to go back with me in this discussion to the topic introduced in the closing paragraphs of the first number of this special division of the series. The subject of circumcision was left entirely out of the earlier articles, and must be taken up in a special one, because of the peculiar importance attaching to it, as well as the theological embarrassments with which it has been loaded. Nothing external can have the same significance as this in child culture, and its importance will soon become known to any careful child student.

God knew what he was doing when he made the requirement that every male child should be circumcised on the eighth day, as well as when he gave other instructions, both hygienic and social, which are involved in pure living; and in the light of later developments it seems reasonably sure that he never intended it to be abolished, but only divested of its character as a religious rite. It was not only to be a mark by which his peculiar people were to be known, and therefore made imperative by the most positive manifestations of authority, but it was also a hygienic provision by which the power of the grossest forms of fleshly sin might be reduced to the minimum.

It has always been God's plan to rob sinning of every possible advantage. He would make it as easy for man to escape the devil of impurity as possible; so when lust had conceived and brought forth a race which carried from birth the mark of Satan in the very flesh,—a spot of irritation and uncleanness which bred diseased imaginings,—he instituted this ordinance of correction, by which every boy should be as nearly as possible restored physically to what he would have been if he had been conceived and born in sinlessness instead of sin, and hence begin with a reasonably fair chance to overcome in the inevitable meeting with Satan on the field where should be decided not only his own fate, but that of many besides himself.

No other form of blight in one life touches so many others, and so pitifully, as sexual impurity. Nowhere does the curse fall earlier, and linger later. From no other cause is life made so short, weak, and hopeless; Satan has here entrenched himself amid silences which he has been determined should never be broken. It must always be a shame even to think of his unclean work; but love and purity were forced to bear the shame; and when the burden of it grew too heavy for silence, so that, shame or no shame, there must be warning and instruction, then he tried to aggravate the sense of shame into a conviction of sin, and compel the voices that had been lifted in protest against impurity to cease. But love, once aroused, can never be silenced as long as danger continues, and nothing can be long hidden either of evil or its cure from her persistent search; and because of this, there has occurred an awakening to the importance, because of its hygienic uses, of the literal rite, which, in its religious sense, was entirely done away in Christ.

In these momentous days of the history of our race, the enemy of God and man will make the most of every point of vantage. He will make destruction swift and sure, unless the mighty "working together" by God and his people can prevail. He realizes the fertility of childhood as the field for his sowing and harvesting, so he has taken his station at the cradle, and planted the seeds of ruin in the delicate flesh of the smiling babe.

He has turned the laws of heredity to his own advantage; he has used the corrupted appetite of parents, the flesh-eating, tobacco-using, and incontinence, upon the children to such an extent that to-day there can scarcely be found a child whose sexual organs are not abnormally sensitive, while the poor little innocent victim of circumstances which were far beyond his control, is all unconscious of what it means. Fathers, mothers, and teachers are in despair over the horrible revelations of "depravity" in young children at home and in school, while all the world is busy trying to do something to prevent the moral quagmire under our feet from breaking through the thin crust of polite society.

Now the question is, What shall those parents who have fully repented of their own sins, and who have honestly consecrated themselves and their children to God, do to make the salvation of these children as nearly sure as it is possible for them to do it? How securely can they fence the child in and the evil out?

We have not time to think of anything less than his salvation. Houses, lands, secular education, anything which is simply for use in this world, falls into utter insignificance before the greatness of the perils with which he is threatened, and the salvation which is his right. If he can be so corrected in his body, where Satan has taken his seat, that he shall not have his early thoughts constantly drawn thither, so that his mother may have a chance to get his ear first with pure teaching concerning the writing of God in his members; and if his mother will also see and appreciate her privilege, and qualify herself for such teaching, and faithfully do it, then there is hope that he may grow up with a clean memory of his childhood. Very few young men and women of twenty-five have to-day that sacred legacy from the past; and the memory of an impure childhood is one of the saddest burdens that any soul struggling for Christlikeness can ever have to carry.

Circumcision removes the principal cause of that peculiar irritation which leads to secret vice, and leaves the child free from the bondage of the downward-dragging self-consciousness which it engenders, to grow the wings of a high and noble self-forgetfulness. When the little boy of from two years and upward begins to ruffle and rub his nose, scowl, squint, twist, stretch out his fingers like claws, catch nervously at persons and things, cannot be still a moment, whines, is capricious as

to appetite and tempers in general, you may be sure that this downward dragging has begun; and unless the cause is removed (and it can be done only by circumcision), it will continue its destructive work all the way through every vile imagining and practise, until he comes to believe that there is no purity in the world (for we never believe in that which is lost to us), and to blaspheme God in his despair because of the agonies of vice. He has been made to believe, by men who are worse than himself, that the thing which is called vice, and from which all his sorrow has come, is simply the natural result of his nature as a man; and that as God is responsible for that, he is at liberty to charge him with all the responsibility of his degradation and suffering.

This may seem strongly uttered, but there is no language strong enough to paint the torments of a soul conscious of the iron grasp of the habit of impurity. The records of W. C. T. U. rescue work are full of revelations too dark and wild to live on these pages, and yet they have come from just such small beginnings as are under the eyes of the mothers who read the REVIEW AND HERALD every week.

A CHILD TRAGEDY OVERRULED.

BY FANNIE BOLTON.

(Battle Creek, Mich.)

(Continued.)

MRS. MOREHOUSE took a roomer, partly for the rent it would bring her, and partly because she had heard that Miss Ashbury was a Christian girl, and in her backsliding, she felt the need of a hand of help. Miss Ashbury had eyes, ears, and a heart; and it soon came to pass that the poor, nervous, overworked mother, the struggling, pharisaical father, the worried, uncomforted children, all found a place in her heart. What could be done? The first thing was to pray for them; the next was to seek to win their confidence by presenting in her own life something of the loveliness of the image of Christ. Often she sighed, as the sound of cross words and cruel blows came to her ears, and she knew that not only were the children receiving a false impression of her beautiful, loving Lord, but the unbelieving neighbors were saying, "What an exacting man! What a very unpleasant woman!" and were congratulating themselves that they were not Christians, and were so much pleasanter to live with than those who had family prayer and went to church. She heard the man next door, who was an infidel, exclaim, "From all that is religious, deliver us!"

Miss Ashbury had charge of a children's meeting, and by dint of coaxing and tact, finally succeeded in gaining permission for Alma to attend; but it was on condition that she carry the baby, and take charge of the two older children. The dinner was often, as it seemed, purposely delayed, so that the washing up would make her late; and to be late in starting, sent her off with stinging words ringing in her ears. Hot and flushed in her effort to be on time, she came into the meeting burdened with the three children. Realizing something of the troubles of childhood, Miss Ashbury led the meeting with a sympathetic understanding of matters, and applied the Scripture to the children's circumstances in such a way that they were impressed with the Saviour's love and compassion toward them. Many a time teacher and pupils wept together. They learned many beautiful songs that crystallized the lessons of the hour, and ere long the children's songs began to echo between the words of faultfinding in Mrs. Morehouse's home. In strange contrast to her harsh and bitter complainings, the children's voices would waft up the words of the song:—

"Tis love that makes us happy,
'Tis love that smooths the way;
It helps us mind,
It makes us kind
To others every day.
God is love, we're his little children;
God is love, we would be like him."

Even the washing up began to brighten with a strain of music. Miss Ashbury often slipped into the kitchen to help reduce the formidable pile of dishes, telling Alma some sweet story of love, or singing with her some new song; and it came to pass that the child began to smile when she saw her teacher.

"O let me get you a pitcher of water, do!" exclaimed Alma, as Miss Ashbury was on her way to the well. "I want to do something for you." One evening a special service was going on at the church, but as usual Alma was ordered to stay at home, put the children to bed, and employ the evening in darning black stockings. Her face looked more than usually dejected, so Miss Ashbury turned, laid aside her wrap, and said, "I believe I'm too tired to go to church. Let me stop with the children, Mrs. Morehouse, and I will put in the evening in reading, and do let Alma go." A shining look of gratitude beamed from the child's face, and upon a reluctant permission, she hurried to put on her garments. Meeting her teacher in the hall, she flung her arms about her, and gave her a kiss that was enough to warm the heart.

"She's got a heart, anyway," said Miss Ashbury, "and she does need love; we all need it."

One evening after Sabbath Mrs. Morehouse seemed more than usually irritable, and Miss Ashbury persuaded her to take a walk with her, thinking it might do her good, and save Alma a scolding. Coming home they heard Alma singing at her dishes; and as Miss Ashbury passed the door, she caught a glimpse of the child's face, radiant with light and happiness as she sang,—

"I will sing of Jesus' love;
Endless praise my heart shall give;
He hath died that I might live,—
I will sing his love to me."

What was Miss Ashbury's surprise and consternation to see Mrs. Morehouse rush into the wash-house, snatch up the hymn-book from the table, and say, in an angry tone, "What rubbish is this? You terrible girl! I'll tell your pa how you brought his hymn-book out here among the dirty dishes. You ought to be ashamed of yourself. I can't see what you want to sing for, anyway. You ought to have been washing your dishes. You ought to have had them all done by this time, and been ready to do something useful. Don't let me hear any more of this, or you'll be sorry for it."

Miss Ashbury stepped in, and said, "Dear Mrs. Morehouse, do let her sing. I don't mind having my hymn-book here; let Alma have mine."

She sought her room with a sad heart. But throughout the evening she heard a tirade of bitter words fall on the child. Alma's joy was gone; the singing of Jesus' love echoed no more. The influence of the song was lost in bitterness; and feeling wronged, the child rose up in rebellion, hatred, and defiance.

In her room Miss Ashbury thought long on the strange blindness of this mother. Could it be, she said to herself, that she realized that Jesus had said, "Suffer the little children to come unto me: and forbid them not; for of such is the kingdom of God"? Had she not forbidden her child to come to him? Though she bore his name, and was set to represent his love in the family, she had without reason offended one of his little ones who was not far from the kingdom of heaven. Miss Ashbury asked herself, Are songs of Jesus' love so common that they can be hushed like this? Are thoughts of heaven, that make radiant the brow, so easily attained that they can be quenched in the shadow of needless frowns? Are the delicate tendrils of affection so easily bound up that they may be so ruthlessly torn apart? Was it Christ or Satan that made Mrs. Morehouse so zealous of replacing a few dishes on the shelf, and so careless of the marring and breaking of the image of Christ in

the soul? When parents are disappointed that their children come not to Christ, and go into dark paths of disgrace, do they remember that they thrust them out by harsh treatment when they were near to the very kingdom itself? What could she do to impress this mother with the fact that Christ had left an example, that she should follow in his steps, and lead her to understand his compassion, and to manifest it in gracious, merciful, forgiving love to her children?

(To be continued.)

THE CHILD'S LOVE OF NATURE.—NO. 2.

BY PROF. FREDERICK GRIGGS.
(Battle Creek College.)

HAPPY indeed is that child whose environment brings into his life the songs of birds, the beauty and fragrance of flowers, and the busy hum of all the insect world, with their lessons of beauty and worth. It is to be regretted that every child has not the advantages of country life the year around, that he may have not only the robust health so freely offered there, but the moral inspiration as well. It does seem as though it is every child's birthright to spend at least a week every year in communion with the varied forms of life found in the country; but even the crowded city offers opportunities for studies in nature. It has been said that a square foot of soil is as good as an acre to the close, observing student.

The love of nature quickly dies if it is not given food upon which to live. The child's questions must be answered, and questions asked in return which shall further stimulate the loving curiosity which he manifests. But the questions must be such as one who knows about the object under study would ask. This will make continual study absolutely imperative by those who have the charge of children. However, we should never be afraid to tell a child that we do not know the answer to his question, if we do not; but we should always say to him, "We will learn," and then observe and study earnestly with him to know the true answer. Children often ask questions, the full answers to which they cannot comprehend; and yet here they should not be answered indifferently, but rather be told all that they can understand.

Before one can become a scientist, he must be a lover of nature. Audubon, the great scientist, lived in his early life in a cave on the banks of Perkiomen Creek, in Montgomery county, Pa. It was here that there was developed that rapturous love for bird life that gave him the persistency to study for a quarter of a century the humming-bird and the oriole. It was the power of love which made him such an earnest student. The process manifest in Audubon's life is the experience of every one who makes a true study of nature. Our nature studies in the schools have consisted too largely of a classification and arrangement of cold facts of science, but this sort of study is giving away to that which leads to an appreciation of nature. It is not what books say, but what nature itself says to the child, that we should be anxious to have him know. Thomas Wentworth Higginson expresses this thought beautifully when he says: "Under the present educational system we need grammars and languages far less than a more thorough outdoor experience. Flowery banks and ripple-marked shores are the true literary models." "Our American life," says an eminent follower of Thoreau, "still needs, beyond all things else, the habitual cultivation of outdoor habits." Every child may well be taught to love some grand, noble tree, and to regard it as his very own. The stately trees may teach valuable lessons to the growing child.

It is not the number of objects in nature concerning which the child has some knowledge, that is valuable, but the amount which he knows about a few. This abundance of knowledge con-

cerning a few objects will enable him to make all the classifications necessary to arrive at the laws of their growth, and thus a power is acquired which is valuable in the study of any object. The benefits of staying with a certain subject of study for a long time cannot be overestimated. The higher the building we are to erect, the deeper and broader should be our foundation. In the same manner the best students of nature are building upon foundations which were begun in early childhood by the study and love of a few things. These few objects, whether animate or inanimate, became so dear that communion with them is enjoyable. They have told the student of the higher life, and inspired him to attain to the same. Bryant witnesses to this truth when he says,—

"To him who, in the love of nature, holds
Communion with her visible forms, she speaks
A various language."

And again Shakespeare,—

"Tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

COOKING BEANS.

THE following, among other articles received on this topic, is from an aged sister:—

"How to Cook Beans without Meat," was one of six very simple recipes which a few years ago brought a prize of a five-dollar gold piece. I have tried it many times, both before and since. I give it below:—

"I find by experience that in cold weather it is a good plan to prepare the beans the day or evening beforehand, wash and rinse well, and put them to soak overnight. If the water is a little warm, no matter. When put to cook, add plenty of water without turning off any in which they were soaked, but keep adding, according as you want much or little broth, till they are tender, when salt can be added, and the beans cooked till seasoned. They are very good with no other seasoning or fussing with, though a little cream or sweet butter would not spoil them. With soft water the result will be satisfactory; with water a trifle hard, a *very little* soda may be needed. With very brackish water I think it would be difficult to cook them tender.

"MRS. C. C. WILLIAMS."

TIME.

BY MRS. MINNIE CADY.
(College View, Neb.)

"TIME,"—how often we use the word, yet how little we think of its meaning! "I have n't time for this," and, "I will when I have the time," are expressions familiar to us all. We use them when the Spirit suggests the visit with the downcast and disheartened brother,—the word spoken in due season, which may save a soul from ruin, and fill heaven with songs of joy and gladness. Still we go on, living and planning always in the future; while the golden moment, with its grand possibilities, is passing from our reach like a flowing river, a running stream, which, once gone, is forever beyond our recall. It congeals into the hardest adamant, to stand throughout time and eternity as a wasted opportunity.

There is only one moment that we are positively sure is ours, and that is the one which the clock is ticking away now; the next may see the breath of life returning to Him who gave it. Why not awake, grasp the ever-present now, and do with our might what our hands find to do?

"O list to the moments! though little they seem,
They are bearing your bark on a swift, silent
stream,
And onward, still onward, you glide from the shore
To that vast, boundless ocean where time is no
more.

"Take heed to the moments; for on them they bear
Of gems the most precious and diamonds rare.
Take care of the moments, for life's but a span;
Then carefully hoard them, O vain, dreaming
man."

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 27, 1897.

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IS SUNDAY CALLED THE SABBATH?

It is no wonder that those who observe the first day of the week as the Sabbath realize the importance of this question. For if the first day of the week is not called the Sabbath, there can be no command for so using the day, no example for it, and no divine obligation resting upon any one in regard to it. The first prime factor, therefore, in the Sunday-Sabbath argument, is to find an instance where Sunday is called the Sabbath by some divine writer.

If it is the Lord's day that it is claimed to be, it would certainly be expected that the Lord would have something to say about it. How could he fully set forth the principles and duties which would characterize the new dispensation which he came to introduce, and yet say nothing about an institution which it is now claimed is the most important one in the whole Christian economy—an institution on which it is vigorously asserted that not only all morality, but civilization itself, depends?

Yet we have no record that the Lord Jesus ever mentioned the first day of the week in any manner whatever. Nor have we any evidence that any of the apostles or evangelists ever made mention of it till it is alluded to in the gospels, the earliest of which is not supposed to have been written till some ten years after the crucifixion of Christ. In none of the gospels or epistles is it called "the Lord's day," or given any title of distinction. John, in the Revelation, in A. D. 96, uses the expression, "the Lord's day," but gives no intimation whatever of what day of the week is intended, further than it may be determined by the title itself. But that he does not refer to the first day of the week, he makes very clear, by writing about the first day of the week after he wrote the Revelation, and in this subsequent writing calling it, not "the Lord's day," as he would have done if that was his designation of that day, but simply "first day of the week." John wrote his gospel after he had written the Revelation; and in his gospel he speaks of the first day of the week at the very time when it became "the Lord's day," if it ever did become such, and when he could have used the expression with great force if it was a true one; but he simply calls it the "first day of the week," showing that he, over sixty years from the resurrection of Christ, knew no other name for the day than that. John 20:1.

But as many are committed to the observance of the first day of the week as the Sabbath, the necessity remains that some instance be found in which that day is called the Sabbath; hence the unceasing efforts to fish up that title for the day, from the invisible depths of the Sunday pool.

Mr. S. W. Gamble, of "great-discovery" notoriety, tries his hand at it, but succeeds in finding nothing that has not been "discovered," or claimed to have been discovered, many times by his predecessors. His frantic attempt to disprove of Jehovah's Sabbath, the true "Lord's

day," has been noticed in the two preceding numbers of the REVIEW. It will be interesting now to note his effort to establish Sunday. He is challenged to this work by one of his own correspondents, who, in the *Christian Endeavorer* of April, asks him this question: "Where in the New Testament Scripture (give chapter and verse) is the first day of the week spoken of as the Sabbath or a Sabbath?"

Mr. Gamble opens his reply thus: "The 'first day of the week' is an expression not found in the Greek New Testament. Not being in the Greek, and not belonging to the English translation, I have never attempted to prove that it was the Christian Sabbath, or anything else." He would have been wise if he had adhered to that resolution, and not attempted to prove it now.

The reader will mark the modest claim he puts forth in regard to the Greek text and the English translation. The expression, "first day of the week," he says is not found in the Greek New Testament, and does not belong to the English translation. But let it be remembered that the best scholarship of England in the time of King James, gave us the Authorized Version of the Bible; and the best scholarship of both England and America has given us the Revised Version of the present day. The men engaged in this work really seem to have supposed that the expression, "first day of the week," was in the Greek New Testament; and they have accordingly given us the same in the English as an accurate translation; but lo! now it is claimed that they were altogether mistaken in supposing that it was in the Greek, and that it does not belong in the English translation. Alas! that Providence should have allowed the translation of the inspired word into a language the most influential in the world, to have fallen into such unscholarly hands!

"Throughout the Old Testament," says Mr. Gamble, "when the Hebrew word for 'week' was translated into Greek, it is *εβδομας*; or, rather, this is what he means; but he spells the word *εβδομας*. Then he says, "*εβδομας* is not found in the Greek New Testament anywhere;" and he might have added, nor in any Greek book whatever, nor in any Greek lexicon, as well. The first Greek word for Sabbath, in Matt. 28:1, *σαββατον*, he spells *σαββατου*, and so in every instance where he uses the word; and the Greek expression, "first [day] of the week," *μιν σαββατων*, he spells *μιν σαββατων*, etc.; all of which goes to show that instead of being the profound Greek scholar for which he poses, he does not even know the Greek alphabet; or else his compositor has treated him in a way that will be likely to lead him to override Matt. 5:34.

What matters it if one of the Greek words for "week" (*εβδομας*) is found only in the Old Testament, not in the New? What bearing has that upon the question? It is the New Testament we are now considering. But, as stated last week, Mr. Gamble and all others who presume to discuss such subjects as these, ought to know that, inasmuch as the Sabbath marked the week, the term *σαββατον* came to signify the whole space of time from one Sabbath to another, which was the week; and the working days were enumerated with reference to this period as follows: One of the Sabbath, or week; two of the Sabbath, or week; three of the Sabbath, or week; meaning (cardinal numbers being used for the ordinal), first day of the week, second day of the week, third day of the week, etc. See this point fully explained in any leading Hebrew or Greek lexicon.

Luke 18:12 was referred to as an example of this use of the word. The Pharisee said, "I fast twice in the week;" and the word "week" here is *σαββατον*. Will Mr. Gamble tell us that this word here means the Sabbath, as a seventh part only of the week, and that the old Pharisee fasted twice in *one day*?

This is exactly the sense in which the words *σαββατον* or *σαββατων* (the singular or plural being used indiscriminately) are used in Matt. 28:1, and the other texts where the expression, "first day of the week," occurs. And we know when the word means "week" instead of "Sabbath," because in the former case it is always preceded by a numeral adjective, marking the number of the day of the week; and when not preceded by such numeral adjective, it means Sabbath. This is illustrated in Matt. 28:1. The first time *σαββατων* occurs, it is *not* preceded by any numeral adjective, and so means Sabbath,— "in the end of the Sabbath." In the second occurrence of the word, it is preceded by the numeral "first" [day, understood], and so means week,— "first [day] of the week." This is the plain, simple rule; and the merest tyro in the study of Greek understands it. But Mr. Gamble translates the word the same in both instances; he sees no difference. So in Luke 18:12, the numeral *dis* precedes *sabbaton*.

Space will not permit here a full analysis of these passages. See the tract published at this Office, entitled, "Is the First Day of the Week Ever Called the Sabbath in the New Testament?" in which the whole construction is analyzed, and the passages explained word by word. It is shown that no other construction is possible than that which is given in the King James Version and in the Revised Version of the Bible.

But Mr. Gamble desires it to read, "one of Sabbaths," meaning the first of a new series, or class, of Sabbaths; namely, the first day of the week, in contrast with what he calls "the old Jewish Sabbath," which there ended; and this paper should not close without a brief notice of the dilemma he falls into in trying to carry out his scheme. He says: "If the resurrection Sunday was the 'one' of Sabbaths, the next Sunday was the second, etc." Then every subsequent Sunday in consecutive order would be one of a higher number. Now in Acts 20:7 there is a record of a meeting on the first day of the week, which is much prized by those who keep the first day of the week, as it is thought to be an instance of the Sabbatical observance of that day by the apostles: "And upon the first day of the week, when the disciples came together to break bread," etc. Now let us see what number this would be in Mr. Gamble's scheme. This meeting, according to marginal chronology, was in A. D. 60, twenty-nine years after the crucifixion of Christ; and as there are fifty-two Sundays in a year, the church had enjoyed some fifteen hundred and eight Sunday Sabbaths down to this time. Then, according to the theory under examination, the record should have been, "And upon the fifteen hundred and eighth of the Sabbaths," etc. And coming on down to the present year, 1866 years from the crucifixion, next Sunday would be about the ninety-seven thousand and thirty-second of the Sabbaths!

But lo! in Acts 20:7 the Greek has the same "one" that is made to mean "one" of the Sabbaths in Matt. 28:1. So on that translation it would be "one of the Sabbaths" here also. It is said, as quoted above, that "if the resurrection Sunday was the *one* of the Sabbaths, the

next Sunday was the *second*," etc. But here the church had passed down twenty-nine years, and had not yet got beyond that "one of the Sabbaths." We wonder when it did get beyond it; or if it has done so yet; or when it will get beyond it, and come to "the second of the Sabbaths."

All this theological legerdemain to try to show that Sunday is called the Sabbath in the New Testament, is worse than vain; for it is an evidence of both moral obliquity and sheer ignorance. Sunday is never called the Sabbath in the sacred record. U. S.

"I AM MARRIED UNTO YOU."

Nothing that is revealed to us of God is so touching as the relation which he assumes to his earthly children. When we consider the infinite distance from the divine glory at which our weak, dependent, and sinful condition places us, we are amazed, with the psalmist, that God is even mindful of us, or taketh knowledge of us. That a Being of such qualities—qualities that far surpass our faintest comprehension—should at the same time intimately know every smallest creature, feel its pain, and rejoice in its happiness, is to us the most wonderful revelation of the infinite capacity of the divine mind.

But while it is true that the great Creator has stamped all his work with his character of wisdom, goodness, and truth, it is even more emphatically true that upon mankind he has poured out a wealth of affection that passeth all knowledge. The infinite mind is not more vast than the infinite love; and this love finds its dearest object in the human race; yea, in us personally and individually! Nor has our Heavenly Father concealed this holy, tender regard for us, but seeks by every form of expression, by every figure and illustration, to place it before us.

The gift of his Son to die for us is a token of that love that appeals to our hearts. We cannot but feel the warmth and tenderness of a love that manifests itself thus. But there are other ways in which this regard is illustrated in a practical way. Evidently man was intended to occupy a position of divine companionship. He was created in the image and likeness of the Creator. He was endowed with those qualities of mind that, when not debased by sin, constitute him fit for such associations.

At the very beginning the Lord established a union that was to represent the relation which he sustained to his earthly children. It was not good for man to be alone. Elements of character which he did not possess were necessary to complete the individual. From his very person was formed that being which, perfectly united, or mingled, with himself, would enable him to represent God's idea of what the human individual should be. God himself performed that first marriage ceremony, and in doing so established for all time the conditions of true marriage. The twain were made *one flesh*. Adam perceived the plan, and exclaimed, "This is now bone of my bones, and flesh of my flesh." He received his wife as a part of his own self. He did not regard her as some stranger whom he chanced to meet, to whom he took a fancy, whom he induced to try to live with him as long as both were content. Nor did they live in suspicion of each other, or in jealousy as to which should be greatest. On the contrary, there was but one life, in which both the man and the woman fully lived. They were not two; they

were only one. Their lives ran together like two drops of water. Like two elementary colors, which blend into a perfect and beautiful tint, their characters blended into one. This is God's plan and will concerning marriage.

Such a union is emblematic of the union that our Heavenly Father desires to maintain with us. Through the prophet he pleads: "Turn, O backsliding children, saith the Lord; for I am married unto you." When infidelity is shown in the marriage covenant, it becomes one of the most grievous offenses, and is rarely condoned. Indeed, our Saviour hardly requires us to overlook such a terrible sin. But God says of us, in view of our unfaithfulness to him: "Thou hast played the harlot with many lovers; yet return to me, saith the Lord."

The apostle, speaking of religion in the family in his letter to the Ephesians, says of the relations of husband and wife, that they are the same as those existing between Christ and the church. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." Eph. 5:23-32.

We are not told that the relation of Christ and his people is illustrated by marriage; but that true marriage is emblematic of that high and holy union which is cemented eternally by the everlasting love of God, who delights in forgiveness and reconciliation. Notice these wonderful words: "*For we are members of his body, of his flesh, and of his bones.*" This is truly a great mystery. Christ has purchased us, paying as a price his precious blood. He washes us from our filth and cleanses us from all unrighteousness. Then as a chaste virgin he espouses us unto himself. We become bone of his bone and flesh of his flesh. Christ is fully represented in the person of every one of his people. "He that toucheth you toucheth the apple of his eye." Thus says the inspired word; and what can better illustrate the tender regard of the husband for the wife? What can more impressively teach Christ's union with his children?

G. C. T.

TURKEY.

Good news concerning the work of the message continues to come from this field, which is attracting so much attention at the present time. On account of the Cretan difficulties, Turkey has been greatly agitated; still our work has not to the present been disturbed. What the present outbreak of war with Greece may bring forth it is difficult to tell. Quite a number of our brethren are Greeks. How they will fare remains to be seen, as all the Greeks have been ordered to

leave the empire. This order probably applies only to Greeks who are not Turkish subjects. But we are sure that if these brethren trust wholly in the Lord, the same wonderful providence that was over our Armenian brethren through the Armenian massacres will be over them.

The reason that our Armenian brethren were not disturbed while other Armenians were being killed, was because it had become known to the Turkish authorities that they respected the government, and believed that as Christians we have nothing to do with revolution, or the overthrow of civil rulers, no matter how oppressive they may be. Had our brethren taken any part in political matters, they would have fared like the rest. But before the Armenian massacres began, it had become well known to the authorities that our people had nothing to do with political matters, and that they did not believe in appealing to the "powers" for help. It is interesting to note that the Lord made the government acquainted with the position of our brethren on this point through what seemed at the time to be difficulties. Again and again they were arrested. It seemed hard to bear, and we did not know what the end would be; but the Lord was preparing the way for a great deliverance in the time of trouble that was to come on the Armenians. Now we can see that what appeared to be difficulties were but blessings in disguise. Had our brethren waited until the difficulties began, before declaring their principles, it would not have freed them, as the Turks would have believed that this was only a dodge to save themselves. It was necessary to have this fact well established before the trouble began.

These experiences contain an important lesson for all, as we are coming to a time of trouble much worse than that experienced in Turkey. But the Lord is now at work preparing a people for this very time, teaching them the position which his children should occupy in the world. It is important that we stand wholly on the principles of the gospel, and so be separated from the world. Then the Lord can do for us what he could not if we were not entirely separated.

Another feature has been added to our work in Turkey in the opening of a children's school in Constantinople by an Armenian sister who was educated for a teacher in a missionary college in Turkey. The little school now numbers sixteen, a part of the children being from the outside. More apply for admission than can be accommodated. The last revolution closed many of the Armenian schools, and they still remain closed. But while this is the case, our Armenian sister is able to open a school. This is indicative that the blessing of the Lord is attending our work.

At the present time, Brother Baharian is in Nicomedia, some distance east of Constantinople. There are two others devoting a part of their time to work in this field. The interest here continues good. On account of the difficulties last year in Constantinople, our brethren of the church there have been somewhat scattered. Three of them are in the Crimea, three in Bulgaria, one in Cyprus, one in Tarsus, two in Cairo, Egypt, etc. We can say to the glory of God that not one of our brethren has been injured. What the present difficulty with Greece will lead to, it is impossible to tell. We know that the final step will be delayed till the work of the Lord is finished, and then, all things being ready, the great closing drama will soon be enacted.

H. P. H.

TO UNDO OUR PERNICIOUS TEACHING.

In the April number of the *Christian Endeavorer*, of Chicago, there occurs, over the initials, "L. M. S.," this paragraph:—

The *Christian Endeavorer* is the only paper published in the United States that has undertaken to undo the pernicious teachings of the Seventh-day Adventists. Their incorrect and unscriptural teachings have been answered again and again, but never before have the faults of their ideas been so thoroughly exposed as by Mr. Gamble in the articles in the *Christian Endeavorer*.

In this and the two preceding numbers of the REVIEW, some criticisms have been offered upon the astonishing positions set forth recently by Mr. Gamble; and if the errors of our position have never before been "so thoroughly exposed," as by the articles which have been under examination, how much exposure does the reader judge we have been subjected to up to this time?—Surely nothing that is visible to the unaided, naked eye.

The reference must be to what we teach in regard to the Sabbath, its nature, immutability, and perpetuity; for the paragraph quoted above is in a department which bears the heading, "Rescue of the Sabbath." But the fact is, we let the Bible do the teaching on this subject, and our work is simply to call the attention of the people to what it says. We deal in no misty suppositions, no uncertain conclusions, no far-fetched inferences, but with the direct testimony of the Bible, and with the great facts which it reveals on this question,—facts for which we have the most unbounded respect.

It is a fact that God ordained the Sabbath in Eden ere the entrance of sin, for so the record states (Gen. 2 : 2, 3); that he there blessed and set apart the day for man; that this gave existence to the week; and this is the only day of the week that has ever been blessed and sanctified to a holy use.

It is a fact that on Sinai, God incorporated the Sabbath commandment into the very bosom of the moral law (Ex. 20 : 8-11),—a law complete in itself, and distinct from every other law,—a law that is the embodiment of every principle that is immutable and eternal. Eccl. 12 : 13, 14.

It is a fact that God pointed out the very day which is the Sabbath day; namely, the seventh day (Ex. 20 : 10, 11); and it can be no other; for that is the only day on which the events occurred which gave existence to the institution.

It is a fact that Christ declared that he came not to destroy this law, but that a jot or tittle of it should not pass away while the heavens and the earth endure. Matt. 5 : 17-20.

It is a fact that there is a great blessing involved in the observance of this divine institution, which we would that all men might enjoy; for God declares it a sign between his people and himself,—of creative and redemptive power on his part, of loyalty on ours. Ex. 31 : 13, 17.

It is a fact that James says that we shall at last be judged by this law. James 2 : 11, 12.

It is a fact that Christ, in the closing chapter of the Bible, pronounces a blessing upon those who keep the commandments of his Father, of which the Sabbath is certainly one (Rev. 22 : 14); and there is promised them an entrance into the holy city, and a right to the tree of life.

It is a fact that the Lord declares, by the prophet Isaiah, that the Sabbath will be perpetuated in the immortal state, and exist as long as the new heavens and new earth remain. Isa. 66 : 22, 23.

Such is our "pernicious" teaching on this question. "L. M. S." says it has been answered again and again. But he who attempts to answer facts contrary to the facts themselves will find his efforts vain. To "undo" this teaching would be to undo the plain declarations of the Scriptures themselves; for they clearly and emphatically affirm all these particulars; and in committing itself to this work, the *Endeavorer* has undertaken a very ungracious and hopeless task.

U. S.

In the Question Chair.

[Designed for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here may be answered by mail.]

768.—THE ELIAS OF MATT. 11 : 14 AND 17 : 3.

Will you be so kind as to explain who the Elias was who is spoken of in Matt. 17 : 3? Was he the same person mentioned in Matt. 11 : 14? E. C.

Ans.—The Elias who appeared with Christ on the mount of transfiguration was the Elias, or Elijah, who lived back in the days of Ahab, 910 years before Christ (1 Kings 17 : 1), and who was translated to heaven without seeing death (2 Kings 2 : 11), and who, in his own proper person, appeared with Christ on the mount. The Elias of Matt. 11 : 14 was John the Baptist, who appeared as one of the agents in the fulfilment of the prophecy of Mal. 4 : 5. It is only in the light of this prophecy that John 1 : 21 and Matt. 11 : 14 can be understood. The prophecy reaches forward, as its objective point, to "the great and dreadful day of the Lord," but of course must include, and be partially fulfilled in, events which are preliminary to that. The mind is fixed at once on the great event of the second advent of Christ; but this event stands correlated to the first advent; and between these two there are the most evident parallels. Thus at the first advent a messenger was sent before, in the person of John the Baptist, to prepare the way of the Lord; before the second advent, a proclamation and warning on a much broader scale are sent forth to prepare the world for that event. Of this preliminary work, in both instances, Elijah, the famous prophet of old, was the great prototype. But in this work he need not be personally engaged. It is only necessary that the agents employed be imbued with his spirit and clothed with his power. The work of John the Baptist was directly associated with that of Elijah, by the words of the angel to Zacharias (Luke 1 : 16, 17): "And many of the children of Israel shall he [John] turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Why did not the angel say that John should go before the Lord in the spirit and power of Moses or Joshua or Daniel?—It was because his work was to be in direct fulfilment of the prophecy of Mal. 4 : 5. So in this sense, Christ said of John, "This is Elias, which was for to come." But the Jews were evidently expecting that Elias was to appear again personally here upon the earth; so when, from this standpoint, they asked John if he was Elias, he said plainly, "I am not;" that is, he was not Elias in person, for whom they were looking; but he might have added, as perhaps he did, I am one going forth in the spirit and power of Elias, according to the prophecy of Mal 4 : 5. But the work of John the Baptist did not exhaust Malachi's prophecy;

for that, as we have seen, looked forward to the great day of the Lord, which has not yet come. But the movement which is to go forth in the last days in the spirit and power of Elias, to complete the prophecy, and warn the world of the coming of the great day, is the threefold message of Revelation 14, which is now going to the nations of the earth.

769.—SABBATH-KEEPING AND CHURCH FELLOWSHIP.

If a person keeps the Sabbath and has been baptized, is it right for such person to engage in, and partake of, the ordinances? D. K. P.

Ans.—That depends on circumstances. It is customary at the present time for every one who is baptized to unite at that time with some church; and if the person referred to in the query is not a member of any church, the question would at once arise, Why not? If he is a member of another church in good standing, of course he should be invited to partake with those of like faith wherever he may be. If he has become obedient to the faith, but has not been baptized simply because no opportunity has presented itself, it would be the privilege of the church to invite such a one to unite with them. But though he may have been baptized, and is outwardly observing the Sabbath, if by disorderly walk he has been put under censure of the church, or conditionally suspended from membership, that must so far change his relation to the church as to debar him from the privilege of the ordinances, as otherwise, the act of discipline would amount to nothing. U. S.

USEFULNESS AND FAITHFULNESS.

THESE words represent the true aim of life. To learn how to employ every ability, and how to improve to the best every opportunity, is the true object of education. All real greatness, all excellence, is embraced in these two objects.

The talents entrusted to our care, for the use of which God will call us to account, consist of two things: abilities and opportunities. Unfaithfulness consists in burying our abilities or wasting our opportunities. The postponement of a duty is the wasting of an opportunity. How many kind words and deeds suggested by our nobler thoughts are never spoken because we put them off for a more convenient time! How many good impulses are quenched because we do not feel just then like giving them life!

We should never forget that there are sins of omission as well as sins of commission. Slothfulness, unfaithfulness, inefficiency, are the result of things left undone. Indifference and inactivity brought the curse of God upon Meroz, and their fate is an example of what will come upon every lazy, shiftless, slipshod soul that names the name of Christ. We are all the time lamenting over the sins we have committed, the terrible blunders and failures we have made, and forget that all the while a fearful account of things undone is piling up against us. The best way to avoid doing wrong is to *do* the right.* If we don't want to serve Satan, let us work for Christ. Satan will set every idle hand to work and every idle tongue to wagging. He will fill the empty mind with devilish thoughts and schemes.

The time to be faithful is now. We cannot be faithful for the past, we cannot be faithful for the future. Faithfulness for an everlasting *now*, and this alone, can produce a faithful life.

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.

NEGLECTED MISSION FIELDS.

BY MRS. M. A. LOPER.
(College View, Neb.)

THEY lie about us close on every hand,
O'ergrown with weeds of sin.
How few there are who seem to care,
Except with curious eyes to stare
At fellow beings fallen low
In suffering and human woe,
Or seek their souls to win!

Like priest and Levite, we so oft pass by
The injured, suffering one,
And keep our acts and deeds of love
For those we honor and approve.
With Pharisee we criticize
The sins and crimes of other lives,
And deem our mission done.

The sun shines just as brightly for such souls,
And flowers as sweetly bloom
And smile, in spite of sin and crime—
The lesson taught us, how sublime!
Greet thou with cheer the hardened heart;
Through kindness, evil may depart,
Bright hope displace the gloom.

The sin-sick soul pent up by gates and bars—
Has he no hope of heaven?
One Judge there is whose blest decree
Can set the vilest captive free,
Can rob the prison cell of gloom,
And sweetly whisper, "Daughter, son,
Thy sins are all forgiven."

He loves the chiefest sinner as he loves
The chiefest saint, no less;
And should not we seek anxiously
That other souls as well as we
May know the power, the wondrous love,
Which Jesus came to earth to prove,
And which all may possess?

The broken spar that drifts upon the shore
From off the briny wave,
Repeats a story sad but true,
Of skies bereft of azure blue,
Of fierce encounters with the deep,
Of vigils which the wild waves keep
Above an ocean grave.

And yet how oft the life-boat braves the sea
On mercy's mission grand,
And gladly rescues, here and there,
A mortal given to despair,
To whom it seems all hope must cease,
From death there can be no release,
But safe they reach the land.

Shun not as hopeless those unfortunate
Who may, perchance, have been
Thrust out upon life's sea to shift,
None to care where their bark might drift,
No one to whisper courage, hope,
With evil left alone to cope,
And thus fell into sin.

Gird not thy robe self-righteousness, but launch
The life-boat on the wave.
'T will all thy efforts well repay,
When life is done, if thou canst say,
"One soul plunged deep in dark despair,
Tossed by the waves, he knew not where,
It has been mine to save."

BULGARIA AS IT IS.

THE third angel's message is to be preached to "every nation, and kindred, and tongue, and people." It is to be preached through the instrumentality of men. In the providence of God, Seventh-day Adventists are the honored instruments designed to do this work. Do we as a people realize the true significance of this work? It is apparent that every nation has a claim upon us, hence the Bulgarian nation is one of them. The Macedonian cry is heard from all parts of the world, calling for help. This cry comes from Bulgaria also. And while there are noble responses every year to fill these calls, yet there is still opportunity for improvement in this direction. It cannot be denied that the number of candidates to do missionary work would be greatly

augmented did we all possess in greater measure the Spirit of God in our hearts. It is not money that is needed among God's people as much as thoroughly converted and consecrated men and women. To this end this article is written, that it may stimulate, in the hearts of those that love the present truth, the spirit of missionary emulation; and that those who may be hesitating to respond to the call, may no longer do so.

It is said that when the early Bohemian missionaries started to preach the gospel, they generally selected the hardest and most unpromising fields; that is, judging from a human point of view. But I am quite sure that Bulgaria is not by any means the hardest field to work in. The fact is, there are certain conditions with regard to the Bulgarian government just at present, that, if properly utilized, would make Bulgaria a most favorable field for missionary enterprise in the Balkan Peninsula.

Bulgaria is located southeast of Europe, being bounded by the River Danube and Rumania on the north; by the Black Sea on the east, Turkey on the south, and the little kingdom of Servia on the west. It has an area of over 37,000 square miles, with a population of over 3,000,000. Two thirds of the inhabitants are Bulgarians, and the rest are Turks, Armenians, Greeks, Gypsies, and Jews. There are also some Rumanians, Russians, and Germans, and a few French.

Physically, the country is divided into two main divisions which materially affect the climate. Northern Bulgaria, sloping northward from the Balkans, possesses two climatic extremes,—very hot summers, and very cold winters. Southern Bulgaria (eastern Rumelia), on the other hand, has a climate resembling that of California or southern Italy. The soil is fertile, both north and south of the Balkans; and all through the mountains there are rich valleys and abundant pasture lands, over which many flocks of sheep and goats graze. The greater portion of the mountains is covered with dense forest. Right here I might say, with reference to the Balkans, that the greater part of them is as yet unexplored. This should not seem very strange, however, when it is remembered that that country was, until only a few years ago, a part of the Turkish Empire; and you know that wherever the Turk rules, everything is in its primeval state. These mountains abound in both metals and minerals. As regards the grandeur and beauty of their scenery, I can only say that one must see it in order to appreciate it. E. S. POPOFF.

(To be continued.)

DENMARK.

AARHUS.—It is now about two months since we reported from here. The Lord has blessed our efforts, and we can already see some fruit from our labor. After presenting the lines of prophecy that show us where we live, together with other truth pertaining to salvation, we have for the last month or so set forth the claims of God's law and the Sabbath question in the light of the gospel, as presented in both the Old and New Testaments, as we think it should be for this time. I am now about to present the nature of man and the destiny of the lost.

There are a great many professed Spiritualists in this place, and I expect we shall hear from them as we proceed to give ten or eleven lectures upon what the Bible teaches concerning the true nature of man here and hereafter. May it result in helping some who are bound by the snares of the devil, and bring them out upon the foundation of life eternal.

Ten or twelve adults, representing families, have taken hold of the truth of God, and commenced to keep the Sabbath. Several more are studying the question with prayers and tears. It is not a small thing to take this step in this country, where the poor working men have to toil from day to day for their families; and if they tell their master that they can work no more

on the Sabbath, he will tell them that he can employ them no longer. O for grace to believe in Israel's God in accepting the trying truth for this time!

About forty were present at our Sabbath meeting yesterday. The Lord was present with his blessing, and we had a good meeting. Brother Christensen is assisting in visiting and holding Bible readings with interested ones. We labor on, trusting in Him who has said, "Without me ye can do nothing." I ask an interest in the prayers of God's people for the work here.

April 4

J. F. HANSEN.

THE RUSSIAN MISSION.

WHILE the difficulties in this great field are rather increasing than lessening, the Lord is mightier than all, and in his strength and under his care, the cause of present truth is steadily growing and advancing. Many most interesting items we dare not publish, as the information might fall into malicious hands; others we must give without name or definite place.

Among the Germans the work is steadily growing. Since Elder Löbsack has moved to the Volga, the work there has been better organized; the tract societies are becoming active, and the members and means are increasing. Elders have been ordained in several places, and thus the ministers are left more free to devote their time to new fields. Calls come from the very border of Siberia, where the truth is springing up in different Mennonite settlements. In the Caucasus the enemy seems to be most stirred. In our ancient "Zoar," where in the past we could hold our general meetings, investigations are threatened, the elder of another church, which once before had been nearly wholly scattered by the Lutheran pastor in charge of that field, who made use of the government arm, had to flee, and we do not know what will yet develop.

Elder Klein is now visiting among the churches on the Don, and expects also to visit Brother Wiebe, who is slowly getting a foothold among the Mennonites. Our canvasser was able, much to the surprise of Brother Wiebe, to sell quite a number of books there. In Bessarabia, where Brother Tetz has been laboring, the work is also onward, as is the case in Volhynia and Poland. Our work in the chief city of the Baltic provinces, both among the Germans and the Lettonians, is growing. Some six await baptism, bringing the membership to over thirty. Last quarter they contributed nearly \$100. But what cheers our heart the most is that the capital of Peter the Great hears now the message. For several months a worker has been there, scattering the seeds of truth, and several have already begun to obey. The worker in question had opportunities to speak in the leading Russian evangelical circles on the prophetic word. Some even copied translations of our works in their native tongue; but the Sabbath seems the stumbling-stone. Across the border, near the capital, in Finland, a Swedish sister has been able to circulate our literature among the German-speaking people there, and we hope that soon a German can go to Finland and labor among them; he would have many advantages which we dare not mention.

As to our natives, in spite of prison and exile, the truth advances. One active worker has been recently sentenced to exile, only to carry the truth there. Another in exile, instead of being freed at the time of the coronation, like so many criminals, had his sentence of five years, already served, prolonged to eight years. But rather than suffer any longer this untold misery and the privations and annoyances, he, with five others, escaped to Rumania. The description of their experiences is a fair example of how Christians are treated by the so-called "Christian powers," who feel it their holy duty to protect the "Christians" suffering under the misrule of the unspeakable Turk. But they had hardly set

their foot in a freer land, and mentioned the glad tidings in a Russian settlement there, ere a Russian priest had our brother arrested on the charge of being a Russian spy. May the Lord pity the blind Pharisees of to-day, who seek the lives of God's elect, and may his protecting care shield this brother and the poor ones still in exile, among whom is a feeble brother of seventy-five years. Let us pray for them, as they desire, and let us remember the cause of God in our gifts each week. They greet all God's people with Eph. 6 : 23, 24.

L. R. CONRADI.

CARDIFF, WALES.

WE have now held our meetings four Sundays in Park Hall, which is, as stated in my previous report, the largest and finest hall in Cardiff. We have had most encouraging meetings, and a wonderful interest has been manifested. In numbers and interest, *Present Truth* sales, and in many other particulars, these meetings have been the largest and best in all my experience. The body of the hall has several times been comfortably filled, though the great balcony has not been full. We hope soon to fill the entire hall. From March 14, the time we entered this large hall, up to April 9, the contributions have been \$184.51; and from January 31 till we went into Lesser Park Hall, up to date, the contributions have amounted to \$261.94, which is more than the donations for the whole of last year. At the same time the hall expense has been \$146.10, so it will be seen that we are more than clear on the hall rent. But the advertising expense for building up such a congregation from nothing has been very heavy. Those who have had experience in building up, from "outsiders," a congregation comfortably to fill a hall of this capacity will not be surprised when I say that \$500 could be used to great advantage in paying past and present advertising expense. Over \$70 has been sent by friends in this country, to be used for this purpose, and I am sure there are Welshmen and Englishmen in other parts of the world, who are anxious that their countrymen here shall have an opportunity to know the truth which now blesses them. There may be others not of the nationalities named, who desire to help the work in this part of the one vineyard by general contributions to the work in Great Britain, or for the special work in Cardiff, the metropolis of Wales. Such contributions could be sent to the International Tract Society, 451 Holloway Road, London, N., England, or to Brother T. A. Kilgore, 39 Bond St., New York City., U. S. A., stating the purpose for which they are designed.

America has sent to this country such Satanic delusions as Mormonism and Spiritualism, which have made and are now making thousands of converts. Shall it not now continue to help to send out the everlasting gospel, the last message of eternal life. Spiritualism especially is a live subject here in Cardiff. We are now speaking on this subject with much interest, but some very bitter opposition is manifested. Some of the most remarkable proofs have been seen here that the Lord is working mightily, and stirring up the town, and that the interest is reaching out into the country and towns surrounding Cardiff. One opposing minister publicly admonished his hearers to beware of the antichrist in Park Hall, who was deceiving "hundreds, yes, thousands of the people of Cardiff." This is the heaviest and most perplexing work of all my experience, and yet the most encouraging. Brother Champness has been with me to assist in the work for the last two weeks.

Will not all who read this report pray that there may be an abundant harvest seen as the result of the seed now being sown?

J. S. WASHBURN.

NOTES FROM THE ARGENTINE REPUBLIC.

SOME time has elapsed since I have written for the REVIEW, not because my interest has in any way slackened, but because my time has been so occupied that it has been very difficult to find time to write. A few weeks ago Elder Westphal called a committee meeting in Entre Rios, when the needs of the field were taken into consideration, and plans were devised further to extend and push the work into quarters yet untouched. A canvassers' school was also held. Two young men who were anxious to disseminate the third angel's message took instruction, and both instructors and pupils were blessed; the two young men are now canvassing for our literature in different parts of this vast republic, and we sincerely pray that God may go before them, and give them victory all along the line.

In Buenos Ayres, things have gone somewhat slowly until quite recently, when several seemed to be interested in a special degree, and requested me to hold extra meetings, to which an immediate assent was given. As the people crowded outside the doors to hear the joyful news of salvation,—news of which they had been hitherto completely ignorant,—I felt the force of the scripture which says, "The harvest truly is great, but the laborers are few." There are hundreds of towns throughout this great republic which have never yet heard the gospel preached to them; and yet many content themselves by singing, "Anywhere, dear Saviour, to work for thee," and then sit down, folding their arms contentedly, as though they had made some great sacrifice; thousands die without a knowledge of the truth, while such sing hymns of consecration. May the Lord arouse us all to feel our responsibility and to be more practical and less theoretical in our Christian experiences! Then his blessing will be ours in a more abundant measure than ever before.

Brother Vuilleumier has been laboring for some time among the French of Santa Fé; the Lord has blessed his labor abundantly, and many have been brought out of error's night as a result. However, Elder Westphal, thinking it advisable that Scriptural lines should be followed, and that two laborers should go out together, requested me to come to Santa Fé to assist Brother Vuilleumier. Accordingly, I am at present associated with him in Las Tunas, Santa Fé. We began to hold a series of meetings on March 9, he speaking in French, and I in Spanish every evening. Children's meetings are also held every afternoon. The adult's meeting last night was crowded, about seventy people being packed into a small room to hear the glorious gospel message. We experience much blessing as we go from house to house and pray with the people, and read to them the words of life from God's holy book. We came here complete strangers, but now all are our friends, and every day we are the recipients of some practical expression of their kindness. We have great reason to believe that God is working upon the hearts of the inhabitants, and we pray that the seeds of truth sown may ripen in the future into golden grain.

JOHN MC CARTHY.

BAY ISLANDS.

WE are once more here at Bonacca after a two months' trip to Belize, on the mainland, and a tour through the islands to the west of us, Ruatan and Utila. We started on this trip soon after the week of prayer at the close of the old year. We had a precious time here during the season of prayer just mentioned. On New-year's eve we celebrated the fourth anniversary of the Bonacca church by having a Christmas tree, on which gifts were placed for the benefit of the cause of God rather than for one another, as is the usual custom. All the care taken was rewarded by a collection of \$99.50 cash and several dollars' worth of jewelry. This amount

was turned over for the completion of the new boat that is being built for mission work in the Caribbean Sea.

In the island of Utila we have lumber on the lot for the new church building for the little company there. They raised money in the island among themselves, with what kind friends freely offered, to purchase the lumber. I suppose that before long now we shall have a neat little chapel there for service, which is much needed. On our way to the windward, we stopped at Carib Point, Ruatan, where there are several who are obeying the word. On Sabbath evening three were buried with Christ in baptism. We were invited the next day to hold services at Jonesville Cay, a short distance from Carib Point. The friends had made ready a place for meeting in a new house, and we appreciated the kindness and attention that were extended to us by the people. We reached home at Bonacca two weeks ago to-day, and have had another week of prayer, which is the custom of our church here each quarter. Last Sabbath, at the close of this meeting, two were baptized and united with the church.

I presume that the readers of the REVIEW would like to know how work on the mission boat is progressing. I will say that in a few weeks we expect to have her ready for the sea. All the planking, ceiling, and decking is finished. The carpenters are now working at the cabin, and putting on the finishing touches. The calkers will begin their work next week, and she will be launched when they have completed their work of making her tight. The contractor is taking a great deal of pride in the job, and is putting forth his best efforts to have not only a strong, seaworthy boat, but a comfortable and handsomely finished one.

If we can so arrange, we will furnish later a photo of the schooner when under sail. With it also we will give the plan of the cabin in a diagram. I trust that we shall have the prayers of all the readers of the REVIEW, that the mission boat for the Caribbean Sea may be the means of carrying the truth to many a benighted soul, and also that it may be protected by divine guidance from the dangers of the great deep.

F. J. HUTCHINS.

AMONG THE FRENCH IN NORTHERN MICHIGAN.

I HAVE recently come to this field, in harmony with my own convictions, and with the recommendation of my brethren upon whom it devolved to suggest where it would be proper for me to labor. I left Wisconsin with no small attachment for the conference of that State, which has done more than any other State conference to open up the way for me to labor for my people, and whose leading official has recently increased my joy and happiness, and strengthened, if possible, the cords binding me to Wisconsin, by assuring me that I must feel perfectly free to return to Wisconsin to look after the French in that State when circumstances seem to indicate it to be duty for me thus to do. This assurance is appreciated by me as words cannot tell.

I came to this part of Michigan with a noble Belgian-French brother who received the truth in Menominee, Mich., near Marinette, Wis., before I left Wisconsin, and who is now seeking for a position allowing him to keep the Sabbath, with his wife and several intelligent children. He has been working in a sawmill in Menominee, and he cannot remain there and keep the Sabbath. It is as much a duty, within reasonable limits, to help such persons to secure a position favoring obedience to God as it is to preach. I am now with a French Sabbath keeper whom I had not seen since I first went to Europe, twenty-one years ago. How precious to me and to such isolated believers is the privilege of thus meeting again, mutually encouraging one another, and

laboring together for the furtherance of this, the best of causes!

Until further notice, letters may be sent to me at 172 Kalamazoo St., Battle Creek, Mich., in care of Mrs. D. T. Bourdeau.

April 23.

D. T. BOURDEAU.

KANSAS.

At the close of our good camp-meeting held at Council Grove from August 26 to September 7, I went to Dwight to labor for a short time. I succeeded in getting the Methodist church to hold meetings in, and stayed there almost three weeks. At the close of the meetings two were baptized, and all the brethren were full of courage to do the work of the Lord.

I then went home to prepare for the winter, remaining there till November 7, when I went to Johnson county, near Morse, and succeeded in getting the Baptist church in which to hold meetings. I stayed there until the week of prayer. During that time I visited Louisburg and La Cygne, and then returned and resumed the meetings, staying there till December 14. The interest there was more with the infidels than with the church people. While as yet none have decided to obey, the seed of truth that was then sowed will no doubt have an influence on the hearts of some honest ones whom I yet hope to see rejoicing in the truth.

I next held meetings in a schoolhouse two miles west of Spring Hill. In that neighborhood, Brother S. Zollinger and family have lived for ten years. Their lives had created an interest to hear the truth, and from the first the house was full every night. God added his blessing, and as a result, fourteen have decided to obey, the majority of these giving their hearts to God for the first time. To the Lord be all the praise. I am now holding meetings at Bucyrus, about nine miles east of that place, with a good interest. May the Lord give wisdom, that the truth may be presented so that the Spirit of God can carry the word spoken home to the hearts of the people.

A. E. FIELD.

IOWA.

The past winter we have labored among the Scandinavian churches in Elkhorn, Exira, and Bowman's Grove. These people have not had the help that was needed for some years back; and as a consequence, the spiritual condition has been low. While we would have been thankful to see a greater change for the better during the meetings held, we are very grateful to God to note a change for the better in many things. Between twenty and thirty have made a start in serving God for the first time. Many who were backslidden sought the Lord anew.

We have tried to present all points of truth, and have sold a number of tracts on the tithing question. It is encouraging to note the increase of the tithe for the past quarter. It has more than doubled, and in one church it was three times more than the previous quarter. Over \$260 was raised for the circulation of our Scandinavian periodicals. The Sabbath-school also received attention. Our prayer is that the blessing of God may continue to come to these churches, and that we may all keep pace with the message for these times. We now go to northern Iowa to labor till camp-meeting.

E. G. OLSEN,

N. C. BERGERSEN.

IN THE SOUTH.

SINCE the council at Battle Creek, I have been busy preparing for my work in District 5. In company with Elders Irwin and Allee, I attended the quarterly meeting with the Graysville church. It was a precious occasion. The ordinances were celebrated. Six persons were added to the

church, and seven were baptized, all but one being students of the Academy. Two were disfellowshipped, having departed from the faith of Jesus. As our meeting-house is too small to accommodate those who attend the meetings, it was decided to enlarge the building to more than double its present capacity. Money enough, with those yet to hear from, is pledged to warrant the step, and plans are laid to enter upon the work at once, so that it may be in readiness for the opening of the school next year.

Next week I leave for the field to which I have been assigned. I shall visit the workers in Arkansas and Oklahoma on my way to Texas, arriving at Keene the first week in May. My headquarters will be at No. 18, West Fifth St., Kansas City, Mo. All mail addressed to me there will be forwarded. I shall be glad to hear from all the workers in the mission portions of the district, and others who may desire to communicate with me.

R. M. KILGORE.

THE TABERNACLE.

WE have received so many letters asking about the tabernacle and its merits that we take this way to answer. Ours was accidentally burned April 10, but we shall rebuild immediately. After using it through the winter, we say it is a success. We have had no trouble in keeping comfortable. After five months' experience, we say they are a good investment. We had eight posts six inches square set deeply into the ground, and wired fast to the frame at the eaves. As these are inside the building, they do not look bad, and they give solidity to the frame. We had to do this before we could get a permit from the city authorities to erect the building, but I have never regretted it. We have had some hard winds, but they have not affected us. The rafters of our old tabernacle were not strong enough to sustain a heavy snowfall. This we shall correct in the new. A half-inch wire cable we shall run parallel to the rafter and hang a few inches below, being fastened at the top and bottom of the rafter. Then a short support will rest on the cable, and reach up to the rafter, sustaining it in the middle. Then when the cable is keyed up taut, the roof is safe and in good shape. Over \$100 has been subscribed by the people here to assist in replacing the burned one, and in many ways they have shown their interest in the work here. About twenty are keeping the Sabbath, though only a part of them as the result of our meetings.

L. D. SANTEE.

REPORT FROM ELDER LOUGHBOROUGH.

AFTER my return from Europe to America, I spent the time from February 10 to March 27 attending the General Conference and other meetings in College View, Neb., and Battle Creek, Mich. The Lord was pleased to give some instruction beforehand, through the testimonies of his Spirit, as to how to proceed that the meetings might be a success. We were told to "earnestly seek him, to keep calm, watch and wait, and see him untangle what might look like insurmountable difficulties" to us. Now it seems to me it must have been evident to all who were present, and who watched the movement of the Conference, that whenever a spirit of "hurry" came in, matters would seem to "tangle" up, and come to a standstill. Then it would be proposed to "wait" and "seek the Lord" for a day or so, when all would move on smoothly and without embarrassment. This we saw again and again, not only in College View, but in the subsequent meetings in Battle Creek.

I have attended many conferences since the organization of the first General Conference, in the year 1863; but never did we have a clearer evidence of the Lord's leading in the work, and that, too, in the face of the direct efforts of Satan to hinder the work.

Since leaving Battle Creek, I have spent the time in Topeka, Kan., in rest, study, reading

recently published books and the Testimonies, and attending some meetings with the Topeka church. Last Sabbath was communion day with this church. Brother Rupert was with us. He is just commencing a series of meetings in the east part of Topeka. Last Sabbath a sister who has accepted the truth by reading was present all day. She was one hundred and seven years old last August. She was voted into the church. She seems to retain clearness of mind, but is quite deaf, though not entirely so.

At the last General Conference, I was released from district and local work, that I might be free to go and bear my testimony of the rise of the cause, etc., wherever the providence of God may indicate, and such labor be called for. I now go to spend two weeks among the Germans in western Kansas, then expect to spend two weeks in northwestern Missouri. The fore part of the summer I expect to be in District 4, as shall be arranged by the superintendent of the district. My wife will go to Battle Creek, and my home address for the season will be 52 Howland St., Battle Creek, Mich.

April 12.

RESIDENT CANVASSERS.

THE resident canvassing system was inaugurated here in Canada some six or seven years ago, and consequently has had a pretty good trial. The results have been very gratifying, and show conclusively that this is the correct system, and that its general adoption on correct principles will secure the furtherance of the cause of present truth to a greater extent than has yet been realized by any one method of work that the writer has knowledge of. In a future article I will give some interesting, valuable, and most encouraging particulars concerning this work.

What I desire to say now is that there are excellent locations here in Canada for hundreds of resident canvassers. Persons of suitable qualifications can settle at these places, and have a certain territory reserved for their permanent labor. This territory can be worked over year after year with different books, and by proper management the person so working the territory will soon come to have almost complete control of it for the book business. He can do a good, self-supporting business for himself; and best of all, he can have the blessed privilege of seeing the fruit of his labor to an extent not possible under any other system. By being on the ground, and becoming familiar with the people, he will learn of interested parties, and thus have opportunity to give them just the help they need from time to time, and be instrumental in bringing them fully into the truth.

This office—the Canadian branch of the International Tract Society—is prepared to give full and reliable information regarding a large number of desirable openings for the work mentioned above, and we shall be pleased to correspond with any who are interested and mean business. We especially appeal to the friends of the cause here in Canada to join the ranks of the resident canvassers. No matter what the obstacles are that appear to you to stand in the way, write to us freely regarding the matter, and I am confident that we can help you. We want to hear from all who will take hold of the work, whether permanently or otherwise, in any portion of Canada. We can give you some very encouraging information. Do not delay, but begin at once, and get hold of the work as soon as possible. Address the undersigned at 268 Crawford St., Toronto, Ontario.

G. W. MORSE.

"THERE are two things which greatly help forward our amendment; namely, to withdraw ourselves forcibly from that particular evil toward which we have a vicious tendency, and earnestly to pursue that particular good of which we stand mostly in need."

News of the Week.

FOR WEEK ENDING APRIL 24, 1897.

NEWS NOTES.

In the few days since the opening of the struggle between Greece and Turkey, it has been made to appear that the little peninsular kingdom would better let the job out to some bigger power. The Turk made a rush for Grecian soil that was a surprise to the Greeks as well as to the rest of the world. It does not seem that the campaign will be allowed to proceed much further, it being reported that the powers will require a peace to be patched up; and after a few days' experience in actual war, it is likely that the Greeks will be a little more pliable than they seemed to be at the outset. War has ever been an awful thing, but with the implements of destruction now in use, it is terrible and appalling.

The extra session of Congress called by the President to provide a revenue by increasing the import duties, does not seem to be any more capable of accomplishing anything than several of the preceding Congresses have been. There is as much certainty as to what Congress will do as there is about how the wind will blow next week, and not a bit more. There is but one rule of action recognized by that body, and that is, apparently, not to do as they are wanted or expected to do. Some of the senators are so gracious as to give out that they think the country will get a tariff law next September. The other matter on which expectancy was centered, the arbitration treaty with Great Britain, fares no better than the tariff law. No conclusion has been reached except an agreement that a vote on the measure shall be taken on May 5.

Now that attention is so eagerly drawn toward the Orient, the struggle in Cuba seems to be quite forgotten. But little is said of it in the current papers. A recent despatch, however, states that General Weyler has approached Gomez with a peace proposition in the hands of a commission, offering to Cubans the most perfect autonomy in the government of their island, and asking them to acknowledge the supremacy of Spain only in name. It is said that the doughty old general refused to receive the commissioners, saying that the only things he was prepared to consider were an unconditional yielding of the contest and absolute independence. Any other arrangement than this would have to be made with the New York junta; for he could not receive it. General Weyler is said to have become quite furious over Gomez's refusal to treat with him.

A New York man has succeeded in producing distinct photographs of sound-waves produced by the human voice. By placing a drop of a certain liquid on a skin or rubber membrane which is made to vibrate by the voice, the liquid is scattered over the surface in various and ever-varying forms, as the sound continues. The reflection of these forms being caught in a mirror are taken by the camera on a continuous film, similarly to the pictures of a kinetoscope. In this way the entire sound is reproduced in what may be called its tangible forms. The results are surprising, consisting of beautiful roses, lilies, or other flowers, or it may be some intricate and elaborate scrollwork, some plant, or other work of nature. It is noticeable that the same tone never reproduces the same image. This is probably because no two tones are ever just alike. The study of this phenomenon is likely to bring out some very interesting facts.

An interesting strife for supremacy took place in Cleveland the other day when Major Stockman, the U. S. signal officer, was subpoenaed as a witness on a damage suit, where he was expected to tell whether it rained on a certain day. He did not appear at the time, and an officer was sent to fetch him. The judge administered a severe lecture to the major for his tardiness, which he resented, saying that he was a government officer, and was charged not to leave his work for any other duty until it was done. As the result of a dispute, Stockman was fined five dollars for contempt of court, which he refused to pay, and as he was walking out of the court, was taken in charge and lodged in jail. After he had remained there a short time, the judge evidently became uneasy over the situation, and caused his release. Of course both are anxiously looking for a report from Washington as to the jurisdiction the court has in such a case.

On Tuesday the monument erected to the memory of General Grant will be dedicated in New York by great military, naval, and civic display and pomp. Should the weather prove auspicious, the event promises to be on the grandest scale. The remains of the hero will lie hereafter in the sarcophagus prepared for them in the mausoleum. It is calculated that not less than 55,000 soldiers will be in line on the occasion. There are 200

vessels in the harbor, ready to assist in doing honor to the memory of Grant. The papers are teeming with accounts of his life and experiences calculated to revive in the minds of the people at large the memory of one who, by his quiet manner and sterling worth, his fidelity to principle under all circumstances, arose to a point of honor never accorded to any other man in this nation, and to but few, if any, that have lived in any other nation. Notwithstanding his greatness, General Grant never outgrew the simplicity that characterized him in the more obscure walks of life.

The eyes of all the world are turned eagerly toward the East, where war is being actively waged. Great valor and efficiency have been displayed by both armies from the very outset, and the reports that come to us are conflicting and far from clear. Even at the present time it is difficult to decide on which side the advantage of the last week's fighting lies. The Greek army is under the command of the crown prince, and it is reported that King George himself will shortly take the field. At first the Turkish forces seemed to be more often victorious, but the later news is to the effect that their invasion has been repulsed at nearly every point, and the commander, Edhem Pasha, has been recalled, and Osman Pasha is now in command, though at this time this report lacks confirmation. There is considerable apprehension of a popular revolt in Macedonia in favor of Greece. Should this take place, it is thought that it will surely involve Bulgaria and perhaps other provinces; and this will, in turn, bring Austria and Russia into conflict, and result in a terrific war.

ITEMS.

— It is reported that steps are on foot for uniting the Congregationalist and Christian churches in this country.

— Not only the church, but the theater as well, finds an enemy in the bicycle. Theaters are closing in some places as a result of the rage for bicycles.

— The United States Court in Indianapolis has decided that the three-cent-fare law is invalid, and the street-car company will proceed to collect five cents.

— It is learned that the present visit of a squadron of eight British war-ships to Delagoa Bay is intended to frustrate the intrigues of Germany, Portugal, and the Transvaal to change the *status quo* to the disadvantage of Great Britain.

— The very latest (Sunday) from the East is to the effect that the Turks have gained a great victory in the capture of Larissa, a Greek stronghold. At the same time, revolts in Macedonia and Bulgaria are more threatening than ever.

— It is reported from Brussels that all the powers have given their adhesion to the note of the Russian minister for foreign affairs, Count Muravieff, assuring the Greeks and Turks of the friendly interference of the powers in the present struggle so soon as asked for by either side.

— Two pugilists in different parts of the country died last week from the effect of blows received in the ring, and their slayers are under arrest. We don't wish that the rest of the fraternity would go and do likewise, but we do wish they would take warning and quit the business.

— A sixteen-year-old boy was arrested in Paterson, N. J., for stealing nine dollars from his father. The theft was acknowledged, but in court it was shown that the boy found his father dead drunk in a saloon, took the money, and gave it to his mother. The judge commended him, and set him at liberty.

— The bill introduced in the New York Legislature making it a misdemeanor punishable by imprisonment to publish a person's portrait without his knowledge, was amended by inserting the word "maliciously," which made the bill an object of ridicule. In this shape it was beaten to death, and so never will become a law.

— An anti-cigarette and tobacco bill was favorably reported to the Michigan Legislature by a House committee, which is exceedingly rigid in its provisions. It provides that no dealer shall sell cigarettes to any person under twenty-one years of age, or tobacco in any form to any person under seventeen. It also makes the user of the weed punishable by a fine or imprisonment.

— Australia has, since 1851, produced 100,000,000 ounces of gold, and the yield of that precious metal is on the increase. Victoria has produced sixty-one per cent. of this output. Consul-General Maratta, who submits the figures in this connection to the state department, shows that the yield last year was 2,375,948 ounces, an increase of 16,000 ounces over the production of 1895.

— The life-saving service of the United States continues to grow in interest and value. The report covering the year 1896 shows that to maintain the service has cost \$1,285,577. There are 257 stations, 184 of

which are on the Atlantic Coast. During the year there were 675 disasters, involving property worth \$10,725,175. Nine tenths of this property was saved, besides many lives that otherwise must have been lost.

— A man in an Ohio penitentiary, who was serving a life sentence for murdering his father, was lately pardoned by the governor. On receiving his liberty, he astonished the beholders by cursing and swearing at the fate that had set him free, and at the warden for giving him a railroad ticket instead of the cash. It would seem as if pardon to such a character was mistaken kindness, especially as far as the interests of society at large are concerned.

— The British drink bill for the past year aggregated \$745,000,000, while that of the United States footed up \$861,600,000. The population of this country, however, is nearly twice that of Great Britain, and consequently the consumption of intoxicating liquor in the United States, *per capita*, is almost one half less than it is *per capita* in Great Britain. Reducing this statement to figures, the average Briton, according to last year's returns, pays out \$30 dollars for his drink, while the average American pays out only \$12 for the same quantity of liquor.

Special Notices.

NOTICE TO MICHIGAN WORKERS.

ELDER J. H. DURLAND is president of the Michigan Conference, and all matters pertaining to that conference should be referred to him. Address Elder J. H. Durland, REVIEW AND HERALD, Battle Creek, Mich.
I. H. EVANS.

WALLA WALLA COLLEGE.

A NEW term of the Correspondence School will open June 1, 1897. A new line of work in psychology will be offered in addition to the other studies. Any one wishing to learn further particulars should address Walla Walla College School of Correspondence, College Place, Wash. Enclose stamp for the reply.

THE WORK IN THE MICHIGAN CONFERENCE.

As I take a responsible place in the Michigan Conference, I do so realizing that I need much wisdom and much of the Lord's blessing if I shall in any way meet the minds of the brethren in this conference. I am so little acquainted with the churches and companies that I shall labor to a great disadvantage in planning for the summer's work. If the brethren throughout the conference will correspond with me in regard to the needs of the cause in their immediate vicinity, it will aid me very materially in becoming acquainted with the work and workers.

Those who know of openings for holding meetings in schoolhouses, halls, or for a tent, will assist me very much by writing about such openings. Please state particulars, so the conference committee can have a clear understanding of the matter.

Address all communications to the writer, in care of the REVIEW AND HERALD, Battle Creek, Mich.

J. H. DURLAND.

Appointments.

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

THE twenty-fifth annual session of the Iowa Tract Society will be held in connection with the local camp-meeting at Nevada, Iowa, May 25-31, for the election of officers and the transaction of all other business of the society.
CLARENCE SANTEE, *Pres.*

CAMP-MEETINGS FOR 1897.

DISTRICT 1.

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

A GENERAL meeting will be held for the Maritime Provinces, May 26-31, where Elder R. S. Webber may arrange. Probably it will be held at Moncton. These will all be important meetings, and a large attendance is hoped for at each meeting. Those in charge of the local fields will see that all are urged to make a proper effort to attend.

The camp-meetings will be announced later.
R. A. UNDERWOOD, *Dist. Supt.*

Deaths.

BOWERS.—At Fargo, N. Dak., March 7, 1897, Elizabeth Bowers, aged 27 years.

WESTON.—At Worcester, Mass., March 26, 1897, Edwin Hermon, aged 40 years.

ROBINSON.—At Maiden, N. C., Mrs. Polly Robinson, aged nearly eighty-nine years.

BELLCAMBERS.—At Lutesville, Mo., April 12, 1897, Sister Phoebe Ann Belchambers.

WHEELER.—At Graysville, Tenn., March 7, 1897, Brother W. L. Wheeler, aged 70 years.

MURPHY.—At Northfield, Ind., April 20, 1897, of paralytic stroke, John Murphy, aged 74 years, 5 months.

SAYLES.—At Parkersburg, W. Va., April 7, 1897, of typhoid fever, Nellie Sayles, aged 16 years, 3 months.

KELLOGG.—At Cedar Springs, Mich., April 12, 1897, of quick consumption, Leander Kellogg, aged 80 years, 9 months.

RAMSEY.—At Kanawha, W. Va., April 13, 1897, of consumption, Obadiah Upton Ramsey, aged 21 years, 9 months.

CAMPBELL.—At Maxwell, Ind., March 18, 1897, Victoria Alford, wife of James H. Campbell, aged 23 years, 3 months.

FISHER.—Jonah R. H. Fisher died March 13, 1897, at Ruatan, Bay Islands, Spanish Honduras, C. A., aged 14 years, 4 months.

MADDOCK.—Near Reynolds, Neb., April 7, 1897, of la grippe followed by paralysis, James D. Maddock, aged 85 years, 8 months.

CHILLSON.—At Memphis, Mich., April 8, 1897, Clarissa M. Chillson, aged 80 years and 23 days. She has been an Adventist since 1863, and a member of the Memphis church since its organization.

Publishers' Department.

OUR GERMAN WORK.

BROTHER VALENTINER, the editor of our German paper, has lately received a number of letters from our German people in different parts of the country, showing a very commendable interest in the matter of circulating our German paper.

IN TESTIMONIAL.

It has been my privilege to read the lately published book, "Empires of the Bible," by Elder A. T. Jones, and I pronounce it a most excellent work.

J. O. CORLISS.

GENERAL AGENTS.

In a report that has just reached us from one of the Western States, we are informed that the new State agent just appointed "will go right out into the field, himself" with his agents, and will not only instruct them in the canvassing work, but will actually show them how to canvass.

We are glad to see a sentiment on the part of so many of our leading canvassers, looking toward the idea of general agents' not doing so much in the way of telling the canvasser how to work as in showing him how.

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

WORDS OF CHEER FROM THE WEST.

THE secretary of the Nebraska Tract Society writes that the prospects for the canvassing work in that field are very much brighter this year than they have been for a number of years.

May the Lord crown not only the brethren in Nebraska, but all through the field, with abundant success as they take hold of the work with renewed zeal, efforts, and determination.

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

AT THIS SEASON.

At this season of the year hundreds of our young brethren and sisters, as well as many older ones, are entering the field for the summer campaign in the canvassing work.

There is no more exalted work than the canvassing work, and there is no place in which more faithful service can be rendered.

A. O. TAIT.

"DANIEL AND THE REVELATION."

VERY encouraging reports are reaching us from different quarters in regard to the number of canvassers who will go out this summer to sell the revised edition of "Daniel and the Revelation."

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

NOTICE!

STATE OF MICHIGAN. THE CIRCUIT COURT FOR THE COUNTY OF CALHOUN. In Chancery.

In the matter of the dissolution of the Health Reform Institute.

At a session of said court, held at the court-house in the city of Marshall, Mich., March 29, 1897. Present, Hon. Clement Smith, Circuit Judge.

On reading and filing the petition of John H. Kellogg, Lycurgus Mc Coy, George H. Murphy, Archibald R. Henry, William H. Hall, Frank D. Starr, and J. Harvey Morrison, directors of said Health Reform Institute, a Michigan corporation, with the accounts, inventories, and affidavit thereto attached, praying for a decree dissolving said corporation,—

It is ordered, That all persons interested in said corporation shall show cause, if any they have, why said corporation should not be dissolved, before Harry P. Lewis, Circuit Court Commissioner, at the office of Hulbert and Mechem, No. 14 E. Main St., Battle Creek, Mich., on the 30th day of June, 1897, at 10 A. M., and that this order be published once in each week for three weeks successively in the weekly paper known as the ADVENT REVIEW AND SABBATH HERALD, published in the city of Battle Creek, Calhoun Co., Mich., where the principal place of conducting the business of said corporation is situated.

CLEMENT SMITH, Circuit Judge.

NOTICES.

ADDRESS CHANGED.—The address of Elder J. F. Ballenger is changed from 305 Pall Mall, to 857 Adelaide St., London, Ont.

WANTS SITUATION.—A young man of experience desires a place to work on a farm. His mother wishes to accompany him, and will work at housework.

WORK WANTED.—Two Swedish brethren in New York desire to work on a farm for Sabbath-keepers. One is Matthias Lindholm, 137 Washington St., New York, 40 years of age; has been in this country six years.

ADDRESS.—Until further notice my address will be 172 Kalamazoo St., Battle Creek, Mich.

D. T. BOURDEAU.

LITERATURE WANTED.

THE following desire to have reading-matter suitable for gratuitous distribution sent to their addresses, post-paid:—

- Signs to C. E. White, Fountain Head, Tenn. A. W. Halfbrich, 3641 Cozens Ave., St. Louis, Mo. Florida Tract Society, Box 508, Orlando, Fla. Chas. F. Wood, 120 North Mount St., Baltimore, Md., for ship work. Mrs C. B. Webb, Box 226, Marshfield, Mo.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect January 11, 1897.

EASTBOUND.

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

WESTBOUND.

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

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

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

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

WESTBOUND.

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

CONNECTIONS AT DURAND.

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

* Daily.

† Except Sunday.

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

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 7, 1897.

Table with columns for EAST, WEST, and times for various stations including Chicago, Detroit, and Buffalo.

*Daily. †Daily except Sunday.

Train No. 6, Jackson Accommodation, will leave daily at 7.20 p. m., and Train No. 5, News Express, will leave daily at 6.05 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., APRIL 27 1897.

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Editorial Notes.

All honor to the Chicago, Burlington & Quincy Railroad for refusing to make special rates to the Nevada prize-fight, on the very appropriate ground that it was an unlawful event, which should not be encouraged.

We are happy to speak a good word for the Correspondence School of Walla Walla College. We have been shown a long list of testimonials to the benefits derived from this work by those who have obtained its benefits. See the notice on another page.

A summer term of school will open in Battle Creek College on Wednesday, May 12. It commences before the close of the regular term, in order to accommodate the students now at the Sanitarium who desire to attend. All who are intending to come should make arrangements at once. For information address Prof. E. A. Sutherland, Battle Creek College.

In a private letter, Brother W. H. Thurston, writing from Rio de Janeiro, speaks of the excitement caused there by a revolutionary movement in progress in the state of Bahia. Fears were entertained that it would break out in Rio, and become general. The presence of a large number of people who are anxious to see the monarchy restored is very disturbing to the peace of Brazil. Brother Thurston speaks encouragingly of the work in Brazil.

There is much said at the present time about the "concert of Europe." There is a better concert brought to view in 2 Peter 1: 5-7, and that is the grand concert of Christian graces: "Add to your faith virtue; and to virtue knowledge," etc. The word "add" here is a compound word, the root of which means to "lead a chorus," not of voices, but of persons, a company united in one group by clasping hands. Thus the figure presented is that of a body-guard of graces, like a company of persons clasping hands, and forming a circle of honor and defense all about the Christian, growing as he grows, and ever present in all his movements.

One third of those who speak the European languages, says an exchange, speak English; one seventh speak German; one eighth speak French—a number not increasing. There are six great English-speaking nations in sight, if the colonies of South Africa, India, Australia, and Canada shall develop. In view of this fact, is not the hand of Providence plainly visible in placing the beginning of the great last-day message for the world (Rev. 14: 6-14), in such a language as the English?

Civilization is awaking to the question whether the Mohammedan pilgrimages to Mecca, with their fanatical recklessness, and the certainty that fatal pestilences are spread by them over Europe, should longer be allowed; and the British government has been asked to put a stop to them. But that would not be an easy thing to do; for the Moslems are not at all particular how far they may spread desolation and death among unbelievers; and as for themselves, they imagine that they are sure of going straight to heaven if death overtakes them on such a pious pilgrimage.

At the recent conference of officers of foreign boards, steps were taken providing for a World's Ecumenical Conference to be held in New York City in the year 1900. A committee which has had preliminary correspondence on this project has received most cordial and helpful replies from a large number of missionary organizations in England and Europe. So says the *Missionary Review*. As long ago as 1846, Charles Beecher said: "And what do we see just ahead?—Another general council! a world's convention! evangelical alliance and universal creed!" Is the movement here noted in anywise in the line of this prediction?

General Canvassing Agent F. L. Mead hands us a very encouraging summary of the work done in his department during the past year. The amount of books sold by canvassers in the field at large, as reported for 1896, was \$343,749.61. It is gratifying that so good a report can be made. Canvassers as well as the rest of us must talk as little as possible of the difficulties before them, and work by faith. What is being done would be considered a rank impossibility if considered from the standpoint of human means. But have we reached the limit of God's power to bless and help?—O no! "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

Reports from the plague and famine in India represent the calamity as beyond all precedent. The May number of the *Missionary Review* states that the death-rate is six hundred out of every thousand in the plague-stricken district. Men cannot be found to bury the dead. The Parsees, who expose their dead to be eaten by vultures, are obliged to leave multitudes of bodies to slow decay in the open air, the vultures having been overgorged by the unwonted supply of corpses. Out of a population of eight hundred thousand in Bombay, five hundred thousand have fled, and the exodus goes on. The natives who remain gather together by tens of thousands to pray; and the cemeteries are full of the dead, who lie for days unburied. The report says: "The scene is unparalleled, and before it science seems to be dumb." In addition to this, floods in America and famines in Asia and Africa are to be taken into account. The significance of

all these things can be learned only from such prophetic words as Matt. 24: 7; Luke 21: 25, 26; etc.

It has been with good reason anticipated that the occupation of Madagascar by the French meant the violent destruction of the Protestant missions, which have made such progress in that country, and the establishment of Roman Catholicism on their ruins. The government made great pretensions to religious liberty, and gave assurances that the rights of all would be respected. But the Jesuits are going right forward with the destruction of Protestant missions, just the same, with the apparent connivance of the authorities. On Sunday, Dec. 27, 1896, while a large Protestant congregation, some six or eight miles from the capital, were engaged in their ordinary services, suddenly a Roman Catholic bishop appeared, and ascending the pulpit, announced that he had been sent for to conduct a Catholic service there, and was surprised to find any Protestants in the place! The Protestants replied that they were the loyal subjects of France, and understood that they had full liberty to conduct their services in their own church. The bishop then appealed to a government officer present, who replied that by order of the government, the building was to be handed over to the Roman Catholics; and the Protestants were obliged to leave. Some twelve buildings have already been taken in this way, and a large mission hospital, costing from \$30,000 to \$35,000, has been seized. Thus Rome shows what her spirit and policy still are, and what she would do everywhere, had she the power.

"SPECIAL TESTIMONIES ON EDUCATION."

On the last page of the previous number of the REVIEW, attention was called to this book, but because of its importance, we feel the necessity of calling attention to it again. The matter contained in it is of the greatest value, and we trust that all our people will avail themselves of the opportunity to secure it. It should be in every family. The price-list, as corrected, is as follows:—

Paper, plain edges,	\$.20
Cloth, " "25
Russia, stained edges, round corners,35
Morocco, gilt edges, " "50

Address International Tract Society, Battle Creek, Mich.

GENERAL CONFERENCE COMMITTEE.

LOCATION OF THE MISSION BOARD.

In harmony with the action of the last General Conference locating the Mission Board in some Atlantic city, careful investigation has been going on during the last few weeks as to the particular place which should be chosen as the headquarters of this important work. The Board have visited Washington, Philadelphia, and New York, and carefully considered the advantages these towns presented. After most careful and prayerful consideration, it has been determined to locate the Board in the city of Philadelphia. Situated in close proximity to New York, being only two hours' ride from the great metropolis, it will afford all the advantages of both towns to the Board and its work. It is now planned for the Mission Board to remove its work to Philadelphia sometime within the next few weeks. The particular address will be announced later.

ALLEN MOON, Pres.