

# The Advent REVIEW AND HERALD And Sabbath

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

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### SHINING.

ARE you shining for Jesus, dear one,—  
Shining just everywhere,—  
Not only in easy places,  
Not only just here or there?  
Shining in happy gatherings,  
Where all are loved and known?  
Shining where all are strangers,  
And your light shines all alone?  
Shining at home, and making  
True sunshine all around?  
Shining abroad and faithful,  
Perhaps among faithless found?

Are you shining for Jesus, dear one,—  
Not for yourself at all,—  
Not because dear ones, watching,  
Would grieve if your lamp should fall?  
Shining because you are walking  
In the sun's unclouded rays,  
And you cannot help reflecting  
The light on which you gaze?  
Shining because it shineth  
So warm and bright above,  
That you must let out the gladness,  
And you must show forth the love?  
—Frances Ridley Havergal.

## Our Contributors.

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

### THE IMPORTANCE OF PERSONAL EFFORT.

BY MRS. E. G. WHITE.

IN every land there are thousands of souls in darkness, without the knowledge of the truth,—souls who have never heard the last message of mercy to a perishing world. They know not that the end of all things is at hand. "Peace and safety" is the cry that is sounded from the popular pulpits. And yet how many of God's professed people are at ease in Zion. The churches in general are weak and dependent. They think that some one must be with them every Sabbath to spread for them a gospel feast. They do not realize that they must individually appropriate to themselves the truth that has been unfolded to them, and communicate its light to those who know it not; and they are doing comparatively nothing, either in home missions or in the "regions beyond." Can you, dear brethren and sisters, be doers of the word of God while indifferent to the souls that are perishing around you? Can you listen to the truth, Sabbath after Sabbath, and not impart its light to others?

The church must not depend so fully as she

has done in the past upon the ordained minister alone to carry the gospel to the world. God has given to every man his work. For many years he has been bidding his people, "Go work to-day in my vineyard." He calls upon men who understand the Scriptures to go into places where the message of truth has never penetrated, and there work, imparting to others what God has imparted to them. They can be as the salt, communicating saving properties to those with whom they come in contact.

The standard of truth may be raised by humble men and women; and the youth, and even children, may be a blessing to others, by revealing what the truth has done for them. God will use the most feeble instruments if they are wholly submitted to him. He can work through them to reach souls to whom the minister could not obtain access. There are the highways and byways to be searched. With your Bible in your hand, with your heart warm and glowing with the love of God, you may go out and tell others your experience; you may make known to them the truth that has impressed your heart, praying with faith that God will make your efforts successful in their salvation. Communicate light, and you will have more light to communicate. Thus you may become laborers together with God.

God desires that his children shall make use of all their powers, that in working to bless others, they may grow strong in the strength of Jesus. You may not be learned; you may not be thought capable of doing a great work for God; but there are things which you can do. You can let your light shine forth to others. Through the prophet Isaiah, Christ has said: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. . . . And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Every one may have an understanding of the truth, and exert an influence for good. Then go to work, my brethren and sisters. Gain an experience by working for others. You may make mistakes; but this is not more than the most intelligent, and those in positions of trust, have done again and again. You will not always meet with success; but you can never know the result of humble, disinterested effort to help those who are in darkness. Through the agency of the Holy Spirit, you may win souls from error to truth, and in so doing your own souls will be filled with the love of God. Unaccustomed paths will open before you in your

work of ministry. You will often have to step out of the beaten track, and, under the Holy Spirit's guidance, do special work for God; but if you make him your dependence, he will give you wisdom and strength according to your need.

I pray that church-members may see the peril of departing from God's expressed commandment, and repent of their lifelong neglect of the service of Christ while professing to be his followers. If they would go forth as pilgrims and strangers, and make for themselves homes where there is work to be done, letting their light shine forth to those who are in darkness and error, they would then be able to say, "And of his fulness have all we received, and grace for grace." We shall receive fresh supplies of grace, as we impart to others that which we already have.

The Holy Spirit will impress upon the mind the truth that the religion of the Bible is a grand and precious reality. You need not only to assent to the truth, but to put it into practice. Let every ray of light which shines from the word be heeded as the eternal truth of God. Then as you place your will on the Lord's side, look around for some work to do for the Master. Set to work at whatever your hand finds to do; for it is in practising truth, in blessing others, that you work out your own salvation. If God works in you to will and to do of his good pleasure, you will cultivate those traits of character that every heir of heaven must possess.

The reason many have so superficial an experience is that they do so much for themselves and so little for Jesus. Intercourse with those who are in need of help, with the purpose of saving their souls, will lead us to pray for wisdom, and look to Jesus as our helper. By unselfish labor for others, we shall establish ourselves in the faith far more firmly than by listening to so many sermons. The Holy Spirit will be our helper, giving us arguments with which to meet opposition, and in all our work giving us steadfast faith and unshaken confidence. Thus we shall gain an experience of more value than gold, silver, or precious stones.

The Lord would awaken his church to her calling. This is to follow in the footsteps of Christ, and present him to the world, that the world may say of his disciples, "They have been with Jesus, and have learned of him." Then let each engage in this work in all humility of mind. "Inasmuch as ye have done it unto one of the least of these my brethren," said Christ, "ye have done it unto me." Shall we not, then, without delay, go without the camp, bearing the reproach for Christ's sake? In so doing we shall share largely of the Holy Spirit's teaching and leading.

There must be no idlers in the work of God. He desires that his people shall engage in living missionary work, and thus be doers of his word. He desires that they shall labor in love for one another; that they shall pray most earnestly for themselves that they may be branches in the Living Vine, daily drawing nourishment from him, and bearing rich clusters of precious fruit. "Herein is my Father glorified," he says, "that ye bear much fruit; so shall ye be my disciples."

## UNCLE ELKINS AND HIS NEPHEWS.

## A Conversation.

BY ELDER J. N. LOUGHBOROUGH.  
(Frederikshavn, Denmark.)

(Concluded.)

*Nephews.*—“Well, we have been thinking much since our last conversation. It seems to us that the course the early pioneers took in sacrificing for the cause was the spirit of our Saviour’s command, ‘Seek ye first the kingdom of God, and his righteousness.’”

*Uncle.*—“Yes; but there are, alas! too many who fail to do that, for the same reason that many in Paul’s time failed to do like Timotheus. Of him the apostle said, ‘I have no man likeminded, who will naturally care for your state. For all seek their own, not the things that are Jesus Christ’s.’”

*N.*—“That is the great trouble. It is ‘my land,’ ‘my house,’ ‘my money.’ We seem to forget that we and all we have are the Lord’s,—that we are not our own, but are ‘bought with a price,’ even the blood of the Son of God.”

*U.*—“One such said to me, not long since, when spending money for self-gratification: ‘I am not taking this out of the conference treasury; I propose to meet these bills myself.’ The thought occurred to me that all such money is really kept from the cause of the Lord. What we do not need for our actual wants should go there, or go where the cause of Christ can have the benefit of it.”

*N.*—“Did not some in early times sell their farms that they might have money to help the cause?”

*U.*—“Yes; the first who did thus was Hiram Edson, of Port Byron, N. Y. About 1851 he sold his farm, and rented land so that he could have ready money to invest in any enterprise that might come up in the cause. When, in the spring of 1852, it was decided to buy a Washington hand-press on which to print the REVIEW and tracts, he furnished the money to buy the press. After donating his proportion, he waited the return of his money till it came in, in small sums, from those willing to aid in the work.”

*N.*—“Would it not be good if many of our people in this time were doing the same? Were there any others who did as Brother Edson did?”

*U.*—“Yes. In 1852 Brother Cyrenius Smith, of Jackson, Mich., sold his nice farm near that city for three thousand five hundred dollars, and rented land to work. By so doing, he had money at his command to use in different enterprises that arose in the work. In 1854 J. P. Kellogg, of Tyrone, Mich., sold his farm for three thousand five hundred dollars, and Henry Lyon, near Wayne, Mich., sold his farm for four thousand dollars. The former followed broom-making for his living, and the latter carpenter work. In those times, as reports in the REVIEW will show, these brethren were ready with their proportion of money for every enterprise that came up.”

*N.*—“Well, that was good, and a worthy example for others now to follow.”

*U.*—“The Lord regarded their self-denial in this respect. In a testimony given for one of them, it was said to him, ‘Ye have bags in heaven, a treasure that fadeth not.’ This is in harmony with what the Saviour said, ‘Sell that ye have, and give alms.’ Luke 12:33. In 1855, when it was proposed to build a printing-office in Battle Creek, so as to save the office rent that was being paid out in Rochester, these three Michigan brethren, and Brother Palmer, of Jackson, who was earning considerable money at blacksmithing, gave three hundred dollars each to secure a lot and office building for the publication of the REVIEW and the *Youth’s Instructor*.”

*N.*—“Would it not be good if more of our people had their property in such shape that

they could thus stand in the gap, so that advance moves could be made without delay?”

*U.*—“The Lord led his people step by step to the tithing system. We read in Volume I of ‘Testimonies for the Church,’ pages 375, 376: ‘God has led along those who would not shun responsibility, and has laid burdens upon them, and has through them presented to his people a plan. . . in which all can engage and work in harmony. This system has been carried out, and has worked like magic. It liberally sustains the preachers and the cause.’”

*N.*—“But are there not some later testimonies showing the neglect of many to come up to their privilege in thus aiding the work?”

*U.*—“Yes; here is something on page 131 of ‘Testimony for the Church,’ No. 32: ‘Had the ministers done their duty in educating every member, whether rich or poor, to give as God has prospered him, there would be a full treasury from which to pay the honest debts to the workers, and this would greatly advance missionary work in all their borders.’”

*N.*—“The faithful tithe, then, would have sustained the work in 1885, when that testimony was printed; but a great many more laborers are in the field now than there were in 1885.”

*U.*—“Yes, and there are more than three times as many Seventh-day Adventists as there were in 1885. If all rendered to the Lord his own in tithes and offerings, there would be no lack.”

*N.*—“Well, you know the plea of ‘hard times’ is now often made.”

*U.*—“Hard times is no excuse for ‘robbing God.’ Mal. 3:8, 9. No one can present any darker picture of hard times than was pleaded by the Lord’s people in the days of the prophet Haggai, when the Lord asked them to rebuild his temple at Jerusalem. The Lord gave them a good recipe for curing hard times. He said: ‘Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?’ ‘Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it.’ Chap. 1:4, 8. Again, in chapter 2:18, 19, we read, ‘Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord’s temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: from this day I will bless you.’”

*N.*—“Well, that was a clear promise that as they gave attention to the Lord’s work, even under discouraging circumstances, they might expect him to prosper the lawful labor of their hands. Does not that verify the saying of Solomon in Prov. 11:24, 25: ‘There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself?’”

*U.*—“There is a direct promise in Malachi, applying to the people of God right in this time, when the great day of Christ’s coming is very near: ‘Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts.’ Mal. 3:10, 11. It seems as though that language is plain enough to assure any one that the only safe side is faithfully to render to the Lord his own.”

*N.*—“But there seem to be many who, while they admit that they do not render to the Lord his tithe, go on hardening their hearts in this sin. If they thus treated their fellow men, they

would be a terror to those who should come under their roof. If a man practises robbing God, would he not be in danger of robbing his fellow men under as favorable circumstances?”

*U.*—“Well, that is putting the thing in a sharp way, but let us be sure that we stand clear before God in these things, and in this matter be living epistles for the right. This must close our evening talks, as I have calls in other directions.”

## FROM BONDAGE TO LIBERTY.

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

“STAND fast therefore in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage.” Gal. 5:1. From this statement we learn that those who accepted Christ enjoyed liberty. They were free. But by doing certain things they would be entangled again with a yoke of bondage. The act which would bring them into bondage again was circumcision, as is plainly stated in verse 2. This shows that the language of verse 1 refers to the Gentiles; for all Jews were circumcised when only eight days old. A few facts brought out showing the relation which both Jews and Gentiles sustained to the moral and remedial system of law, both before and after Christ, will throw light on this question.

1. “All have sinned.” Rom. 3:23.  
2. The moral law is that by which sin is made known. Rom. 7:7; 1 John 3:4.

3. If all have sinned, all are under the law; “for where no law is, there is no transgression [sin].” Rom. 4:15.

4. For this reason the law condemns every man. Rom. 3:19.

5. A broken law will not justify a transgressor, so there can be no salvation in the law we break. It speaks condemnation every time. We have not only broken that law, but because of our fallen condition, we have lost the power to keep it. These facts apply to both Jews and Gentiles. So we are all in bondage to sin. “Whosoever committeth sin is the servant of sin.” John 8:34. As there could be but one moral system of law for both Jews and Gentiles, so there can be but one remedial system. In the past dispensation this began with Abel, who made the first offering, and developed into a complete ceremonial system of law under Moses. It was the gospel in type and the same to the Jew and to the Gentile. Lev. 19:34; 24:22; Num. 15:15. But in order that a Gentile, or stranger, might enjoy the benefit derived from taking part in the Jewish system of worship, he must be circumcised. Ex. 12:48, 49. Indeed, this was the introductory rite into that system of worship.

Now when Christ came, that system of worship became obsolete. It ended in him. He made an end of sin by the sacrifice of himself. He not only atones for sin, but he imparts power to all who receive him to obey God’s law and thus keep free from sin. John 1:12; 8:36. Moreover, as the blood of beasts could never take away sin, the sins of those who made these offerings in the past dispensation were removed only as they saw Christ, by faith, through those offerings. Heb. 10:4, 10, 14, 15. He, then, is the only remedy for sin, either in the past or the present dispensation. Now since Christ has come, as there is no virtue in Jewish offerings, nor any power imparted to the one who offers them to keep him from committing again the same sin, to go back to that system is to go into bondage. And every believing Gentile who became circumcised, being initiated by that rite into the Jewish system of worship, virtually denied Christ, and thus acknowledged himself a debtor to do the whole law. Gal. 5:2, 3. This simply placed him in bondage; for he rejected Christ—the only one who could impart to him power to keep the law; and then to remedy this

failure he offered sacrifices, which could not take away sin. He was then in bondage, sold under sin. This is why so much was said about circumcision. It was the question of dispute between Jews and Gentiles, but was finally decided by a council of the apostles. Acts 15. Through Christ, then, we are released from obedience to the remedial system of law, as taught by Moses; we are freed from the condemnation of the moral law, and through the Spirit we receive power to obey God in all things. Rom. 7 and 8; 1 Peter 1:5.

#### REUNION.

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

THE coming years of life I sadly reckon,  
Darkened with pain and woe;  
I feel as one who saw some loved one beckon,  
And was in haste to go.

Some angel hand in loving welcome waving  
A message sweet to me,—  
The stream of life its golden sands are laving,  
Where the ransomed soon shall be,—

Where paradise, 'neath cloudless skies is lying,  
Far from all woe or strife,—  
Where pain comes not, nor parting sad, nor dying,  
But sweet, eternal life.

Brother and sister, loving sire and mother,  
All the familiar band  
Who shared one home, will meet with one another  
In the glad, dear home land.

And though on earth we meet each other never,  
While years of time shall roll,  
Still in our Father's house we'll meet together,—  
The home land of the soul.

Long we to see these dear, familiar faces;  
There's sadness in the breast;  
We long to roam with them in pleasant places  
The holy land of rest.

I long to drink with them of love's great ocean,  
Before the throne of God;  
I long to stand with them in rapt devotion  
Where angel feet have trod.

Each anguished heartache, every wasting sorrow,  
Each bitter cross that's given,  
Are only hasting on that wondrous morrow  
That opens the gates of heaven.

My few remaining years I slowly reckon,  
Of earth-life here below;  
I feel as one who saw some loved one beckon,  
And was in haste to go.

#### CLASHING VOICES.

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

It was recently my privilege to be present one afternoon at an annual conference of the Methodist Episcopal Church, South, held at Nashville, Tenn. The topic under consideration was one upon which there was much difference of opinion,—whether they should continue to endorse and acknowledge the *Tennessee Methodist* as the official organ of this conference. The editor, B. F. Haines, read a lengthy defense of his paper, to vindicate it from the attack that was made upon it. The opposing party expressed itself in a resolution stating that it was the sense of that body that the *Tennessee Methodist* no longer reflected the true doctrines of Methodism, and that they could no longer recognize it as the official organ of that conference. The opinion of the other party was expressed in a resolution stating that the journal had done a good work, and that they would continue to support it.

The trouble seemed to be that the paper devoted too much of its space to the doctrine of "sanctification," or perhaps, rather, to the editor's view of that doctrine. One speaker said they did not want the same thing continually for breakfast, dinner, and supper, and they did not want an organ unless they could have something to do in regard to the organist; they did not want an organ if they could not be allowed to say anything about the tune that should be played. The editor strongly maintained that his

understanding and treatment of the subject of sanctification and the "second blessing" were strictly in harmony with the teachings of primitive Methodism, and it would be a most inconsistent thing indeed for a Methodist conference to reject a paper just because it taught the genuine doctrines of Methodism. He stated that he had been exceedingly alarmed by the increasing worldliness that was coming into the church and seemed about to engulf it. (Who will say his observations on this matter were not about correct?) He had looked about to see what remedy might be found, and had become convinced that the doctrine of sanctification was the only thing that would prevent the ruin; hence the reason for devoting so much space to it.

The editor had the advantage in that he held a controlling share of the stock, as far as the financial phase of the matter was concerned, so the most the party displeased with his management could do was to protest in the way they did. It was quite an exciting time. Quiet was secured, and it was announced that the matter of determining whether they would endorse said journal as their official organ would be determined by vote of the delegates. The roll was then called, and the responses began,—a vigorous "No," then an emphatic "Yes," and so on. As nearly as could be estimated by an observer, there were about three "no's" to one "yes."

As I left, I thought, Surely we are living in a time when great bodies are being divided in sentiment. In political parties this tendency has been very marked this season; old lines are obliterated, and new combinations are formed. But this is not confined to politics. In some respects this may be an advantage; individuals may be left more free to think for themselves. But the writer, and perhaps the reader, is sometimes a delegate to similar conventions or assemblies. Observations from the position of a spectator impress one with the necessity of proper Christian decorum when acting as participant, and avoiding, as much as possible, unnecessary clashing of voices.

#### "CHUNKS."

BY A BROTHER.

In traveling through any country where wood is used for fuel, one often sees some pieces which, on account of their knotty or tough nature, have been cast aside as worthless, becoming stumbling-blocks. Invariably some such piece is selected for a "chopping-block," where the straight-grained pieces can be easily split and used for fire-wood.

Now it has occurred to the writer that if these knotty pieces were trimmed sufficiently, they would not only fit into the stove or the fireplace, but make the best kind of fire, lasting longer than the less knotty pieces, giving more heat and better service than is usually imagined.

Is not this the way with many persons who have been, as it were, side-tracked, after having associated themselves with others in church relationship? They have become dissatisfied with some position taken by leading members, and in many cases have become "chunks,"—stumbling-blocks,—and are looked upon as not good for anything but "chopping-blocks." Who, in these cases, should "take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity," and undertake the unpleasant task of trimming up these blocks for use? This trimming process should be undertaken only by those who can do the work in the spirit of Christ. There are people who may think they possess this quality, who in reality do not. One can do no good unless he first has a deep interest, a genuine love, for the "chunk." Such a love cannot make merchandise of a conversation with a discouraged soul, but will eagerly watch for every opportunity to

prove its friendship. If we find ourselves shut away from such a soul, it would be well to ask help of God to bring us up to that standard we find only in Christ and those through whom he works. We may behold what we may consider a hopeless case in the uncarved stone or stick, but if we listen attentively, we shall hear the pleading for help, and shall often find that what was apparently the most unpromising stone or timber will become the strongest in the wall or one of the most beautiful and staunchest beams in the structure. Will you not cease to look upon the chunks as hopeless cases?

"Take away the stone in kindness  
From some crushed and bleeding heart;  
Let your souls and words of pity  
Heal the anguish and the smart;  
Put your shoulder to the burden  
That your brother has to bear;  
You can lead him to the sunlight  
Who now sits in dark despair."

#### "GO TO NOW, YE RICH MEN."

July 4th : July 14th.

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

I HAVE thought many times, while writing these articles for the REVIEW, that they must be more than instructive and admonitory. The woes that are coming upon the earth are real—most terribly real—woes. The distress, the perplexity, the anguish of mind and the suffering of body, which men and even frail women and tender children will inevitably undergo, unless their hearts have been given to the Almighty, make me shudder as I think of them. Again and again I ask myself: Is there that power and spirit in what you write that will save a soul from death? Is there that in the words which your mind is yielding and your pen tracing that will awaken an earnest longing in the reader's mind to become wholly God's? Unless this is accomplished, I can only regard my work as not being wrought in Him. Results belong with God; and happy is the man who, although seeing no fruit of his labors, can say with that ancient seer: "I have labored in vain, I have spent my strength for naught, and in vain: yet surely my judgment is with the Lord, and my work with my God."<sup>1</sup>

As the terrors of the Reign of Terror in France are related, it will be necessary to reproduce some of the most striking scenes of that dire time in vivid colors. This is not for the purpose of dwelling upon events of blood. It is not from a desire to sicken any one. But those times will be again. This is a fact which the world, and even those who profess to be waiting for the coming and kingdom of our Lord Jesus Christ, do not sense. Moreover, it is a fact that if these things are not sensed, the soul will be without a shelter in that day of wrath.

On account of the embarrassed state of the treasury of France, the States General was opened at Versailles, May 5, 1789. The States General was nothing more nor less than a congress, consisting of three hundred and eight representatives from the clergy, two hundred and eighty-five from the nobles; and six hundred and sixty-one from the "third estate," as the people outside the two above-named orders were called. Versailles is a small town a few miles distant from Paris, and was at that time the home of King Louis XVI and his court. This States General, which soon constituted itself the "National Assembly," resolved to make a constitution for France, and to inaugurate certain sweeping reforms. The clergy and the nobles were inclined to yield many of their past privileges and prerogatives. A majority of the representatives of the people were disposed to be fair; in fact, nearly all in the National Assem-

bly impress me as having had honest intentions of doing those things which would be best for the nation. But things everywhere in France were in such a fearful condition that a peaceable solution of the problem was absolutely impossible. In order that this may be correctly understood, another class of people, heretofore unmentioned, claims attention.

In the city of Paris, and in all the other large cities of France, there existed thousands of unemployed men and women. Many of these had formerly lived in the country; but on account of the low prices of produce, and the oppression which the rich exercised upon the small farmers, they had come to the cities, hoping to secure work. There was, however, in the cities, little that they could do. Some might and did find work as common day laborers. For such work the men were paid twenty-six cents a day, and the women, fifteen cents, while bread cost more than it does now.<sup>2</sup> There were hundreds of thousands of this class in Paris in the year 1789.<sup>3</sup> They lived in the slums, in vice and squalor. Their children were brought forth in vice, nourished and raised in infamy, and bred to crime. Such a life inevitably must engender the vilest and fiercest passions of which the human mind is capable. In the nature of things it must awaken, and awaken to intense activity, "the original beast slumbering in the human breast." These people are the very leers of society, and only in times of social agitation do they come to the surface. They hate not only the rich, but everybody who has anything. Says Von Holst:—

They are embittered against the government; there is, when they begin to think about it, in the existing condition of things, nothing that is dear to them; the very fact of their being a vast mass renders them excitable; when the blood of a few is stirred, that of all instantly begins to course faster in their veins, and the heightened temperature of every one reacts upon that of the whole mass. A single burning straw can easily be put out by a child, but if it be one of a huge pile, the burning candle cannot with impunity be held to it. They do not reason, but they feel all the more intently; they will follow every voice striking the tone which, at the moment, awakens a responsive echo in their breasts; and they have not been taught in vain not to scruple to take the law into their own hands; and, finally, in an upheaval, which would turn everything topsyturvy, they have nothing to lose, but everything to gain. In a revolution resorting to force, every demagogue would find in them the flying columns ever ready to his hands, and in a revolution coming to believe revolution in itself the magic panacea for all political and social evils and dangers, it would be the easiest thing in the world to work them into a mental and moral delirium stopping short at absolutely nothing.<sup>4</sup>

The very existence of such a class, the very fact that there were such things in France as wild city mobs, seems to have been forgotten by the men who started in to reform the country. They were "the nobodies," and nobody thought of them.

They were not slow, however, in making their weight felt. On the 5th of May, 1789, the States General had been opened, and the country had passed from beneath the rule of a despotic monarchy to that of a National Assembly, consisting of twelve hundred and fifty-four representatives. On the 14th of July of that same year, the mob of Paris rose, stormed the Bastille, and began their work of murder and rapine. The Assembly was powerless, and on that day, France changed masters again. On that day "the nobodies" learned their power, and France passed from the rule of the Assembly to the rule of a howling, yelling, wild, and unmanageable mob. From that day forward there was no real government in France. Anarchy reigned supreme. From the 14th of July, 1789, the mob of Paris controlled the country until the end of the Revolution, when everything passed under the iron heel of Napoleon Bonaparte. "To every impartial man," says Malouet, "the Terror

dates from the 14th of July." And this fact can never be too much appreciated, for from this date a despotism, blacker, thicker, and infinitely more terrible than that of the Bourbon kings, settled down over unhappy France. The absolute and irresponsible rule of the king was exchanged for the still more absolute and still more irresponsible rule of "those terrible bands which always make their appearance in civil commotions, and are never seen but on such occasions—these now everywhere showed themselves as if they had sprung from the earth."<sup>5</sup>

This element took possession of the French Revolution in the start, and never relinquished it till the end. "From this moment," says a deputy, "liberty did not exist, even in the National Assembly. . . . France stood dumb before thirty factious persons. The Assembly became in their hands a passive instrument, which they forced to serve them in the execution of their projects."

The ancient fortress of the Bastille was taken by a howling mob, the leaders of which demanded and obtained from the Assembly, rewards for their atrocious services. Liberty had indeed been misshapen, democracy had gone wild. Liberty had now degenerated into license, and democracy had abandoned the field to *slumocracy*; and through all the Revolution these hideous abortions reveled in riot and gamboled in gore.

It is often said that the 14th of July marked an era of independence for the French nation. In a certain sense this is true; but in its more immediate results, it was not so. On the contrary it marked an era of the greatest anarchy the world has ever seen. There was as much liberty for France in the events of July 14, 1789, as there is effulgence in darkness. There was not in those events as much as a shade of a shadow of liberty. The storming of the Bastille was the fitting inaugural of the mob. The wild scenes of the wildest elements of society were appropriately ushered in by the unseemly and unnecessary brutalities of that dire day. When the awful scourge of the Revolution was over, there was, as a result, a good degree of liberty secured to the French people. But terrible was the price which was paid for it.

#### THE WAY TO PROSPERITY.

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

DURING the late political excitement, and just previous to the general elections in this country, each party put forth what it believed to be good reasons why its plan would, if carried out, lead to prosperity. Upon this subject the attention of all the people was greatly aroused. Every one felt a personal interest,—every one wanted to be prosperous. But in spite of all, the cold, hard fact remains that there can be no general prosperity to any one unless an earnest effort is made to do something. A few may prosper by some special class legislation, but the majority of the people must work out their own prosperity, and often they are compelled to do so under very disadvantageous circumstances.

Prosperity in the work of God, more than any other, depends upon individual exertions, coupled with the blessing of God. All who have a connection with that work greatly desire to see it prosper. But in too many instances, we are liable to do as people do during the time pending an election,—wait until some particular plan and fancy of our own is accomplished before we ourselves take heart to try to do something to help forward the work of the Lord. The Western farmer says, "If Bryan is elected, I will plow much and put in a big crop." The Eastern manufacturer says, "If McKinley gains the election, I will start up my works on a bigger

scale." This shows that personal feelings and fancies have much to do as to whether people will try to do certain things or not. And often if they cannot have their own way, they settle back in the harness and refuse to pull.

Is there not something of this feeling in many hearts among us? Are not many saying in their heart, Things are not going as they ought to; they are not going right, and I am going to wait until they do get right before I take hold very much? Thus they erect a big stumbling-block right in their own path, over which they perpetually stumble and never get ahead at all. With some this hindrance (in their own minds) to the prosperity of the cause is the president of their conference. He is human, and has some failings, which of course a president ought not to have. He does not take the interest in their church which he ought to. He pushes ahead in places where no work is needed, and he neglects places where the battle goes hard. And so the complaints against the president of the conference—what he does, and what he neglects to do—might be lengthened out indefinitely. With others the hindrance in the way of the prosperity of the church in their vicinity is the tract society, which is not managed as it should be. So there are hindrances everywhere. The reader can undoubtedly call to mind many things which he has regarded as very satisfactory evidence to him, that, while things are so and so, not much can be accomplished.

Now, dear reader, is this a good attitude for one to be in in reference to the work of the Lord? Suppose many persons do not exactly fulfil every duty. They are human, and if you were in their place, are you certain that you would do any better? You might not make the same mistakes that they make, but you would be very likely to make mistakes of some kind, which others would see, even if you did not. Then, again, perhaps your failure to come up loyally to the support of those who are placed in responsible positions has a tendency to cripple their usefulness, and leads them to make some of the mistakes which you hold them responsible for. We should remember, that finding fault is one of the easiest things in the world. Persons who have no ability to do anything else, can do a large amount of fault-finding. But such work was never known to lead a soul to Christ, or to promote the prosperity of the cause of God. Faultfinders do little but to hang weights on the hands they are in duty bound to support.

What, then, is the way to prosperity in the church, which is so much desired? Is it not that each of us should do our duty in every time and place, without regard to what others are doing? The work and the cause of God are superior to men. Why, then, should we allow the course of action of any man to hinder us from doing our whole duty? When Gideon's little band of three hundred caused the defeat and overthrow of the host of the Midianites, it is written of them, "They stood every man in his place round about the camp: and all the host ran, and cried, and fled." Judges 7:21. Here is a lesson for every one of us. When each believer in the truth stands in his place, victory will be assured.

Look at the record of the work of reform wrought by Hezekiah. By his exertions, Judah and many of the people of Israel were recovered from idolatry, and a great reform was inaugurated. The description of his work may be found in 2 Chronicles 29 to 31, and the secret of his remarkable success may be learned from 2 Chron. 31:21: "And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered." Here is the secret of prosperity for the cause of God to-day. Let each one take his place, engage in the work with all the heart, and the prosperity of the work of the Lord will certainly be assured.

<sup>2</sup> Von Holst, "Lowell Lectures on the French Revolution," Lecture 2, par. 4.

<sup>3</sup> See Taine, "History of the French Revolution," book I, chap. 2, sec. 1, par. the last.

<sup>4</sup> Von Holst, *Ibid.*

<sup>5</sup> Allison, "History of the French Revolution," chap. 3, par. 64.

<sup>6</sup> De Ferrières, I, 168.

## Special Mention.

### MAGNITUDE OF THE TURKISH QUESTION.

THE clergy of our country who are crying for some European power, or for the United States, to conquer Turkey and free the suffering Christians there, who are, as they believe, oppressed by Turkey, seem to have but a feeble idea of the magnitude of such a task. The fact is that the defeat of Turkey would only pave the way for another most Herculean task. The arbitrary rule of the Turk is all that prevents desperate fighting between the different factions of the so-called Christian population of Turkey. The type of Christianity which prevails in Turkey is the same as that which Europe possessed in the middle ages. The Moslem simitar, bloody as it is, keeps order among those who, but for it, would be devouring one another. The following candid statement upon this point, made by Henry P. Smith, in the *Evangelist*, is worthy of attention:—

We take it as a matter of course that Jews, Moslems, and Christians hate one another and are hated by one another. We do not always remember that the same may be said of the Christian sects among themselves. Greeks, Jacobites, Armenians, Bulgarians, Catholics, Maronites, and Nestorians are all represented in Turkey; and each sect, if it had the power, would persecute the others. The fearful anathemas uttered by orthodox fathers against Nestorians were only the expression of a feeling which has lasted to the present day. Under the Byzantine emperors, dogma was established by enactment, and those who refused to conform to the state type of doctrine were exposed to suffering or death at the hands of the mob. It was only a continuation of Greek conditions that was seen when the various parties of Christians moved their Arab masters against other Christians. In the time of the califate of Bagdad, the Greeks informed the calif that the Nestorians could not be considered Christians. What the state of the Turkish Empire would be, were freedom introduced, is seen in the church of the Holy Sepulcher at Jerusalem when pilgrims of different names meet there—the utmost efforts of the Turkish guard are needed to prevent violence and bloodshed. A Greek patriarch and an Armenian patriarch reside at Constantinople. When the Greek revolution broke out, the Armenian patriarch offered to keep the Christian populace of the city in order, if he were allowed to destroy all the churches of the Greeks!

This is the discouraging feature of the situation. The Christians—except so far as they are under Protestant influence—do not want reform, but revenge. Repression has not produced the feeling of toleration; it never does produce it. The Christians do not want to live at peace with the Turks, and they are as far from understanding what equality before the law means as are the Moslems. And so far as the proposal or promise of reform raises any inspiration in their minds, it raises an inspiration for revolution. Their ideals are in the past. The Greeks dream of re-establishing the empire of Constantine; the Armenians, of restoring the old kingdom of Armenia. If these dreams cannot be realized, they prefer to be let alone. Progress is abhorrent to them. The modern European ideas of liberty arouse antipathy rather than sympathy in their conservative breasts. When young Turkey was making some stir and promise of advance in Constantinople, a pasha was asked whether there was not an old Turkish party. "Certainly," he replied, "it is made up of the Greek clergy!" There was reason in the jest. Conservatism is the very substance of Eastern society.

From this statement it may be seen that when the Turkish government is torn down, it must be immediately superseded by some power which will be able to police the whole country, or internal strife worse than Turkish massacres will burst out among the warring factions of Christians. Probably Russia is the best fitted of any of the nations for this task. But when Russia does get possession of Turkey, the Armenians, Nestorians, Jacobites, Maronites, and all other sects will be under the control of the Russian-Greek Church; and the Protestant American missionaries who have so bitterly complained of the Turks will have the opportunity to return to their own country; for Russia tolerates

nothing. But since Russia is a Christian(?) nation, perhaps her intolerance can be borne with greater patience and equanimity than the reign of the Mohammedan sultan.

M. E. K.

### RUMORS FROM ROME.

DAME RUMOR has permanent headquarters at Rome, from which she is constantly letting her missives fly over the world. Some recent ones that have come to us are to the effect that Pope Leo's old age is telling on him, and his life is considered very precarious. Another is to the effect that the old man is in excellent health, and has good prospects for a long life yet. Another says that since the arrival of the deposed Bishop Keane, he has so explained matters to his infallible holiness (?) that the pope is convinced that Keane's removal from the rectorship was a mistake; and had he known how affairs really stood, it would not have been done.

One despatch is to the effect that Leo has given an audience to a body representing the old pontifical army. He made an address to the representatives, in which, after speaking of the services rendered by the army, he declared that the papacy would finally triumph. He added that he had received offers from Canada, Ireland, and elsewhere, from people who were ready to hasten to the defense of the papacy. He hoped the moment would soon come when he would see himself surrounded anew by sons as faithful and as well beloved as those which had comprised the pontifical army. The speech produced a deep impression in all circles in Rome. The army with which the papacy was supported until a few decades ago has dwindled to a few Swiss guards about the portal of the Vatican. But these do not satisfy the ambition of the pretended successor of Peter and vicar of Jesus. He has as much use for the sword as did Peter before he was converted.

T.

### THE VOLUNTEERS.

A FEW months ago there was a secession from the ranks of the Salvation Army in the United States, and a new army, under Ballington Booth and his wife, was organized, which took the name of the "Volunteers." At the time, many thought that the differences in the Booth family would be adjusted, and that the two bodies would unite. Instead of this, the chasm appears to have widened, and now the Volunteers have adopted a constitution with nineteen articles, and, to some extent, established a creed.

The new organization is decidedly American and democratic. The title of "general" is to be discontinued, and the term "commander-in-chief" takes its place. The commander is to be elected once in ten years, every volunteer having one vote. None but an American citizen, or one who has declared his intention to become such, can be elected as commander. All the field officers must also be American citizens. One marked difference between the Salvation Army and the Volunteers is that the Volunteers recognize the importance of the Lord's Supper and baptism, which the Army does not. Friendly relationship with all evangelical Christian churches is declared, and women are distinctly recognized as equal to men in the ranks of the Volunteers, and eligible to any office.

Of their creed it may be said that it would be considered evangelical. It is both broad and narrow—broad enough to take in almost any

one who believes in Christ, and so narrow that the most devoted Christian who denies the doctrines of the trinity, the natural immortality of the soul, and the eternal torment of the wicked, cannot become a member. They evidently believe that their constitution and creed are perfect, as the last article provides that no changes can be made in the constitution and articles of faith without a vote of nine tenths of all the members.

M. E. K.

### WHEN TO STOP.

OUR brethren in the ministry will thank us for copying from the *Examiner* the following incident for their benefit, as it contains a pointer which may be of service to them in their labors:—

Dr. Gordon went to hear a colored preacher, whose fervid eloquence was highly prized by his brethren. The preacher was exhibiting the uniformity of Christian experience: "We go to the tropics, and we find a Christian, and we ask him, 'Where were you born?' and he replies, 'I was born in Zion.'" Then, after several intermediate stoppings in the temperate zone, asking the same question, and getting the same reply, he said, "Let us go to the north pole, and climb up on it, and, looking down upon the people, we ask, 'Where were you born?' With one voice they reply, 'I was born in Zion.'" Thus far, all was well; the enthusiasm had become torrid; and even the more intelligent portion of the audience could not help sympathizing with the prevailing emotion. If the orator had stopped, it would have been well; but, intoxicated by his success, he added, "Brethren, let us now go to the east pole!" and at once there was a collapse. In our theological seminaries a great deal of attention might well be paid to this point. It would not be amiss if a department were devoted to "When to Stop."

### ILLITERATE IMMIGRANTS.

ONE of the topics which our present Congress is considering is the question of illiteracy in reference to immigration, the object being, as far as possible, to prevent ignorant immigrants from coming to this country. A bill known as the Lodge bill, because presented by Mr. Lodge, of Massachusetts, provides that all immigrants shall be able to read and write some language. Parents who cannot read may be admitted if they have intelligent children to care for them.

The statistics regarding illiteracy brought out by a discussion of the bill are very interesting, and also very suggestive of the causes of illiteracy in the countries from which the immigrants come. The per cent. of illiterates among the immigrants, according to nationality, is as follows: Of those from Italy, fifty-four per cent.; Ireland, seven; Russia, fifty-one; Austria Hungary, thirty-eight; Germany, two; Sweden, one; Portugal, seventy-seven.

It will be noticed that the greatest per cent. of illiterates is from Portugal, while Italy and Austria-Hungary are nearly as bad. Thus these countries, which are most intensely Catholic, have the greatest per cent. of illiterates; while the Protestant countries, Germany and Sweden, show scarcely any illiterates. The Catholic Church poses as the friend of education, but it can never satisfactorily answer the question why the common people of Catholic countries show a greater number of illiterates than do Protestant countries. The same conditions prevail in the Province of Quebec among Catholics. The Catholic Church has had the complete control of education there for a hundred years, and there may be found thousands of otherwise intelligent Frenchmen, with the brightest minds, who cannot read their own names. Thus does popery fetter the intellect, that mankind may be more easily made subservient to the domination of a hierarchy.

M. E. K.

## The Home.

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

### THE MAN AND HIS BURDEN.

BY MARCUS L. CARPENTER.  
(Fremont, Mich.)

ONE very sultry summer day,  
Along a rough and dusty road,  
A weary man pursued his way,  
Bent low beneath a heavy load.

A genial farmer drove along  
His glossy team, the owner's pride,  
Before an empty wagon strong,  
And asked the traveler to ride.

He gladly climbed upon the seat,  
While of his thanks there was no lack,  
And on the dashboard placed his feet,  
But kept the bundle on his back.

The tender-hearted farmer said,—  
"My friend, you must quite weary be;  
Better lay off your pack, instead  
Of wearing it, it seems to me."

"Well, yes, it is a weary task,"  
The man replied, "and thanks to you;  
But you're so kind I cannot ask  
To have you draw my burden, too."

And so for many and many a mile,  
The heavy load he would not doff,  
Although the farmer all the while  
Was urging him to take it off.

Perhaps you smile at this quaint tale,  
And stupid deem the man, and odd;  
But they more stupid are who fail  
To leave their burdens all with God.

Then weary, heavy laden, bear  
Your load no more; but count Him true,  
Upon him casting every care,  
Believing that he cares for you.

### PARENTS, READ THIS.

DEAR EDITOR: Do not consider me an "accuser of the brethren," but I do wish some of our most prominent ones would write an article on the subject of the duty of parents to their children. I have seen fathers who, instead of being kind and patient, and talking to their sons in private counsel, and pleading with them, or talking kindly to them, and trying to win their confidence, are rough, unkind, cold, and distant toward them. One brother never gave his son a kind, friendly, advising talk in his life. And when his son left home to go away to school, he did not so much as advise him how to do, and did not tell him good-by. The mother said, "Son, tell your father good-by," but he replied, "I am afraid he would not speak to me if I did." This conduct is freezing the children. The boys are good boys; but what will become of them all? It is this coldness that is clogging the wheels of the third angel's message to-day. Professors of religion—fathers—are so unkind in their families that children become disgusted. It is the parents themselves that need self-control, that need correction. I consider the parent the most to be blamed of the two; for it is wrong to drive children to infidelity. And here we are on the brink of eternity! How are we to be sealed, with such unchristlike characters? I may have some other fault as bad as this, but God grant that I may see it before it is too late forever.

The above letter hardly needs any supplementing. It probably reveals the truth as it exists in many so-called Christian families. If, under such circumstances, children become Christians, and are saved, it will be in spite of the unnatural parents, and in spite of the greatest obstacle that young people could have to contend with. In reply to the request for an article from some "prominent ones," I would say that one of the first and greatest of Seventh-day Adventists, whose name was Paul, of Tarsus, has written repeatedly on this subject. The "Testimonies to the Church" are full of allusions to this subject. The REVIEW has almost weekly lessons on this point; and even common sense ought to teach parents the deep folly of such cold-hearted indifference to their own flesh and blood.

But sad to say, these are not isolated cases. Indeed, it is very commonly the case that there is a cold reserve between members of the same

family on subjects of religion and personal interest more dense than that which exists between them and those outside of the family. It is too frequently true that those who live nearest to us are those whom we find it most difficult to approach in loving confidence on subjects relating to our and their eternal interests. This can only be accounted for on the same ground on which the man of the parable explained how tares came in his field, "An enemy hath done this." The enemy of righteousness separates parents and children in their confidences and sympathies. But let us beware of his device; for if we allow him thus to encrust us with an unapproachable spirit of stolid indifference, we jeopardize the salvation of our own families, and cut ourselves off from hope of heaven. T.

### THE HOME.

(Concluded from last week.)

BY MRS. W. C. SISLEY.

(Read before the Mothers' Club.)

ALTHOUGH on the parents rest the greatest responsibilities, they should not be bowed down beneath the weight. Home should be the cheeriest, happiest place, with sunlight dwelling in the heart, and coming in at the window. A happy home is not dependent upon wealth—upon faultless appointments, or well-trained servants; nor is it a slave to fashion, with all its changeable moods; but a happy home is one where dwells the true spirit of kindness, of love, of neatness, order, and refinement, irrespective of wealth and all its belongings. There should be a cheerful compliance to rightful authority, and at the same time a recognition of the fact that children have rights that should be respected. A parent, though not an arbitrary ruler in the home, should with proper dignity and faithfulness so exact rightful obedience that it could be truly said of him, as of Abraham, "I know him, that he will command his household after him." Not only should obedience, but self-control, be fundamental principles in the home government, that its subjects may be fitted to become faithful, obedient subjects to the heavenly Master. We should remember that our home education here is to fit us for the home to come.

To see developed in our homes symmetrical character should be our high aim; and that this may be accomplished, how imperative it is that parents themselves, the greatest human models, be worthy examples. While we should realize that "life is real, life is earnest," we must guard against any spirit of gloominess. We should make our homes so cheerful, inviting, and comfortable, that, be they ever so humble, there will be no place like home to our dear ones. It is said that a teacher of a class of boys once asked them each to give a definition of home. Various answers were given, but one seemed more expressive than the rest. It was, "Home is where mother is."

As a means toward making home happy, I would suggest that we not only share the sorrows of our loved ones, but be just as careful to enter into their joys. Let us not forget the birthdays. Let there be a mutual remembrance by some little gift or special act of love. To celebrate just a little gives one the feeling that he is welcome in the home. Memory takes me back to childhood. There were father, mother, and eight children. Many a time, in the long winter evenings, before separating for the night, would our parents engage with us in a spirited game of blind man's buff, or a similar game,—a lively movement in step to a song in which all happily joined. It was not simply to please, but to afford cheerful, health-giving exercise. While we have dwelt at some length upon the amenities in the home, as needful, there is the actual living, growing, doing, of every-day experience—becoming familiar by daily performance with the practical duties of life.

We are living in an age when the very atmosphere seems tainted with sin and corruption. The home influences should be specially guarded, that this poisonous breath be barred an entrance. Our minds need educating, so that they will love to dwell upon those things that are pure and of good report. Where the choosing of our home surroundings is subject to our control, we should see to it that we do not pitch our tent toward Sodom; but taking eternal consequences into account, place ourselves and those committed to our trust under circumstances best suited to our spiritual good.

But we should guard against making our individual homes, with their inmates dear, the center of all our thought and loving attention. We must ever keep in view the object of our creation—that of glorifying our Maker. "He came not to be ministered unto, but to minister," and, "He that saith he abideth in him, ought himself also so to walk, even as he walked." So, having the mind of Christ, we shall make our hearts and homes large enough to share with the less fortunate and the outcasts.

So far as we teach our children the spirit of true living, so far will this add to their capacity for real enjoyment. It has been said that it is the little foxes that spoil the vines; even so, were our eyes open, we would see that it is the many little thoughtless actions that mar the comfort of home. True courtesy should mark the conduct of all. Parents as well as children should be careful to respect the rights and privileges of one another. For instance, no one should take the liberty to read another's letters without permission, or to help himself to another's belongings. This brings to mind a saying of Josh Billings, which we give in his own words: "When I wish to borrow fine shirts from a neighbor's clothes-line, I always go on a dark night, omitting the conversation." How annoying it is in a home to think to put the hand on thimble, gloves, or umbrella, only to find them borrowed by some one, who likewise "omitted the conversation." Such liberties are not allowable. The golden rule, if practised in the home, would forever preclude such irregularities. Let selfishness be banished, each esteeming others better than themselves. This will make home what it should be and is—the anteroom to heaven. May we so realize in our own experience the fulness of the privileges and possibilities of home, that, when we reach heaven, we can say, This is home, and home is heaven.

### HOME-WORK.

BY MRS. S. M. I. HENRY.

(Sanitarium.)

THERE is a vast difference between housework and home-work. The world has been accustomed to think of housework as the one legitimate occupation of woman, and to consider that in it she should find abundant scope for all her abilities, and that from it she should draw the keenest pleasures of her life.

Young women have been made to think that they were so much less than their men friends expected them to be, as they failed to accomplish all that is included in "good housekeeping." To know how to cook, to wash and iron, to make and mend, and to do these things with her own hands, was—in the ordinary walks of life—to assume that a girl would make an exemplary wife and mother.

There have been men of culture and influence who have deliberately chosen women of a lower order of intelligence as wives, and mothers of their children, because they did not wish anything of them beyond such service as can be summed up in housekeeping and nursing. And "good housekeeping" is a most excellent accomplishment,—a beautiful gift,—to be cultivated as one cultivates art and music; but it has often been costly in both souls and bodies. It is also

a necessity; it must be done and done well. The growing family must be housed, and fed, and clothed; kept clean, and made comfortable. This part of our life-work is so exacting that it will be a diligent woman indeed who can keep the house, full of growing boys and girls out of whom men and other housekeepers are to be developed, in good comfort during the process.

But with the world as it is to-day, if this woman be the mother, she must become much more than a housekeeper,—she must be able to do much more and better than a housekeeper need do, or the whole is in peril, and the end of all her weary service may be failure and sorrow. There is danger that the real claim of “good housekeeping” may be overridden by the pressure of greater interests, because it has been dragged out of its own place, into a prominence which does not belong to it, and at the sacrifice of vital interests to which it stands simply as an accessory.

The *home* is greater than the *house*, as the heart in its relation to the man, is greater than the hand. The man may live happy and useful without a hand, but without a heart he is nothing but dead clay. The strong action of a sound heart compensates for many physical losses; and with a true *home*-keeper in charge, all is assured that is really necessary to the house. The home must have a house, as the heart must have a body in which to operate; so while we are building and caring for the one, we cannot safely forget the other.

The home idea has, in the past, been ignored to such an extent in the efforts to secure the house and its furnishings, that it has become imperative that special attention be called to it, and that its claims be strenuously urged.

The conditions of commerce and society tend to break down all that remains of this fragment of Eden in the world; and the pressure of necessities which crowd the working man and woman into “tight places,” threatens to destroy it altogether. It seems almost certain that it is to become lost to the world; but God’s people are never left to any such disaster as that would be. The angels have never looked on a more pitiful sight than the homes that lie dead and buried under great houses; that, well-kept, rich, and beautiful in all that can satisfy the sensual nature, are still cold and empty of that light and life of love that makes the safety and delight of the *home*.

The people of God must come to an intelligent understanding of what the home is, and of its importance in the plan of salvation, or suffer from this ignorance as from no other; for this is a point where ignorance means death. The work of the home once done, well or ill, must remain forever. It cannot be pulled down like a wall, and rebuilt, or raveled like a seam, or painted over like a picture. It cannot be patched like a rent, or cemented like broken china, so that it will be as “good as new.” The work of the home is writing on wax which becomes adamant, and retains the every mark of touch forever. Housework is for to day; home work is for eternity; and every father and mother must make the choice as to which shall receive the most careful attention.

The home was God’s first building on the earth. A great port of entry from the nowhere into the here, it stands on the shores of time, its numberless gates wide open; its lights, countless as the stars of heaven, shining out into the darkness; its voices, sweet with songs first breathed out of the heart of infinite Love, filling the world with harmonies. Of all the creations of God, it is the most marvelous. Its ministry, like the forces of nature, has all seasons and methods for its own; at its will it fashions the character and destiny of man, as well as the institutions of the earth. Under God, by the work of the home-keeper, nations rise and fall, kings reign, republics are built, laws are made and enforced, or left to lie dead in the musty books of old libraries.

By her needs, commerce has become the great fact of the world’s processes; and retail traffic, the great occupation of the masses of her people. Because of her the school and the college flourish, and the church is compassing sea and land in sending forth the Heaven-sent message to the ends of the earth. And because of the usurpation of this throne and kingdom of the home by the servile housekeeper, there sits to-day throughout the land of Bibles, in the “lurking-places of the villages,” that “wicked” whose mouth is full of “cursing and deceit and fraud;” who “in the secret places doth murder the innocent” (or innocence); who “lieth in wait secretly as a lion in his den . . . to catch the poor” (or unwary; maybe our own children); who “doth catch the poor, when he draweth him into his net.”

Nothing can save the children of the church, to say nothing of the others, from falling into this snare of that “wicked,” but the restoration of the home to its appointed office in the divine plan as it concerns man. The recovery of the two Edenic institutions, the Sabbath and the home, from the secondary places to which the lust of man has crowded them, must be the crowning work of the gospel in the world.

So far-reaching is the influence of the home, that any danger which threatens it threatens equally every human interest, and that much of the designs of eternal Love as concerns human well-being. It behooves us, therefore, to bring a candid mind and an honest heart to its consideration, and to the study of the responsibilities with which its keepers have been invested. I say “keepers,” because it is evident that God never intended to place this, which is the center of all things in the earth, in the hands of a fractional part of the human unit for its keeping. “God said, It is not good that the man should be alone;” and the fact that man was created first, and held in waiting to receive the woman as she came from the hand that formed her, proves that other truth,—that she was not to be left solitary in her work. “They twain shall be one flesh,”—they shall jointly keep that which has been placed in their care, working together, a united head, for one grand purpose. God’s idea of home-keeping degenerated into modern house-keeping because this unity of the two in one was broken, and man went his selfish way, leaving woman to an equally selfish “sphere.”

There can be no mother without a father, no child without both; and there can be no just division, but there should be a mutual sharing of all responsibilities which the conditions involve. No house can become a home if either the father or the mother element is lacking, in either office of provider or keeper.

A crying need of the home, as it has been bequeathed to this generation, is a nearer fatherhood and a larger motherhood,—both made so true, and pure, and *one*, by the Holy Spirit’s abiding love, that God the Father shall find a real representation of himself therein,—a representation which the children shall recognize, reverence, love, and obey; and by which they shall be led to know his Christ. To know God, through that translation of himself which a true father and mother may be, is to love him. So to learn to love him is the most blessed experience that can come to any son of man, excepting that which results from personal trust in Christ. And that first leads surely to this last and best, by a short, safe way, which leaves small room for ruin.

#### BIBLE MARKING.

BY EMMA J. LONG.  
(St. Helena, Cal., Sanitarium.)

I HAVE a system of marking the Bible which I use for my own study. Seeing an article in the REVIEW a few weeks ago on the subject, I thought perhaps an explanation of my way of marking might interest some.

First glue a few sheets of writing-paper in the back of the Bible, to be used as an index. Write the subject to be followed, and the first text to be used, placing just over the text a character, in the index. Each subject should have a character of different form. These characters should be some simple and peculiar mark, each distinct from the others. With a little thought, a large variety may be devised by using dots, bars, etc.

The following reading will give some idea of the plan:—

In the index write Ex. 20:16° under the subject, “Gossiping.” Turn to Ex. 20:16, and write Ps. 50:23° obliquely in the margin. Turn to Ps. 50:23, and write James 3:2°. Turn to James 3:2, and write verse 10°. In the margin of this verse refer to verses 7 and 8°. Here write Rom. 6:13°. Having turned to the text in Romans, refer to Rom. 7:23–25°, and here in the margin, not forgetting the character, place Matt. 12:34°. In its margin write verse 37°. In its margin, Lev. 19:16°, and the next text, Prov. 26:22°, in its appointed place. In the margin of the last text write Prov. 17:9°, and in its margin, Prov. 26:20°.

Be sure not to forget the character, or you will not know what subject the text refers to. At Prov. 26:20 place Prov. 25:11°, and in its margin, Ps. 139:4°. Here place 2 Peter 3:11, 12°, and in its margin write, End°.

Red ink may be used for the character, and black for the references.

#### SUNSHINE CAKE.

THE following recipe for a wholesome and delicate cake is furnished through the kindness of Mrs. Kate Nuding, instructor of the Sanitarium cooking-school:—

Five large fresh eggs, one cup sifted granulated sugar, one cup sifted flour, one tablespoonful lemon-juice, and a pinch of salt. Have the material, pans, and stove all ready before beginning to break the eggs. Put the whites into a large bowl or a round-bottomed crock. Beat the yolks very rapidly with a Dover egg-beater, until thick and creamy; then add the sugar, which has been flavored with the oil of the lemon, and beat again very thoroughly, using the Dover beater in the form of a whip, not turning the crank, as it will make it too stiff. It should be very stiff when done. Set this to one side, and beat the whites of the eggs, to which the salt should be previously added, until light and frothy, but not stiff. Then add the lemon-juice, and beat again until very, very stiff, so that they have a cooked appearance. Next pour in slowly, stirring with the beater constantly, the yolk and sugar mixture, and mix thoroughly. The stirring should be a sort of dipping in at the side of the bowl until you reach the center, then lifting the beater up, and repeating, dipping in first on one side, then on the other. At the last add the flour very carefully, first sprinkling half of it over the top; and when that is partly mixed in, sprinkle on the remainder, and mix until no dry flour is visible. The mixing should be done with the same movement used in stirring in the sugar. If it is stirred much after adding the flour, it will be tough.

This can be baked as a layer cake, or as a loaf. If baked as a layer cake, it should be made in two layers, and baked for twenty-five minutes. It should not brown the first fifteen minutes, but should be getting light, and should be left in the pans until cold. If baked as a loaf, it should bake for about thirty five minutes, and should not brown for the first twenty or twenty-five minutes. The “Misses Lisk improved cake tins” are the best for all sponge-cakes. Turn the pans upside down as soon as taken from the oven, and leave thus until cold.

## The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 12, 1897.

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

### SPECIAL CONTRIBUTORS:

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

### A WORD WITH SUBSCRIBERS.

It is said that our best friends are those who tell us our faults. A would-be best friend writes us as follows:—

DEAR EDITOR: I do not want to dictate or preach you a sermon, but if you will make it so to everybody, I will send you \$1 for a year's subscription for the REVIEW AND HERALD. More than the above figure is extortion, and you know what that is. I have taken several papers, and among them the Cincinnati Times, an eight-page, seven-column paper, for thirty cents a year; and not one of the papers costs over \$1 a year. Before making myself tedious, I will close this epistle.

We have no reason to think otherwise than that this letter was written in a candid spirit, and that the writer really feels that he has a grievance with the publishers of this paper. From some remarks we have heard, we conclude that there are others perhaps who feel the same way. For their benefit we feel constrained to say a few words, that there may be a better mutual understanding of this matter.

In the first place, we claim that there are no grounds of comparison between such a paper as the REVIEW AND HERALD and other papers published by this denomination, and the popular newspapers of the day. This for several reasons:—

1. The cost of an issue of a paper is nearly all represented in the first copy printed. The cost of editing, proof-reading, typesetting, and general office expenses, is included in getting the paper ready for the press. The additional cost after the paper is ready, is simply for white paper, ink, and the time of a man and machine to print. So if it costs \$200 (these figures are chosen for illustration, not because they are true to any case) to get up a paper, 5000 copies of this paper will cost at the rate of four cents apiece; and 200,000 copies will cost at the rate of ten cents for one cent, with the small additional cost of the white paper, printing, and mailing. According to these figures, a paper with an edition of 5000 would cost \$2.08 a year, and a 200,000 edition paper would cost less than ten cents a year.

2. But in these great metropolitan weeklies we find that the matter is largely composed of that which has been set up and used in the dailies; hence there is no cost for editing, proof-reading, or setting up such matter. It simply has to be transferred from one paper to another. But the REVIEW AND HERALD is not printed that way. Nearly every line of this paper has to be set for every week's issue.

3. Advertising in these large metropolitan papers is a source of great revenue to the publishers, much greater than that of the subscription price of the paper. Eight or ten columns of advertising matter makes a large revenue of itself. Of this the REVIEW and its collaborators enjoy nothing. The little advertising we do is for our own books, and brings the paper no direct returns.

There is still another thought that we wish to

present to our readers, and that is this: That while we freely acknowledge that there is a small profit in the publication of the REVIEW AND HERALD at its present price, we beg our readers to remember that not one cent of this profit finds its way into the pocket of any individual. The editors and managers work for much smaller wages than they could command for similar work in other offices; and while there is a little surplus each year on the work of the REVIEW, at the same time the Association is carrying at least five or six other periodicals, mostly in foreign languages, on which there is either no profit or a large deficit. So that if our brethren, in taking the REVIEW, pay a few cents more than it actually costs, they are only helping our brethren of other languages to obtain their papers, which are furnished at a cost that exceeds their revenue.

People who object to taking the REVIEW on such a score are very much like those who, at our camp meetings, run off to the city to buy their supplies, in order to save a cent or a nickel, lest the profits on groceries shall go into the camp-meeting fund. "There is that which withholdeth more than is meet, but it tendeth to poverty." There is a wisdom that is after the wisdom of the world; and while we believe in just dealing and fair and open-handed work with our brethren, we want at the same time that they should never forget that the work is *their* work as much as ours; that the office that we are in belongs to them; and that if the stockholders of this institution see fit to change the price of the REVIEW AND HERALD, it is entirely within their province to do so. If they see fit to turn out the present managers and editors, and appoint others, the power lies with them.

The readers of the REVIEW are soon to be called upon to make known their wishes in reference to the management of their property, at an annual meeting of the stockholders of the REVIEW AND HERALD Association. If it shall seem best at that meeting to change the price at which the REVIEW is published, that will be the place to do it; and while it has been under consideration to some extent, action in reference to the matter has been postponed until this meeting shall convene. Then the question will be decided as to whether the REVIEW shall be put upon a basis that is simply self-supporting, leaving the other periodicals to stand or fall as they may, or whether the REVIEW shall still stand to render assistance to its weaker brethren.

G. C. T.

### HOW CAN WE INTEREST OUR YOUNG PEOPLE IN THE MISSIONARY WORK?

THIS is a hard question, you will say, but perhaps it is not so difficult as some may think. Many of our young people are already taking an active interest in missionary work, and there is no good reason why many more should not do so.

But we older ones have a duty in this matter. Let us look about, and see what can be done. If the young people do not attend our meetings, perhaps the fault may not be wholly on their side. Young people are full of life and energy. They do not care to be connected with a missionary society whose meetings are dull and uninteresting, and which is doing little or no active work. If we wish the young people to attend, we must make our meetings interesting and attractive. The Lord is pleased to have his people manifest enthusiasm in carrying on his work. The mis-

sionary meeting should be, by all means, the most interesting and profitable of meetings. This will call for careful study. The hymns, prayers, and all the exercises should be planned with a view to making the meetings attractive. This is in harmony with God's will. His work is not irksome. His servants are not in bondage. "God is love; and he that dwelleth in love dwelleth in God, and God in him." Love goes to her task with cheerfulness and alacrity.

Then we must also enlarge our plans, and expect to take up a great deal more work. Young people like to be connected with a society which is accomplishing something. If we double or treble our clubs of papers, and then tell our young friends that we must have their help because we have so much more work than we can do ourselves, they will quickly respond to our call and join us.

Then as they do this, give them a chance to work. Let the young be called on to bear burdens in the church. It will do them good and will help to enliven your meetings. The Lord has a great work for our young people to do. There is no time to lose. They should go about it at once, and we who are older should do everything possible to encourage them. O. A. O.

### A BREAKING OUT.

THE intense pressure to which those who undertake the support of Sunday sacredness are subjected is shown by the rush, roar, and hiss which every newly discovered loophole of escape develops. We have no word of criticism for those who conscientiously adhere to what they believe to be the truth, even though their views may seem very erroneous. But when people bind themselves about with error, and wrap themselves up in tradition so as to exclude the possible entrance of light, they are in a condition that excites pity. The word of God would gladly penetrate this dense covering if it could, but the crust of prejudice prevents the entrance of truth, which presses in on every side with sacred power. It also hinders the escape of error, which, however, occasionally finds small vent with a disproportionate roar.

Dropping the figure, and picking up the fact at hand, we call attention to a four-column article in the Chicago Tribune of Monday, December 28, headed, "He Fixes the Sabbath; S. W. Gamble Elucidates the Fourth Commandment for the Jews. Saturday Idea is Excluded, and the Movable Nature of the Day is Expounded." Then follows, in newspaper style, the announcement that:—

S. W. Gamble, of the South Kansas Conference of the Methodist Episcopal Church, has announced the theological discovery that the Jewish Sabbath was not Saturday, but was a changeable day, and that "Remember the Sabbath day, to keep it holy," never referred to Saturday. It is difficult to estimate the importance of the discovery which is detailed below. When first presented to the great theologians, they say, "It is impossible;" but when they give it careful attention, they gladly and cheerfully endorse it.

The Christian Endeavorer of Chicago, which has for one of its aims the "rescue of the Sabbath," through its editor, Edward F. Cragin, who gives special attention to this department, learned of the discovery some months ago. After careful investigation, Mr. Cragin was satisfied that it was correct, but "to make assurance doubly sure," Mr. Gamble, the father of this discovery, was sent for to come to Chicago, and present this new theory to the leading Biblical scholars and theologians of this city. Mr. Gamble's experiences here were interesting, as he went from one theological seminary and from one Hebrew scholar to another.

This is not the first time we have heard of this modern gentleman from Gath. His boastings over the truth and his defiance of its advocates

have disturbed the gentle atmosphere of the Southwest for some months. Nor is his theory peculiar to himself; for many others have suggested similar hypotheses as an evasion of the plain command of God. The *Tribune* gives the following "condensed statement" of the supposed discovery:—

The Sabbath of the Jews, from the Exodus until at least after the crucifixion, occurred on fixed dates,—that is, on the fifteenth day of Abib, or Nisan, each year, because it commemorated their freedom from Egyptian slavery on that date. It occurred the same day of the week with the fifteenth day of Abib until the day of Pentecost. The week, including Pentecost, contained six work days and two Sabbaths. The six work days followed the day of Pentecost Sabbath, which would bring the next Sabbath after Pentecost on the next day of the week to what it had been preceding that time in the year, making a change of the Sabbath day at Pentecost to the next day in the week each year. The same law holds good in the count of the sabbath years and the year of jubilee. Each jubilee period was a perfect cycle in itself. The last week of years in each jubilee period contained six work years and two sabbath years.

Following this is the endorsement of Mr. Gamble's theory by two eminent theologians of Chicago, and a partial endorsement by Rabbi Hirsch, after which the *Tribune* adds:—

It is needless to say that the publication of this matter, which the *Tribune* obtains from the advance sheets of the January issue of the *Christian Endeavorer*, will lead to new study. As the discovery of America changed all geographical studies, so this discovery will revolutionize the whole study of the Sabbath question.

And then follow three columns of illustrations, speculations, figures, etc., supposed to substantiate the projected theory; but we searched in vain for one scintilla of positive evidence in favor of the basic proposition that the weekly Sabbath was reckoned each year from the fifteenth of Abib. There are plenty of assertions, as usual, but a paucity of evidence that is in exact contrast to the abundant assumption.

The following day the same paper published other comments from other authorities, in which the position taken the previous day was disavowed and disproved. Rabbi Felsenthal, a distinguished Jewish authority, referring to a supposed dialogue published by Mr. Gamble, said:—

Practically the whole argument is contained in this dialogue:—

"Upon what date did the Bible require the passover lamb to be slain?"

"On Abib 14 every year."

"Upon what day was it eaten?"

"On Abib 15 every year."

"Upon what date was the wave sheaf offered and the harvest commenced?"

"On Abib 16 every year."

"Was Abib 15 always a sabbath day?"

"Certainly it was."

"Was Abib 16 on the first day of the week each year?"

"Yes. Upon that date they began to count the seven weeks toward Pentecost."

"Very well. Will you furnish me an accepted solar or lunar calendar that will locate Abib 15 on Saturday every year, and Abib 16 on Sunday every year?"

"O, I see! I see! It cannot be done. I had never thought of it before."

The answer, "Certainly it was," was a hasty concession. In the twenty-third chapter of Leviticus, where directions are given for finding the festival days, we find the following: "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord." The word translated "sabbath," where it occurs the first time, should be translated "feast," in my opinion. In the Hebrew the word simply means a cessation from labor, and it was used for feasts as well as for the Sabbath. The Sadducees and Pharisees at the time of Christ differed upon this question, the Sadducees maintaining that the count had to be from the regular Sabbath, the Pharisees that the feast-day was meant. The Pharisaic view prevailed.

I, for one, never heard before that there were two sabbaths, and consequently eight days in the week of Pentecost. I do not think there is any authority for

this in the Bible. The command to labor six days and rest one was not taken strictly, and feasts frequently interrupted work days. Nor is it true that the Jewish year consisted of exactly three hundred and fifty days, or fifty weeks, as the diagram of Mr. Gamble would seem to indicate. The Jewish calendar was lunar, the months containing either twenty-nine or thirty days, beginning always upon the day the new moon was observed. Every once in so long, an intercalary month was shoved in to make the seasons fit the dates set for the feasts, but this did not interfere at all with the regularity of the week-day period. . . . At the time of Christ the matter had long been firmly regulated, so that a month was intercalated once in a while to keep the year straight with the seasons; but this did not interfere in the slightest with the regular procession of the week of seven days, and the Jews always regarded their Sabbath as the close of a seven-day period.

Mr. Gamble refers to many commentators in a way to lead one to suppose that they support his theory, which they certainly do not, though there is not perfect unanimity among them. Even the Jews have for ages been divided upon the question, a small sect taking the position advocated by Mr. Gamble. The sabbath from which the count to Pentecost was to be made was, as we learn from the rabbi quoted above, a rest-day, hence a sabbath; but that it was identical with the weekly Sabbath there is nothing to show. Indeed, there is, in Lev. 23:37, 38, an emphatic distinction drawn between these annual feasts and the Sabbath of the Lord. Certain it is that at the time of the crucifixion of Christ, he ate the passover with his disciples, and was crucified and buried before the Sabbath. And the sacred writer tells us that his disciples "rested the Sabbath day according to the commandment," while their Lord lay in the tomb. It is the great fact and work of creation that marks the weekly period, and the only reason given in God's word for the weekly Sabbath is the resting upon, blessing and sanctification of, the seventh day as a memorial of creation. The fact that God released the people from Egyptian servitude was the reason why they *could* resume the keeping of the Sabbath, and the local reason why they *should* do so.

Without pursuing an extended argument or proof of these patent truths, we will allude to the boastings of this champion of a mistake. He claims to have effectually silenced and cowed our ministers into a meek submission. He states, as we are informed, that he has caused "Father" Enright to back down, and withdraw his thousand-dollar offer. In reference to the latter, the following note received by one of our laborers will be a sufficient refutation of that claim:—

Chicago, Nov. 24, 1896.

DEAR FRIEND: Your postal was forwarded and received here, where I at present reside. I have never seen, never even heard of, Rev. S. Gamble. The assertion that he has "met and refuted me, and that I have backed down," is utterly false. I have never yet seen any proof from the Bible alone, that we are bound to keep Sunday holy. We keep Sunday in obedience to the law of the holy Catholic Church.

Yours respectfully,

T. ENRIGHT.

If Seventh-day Adventists refuse to debate the matter with him, they doubtless have good reasons for doing so. But those reasons are not that his position is unassailable or that his errors cannot be exposed; for that has been done over and over, all along our entire history.

G. C. T.

### 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.]

#### 725.—IS SINIM AUSTRALIA?

It is claimed that in the Vulgate Version of the Scriptures, the word "Sinim" (Isa. 49:12) is rendered "Aus-

tralia," and that the people who inhabit that land are a part of the ten lost tribes of Israel, and this must refer to the British, as the native inhabitants of Australia are now almost extinct. Is there any ground for such a claim?

M. F. S.

Ans.—None whatever. We have a copy of the Vulgate, and the word called "Sinim" in our version of Isa. 49:12 is in that version rendered "the south country." Seizing upon this, the Anglo-Israelites say that it must refer to Australia, and must mean the British, as they have taken possession of the country, and they must be a part of the ten lost tribes, and are to be called from thence. But there is nothing in the Bible to sustain such an idea. It is all their gloss, inference, and assumption. The word "Sinim," according to the lexicons, is the name of a people, "properly a people of the extreme East;" hence Gesenius refers it to the Chinese.

#### 726.—CHRIST'S DAY—NO MAN ASCENDED TO HEAVEN.

Please explain John 8:56 and 8:13. How could the Son of Man, having come down from heaven, still be in heaven?

J. A. C.

Ans.—John 8:56 was explained in REVIEW of December 29. In John 3:13 Christ is speaking about our knowledge of "heavenly things." And he says that no man has ascended from this earth up to heaven as an ambassador, to learn about the place, its constitution and principles, and come back and bring us word as an eye-witness. But there is One who can give just such information. It is the Son of Man, who had been in heaven, and came down from heaven, and had as perfect knowledge of all things there as if he were then in heaven. So far as his consciousness of all divine truth was concerned, he was continually in heaven.

#### 727.—TURKEY AND THE CLOSE OF PROBATION—THE DECREE OF REV. 13:15-17.

1. I understand that Turkey does not come to its full end till the sixth plague, when its symbol, the great River Euphrates, is wholly dried up, as stated in Rev. 16:12. Is this correct? If so, it is after the close of probation. Then the question arises, Is there to be any movement on the part of Turkey to mark the point where probation ends? 2. Will the decree of Rev. 13:15-17 go forth before or after the close of probation?

A. D. B.

Ans.—(1) There appears to be no particular step in Turkey's decline and fall which indicates the precise point where probation ends. When Michael stands up, as stated in Dan. 12:1,—that is, when Christ takes his throne,—he has ceased to act as priest, and there is probation no longer. Then the plagues begin to fall, under the sixth of which Turkey, as the great River Euphrates in Rev. 16:12, and as the "king of the north" in Dan. 11:45, comes to its end. But this end is brought to view in Dan. 11:45, before the standing up of Michael is mentioned in Dan. 12:1. This shows that these two verses are not consecutive, but that the prophet, in the former verse, having in hand the fate of the king of the north, not to break the thread of his narrative, follows him clear through to the end, which Rev. 16:12 shows does not come till the sixth plague. Then in Dan. 12:1 he goes back to the standing up of Michael, when probation ends, and the first plague begins. But before Turkey comes to its end, it moves its seat of government to Jerusalem; and this change doubtless takes place before probation ends. (2) The decree of Rev. 13:15-17 must be issued previous to the close of probation; for it is a part of the pressure brought to bear upon the people to cause them to receive the mark of the beast; and it is the receiving of the mark that closes the probation of this class; for as fast as the loyal receive the seal of God, and the disloyal the mark of the beast, their cases are decided.

U. S.

## Progress of the Cause.

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

### SOUTH AFRICA.

At the close of our Bible school and conference, I spent two weeks in the "diamond fields," especially in the interests of the Benevolent Home work. A young Scandinavian who had come to the Home in a destitute condition, and had received assistance, and been employed afterward by one of our brethren, had recently been converted, embraced the truth fully, and desired baptism. A lady who had been fighting her convictions for two years, had also just taken a decided stand for the truth, and these two disciples of Christ were buried with him by baptism. As a result of Christian Help work, much prejudice has been removed both in Beaconsfield and Kimberley, and a good many are ready to investigate the truth.

There were fourteen men receiving help in the Home, nearly all of whom were provided with work to pay their way, while some were earning fair wages. Most of those who come to us have been brought down through drink. A good many of these have been reformed, and are now in employment at good wages. The people are still willing to contribute to the Home, when solicited, though more recently we have not asked so much for money as for work, believing that the results will be more satisfactory if the men can pay their own way while with us. The bath-rooms, which have been in operation for a few months, take in from four dollars to five dollars a day. We hope to see this patronage greatly increase, and through the profits arising therefrom to accomplish much more in the benevolent work. Some of the physicians are favoring the enterprise, and are sending some of their patients to us for treatment. The Turkish bath and the massage seem to be most popular. I feel sure that a hygienic physician would soon find all that he and a good corps of nurses could do in the vicinity of Kimberley. The brethren in the "diamond fields" have to work for their living, yet they are doing a good deal of missionary work, which is proving a blessing to them as well as to the people for whom they labor.

"Hard times" is the cry just now, on account of rinderpest among cattle, and the consequent cutting off of communication from adjoining colonies. In spite of preventive measures, the rinderpest has broken out in the town of Beaconsfield and in the country near by, and one herd of one hundred and fifty cattle, and another of four hundred head, have been shot by order of the government. In one of these instances it is said that the killing was ordered before it was definitely known that the sick oxen were suffering from rinderpest. The people are beginning to fear the government more than the disease; for there is some hope that a few may survive the disease, but none as yet have survived the treatment received from the government. The plague has been steadily marching toward the coast; but a stand has now been taken at the Orange River, which has been fenced, and is guarded by policemen to prevent any living creature from crossing, except by railway train.

I learned by experience on my way from Kimberley the fumigating process to which railway passengers from the infected districts are subjected. The natives were required to enter, one at a time, a room about four feet square, in which sulphur was kept burning. They were kept in this apartment about one minute, with only a small opening through which to receive fresh air. On coming out, they had to wash their hands, face, and feet with a disinfecting fluid. The white people were asked to step into a tin basin containing enough disinfecting fluid nearly to cover the soles of the shoes, when an attend-

ant sponged the shoes of the ladies, the lower part of the trousers and boots of the gentlemen, and, on payment of threepence, we each received a ticket of passport. Our luggage was all taken from the carriages and placed in the sulphur rooms, thoroughly smoked, and returned to us. Before the return of the luggage, however, a hose was turned into each compartment, thoroughly disinfecting it with the same fluid. Whether or not these measures will prevent the disease from crossing the river, remains to be seen.

This plague, together with locusts, drouths, and wars among the natives as well as among the whites, is filling the minds of men with fear. I trust it is also opening the minds of many to the only explanation of these things,—that they are signs of the coming One. I am now in Port Elizabeth with my family, where I shall labor for a time as the Lord may direct.

November 16.

I. J. HANKINS.

### SAMOA.

APIA.—I am glad to report that we have moved into our new house, although we have no doors hung, and only a part of the windows in. By the use of tent-cloth and curtains, we have managed to divide off the rooms in the chambers, curtaining off part of the porch for a temporary cook-room; so we find ourselves quite comfortable. As Providence has smiled upon us, and money keeps coming in, we have not been hindered about our work. The last mail-boat brought part of the building material, and a promise that the rest, consisting of lumber, which the General Conference is furnishing us, will come on the next steamer, so you see the material for building will soon be here.

We have elevated tanks already full of water, and will soon put up a cook-house and three bath-rooms. Should the Lord continue to bless as in the past, there will be no more need of appealing to farmers to help us. Should any of those farmers who have been stirred with the appeal I wrote in our time of sore need, and who are contemplating giving us a lift in some future time, when convenient, see this, I would say to them, Never mind; the worst is over now. But should some that were almost persuaded feel bad about it, let them be encouraged; for it is not too late to lift in the cause yet. But time rolls rapidly on, and soon all these golden opportunities of laying up treasure in heaven will be in the past.

I have been setting out pineapples to-day. They grow with little or no care, except weeding after planting. Mangoes are a fine crop here, the trees bending with excellent fruit.

D. A. OWEN.

### JAMAICA.

ELDER C. A. HALL writes to the General Conference secretary a letter from which we are permitted to copy as follows:—

At the time I last wrote, Elder Haysmer was taken sick, or rather, was overcome by too much and too long-continued work, and went home. I then changed my location to a native village, and undertook to conduct a tent-meeting entirely alone. I spent four weeks there, spoke thirty-seven times, gave twenty-nine Bible readings, and made sixty-seven visits. The congregation ranged from sixty-five to two hundred, and at the last meeting about one hundred and twenty-five were present. I had hardly come to a deciding point, when several had begun the observance of the Sabbath, and many others said they would do so if a chapel could be built, so they could have a place in which to worship when they withdrew from their former connection.

Here a man is not preaching to sinners,—never,—and he wants to learn that at once; for these people all belong to some church (!), and are intensely loyal to it, too; and not one can be

induced to turn away from his church by any presentation of truth, unless he can see another church home to attach himself to. Hence the building of a chapel must be taken into consideration in every place where work is done; and as the people are universally poor, it follows that we must provide for this necessity, or consent to preach a message of condemnation, and pass on. I am not willing to do the latter, so expect to stay by that place until a chapel and a congregation are raised up there. While I am on this subject, I wish to ask you to ask the committee to allow me to use my tithe since coming here, or from July 1 to January 1, for the purpose of assisting to build a chapel at this place (Golden Grove), and I will duplicate the amount from my own means.

This is an important locality; it is on the main mail-road across the island, ten miles from St. Ann's Bay on the north, and fifteen miles from the railroad on the south. There is no church right here. The village is wholly black. The people own from one half to three acres of land each, and have houses built of posts set on a foundation, with plate on top, covered with long split shingles, and walls laid up with stone and mortar between the posts. Most of the houses are then plastered outside and in, and have either cement or board floors, so they present a neat appearance from the outside. Shutters take the place of windows, and all cooking is done in small kitchens away from the house. These usually have wattled sides and thatched roofs, sometimes but little of either. The people are industrious, and the most quiet and moral of any place I have heard of in the island. Their yards are neat, and filled with oranges, bread-fruit, mangoes, limes, and coffee, and back of the houses are yams, sweet potatoes, bananas, coconuts, etc.

Contrary to the advice of my friends and acquaintances, I have treated these people as equals, have visited at their homes, and studied with them and explained the message to them. I have taught them the simple gospel, which contains power to save man from himself, just as I have done in the cities of America, and have boldly taught in public that God estimates men only by character and not by birth, blood, wealth, or color. It would do you good to come into our meetings. The Lord is there, and his people know it. It is something they never heard or experienced before, and brings people from two to four miles in every direction to hear; and as far as I know, not one who hears attempts to deny the truth. They stay every night after service to sing, and sometimes stay for hours to ask questions or to hear more. Oranges, yams, eggs, and bouquets are brought in, and the whole tide is going one way. This has aroused the ministers, and they have begun their attack.

One thing is certain, we must provide for regular services wherever a company is raised up. A man can reach out from a central point and do aggressive work, but he cannot leave a church without a regular service; hence one must locate where he can take charge of a certain circuit, and stay with it. This is imperative, and if we attempt to do otherwise, it will be time and labor thrown away. From this you will see our need of men. It seems to me that we must have two more,—one to take charge of the book work and act as pastor for Kingston, and two to locate in localities where a little nucleus has been started in each end of the island, and one with a tent, who can do aggressive work in contiguous territory in company with one or the other of the located men. Elder Haysmer and myself, with two others, can just cover the field in this way, and anything less than this means loss of much that has been done. I wish we could make our brethren feel what we feel here. I believe there would be less building in Battle Creek, less property held for rent, less expensive clothing worn, and fewer carriages and horses and bicycles owned by our people if they could but faintly imagine

the needs of even this one little field; and when this is multiplied by many equally needy and a thousand times more extensive, it does not seem possible that those who believe the message could withhold themselves and their means from it.

Another feature of the situation is not so pleasing. A week ago I was called home to find my wife at the point of death. She had been sick nearly all the time I was away, but was taken suddenly worse, and the doctor said there was no hope. Several times since then we thought her dying, but yesterday there seemed some change. The doctor said she might rally for a time, but the end could not be far off. I shall not try to live here, for we cannot half work, besides the continual suffering that this place has brought upon us. When my wife is able to be moved, I shall try to locate somewhere in the interior. I can work hard and feel well there, which is impossible here.

*Spanish Town, December 13.*

#### NORWAY.

CHRISTIANSAND, STAVANGER, BERGEN.—On November 30, Brother Johnson and I came, by steamer, one hundred miles, from Frederikshavn, Denmark, to Christiansand, Norway. December 1, 2, I spoke four times to some thirty of our people who had gathered there from Mundal and other points. Brother H. Hansen is laboring in this new field, with fair prospects of raising up a company. In the evening of December 2, Brother Hansen baptized two sisters in the waters of the Skager Rack. Brother Johnson and I took steamer to Egersund, then the train for Stavanger, one hundred and thirty miles distant, where we arrived on the evening of December 3. On the 4th and 5th I spoke four times to our church of about twenty in that place, and Brother Johnson held two other meetings. At 2 A. M., Sunday, December 6, we took steamer for Bergen, eighty-four miles, where we arrived at 3 P. M. At 4 P. M. I had the pleasure of speaking to about a score of our people at the home of Sister Edie. On Monday we had three meetings with the church, Brother Johnson speaking once, and I twice. Bergen is a city of about 60,000 inhabitants, being the second city in size in Norway. There are earnest souls in that church, and a fair prospect of increase in their membership. These companies up the Norway coast are not privileged to attend the general meetings of the conference, and so are greatly encouraged and strengthened by these opportunities to learn of the Lord's working in the rise and progress of the cause. From Bergen we go to-night still farther up the coast.

*December 7.*

J. N. LOUGHBOROUGH.

#### DISTRICT 1.

SINCE my last report, I have taken a short rest in the Sanitarium, where every possible comfort and kindness were shown, and a five weeks' vacation on the farm in Missouri. I then returned to the East, and entered upon the work, much refreshed by the rest and physical labor.

While passing through Chicago, in company with Mrs. Porter and Sister E. P. Farnsworth, of Massachusetts, we visited our mission in that city. We found the Branch Sanitarium in that place almost full. The patients at the table where we dined were very free in their expressions of praise to the Lord for the principles of health reform that had been brought to them from Battle Creek.

At the Settlement, about forty little folks with bright faces showed much appreciation of the work which is being done for them. The free treatment of the sick poor is also a blessing which brings its evidence of appreciation from many who must otherwise suffer on in silence until death should bring relief. It was a touching sight to see kind hands thus ministering to the

poor and needy as did the Master when upon earth.

The Working Men's Home was the last place we visited. Since Elder Tenney has recently given so accurate an account of this work, I will only add that a baptism occurs in College Place about every third Sabbath, when three or four publicly announce their decision to walk in the light of the message. The influence of the work for the poor opens doors among all classes for Bible work. This plainly indicates Heaven's approval of this line of missionary work. While viewing this work, I was led to reflect again upon the command given in Luke 14:21: "Go out quickly into the streets and lanes of the city, and bring in the poor, and the maimed, and the halt, and the blind." This is when the supper is ready; and when the message reaches this stage, it is to quicken its pace as it goes forth to fulfil this part of its mission. This work for the poor is evidently in fulfilment of this commission. How great is this needy field throughout the world, and what opportunities are before the people who, in the spirit of Christ, take up the work!

En route for South Lancaster, I spent two days in New York City, and had the pleasure of meeting in council some of the conference presidents and other leading workers. At the close of the council, we all accompanied Dr. and Mrs. O. G. Place to the boat that was to carry them on their journey to India. It was a pleasant sight to see those who were young and strong leaving home and native land to carry the gospel to those less favored in another part of the world. I could not but think, as adieus were said amid flowing tears, of the Saviour's sacrifice of home and heaven, that we might be rescued from the thralldom of sin. May the same spirit accompany us all in our work for the lost, and may we have a part in the blessed harvest which soon will be gathered.

R. C. PORTER.

#### UPPER COLUMBIA.

AFTER some hard work at Pocatello, Brother E. D. Sharpe and I took down our tents and closed our meetings on October 2. We then knew of only one keeping the Sabbath as a result of the effort. From here Brother Sharpe returned to Shoshone, thence to College Place, and I went up in the mountains to Challis, the county seat of Custer county, Idaho. To get there, it was necessary for me to travel one hundred and fifty-five miles by stage. This took thirty hours of continuous riding, only stopping for meals. At Challis I at first obtained the Congregational church, but on account of its being so often needed for prayer-meeting, choir-practise, etc., I got permission to use the court-house. The attendance here was better than in the church, as many of the people thought I had not been fairly treated by the church trustees, and were somewhat indignant over the matter. The interest was good till near the election, but as this is a great silver region, interest in the election bore sway over all else, and the attendance ran down. I had the privilege of baptizing two persons here, and four others accepted the truth.

From here I returned to Pocatello. When we first went to this place, the ministers called a special meeting of their respective flocks, and advised them not to attend our meetings; and after we left, the Baptist minister began a series of sermons against the truth. While he was speaking against our work, one of his members, a lady, one of his best workers, decided to obey the truth, and keep the "commandments of God, and the faith of Jesus." We now have a faithful company of godly sisters in this wicked city.

On my return home, I stopped over Sabbath at Shoshone, and organized a church of fifteen members. We also organized a tract and missionary society, and ordered a supply of tracts. Those who were baptized at Challis desired to join the Boise church, so I stopped there and

handed in their names. November 2 I reached home, after an absence of sixteen weeks. After a stay of two weeks at home, I came to North Yokima, and spent the week of prayer with the company there. The meetings were good, and we feel encouraged to work for God and his truth. My courage in the Lord is good.

W. F. MARTIN.

#### MONTANA.

HELENA.—The week of prayer was observed by most of the church in this city, with excellent results. Many long-standing difficulties were satisfactorily settled, and we enjoyed much of the melting Spirit of God in all our meetings. The excellent readings were all studied carefully and prayerfully. There seems to be no reason why this church should not increase in numbers and spirituality. The interest is such that it has been thought best to hold Sunday-evening meetings, which are conducted by Brother L. A. Gibson and the writer.

W. T. HENTON.

#### MAINE.

CANAAN.—November 14 I met with the church in this place. It seemed good to be there after an absence of four years; but death has been there, and many seats are vacant that used to be filled. This is the place of my birth.

November 27, 28, the last part of the season of prayer, I met with the church at South Norridgewock. The Lord came near to us, and we all praised him for his goodness and mercy to us. It was good to meet with the brethren and sisters who have learned to love God and his truth.

I met with the Auburn and Lewiston church December 12, 13. The Sabbath-school was good, and we had an excellent meeting following the Sabbath-school. One brother took his stand to obey God and live out the truth. This step brought light into the meeting. I praise God for the privilege of once more meeting with those of like precious faith in Maine.

J. B. GOODRICH.

#### IOWA.

SINCE the close of the tent season, our force of conference workers has been considerably reduced, on account of a number of the laborers attending school. Those who are holding meetings in new fields report excellent interest.

A church of twelve members was recently organized at Hawkeye. This is the result of tent-meetings held there during the summer of 1894 by Elder J. P. Henderson and Brother R. H. Habenicht. The friends there own a house of worship, having purchased and refitted a good school building which the town had outgrown. At Sharpsburg a very neat and well-arranged church building has been completed, at a cost of about six hundred dollars. The dedicatory services, conducted by Elders C. Santee and C. A. Washburn, were largely attended by the citizens of the village. This church has received little ministerial help, but in the eight years of its life as a church, it has grown from ten to forty members.

I am glad to report an increasing interest in the tract and missionary work. More life is manifest in the missionary meetings, and a larger number of the churches hold such meetings, than ever before. The State society is doing much to encourage the holding of such meetings, by sending out suggestive programs and helps of various kinds.

Aggressive work is going on among the people of different nationalities. Brethren D. P. Gaede and M. Stuckrath are laboring among the Germans, and we have five Scandinavian workers in the field. The reports of the week-of-prayer meetings indicate a reception of large blessings.

In many churches, special attention was given to the young people and children, with good results.

MRS. L. FLORA PLUMMER, *Conf. Sec.*  
December 31.

#### COLORADO.

THE work in this conference is making a very encouraging progress. Nearly all our laborers are engaged in new fields, where many conversions are reported. More than one hundred have taken a stand with us since our last camp-meeting, and others are deciding. Calls are coming in from the different parts of the conference, which remind us of the call from Macedonia.

Quite a number have given themselves to the work of canvassing, and the Lord is greatly blessing their efforts. We hope to scatter the printed page like autumn leaves throughout this conference field.

N. W. KAUBLE.

#### KANSAS.

FELLSBURG.—After remaining at this place, and holding meetings almost continuously, I will report the result to date. Thus far eleven adults, largely representing heads of families and the staunch farmers of the county, have been baptized and added to the church. The interest now covers an area from fifteen to twenty miles square. Our meetings for the present have closed for a few nights, awaiting the arrival of a minister of the United Brethren Church. During this time I am doing personal work each day, and I expect that after the truth has been contrasted with the doctrines of men, others will be added to our number. At least three of the district schools have decided to dismiss to hear the investigation of the truth, which is to last two days. This discussion we could not well avoid, and we have strong hopes that it will be for the advancement of the message. This is truly a promising field.

G. G. RUPERT.

#### FROM THE SOUTH.

For the past two or three months I have noticed in the columns of the REVIEW, interesting items on the canvassing work. These remarks have not been confined strictly to our large books alone, but to all our small books and periodicals. It seems to me that this is a move in the right direction.

In Mark 13:34 we find that the Lord has given to every man his work, and I am very glad indeed that he does not expect us all to engage in just one branch of the work, to the detriment of all the rest, but expects each one to take a part in the work. In "Testimony for the Church," No. 32, pages 138, 139, we find these words: "Publications are to be multiplied, churches are to be built in the large cities, laborers are to be sent forth, not only into the cities, but into the highways and hedges. And now, my brethren who believe the truth, is your opportunity. We are standing, as it were, on the borders of the eternal world. . . . Human agencies are to be employed in this work. Zeal and energy *must* be intensified; talents that are rusting from inaction must be pressed into service. The voice that would say, 'Wait, do not allow yourself to have burdens imposed upon you,' is the voice of the cowardly spies. We want Caleb now, who will press to the front,—chieftains in Israel, who, with courageous words, will make a strong report in favor of immediate action."

I can well remember, when I was a small boy, that my father used to make what we called "log-rollings;" and I have often seen massive logs picked up and carried quite a distance and piled into heaps. It was done by every man's taking his place, and when the word was sounded, all lifted together.

The multiplying of our small books is proving a great blessing in the Southern field. Many who had no idea that they could sell books are taking hold of this work; and I look forward to a time in the near future when some will begin work for our larger publications, and will enlist for life. It is my prayer that many more will offer themselves to the service of the Lord.

A. F. HARRISON.

#### AMONG THE FRENCH IN THE NORTHWEST.

SINCE last reporting, I have, first accompanied by one new convert, then by another, led out in doing missionary work, especially in systematically placing our French and English literature in families, going over quite an extensive territory, and coming now and then in pleasant contact with a Catholic priest. I have organized an interesting Sabbath-school, with French and English divisions; and also a tract and missionary society, having quite thoroughly instructed those concerned on how to do missionary work, and supplied them with a fine assortment of French literature, and enough English literature to start tract distribution among English-speaking people. This society takes a club of six French *Signs* and a club of five English *Signs*. I also supplied them with French printed missionary envelopes with which to do missionary work on the envelope plan, and have instructed French scribes how to open up missionary work in new French fields by means of French literature. This work will immediately be pushed forward in Manitoba, Quebec, and the States. After January 10 my post-office address will be 1220 Merryman St., Marinette, Wis.

D. T. BOURDEAU.

#### RECOLLECTIONS OF LIFE IN COLOMBIA.

OF the early inhabitants of the country we know very little, as they left no written history, and the early Spaniard was not as much interested in the preservation of items of interest for future generations as in the collection of all the gold there was in the country. Still, a few things have been left, which show that the inhabitants at the time of the entrance of the Spaniards had a civilization similar to that of Mexico and Peru. We transcribe the following from a work called "The Cronicas de Bogota," which gives many items concerning the early settlement of the city of Bogota:—

"Hernan Cortez and Francisco Pizarro had just completed the conquest of Mexico and Peru, when D. Gonzalo Jimenez de Quesado, the most illustrious among the conquerors of the kingdom of New Granada, also called Tierrafirme, started from Santa Marta in April of 1536, with an army of eight hundred and twenty infantry and eighty cavalry, to explore the wild and rugged mountains along the banks of the Magdalena River. After a year's struggle with nature and the primitive inhabitants, overcoming great difficulties, the conquerors at length arrived in a land of ever green verdure and continual springtime, whose inhabitants were called the 'Chibcha.' Of his army, only one hundred and sixty-six of the infantry and the eighty cavalry had crossed the Colombian Andes; the rest had succumbed to disease and the arrows of the Indians.

"Conquering Quimuinchiatecha, king of Tunja, the Spaniards advanced toward the fertile plains of Bogota, where Chief Tisquesusha, in the midst of his court, directed the destiny of his people, the Chibcha. As the Spaniards advanced, he retreated, and took refuge with his sovereign at Facativá, where he died from a wound inflicted by a Spanish soldier. Zaguesazipa, his cousin, succeeded in command, and formed an alliance with the Spaniards against the powerful and warlike tribe of the Panches, and gained the desired victory. His allies required him to give them his treasures, and not obtaining them, . . . they put him to death by torture. Thus

died the last sovereign of the Chibchas, the third nation in political and social importance in America, a rival of the Aztecs and Children of the Sun."

The wealth which the Indians possessed at the time of the arrival of the Spaniards, is told in the family traditions of the present inhabitants of Colombia; and if one tenth of what is said to have been their wealth is true, they were the richest people in the world. It is said that the rulers required, according to the ability of each individual, a certain amount of gold each year as tribute money, the quantity varying from a few ounces to four or more pounds. It is also said that they had such quantities stored up that it often required special storehouses to hold it. Tradition also tells us that the Indians had a way of working the gold, in which it was kept in plastic condition, and could be molded into any desired forms, just as clay or putty can be easily made to take the form of the objects desired by the one who is handling it.

As for the history which is written in books, we have only that which is given us principally by Spanish writers; but from it we find enough to show that the early inhabitants were in many ways better off than they have been since the country has been under the dominion of the white man. The number of people then living within what are now the borders of Colombia, greatly exceeded the number of the present inhabitants. That they were of a religious disposition is, even after the lapse of centuries, seen in the little images of gold that are found from time to time among the old graves. Some of these, which have been recovered during more recent years, are now among the curiosities exhibited in the national museum at Bogota.

Passing from the native as the Spaniard found him, to the native of to-day, we find a very different person. In imagination we can see the blue smoke rising from the contented and happy homes of the farmer, who little dreamed that a foe was at the very door,—a foe who knew nothing but an insatiable thirst for gold, and to obtain it would stop at nothing, even the wholesale shedding of human blood. We can see these people returning home from the chase, the field, and the mine, after the day's work was finished, to enjoy the needed rest and society of the home circle. There were parents, friends, and lovers, with hearts just as tender and true as those of to-day. But hark! what is that sound that breaks upon the quiet evening air?—It is the sound of the alarm drum,—the call for the warrior to go forth to defend his country, his home, and loved ones. Why is this necessary? A courier has just brought the news of the advance of a terrible white foe from the northward,—a foe before whom all the other tribes have been swept like the chaff of the summer threshing-floor. The people flee for their lives; the invader strikes down those who are so unfortunate as to fall into his hands, collects the gold and such other valuables as he may think worthy of his attention, and consigns the rest to the flames. The inhabitants, thus bereft of support, are at last willing to surrender, and have ever since been the slaves and servants of the Spaniards.

When one thinks of the times as they were before the Spanish occupation, and compares them with the experience of the inhabitants since, he is led to exclaim, "Why did a merciful Creator permit the change? Were not the people much better off before the white man came than they have been since?" In some respects they were; but they had lost all knowledge of the true God, and were given over entirely to idolatry. With the coming of the white man came a change which in some respects would in the end result in a more favorable restoration of the knowledge of God among the people than could have been attained under the other system. In this fact, and in no other, can we see a reason why the change has been permitted.

FRANCISCO CORTIS.

(To be continued.)

## WORK ALL THE TIME.

"WATCH therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." Matt. 24: 42-44. It is not so very hard to keep awake and be watchful when a person is working all the time; but when he is idle, and the dark hours of the night come on, it is very difficult to keep awake and be watching.

The reason given why we should watch and be ready is because the Master will come in the very hour when we do not expect him. When we realize that we have reached the eleventh and last hour, ought not all the true children of God to be inspired with a missionary spirit that will keep them watching and working all the time for a chance to tell the slumbering world that the Lord is near, "even at the door"? Every soul who has his eyes turned toward the heavenly Zion ought to ask, What can I do to arouse my fellow men? The Lord wants every one of his children to help in spreading the last message of mercy to the world.

The Lord has not left this work to the minister and Bible workers alone, but he has put such means into our hands that every one, young and old, rich and poor, learned and unlearned, may have a chance to carry the message to those who are groping their way in darkness. We have books, tracts, and papers filled with precious light from heaven, which are able, by the help of God, to enlighten the darkest mind; but before these witnesses for the Lord can fulfil their appointed mission, they must be carried to the people.

Brethren and sisters, the Lord has said, "The canvassing work is God's means of reaching many that would not otherwise be impressed with the truth." He has not told us who these "many" are, or where they are to be found, but he wants his followers to go out in the highways and byways to seek earnestly for them. He is still asking: "Whom shall I send, and who will go for us?" If you are not already engaged in the Master's work for saving souls, be sure he waits for you to carry these silent messengers from door to door, to find those who in no other way would be impressed by the truth.

The time of year has come when many of our regular canvassers have left the field, and are going to school for a better preparation to do the Lord's work. Others leave the field on account of the severe winter, but there are many others who stop work during the months of January, February, and March, believing that they cannot sell any books at that time. They think they will rest awhile, and then get ready to start out again in the spring; but it is very often the case that when they stop work, they lose their interest; they do not see the importance of the work as they did when they were using every faculty to bring light to benighted souls; the Lord does not seem as near as he was when they, day by day, by presenting their books, told the people, "Prepare to meet the Lord;" and therefore when spring comes, they will not enter the canvassing work.

It is a fact that it is easier to find people at home in the winter than in the summer, especially in the country. It is also a fact that people take more time to read in the winter than they do in the summer. This being the case, why should we not carry on the canvassing work through the winter as well as during the summer? It may be that work and money are more plentiful, at least in some places, in the summer than in the winter; but we are so well supplied now with small, cheap books, that we shall be able to sell such where we could not sell a larger work. Besides our good books, we have an abundance of tracts, with our excellent missionary papers,

which in the past have brought so many souls to the Lord. These silent witnesses are all waiting to be carried to those who are in darkness. Can we, who know the importance of the time, leave this work for a few months, while we are resting? Would it not be to the glory of God and to the salvation of some souls, if we kept in the field this winter? Shall we not give the whole of the year 1897 to the Lord's work, instead of seven or eight months? If we do this, we shall not be found slumbering, but all the time watching, working, and praying.

Brethren and sisters who do not count yourselves as canvassers, but as those who are waiting and watching for the Master, we invite you to come over and help us distribute our literature. If you cannot take a large book to work for, take a small one. If you cannot take a book at all, take our missionary papers, and go from house to house among your neighbors to secure subscriptions for them. Do not wait till next spring,—you may not find time then; neither wait for better opportunities, for such may never come. In the strength of the Lord take hold of the work just now.

Z. SHERRIG.

## ABOUT CANVASSING.

It is not necessary to tell our people what we mean by the canvassing work, as we hear much on this subject. It is a line of work by which a person may become a self-supporting missionary. Here the person with the one or the five talents can engage successfully. It needs men and women of culture and education to canvass people who are educated. It is easier to canvass those who are inferior to ourselves in education, as the weaker mind is always influenced by the stronger. A person is rarely successful in working above his sphere, as people see at once if the canvasser is beneath them, and judge his book accordingly. I make this statement to show our need of well-educated, businesslike men and women in the canvassing work. We need, however, persons from all walks of life, to work among all classes of people.

Conversion and a consecration to God are the qualifications most needed in a canvasser. If one has these, he can do something in the canvassing work. This alone, however, does not fit him for the work; but it is the first step for all applicants. If you wish to know what these terms mean, read the chapters in "Steps to Christ" on these subjects.

*We want men and women who will give their lives to the work; who are willing to work year after year, until they are called to some other line.* It is difficult to name every qualification; but one thing is certain,—the canvasser cannot be too well-educated, too refined, nor have too good business principles. On the other hand, he may lack all natural qualifications, but by applying himself, may learn the trade of canvassing successfully. Selling books is not unlike selling other things; perhaps it is a little more difficult. The man who makes the best salesman is the one who understands best the article he is handling and can read human nature most readily.

C. A. PEDICORD.

*News of the Week.*

FOR WEEK ENDING JANUARY 9, 1897.

## NEWS NOTES.

A calamity of a peculiar nature is reported from Ireland, taking place the last few days of December, and consisting of a vast landslide of bog-land into the lake of Killarney. A current account says of it: "During the past terrible night and this morning, the bog-slide at Castle Islam, County Kerry, continued unchecked, a copious rainfall helping the movement. The mass of bog is a mile and a half wide, roars like the ocean, carries away bridges and roads, destroying houses and

farms, sweeping through the Flosk Valley and emptying peat, carcasses of cows, sheep, and donkeys, and debris of houses into the lake of Killarney. The people living in the direction in which the bog-slide is coming, have fled, and the police, searching for bodies, are arriving on all sides. Lord Kenmare has caused a cordon of guards to be drawn around the slide, in order to prevent loss of life. The greatest excitement prevails in the vicinity, and all the houses there are open to receive the hundreds of people rendered homeless by the disaster."

Mr. Bayard, United States ambassador to England, has been given an ovation, in which he was praised and extolled by English notables. Mr. Bayard remarked: "I have sincerely tried to be faithful to my trust. We look upon you as our English cousins, and upon Canadians as American half-brothers. If I have evoked the displeasure of some because I have sought to preserve amity, I am grateful for the distinction. It is in no spirit of defiance, but in a well-considered spirit of gratitude, that I reflect I have been able to bring the hearts and hands of the two countries together." Mr. Bayard has been criticised for catering to the aristocracy and for discriminating against the working men,—charges which he by no means admits; and we are inclined to think that his mission to England has had a most gratifying effect in the direction indicated in his remarks.

Bay City, Mich., is the scene of active war between rival factions of the Polish Catholic Church. On Jan. 5 another serious pitched battle took place at the parsonage, in which a mob of more than five hundred men and women took part. The parsonage was defended with firearms. The doors and windows of the building were smashed, and men were beaten to insensibility with clubs, and nothing but the interference of the police saved the priest, Father Bogacki, from being murdered. A warrant has been issued for the arrest of the priest, under charge of shooting one of his parishioners in the defense of the parsonage. The main cause of this trouble was the refusal of the priest to grant to the people the use of a banner at a funeral procession. The fight has been on for several months, and the determination of the priest to maintain his ground only exasperates the people, who would willingly take his life.

It is reported from London that the draft of the Pacific cable commission was signed on Jan. 6 in behalf of the British, Australian, and Canadian governments, after many months of investigation. It is understood that the project is to lay a cable at the earliest possible moment between Vancouver and Australia, under joint subsidies by England, Canada, and Australasian colonies, with the agreement that it must touch none but British territory, leaving Honolulu to be reached by a branch line. It will cost about \$10,000,000 to put the cable in operation, and it will be ready within two years. The project now awaits the approval of the colonial governments, and the only difficulty anticipated is in Australia, where intercolonial rivalries are liable to place a check on any advance move that seems to favor one colony above another. This step will go a long way in establishing British domination in the Pacific. The project has been before the United States for some time; but it has been left for England to do the work, and reap whatever benefits may come therefrom.

The State Department of our government has issued orders to the consuls in Turkish territory not to regard as American citizens any except those who evidently intend to return to this country. People who are permanently located in Turkish dominions are to be regarded as outside the jurisdiction and protection of this country. The order is looked upon as a hardship by many who have been citizens of this country, and have gone to sojourn in Jerusalem and other places, and who desire to retain the reputation and protection of American citizenship. They protest to the President against the order, as depriving them of their rights. Just what the motive of the authorities was in cutting off this class is not stated in the order, though there are several reasons on the surface that might urge them to such a step. It will save the government some worry in looking up claims and demanding indemnities. It will perhaps have the effect to make this class of people more careful of their open attitude to the Turkish authorities. It will probably cause some of them to act as though they expected to return to America.

The Loud bill passed the United States House of Representatives on Jan. 6, by a vote of 144 to 105. This bill is intended to counteract the abuse of postal privileges by publishers of second-class matter, which is carried in the mails at the rate of one cent per pound, and is designed to accommodate newspapers and regular periodicals. We have not room for the entire text of the bill, but some of its provisions are that nothing shall be admitted as second-class rate publications purporting to be issued periodically and to subscribers, but which are merely books or reprints of books, whether they be issued complete or in parts, whether they be

bound or unbound, whether they be sold by subscription or otherwise, or whether they purport to be premiums or supplements or parts of regular newspapers or periodicals. The bill also denies to newspapers the "sample-copy" privilege and the privilege enjoyed by newsdealers of returning unsold publications at the second-class rate. The only other important change in the present law provides that publishers whose publications are admitted as second-class matter shall be required, before depositing such mail-matter in the post-office, to separate the same into United States mail-sacks or bundles by States, cities, towns, and counties, as the postmaster-general shall direct. It is estimated that the operation of the bill will save the government from \$10,000,000 to \$15,000,000 in the transportation of mails. It will work great hardship on some publishers of desirable reading which has been going through the mail, whereby the best literature has been placed within easy reach of all people. On the other hand, it will undoubtedly exclude from our mails much that is deleterious and harmful.

An old toper died in Kentucky last week, who had succeeded in accumulating considerable property. It is stated that he was so fond of apple brandy that he never left the house without a flaskful in his pocket, though he never became intoxicated. Some years ago, he hired a skilful stone-mason to make him a sarcophagus of blue limestone, which is more durable than marble. At the same time he bought a barrel of the best whisky that Kentucky produced, and ordered that at his death the whisky should be poured on his body in the stone coffin, — a request that was carried out to the letter. The coffin was then sealed and buried. What the man's idea was is not so clear. Perhaps he thought there would be no whisky where he was going. Perhaps his idea was to complete the work of pickling which he had so long carried on.

It is reported from Washington that Dr. Zertucha, Maceo's physician, was a traitor; and it has become established beyond doubt that he was all the time in communication with the Spanish authorities, and that it was by his intrigue that Maceo's death was brought about. The state authorities in Washington take no stock in the reports that Maceo is still living. During the whole period of his connection with the Cuban cause, Zertucha kept the captain-general of Spain informed of the proceedings of the Cuban army. He had informed the officer in command of the Spanish troops where Maceo proposed to pass the trocha, and forewarned him of the coming of the Cuban leader; and as soon as Maceo was killed, the doctor went over to the Spaniards, and reported the fact to the officer in command. The filibuster tug "Commodore," on its way from Florida to Cuba, with a load of men and supplies for the Cubans, was sunk off the coast of Cuba by a traitor in the pay of the Spanish authorities, who scuttled the ship and caused it to sink, though by a diligent use of pumps and bailing, it was kept afloat for some time, until the land was approached. It is not known how many of the men perished, though most of them succeeded in escaping with their lives. The last reports from the island bring news of a decided victory for the Cuban troops, and indicate that Gomez is on the offensive.

#### ITEMS.

— Boston is the scene of active warfare on the forces of evil, led by D. L. Moody, Sam Jones, and Francis Murphy. It is expected that a great revival will be the result.

— It is announced that Dr. George F. Pentecost, the noted American preacher and evangelist, who for some years has been preaching in a London church, has resigned in order to accept a call to return to this country.

— It is now estimated that 325,000 persons have fled from the city of Bombay as the result of the spread of the bubonic plague. The contagion has spread to the surrounding territory, and more than a quarter of a million of unemployed wanderers have been forced upon the country districts.

— Sheriff Hawley, of Bridgeport, Conn., has forbidden prisoners in the county jail to read the daily newspapers. He evidently thinks that there is but little hope of reforming them as long as they are brought continually in contact with the contaminating things that are going on. Think probably he is about right.

— The report that the island of Juan Fernandez, off the coast of Chile, has been submerged, is contradicted. In order to verify it, Chilean officers sent a vessel to the island, and in three days she returned with a large cargo of canned and live lobsters, which is taken as satisfactory proof that the island still exists.

— The recent election in Champlain county, P. Q., in which clerical intimidation was charged, has been declared void. Bishop Lafleche and the clergy who were summoned to appear refused to give testimony, and the sitting member, Dr. Marcotte, to avoid their committal for contempt of court, admitted corrupt practices by agents, thus making the election void.

— The *Westminster Gazette* of London, Jan. 5, gives prominence to a report that Queen Victoria has decided to commemorate the fact that she has enjoyed the longest reign in English history by abdicating in favor of the Prince of Wales.

— News has come to hand of a revolution in Spanish Honduras. Desoto, who represents the old Vasquez faction in Spanish Honduras, is trying to overthrow the government, and in consequence, President Bonilla has had to double his guard forces around San Pedro. The whole republic is in a state of turmoil, and a conflict is expected daily.

— It is stated that trouble is very imminent between Bolivia and Peru in South America, Bolivia being the aggressor. Since the last war between the two countries, Bolivia has been shut off from the seacoast, and evidently is dissatisfied thus to be closed in. It is stated that Chile feels interested in the trouble, and is ready and willing to take hand if opportunity presents itself.

## Publishers' Department.

### IS IT YOUR SOCIETY?

A LIBRARIAN, in reporting the work in her part of the field, says: "Our tract and missionary society is active, each member seeming anxious to do all he can to let the light of the truth shine." Read this librarian's brief report over carefully, and then thoughtfully ask yourself the question, Is this a report of our society? If not, why not? If not, what can you do to help improve things?

A. O. T.

### READY!

We are now ready to fill orders for that excellent book just from the press, by Elder A. T. Jones, "The Empires of the Bible, from the Time of the Flood to the Babylonian Captivity." Recent research in Babylon and Egypt has brought to light many valuable historical records that were inscribed in stone by the very men living in those ancient times. These records and the Bible history of the same time are woven together in one connected story. Another important feature of the book is the tracing, in a series of twenty-one maps, the course of those empires. The design of the book is unique, and every student either of Bible or history will find it invaluable. It contains 410 pages. Cloth, post-paid, \$1.50. REVIEW AND HERALD Pub. Co., Battle Creek, Mich., and Atlanta, Ga.

### AN AROUSED CONSCIENCE.

A BROTHER writes us: "I have been canvassing for several books not published by our people, during the past six months. I am a Sabbath-keeper, and have made up my mind that it is my plain duty to canvass for the Adventist publications. Please write me your terms to agents."

We hope that many others will have their sense of God's claims upon them in these most momentous times aroused in a like manner. We have often seen our people selling books or other articles that did not in any way relate to the truth. How can they spend their time in that way, when we have the clearest evidence that the end of all things is at hand, and there is a world about us to be warned? The Lord is saying to each one, "Go work to-day in my vineyard." Let us heed the gracious call.

REVIEW AND HERALD PUB. CO.

### ALL THE YEAR ROUND.

It has been our general practise, and belief as well, that our canvassers could work only in the summer season. For various reasons it has been thought that the canvasser should not calculate on doing much, if anything, in the winter. One of the strongest reasons urged is the cold weather that must be encountered, especially in our northern territory. This may have seemed a good and sufficient excuse in the past; but should it have any weight with us now? Is it not true that we have already entered upon the most trying times? Is it not clear that the way is rapidly being hedged up before our work? If evidence from every other source were lacking, recent statements from the Spirit of God would give us to understand that it will not be a great while till traveling from place to place will be accompanied with great danger, and that now is our time to work.

In view of the more urgent need of great diligence now while we have a brief time of comparative prosperity and peace, should we not ignore difficulties that have stood in our way in the past, and earnestly push the circulation of our publications all the year through? We pray that all our old workers will consider the importance of these things, and that we may see hundreds of new ones taking up the circulation of our good reading-matter.

A. O. T.

### AN APPEAL.

HAVE you read the new tract by Sister White, entitled, "Home Missionary Work"? Every one of our people should read it at once. If you have not seen a copy, send four cents in stamps for one, or order through your State society.

REVIEW AND HERALD PUB. CO.

### THINKS IT TIMELY.

ELDER D. T. TAYLOR, one of the oldest and best-known First-day Adventists, who has written a great deal about the second coming of Christ, says he has just finished reading our new book, "Modern Spiritualism," and thinks the statements are clear, convincing, and timely. We are getting many like statements from others. The book, as it is being circulated, is doing good. Are you helping to put it into the hands of the people? Have you read the book yet yourself? All should read and circulate it.

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

### HISTORIC AND PROPHETIC DIAGRAM.

THE notice of a chart with this title, by Brother J. E. Woodward, 4327 Evans Ave., Chicago, was given in the REVIEW of Oct. 13, 1896. The size is five feet six inches by three feet nine inches, and it is packed full, from corner to corner, with facts, dates, epochs, and eras, connected with the progressive development and fulfilment of the great plan of redemption. For those engaged in Bible work from house to house, it will be a very useful help. The author has now completed and issued an improved edition, and is prepared to fill orders in styles and prices as follows: Cloth, without rollers, \$3.50; best map-paper, cloth bound, with rollers, \$2.75. Discount to tract societies. Address as above.

### HOW THEY RECEIVE IT.

WE often receive letters at this Office, in regard to "Gospel Primer," speaking of it in the very highest terms. A communication just received reads in part as follows:—

"While visiting this summer in —, a little book published by you, entitled, 'The Gospel Primer,' came under my notice, and I must say I think it is the best and most helpful little book I ever saw. The thought came to me then, and has been with me since, What a grand mission it would be for a Christian lady to place that book in many homes. As I am much acquainted in —, I wonder if it has been thoroughly canvassed for this book. If not, I wish to know if I could obtain the agency."

Thus we see that people not of our faith appreciate these good books quite as much as do our own people, and it is quite interesting to note the large number of persons not of our faith who are constantly writing us for agencies for some of our books. Is not this an evidence that the Lord is moving upon people as never before to go out and carry the books that contain the last message of warning to the world? And if we do not arise and carry these books to the people as we should, God will have them carried in some way. The time is due for the message to be given with power, and God will clothe every individual with power who will go forth to labor for him.

REVIEW AND HERALD PUB. CO.

### HOW CAN WE MAKE THE BEST USE OF OUR CLUB OF MISSIONARY PAPERS?

THIS is an important question, and we shall have more to say on it hereafter. However, a few suggestions may be offered here. We would say to our readers, Study the field, and watch for opportunities. You will be surprised to find how many openings there are. You will find people right around you who will be glad to subscribe for the *Signs*. Others will be willing to read the paper if you allow them to borrow a copy.

In general we would suggest that you sell the papers as far as possible while working in your neighborhood, charging two or three cents a copy, according as may be recommended by the officers of your State tract society. This will bring some returns to your society, and will quite likely insure a careful reading of the paper. In many cases you can take short subscriptions of one, two, or three months, delivering the paper yourself each week. But in selling the paper, do not pass by poor people who are anxious to read, but who have not the money to pay for the paper. They are often the very ones who need it most.

Plan to do a great deal more work in sending out papers to interested persons in other parts of the country, and writing missionary letters to them. Get some more names of your State secretary. Send, too, a more liberal supply of reading-matter to your own friends and relatives. Set up a neat reading-rack in your railroad

depot, also in the hotels, as far as their managers are willing. Fill these racks, each week, with fresh, clean copies of *Signs*, *Sentinels*, *Instructors*, etc. There should be thousands of such racks scattered all over the country.

There are many other ways of using our papers, and it is well for our brethren and sisters individually to consider the matter, and seek wisdom of the Lord, that every copy may be put to the best possible use.

INTERNATIONAL TRACT SOCIETY.

#### FREE SAMPLE COPIES OF THE "SIGNS."

PERSONS who desire to try canvassing for the *Signs* among their neighbors, may obtain free copies of the paper for use in this way, by addressing the International Tract Society, Battle Creek, Mich.

This applies especially, of course, to isolated Sabbath-keepers or others who are so situated that they cannot well be supplied from the club taken by one of our churches or companies. We hope that in most cases, persons who are willing to work for the paper will have copies furnished them from the club taken by their local missionary society. Every church and company of Sabbath-keepers, without exception, should take a club of the *Signs*, because all should be engaged in missionary work, and the *Signs* is our regular general missionary paper. Some can take a large number, and others not so many; but all should have a club.

INTERNATIONAL TRACT SOCIETY.

#### NO BETTER.

We have had many promises from men of the world that times would soon be much better; but there is nothing, so far, to indicate it. We still see, all around us, the same general feeling of uneasiness and uncertainty, and business men do not seem to have any confidence to move out in new enterprises. This state of things is just what we have known from the prophecies we would meet; and we know, further, that matters will not be any better, except perhaps for a very short time.

In view of all these things, and in view of all the urgent calls the Lord is sending us to labor in his vineyard, should we not take hold of the work more earnestly? These are times that should call forth all our energies in faithful, devoted service to God. Are we giving him his own? Certainly those who are not awake now, are in the greatest possible danger of not being aroused till the work is done, and they are lost.

A. O. T.

#### YOU WANT TO KNOW THIS.

##### "How the Sabbath Came to Me."

A LADY who has for years been a leader in reform circles, and who is well known, both as a speaker and a writer throughout the country, has recently accepted the truth. In a clear way, and in the form of a narrative, she tells how the Sabbath came to her. This is the first chance we have had to give the Sabbath truth in narrative form, which is a style that is most readable. Samples of this new tract will be sent to all our readers this week or the first of next. A circular will accompany it, giving some suggestions in regard to circulating it.

Realizing that there will be a big demand for this little work, we have started the presses on a hundred-thousand run. We presume that not less than one million copies will be circulated this winter, and we shall do our best to furnish them to you as fast as you want them.

The tract is of the envelope size, 48 pages, and retails at 2 cents each, with the usual discounts to the tract societies and in quantities.

REVIEW AND HERALD PUB. CO.

#### BOOKS RECEIVED.

"PERILS AND POSSIBILITIES; A VOICE OF WARNING AND AN APPEAL TO THE CITIZEN AND TO THE NATION." By G. K. Owen. Published for the author by the Pacific Press, Oakland, Cal. This is a neat cloth-bound book of 194 pages, containing pleasant and instructive reading on a variety of important subjects, especially related to the philosophy and proper management of human life. The table of contents will indicate the topics treated upon, as follows:—

"1. Perils and Possibilities of Our Nation. 2. What is Life? 3. Perils and Possibilities of Human Life. 4. The Science of Memory. 5. The Fountain of Life. 6. The Conflict. 7. Algoma. 8. Broken Bands. 9. A Voice from the Summer Land. 10. The Burial-Mound of Kalamazoo. 11. Appendix: Health and Temperance Analysis," in a series of tables.

A number of the subjects are presented in poetical form. The work contains twenty-three illustrations, and a portrait of the author. Price, in muslin binding, \$1; in tag-board covers, 75 cents. Also "Science of Memory," pamphlet, 25 cents. Address Pacific Press, Oakland, Cal.

#### THE MISSIONARY SPIRIT INCREASING.

It is most encouraging to learn from some of our secretaries that the missionary spirit is increasing among some of our people. And in these stirring times, why should there not be an increase of the missionary spirit everywhere, and in the heart of each one? With unerring accuracy the prophet has foretold a great work to be done by the third angel's message in enlightening the world. Every individual is to have the privilege of hearing the good news of the second coming of Christ. To do this work will require that multitudes open their hearts to receive the spirit of the Great Missionary, so that he may use them in the way he chooses in making known his truth. Just such a company of missionary workers is being developed for this final work. God would not have stated it in his word if it were not true. Now to the point,—are you training day by day in the school of Christ, that he may fit you for a position in his work, and use you for its advancement?

A. O. T.

#### THIS WINTER.

At this season of the year nearly every one has much leisure for reading. This time should be well improved. In fact, those who are believers in the great truth for this time should consider it a duty to set apart some time for reading at all seasons of the year; but just now, during these long winter evenings, we have special opportunities for reading. And has not the Lord said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed"? Again he says: "Gird up the loins of your mind." Are we improving our time to study, and thereby using one of God's appointed means of "girding up" our minds?

Have we all carefully read and studied the book "Great Controversy"? In these thrilling times no one is safe without the knowledge this book contains. Do we study the Testimonies? If not, we are meeting incalculable loss. And how about that most valuable book, "Patriarchs and Prophets"? And as a crown to the list, are we making a careful and prayerful daily study of the Bible?

The foregoing list is especially adapted to the older members of the family, looking at the matter from some standpoints; but we make a great mistake if we do not carefully teach the great truths in these books to our children. There are other important books that we should read during these long winter evenings. We will publish a suggestive list next week.

REVIEW AND HERALD PUB. CO.

#### THE YOUTH'S INSTRUCTOR.

An illustrated, eight-page weekly paper, established in 1852, for the benefit of English-speaking youth in all lands. An undenominational paper, whose columns are devoted exclusively to reading-matter. No space wasted in advertisements.

One of the very best papers published for young people. It is well-illustrated, lively, and entertaining; but it is entirely free from the cheap, exciting stories so common nowadays in reading designed for the youth.

Parents who desire to see the minds of their children turned into pure and elevating channels of thought, can do no better thing than to supply them with the *Youth's Instructor*.

Boys and girls can do nothing better than to interest their schoolmates and friends in the *Youth's Instructor*.

The editors are endeavoring to make the paper an educational aid to the youth who are anxious to secure a more extended education.

Premiums are offered the year round to those who secure for us the required number of new subscriptions. Over 150 standard books may be easily secured in this way. Send for our premium number.

#### RATES.\*

Yearly subscriptions (renewals),	\$1.00
" " " to new subscribers,	.75
Six months' " " " "	.40
To clubs of five,	.65
" " " ten, or more,	.60
* Extra to foreign countries,	.25

Make money-orders, drafts, etc., payable to the REVIEW AND HERALD. Agents wanted. Send for terms to agents, blanks, circulars, etc. Address all communications to REVIEW AND HERALD PUB. CO., Dept. of Circulation, Battle Creek, Mich.

#### WANTED.

LOCATION.—The undersigned desires to obtain a good location for a tailor shop, Michigan preferred. G. Steinborn, Centralia, Wash.

#### READING WANTED.

THE following desire to have reading-matter suitable for free distribution sent to their addresses, post-paid:—  
Miss Mary Gourley, Neoga, Ill.  
M. C. Lee, Henderson, Ia.  
Mrs. A. N. Hale, Brownsville, Neb.  
J. F. Stureman, Kalamazoo, Mich.

C. T. Schwartz, 3645 Evans Ave., St. Louis, Mo., wants regular supplies.

#### ADDRESS.

The address of Elder J. H. Cook is 953 R St., Fresno, Cal.

#### Deaths.

MASON.—At Goldsberry, Mo., Dec. 25, 1896, Sister B. Mason, aged 70 years, 1 month.

HARRISON.—At Knoxville, Tenn., Dec. 8, 1896, Sister Amanda Harrison, of tuberculosis.

WENKER.—At Alein, Tex., Oct. 29, 1896, of consumption, Sister J. E. Wenker, aged 27 years, 11 months.

BILLMAN.—At Dresden, O., Nov. 14, 1896, of membranous croup, Wilmina May, aged 3 years, 4 months.

MIKKELSEN.—At Milton, Wis., Jan. 4, 1897, Margaret Mikkelsen, mother of Elder J. C. Mikkelsen, aged 74 years.

WEBB.—At Wallowa, Ore., Dec. 6, 1896, of cancer of the stomach, Mrs. Louisa E. Webb, aged 52 years, 2 months.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 29, 1896.

EAST.	8	12	4	10	14	22	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N.Y. & Bos. Spl.	*Eastern Express.	*Accom.	*Atlantic Express.
Chicago.....	pm 9.40		am 6.50	am 10.30	pm 3.00	pm 4.15	pm 11.30
Michigan City.....	11.25		8.45	pm 12.05	4.50	6.20	am 1.19
Niles.....	am 12.33		10.15	1.00	5.55	7.40	2.38
Kalamazoo.....	2.10	am 7.20	11.52	2.08	7.16	9.05	4.12
Battle Creek.....	2.55	8.10	pm 12.50	2.42	7.55		5.05
Marshall.....	3.25	8.38	1.20	3.09	8.19		6.27
Albion.....	3.52	9.05	1.45	3.27	8.40		5.49
Jackson.....	4.40	10.00	2.35	4.05	9.20		6.38
Ann Arbor.....	5.45	11.05	3.47	4.58	10.17		7.35
Detroit.....	7.10	pm 12.20	5.30	6.00	11.20		9.00
Falls View.....					am 5.23		pm 4.08
Valparaiso.....					5.38		4.28
Niagara Falls.....					5.53		4.37
Buffalo.....				am 12.10	6.45		5.30
Rochester.....				8.00	6.55		5.40
Syracuse.....				5.00	pm 12.15		10.45
Albany.....				8.50	4.50		am 2.50
Springfield.....				pm 1.45	8.45		7.00
Boston.....				12.10	8.34		9.38
				3.00	11.35		10.45
WEST	7	15	3	19	23	13	37
	*Night Exp. ess.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*West'n Express.	*Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30					
New York.....		pm 1.00		pm 2.00	pm 3.00		pm 7.15
Syracuse.....		8.30		4.30	6.00		9.15
Rochester.....		10.37		11.30	am 2.15		am 7.20
Buffalo.....		11.45		am 1.20	4.10		9.55
Niagara Falls.....				2.20	5.30		pm 3.25
Falls View.....					6.13		4.06
Detroit.....	pm 7.50	am 6.30	am 7.15	8.30	pm 12.55	pm 4.45	4.42
Ann Arbor.....	9.10	7.35	8.43	9.25	1.00	5.55	11.05
Jackson.....	10.45	8.35	10.48	10.30	2.57	7.35	am 12.25
Battle Creek.....	am 12.00	9.48	pm 12.15	11.40	4.14	9.11	2.55
Kalamazoo.....	12.50	10.27	1.07	pm 12.17	4.52	10.00	3.40
Niles.....	8.19	11.45	3.10	1.45	6.27		5.03
Michigan City.....	4.25	pm 12.50	4.32	2.45	7.25		6.01
Chicago.....	6.30	2.40	6.35	4.30	9.05		7.60

\*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 5.05 a. m. for Kalamazoo.

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

O. W. RUGGLES,

General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER,

Ticket Agent, Battle Creek.

## GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect Nov. 15, 1896.

GOING EAST.						GOING WEST.					
Read down.						Read up.					
30	4	6	42	2		11	1	3	23	5	
Mail	L't'd	Ex.	Mixed	Pl. H		Mail	Ex.	L't'd	Pass.	P. No.	
am	pm	pm	am	pm		pm	pm	pm	pm	am	
9.00	3.02	8.15	am			6.30	2.00	9.10		6.30	
11.25	4.50	10.30	6.00			4.10	12.05	7.20		4.30	
pm											
1.10	6.15	12.00	10.05			2.35	10.40	5.55		8.07	
1.55	6.55	12.45	12.40			1.55	10.05	5.20		2.25	
2.40		1.33	3.42			1.00					
2.50	7.15	2.48	4.30	am		1.00	9.20		pm	1.30	
3.35	8.15	3.48	6.20			12.15	8.35	4.00	9.35	12.50	
4.42	9.03	3.25	7.47			11.14	7.58	3.19	8.40	11.55	
5.20	9.32	4.00	8.20			10.40	7.25	2.55	8.00	11.25	
6.30	10.23	5.03	9.30			9.35	6.36	2.10	6.50	10.20	
7.30	10.50	5.40	10.05			8.35	6.10	1.45	5.47	9.43	
8.15	11.20	6.15	10.43			7.49	5.39	1.18	5.10	9.05	
8.42	am	6.35	11.06			7.28		12.15	3.50	7.55	
9.40	12.30	7.30	12.05			6.50	4.30				
pm	am	am				am	am	am	pm	pm	
9.25		7.35	11.50					11.30	4.05	8.00	
am	pm	pm					pm	am	pm		
8.00	4.55		7.35				10.30	7.35		1.00	
pm	am	am									
6.40	7.15		7.15				9.15	8.00			
am	pm	pm									
8.12	7.00		7.00				7.30	9.00			
am	pm	pm									
7.00	4.55						11.10	7.05		2.00	
pm	am	am									
8.15	6.20						pm	am	pm		
pm	am	am					10.00	6.15		11.15	
7.53	8.23						am	pm	pm		
7.17	7.48						9.00	8.00		9.45	

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.

All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Valparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

†Stop only on signal.

A. R. MCINTYRE,  
Asst. Supt., Battle Creek.

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

# The Review and Herald.

BATTLE CREEK, MICH., JANUARY 12, 1897.

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## Editorial Notes.

The Index of the volume of the REVIEW AND HERALD just closed is printed, and will be sent without cost to any of our subscribers who apply for it.

From our German publishing house in Hamburg we have received copies of “Steps to Christ” in the Portuguese and Rumanian languages, neatly bound in cloth.

Our esteemed coadjutors, the *Signs of the Times* and the *American Sentinel*, each came out in the new year wearing a brand new suit of clothes. No one will say they have not earned them. The cut of the *Sentinel's* garments is a little more on the popular and convenient style, of smaller pages and more of them. It has a new head, and—well, its learning is n't all in its head. The *Signs* is more readable than before, with its new, open type and a part of its dress left off.

*Field Tidings* of Dec. 15, 1896, mentions the encouraging item that the pastor of a gospel mission hall in a prominent city of England where one of the Bible workers is laboring, has, with his wife, commenced the observance of the Sabbath. He asked several of his leading members if they were satisfied with their position on the Sunday question, and they answered, No. Consequently there may soon be others there willing to follow the light.

A committee, or board, styled the Location Committee, has been appointed by the officers of the Battle Creek church, whose duty it is to receive applications from those who particularly need families of experience and devotion to move into their communities, and help build up the work; and to counsel with those of our members who are at liberty thus to remove to other places. This is not an invitation to every one who thinks he would like another good family for neighbors, or an addition to his church, to write out a plea; the step is taken to assist really needy fields. Those who are impressed that they have a call to make for such a family may write to the chairman, W. C. Sisley, REVIEW AND HERALD, stating particulars, inducements, chances for obtaining a livelihood, and so forth.

Often a good way to judge of our relation to the cause of the Lord, and of our standing in his vineyard, is to extend the field of vision, and inquire what the effect would be should every one else take the same position that we occupy, or follow the same line of conduct. And when any one, in looking over his own interest and efforts in the cause, is honestly obliged to confess that if everybody else should do as little as he is doing to support the gospel at home and abroad, religion would soon perish from the earth, he may know that he is not that kind of servant in the vineyard to whom the words will be spoken at last, “Well done, good and faithful servant.”

In times of calamity and trial, how ready is the Lord with some good word of comfort, some assuring promise. To the captives in Babylon the Lord said: “For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end;” or, as the margin reads, an “end and expectation;” that is, an end of their captivity and the expectation, which they cherished, of deliverance, and a return to their own land. This the Lord designed to grant when the purpose of their chastisement was accomplished. This was spoken to a particular people, but it contains a principle which the apostle makes of general application when he says: “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” Rom. 8:28. What a comforting thought, to know that the Lord thinks of us; and that his thoughts are of peace, to secure our ultimate good; and that all he does, though it may be in the line of chastisement, like Israel in captivity, is designed to work out, in us and for us, a glorious destiny, if we will calmly submit to the purifying and molding process.

When the people of God were entering upon their seventy years' captivity in the city of Babylon, this is the instruction the Lord gave them in reference to their deportment while there, through the prophet Jeremiah (29:7): “And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.” This sets before us a principle of action applicable to the followers of the Lord in all places, through all time; and that is, to labor to the best of their ability to promote stability of government and good order in society, in every country where their lot may be cast. While they are not of this world, and do not drink in of its spirit, nor follow its maxims or customs, yet they should labor to promote, as far as possible, good order and the maintenance of right, in society as a whole, in addition to their special work of seeking the conversion of souls as individuals. In the exact line of the words of the prophet, the apostle adds: “I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.” 1 Tim. 2:1, 2. This is the equivalent of Jeremiah's words: “For in the peace thereof shall ye have peace.” If the Jews were thus to act with interest and good-will toward the nation under which they were serving as captives, how much more occasion have Christians to act thus toward the land of their nativity, under which they have liberty.

The facts which came to light, and the spirit that was manifested, during the late political campaign in this country, can hardly fail to produce the conviction in reflecting minds that in this beloved land of ours, the die is already cast. The Bible has forewarned us that greed and covetousness, overriding all love of country and feelings of humanity, would prevail in the last days. The workings of these principles come out more clearly in these days than ever before. They are dominant in a multiplicity of directions, and will be till the hearts of those who have become victims of these prevailing passions are entirely transformed by the power of the gospel of Christ, which is not likely to be the case; for they will not receive it. And what now plainly appears is that evils have grown up on these lines through vast combinations and associations, commercial and political corruption, which cannot be endured, and cannot be remedied without revolution; and revolution means the overthrow and ruin of the commonwealth.

## MORE ABOUT THE “BULLETIN.”

ORDERS for the *General Conference Bulletin* continue to come in. We are glad to see this, and hope that proper efforts will be made to put the paper in the hands of all our people. The General Conference which is soon to convene will be an occasion of more than usual interest and importance. The Bible studies which immediately precede it, and of which full reports will be published in the *Bulletin*, cannot fail to have an excellent influence in encouraging spiritual growth in our churches, and stimulating our people everywhere to a fuller consecration. Those who read the *Bulletin* of the last General Conference will be pleased to learn that Elder G. C. Tenney, who then served as editor, will have the editorial management of the paper this year also, assisted by Brethren F. M. Wilcox and L. T. Nicola. These brethren will be provided with a corps of efficient stenographers, copyists, and proof-readers. Do not fail to order the *Bulletin* of your State tract society at once, if you have not already done so. Subscriptions may also be sent to the International Tract Society, Battle Creek, Mich. O. A. OLSEN.

## TO STOCKHOLDERS.

FROM the proxies that are being sent in, it is inferred that many suppose that the next annual meeting of the S. D. A. Publishing Association will be held at Lincoln. But it will be held in Battle Creek, soon after the General Conference. It is probable that advisory meetings of an informal character may be held at Lincoln, but the real business will have to be transacted here. While it is desirable to avoid the concentration of proxies, it will still be necessary to have them vested in those who will be able to attend the legal meeting, in order to have the stock represented. Any who discover that they have appointed those who will not be at the legal meeting may revoke their proxy appointments, and receive fresh blanks upon application to the secretary, G. C. Tenney, Battle Creek, Mich.

## SPECIAL NOTICE!

THE president of the General Conference wishes us to say that all who have money to transmit to the General Conference in the way of dues, donations, specific offerings, or any other kind of remittance, are specially requested to send the same to the treasurer, W. H. Edwards, Battle Creek, Mich.