

The Adventist HOLY BIBLE **REVIEW** **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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"THAT YOUR JOY MAY BE FULL."

THE new year glances brightly
 Into my wondering eyes,
 And to my trembling question
 Makes hopefulest replies,—
 "The past for sorrow; yonder
 Thy gladsome future lies."

I take His hand and follow;
 It seems the same old way,—
 To-morrow bathed in glory,
 A misty path to-day,—
 The gladness of the future
 Seems ever gone astray.

Ah, would the mists but open
 And let the glory through!
 My longing eyes are aching
 For just one splendid view
 Of hope's fruition—some year
 With joy made really new.

Joy? Joy's a costly jewel
 Veined in vast depths of love;
 The mount of crucifixion
 Rises those steeps above;
 And those who seek it, never
 Shall find that treasure-trove.

Only the self-forgetting,
 Whose watchful, loving care
 Would lift the sad world's burden
 And help its woes to bear,—
 Only the Christlike lover
 The crown of joy shall wear.

—Mrs. S. M. I. Henry, in *Union Signal*.

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.

OUR WORDS.

BY MRS. E. G. WHITE.

"LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." "He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Speech is the means by which thought is expressed. Rightly used, this gift is a wonderful blessing, whose power for good cannot be estimated; misused, it is a curse to humanity and a dishonor to God. "Death and life are in the power of the tongue;" "and a word spoken in due season, how good is it!"

Every uttered word exerts an influence, every action involves a train of responsibility. No one can live to himself in this world, even if he would. Each one forms a part of the great web of humanity, and through our individual threads of influence, we are linked to the universe. Christ used his influence to draw men to God, and he has left us an example of the way in which we should speak and act. A person who is molded by the Spirit of God will know how to speak a "word in season to him that is weary," and will realize the highest human blessedness,—the joy of imparting to others the precious treasures of the wisdom and grace of Christ. But those who permit themselves to be controlled by the enemy of all good will speak words which should never be uttered.

The great want of the world is hearts in which Christ abides as an honored guest. But the meekness and lowliness of Jesus have been too hard a lesson for many to learn. The sanctifying power of the truth has not been allowed to influence them for good, bringing the emotions of the heart and the words of the lips into conformity to the will of God; and too often, while Jesus stands knocking at the door of the heart, men are so busily engaged in talking of the faults of others that they fail to grant him an entrance.

Some who profess to love Christ, cherish cruel thoughts against others; and these thoughts, with their baleful influence, flow to the world in their words. All such are more closely allied to the great deceiver than to him who said, "Blessed are the peacemakers." Satan rules the tongues of all who give themselves into his keeping, filling the heart with envy and jealousy, and prompting the false whisper which so often causes untold misery. Those who lend themselves to his service do a work which makes him rejoice; but the angels of God weep as they see the evil that is wrought. Could those who thus give themselves up to mischief-making see how well pleasing their course of action is to the adversary of souls, they would say with the psalmist: "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper."

There is need to close the door which now stands open in the free, unjust use of the tongue, by which the enemy so often enters. He is constantly at work, adapting himself to the various dispositions and circumstances of those whom he is seeking to entangle. That soul is in the greatest danger which, though blind to its own faults, is all too quick to make known the failings of others. If the tongue were kept as with a bridle, if the eloquence of silence were more often preserved, how many heartaches would be saved! how many souls kept from entering the dark shadow of despair and discouragement!

It is not God's purpose that his children should isolate themselves, drawing apart from one another. In their intercourse he would have them reveal him by a patient, long-suffering, forbearing spirit, by words which cheer and encourage those that faint by the way. If we are

willing to learn, Christ will teach us to manifest in our daily lives his goodness, mercy, and love. Every soul who will become consecrated to him will be a channel through which his love can flow,—an agent co-operating with divine intelligences,—and will find his happiness increased as he imparts happiness to others.

He who is your neighbor is to be earnestly sought for and labored for. Is he ignorant? let your communication make him more intelligent. Is he downcast and discouraged? let your words speak hope to his soul. Those who are defective in character are the very ones God enjoins us to help. "I am not come to call the righteous," said Christ, "but sinners to repentance." By the influence of words spoken from a heart full of love, the discouraged ones may become trophies of grace,—heirs of God, and joint heirs with Jesus Christ.

"Take heed to thyself," was the charge given to Timothy. To-day this lesson is fearfully neglected by those who pride themselves upon entering the kingdom of God. Satan works untiringly to thwart the purpose of God, and he tempts the children of God to be severe upon the errors of others, while they themselves are careless in regard to their own course of action, and mingle defects with their work. There will always be something which we can criticize; but when we view things as God views them, we shall not look at the work of others with a critical eye, eager to find some flaw, but will seek to find something of which we can approve. Let him who makes criticism and faultfinding his first duty, who spends his God-given time in speaking words which sow the seeds of doubt and unbelief, take heed lest defects far more serious be found in his own character.

Be sharp and critical with yourself, for the eternal interests of your soul demand this; but do not place a stumbling-block in the way of sinners by talking of the defects of those around you. Those who love God supremely, and their neighbors as themselves, will see so many imperfections in their own work, so much that needs to be cleansed from defilement, that they will feel no inclination to dwell upon the defects of others.

Nothing is hidden from God. Says the true Witness, "I know thy works." Every word that we speak is heard and recorded by the Majesty of heaven, who has declared, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Could our eyes be opened, could we see the heavenly Watcher by our side, listening to the words we utter, we would strive to control our tongues; for we would realize that we were speaking in the hearing of the heavenly universe. If they are left unrepented of, we shall meet once more the bitter spirit, the revengeful feelings, and the angry words; "for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." O that men, instead of making the mistakes of others the subject of their conversation, would turn their critical glances inward, seeking power from on high to guard well their words, that in the Judgment they might stand justified in the sight of God!

Christ, the Lamb of God, can take away the desire to speak words which hurt and bruise the souls of others. His power is limitless, and if we shut ourselves in with him, we shall grow more like him. Strength will be given us to subdue the inclination to speak and judge harshly; we shall be enabled to make straight paths for our feet, lest the "lame be turned out of the way." If we will yield heart and mind into the keeping of Christ, if we will control our thoughts, bringing them into obedience to his will, our words will be such as the angels love to hear, and will bless all those with whom we come in contact.

All who have the mind of Christ will turn away from everything tending to deformity of character. If Christ is taken as our pattern in all things, if he is formed within, "the hope of glory," our minds will be filled with thoughts that are pure and lovely. We shall feel no inclination to think or to talk of the failings of others, or to triumph over the knowledge of a brother's error. Mercy and love will be cherished; that charity which "suffereth long and is kind," which "beareth all things" and "thinketh no evil," will appear in word and action.

The most persuasive eloquence is the word that is spoken in love and sympathy. Such words will bring light to confused minds and hope to the discouraged, brightening the prospect before them. The time in which we live calls for vital, sanctified energy; for earnestness, zeal, and the tenderest sympathy and love; for words that will not increase misery, but will inspire faith and hope. We are homeward bound, seeking a better country, even a heavenly. Instead of speaking words which will rankle in the breasts of those that hear, shall we not speak of the love wherewith God hath loved us? Shall we not try to lighten the hearts of those around us by words of Christlike sympathy? Shall we not tell of the prospective rest in store for the people of God? "A word fitly spoken is like apples of gold in pictures of silver."

Day by day we are sowing seed for the future harvest, and we cannot be too careful of the seed which we sow by our words. Often words are carelessly spoken and forgotten, but these words, for good or for ill, are bringing forth a harvest. Sow one unkind, harsh word, and this seed, finding soil in the minds of your hearers, will spring up and bear fruit after its own kind. Sow one seed in loving, gentle, Christlike words, and it will bring you rich returns. Our minds must be carefully guarded, lest words be spoken which are not a blessing, but a curse. If by our words we sow wheat, we shall reap wheat; if we sow tares, we shall reap tares; and the harvest, whether of wheat or of tares, will be sure and abundant.

A MILLENNIAL FESTIVAL.

(Continued from last week.)

BY PROF. P. T. MAGAN.

For a few days prior to the celebration, deputations consisting of thousands of men are arriving in Paris from all parts of the empire. En route, the people have fed and housed them free, for all are brothers. Effusive is the welcome offered them at the gay capital.

Museums, monuments, — everything is open and free to these country cousins. Every one vies who shall entertain them, take them to the balls, the illuminations, the sights and pleasures of the capital. Their board and bed are spread in every house. There is a public list where the Parisians put down their names, and the number of guests their house will hold. . . . They shall not be cheated of a sou if the Parisians can help it. A "guide for strangers" — a strange guide we should call it — is expressly compiled for them. It warns them against the exorbitant charges of the hotel-keepers, at a time when so many good citizens distinguish themselves by the grandeur of their sacrifices. It warns them also against the extortions of those women, "in common circumstances named unfortunate," and does not hesitate to add a tariff according to the neighbor-

hood where these traffickers of Cythera may be found. And this unique and cynical price-list is publicly hawked about in the streets by little girls of eight and nine. "I do not know," says a witness to this monstrosity, "I do not know what took place at the saturnalia of the Romans, but this I do know, that no people, ancient or modern, have ever offered anything like it in the way of unblushing corruption."

And yet this was the inaugural of the millennium! Nay, rather, of Sodom!

At length the great day arrives. From the spot where the Bastille once stood, the procession starts for the Field of Mars. First march the deputies from the departments; next a battalion of boys, armed like their fathers, precedes the Assembly. A body of old men follow it, and thus revive the memory of ancient Sparta. Amid the shouts of the watching throngs, the procession crosses the Seine on a bridge of boats, strewn from end to end with flowers.² Amid the salvos of artillery, the Champ-de-Mars is entered through a triumphal arch decorated with patriotic inscriptions. In the center of that vast amphitheater, is a magnificent altar — "the altar of the fatherland." Beside it is a huge platform upon which the king, the royal family, the Assembly, and other notables take their seats.

And now Talleyrand, Bishop of Autun, resplendent in pontifical vestments, and surrounded by four hundred priests, in surplices of snowy whiteness, girded with the national tricolored scarfs, mounts the altar steps. He celebrates mass in the antique, blesses the oriflamme and the banners of the eighty-three departments, and then strikes up the Te Deum. Twelve hundred musicians play that hymn, at the sound of which every heart goes wild with rapturous joy, and even the most abandoned feels pious. Then ensues a deep silence in that vast enclosure, and Lafayette, of American fame, advances to take the civil oath. He is borne up the altar steps in the arms of his grenadiers, and in a loud voice, for himself and the army, he says: "We swear to be ever faithful to the nation, the law, and the king, to maintain with our utmost power the constitution decreed by the National Assembly, and to remain united to all Frenchmen by the indissoluble bonds of fraternity."

Cheer upon cheer rends the air. From hilltop to hilltop the cannon boom, till the glad news is carried all around the empire. And the cheers and the salvos are taken up in every hamlet and village and city in France; for everywhere the people are celebrating. The president of the Assembly takes a similar oath, and then the king takes it, while the queen raises the infant prince in her arms. At last the happy day's work is ended with a canticle of thanksgiving. That night and for several days afterward the festivities continue. There are regattas, fireworks, illuminations, balls, and refreshments. On the site of the Bastille a great ball is held; and merrily they dance upon the spot so long the scene of tears and anguish.

France fancied herself at the end of her troubles. Alas! they were just about to begin. Poor, foolish people! A great authority has said: "At every moment, France, — eager to enjoy a revolution which hitherto had brought nothing but suffering, 'a freedom, the palm of which had been watered with tears and blood,' — France hastened with all her might the completion of the temporal state of affairs; and without considering that revolutions seldom prove profitable to the generations which devote themselves to the making of them, she sought to unite all parties in one spirit of concord and patriotism." Poor souls! they measured the height of the stature of their happiness by the length of its shadow at eventide. That 14th of July was the "Indian summer of royalty." That touching festival of the federation was but a fugitive emotion. Hostilities had been sus-

pending, not abandoned. On the morrow all hearts still wished what they had wished the day before, and the war had recommenced.

And now it may not be out of place to inquire if there are not thousands in the United States who are looking for the millennium, and already beginning to celebrate its dawn.

THE SABBATH BEFORE THE GIVING OF THE LAW.

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

It is admitted by a writer in the *Gospel Advocate*, published at Dallas, Tex., that God rested on, blessed, and sanctified the seventh day at the close of the creation week. But he claims that it was not there and then given to mankind, and that it was not so given for twenty-five hundred years afterward. We deny this proposition, and affirm that it was given to man at creation. Passing down those years until the time when the law was formally proclaimed, we hear God giving as a reason why the seventh day should be kept, the facts that at creation he had rested on, blessed, and sanctified the seventh day. Now these were no new facts. They had existed for twenty-five hundred years. These reasons are not peculiar to the Jews; in fact, the Jews were not mentioned either in the account in Genesis or in the Sabbath law at Sinai. The reasons are as broad as God's creation. Therefore we are asked to believe that, with a reason as old and as broad as creation for the observance of the seventh day, it was not commanded for twenty-five hundred years! It looks like charging God with folly to say that he would do such a thing.

Further: the *Advocate* does not take into account the peculiar meaning of the word "sanctify." This word often has the meaning of "appoint." An illustration of this use of the word may be seen in Joshua 20:1, 7. The words "appoint" and "appointed" are "sanctify" in the Hebrew. (See margin of verse 7.) Joshua sanctified, or appointed, seven cities of refuge, to which one who had killed a person could flee. How did he do this? — By proclaiming the use of these cities. So God, in sanctifying the Sabbath, declared its use. Indeed, that is the only way that he could sanctify it; for "sanctification" means "to set apart." The Sabbath was set apart at the close of the creation week. Christ said that the Sabbath was made for man (Mark 1:29), and that means for all mankind. The *Advocate* admits that it was made at creation; but, according to its own theory, twenty-five hundred years of mankind had passed away before the Sabbath was given to man. And after that time, the Sabbath, which was made for man, was taken away from him. This is very remarkable logic.

It is further argued that the Sabbath was not known between Adam and Moses, because it is not specifically mentioned. We must remember that Genesis is the very brief history of a very long period of time. The mention of many things must, therefore, necessarily be omitted. Genesis is not a book of law, but it is a history. If we should take a position that nothing was binding on the patriarchs but what is mentioned specifically in Genesis, we should allow them to do about as human nature chooses to do. Even that great command to love God with all the heart is not mentioned in Genesis. Shall we, therefore, conclude that it was not binding on the patriarchs?

But, after all, we do not admit that the Sabbath was not known in the period covered by Genesis. It was sanctified, appointed, at the very beginning of the period. Noah reckoned time by sevens of days. Gen. 10:1-12. Such an arbitrary division was without reason, except for the Sabbath. "A week" is spoken of as a well-known division of time in the patriarchal age. Gen. 29:27. What but the Sabbath

¹ Van Laun, "History of the French Revolution," par. 51.

² Thiers, "History French Revolution," Vol. I, page 152. Appleton edition.

marks the boundary of the week? These are sufficient reasons to prove that the original sanctification of the Sabbath in Eden was known and understood by the patriarchs. The object of the Sabbath was to keep in mind the Creator. Surely they needed to do this just as much in the patriarchal age as in the Jewish.

We now pass to the time when the manna was given. Thus we read: "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Ex. 16:4. We see that God had a law at this time, and by it he proposed to prove Israel. A law is a rule of action, and a rule of action which is obligatory. In regard to what did he prove them by this falling of the manna?—In regard to the observance of the Sabbath. Then a precept concerning the Sabbath was a part of his existing law, even before the law was formally proclaimed on Sinai; and they, as the descendants of Abraham, Isaac, and Jacob, had a knowledge of that requirement as they had of other duties which they owed to God. They were to gather twice as much manna on the sixth day as on other days; but there is no record that Moses told them *why* they were to do so. Nor are we told what day they began to gather the manna; but since the sixth and seventh days are mentioned, we may conclude that they understood the week. Their general directions were that no manna should be kept over from one day to the other, and some who tried to do so, found that it would spoil, and Moses "was wroth with them." Verses 19, 20. But still there is no mention of the Sabbath.

Now comes the most remarkable part of the story. Right in the face of the fact that attempts made by individuals to preserve the manna over one day had failed, and Moses was wroth with them for so doing, the whole congregation on the sixth day did gather twice as much manna as on other days, and then "all the rulers of the congregation came and told Moses" what they had done. Verse 22. Then, and not until then, Moses said "Sabbath" to them. "And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Verse 23.

Thus we find them preparing for the Sabbath under circumstances which compel us to believe that they knew why they were gathering an extra amount of manna on the sixth day, and that they had faith to believe that it would keep sweet over the Sabbath, when they well knew that attempts to keep it over on other days had failed. This can only be accounted for on the ground that they had a knowledge of the sanctity of the Sabbath, and readily understood the meaning of the command to gather a double portion of manna on the sixth day; and since they did understand the meaning of this command, it furnishes strong ground to believe that they had before-time made preparation for the Sabbath and kept it. Moses' words to them, when he does mention the Sabbath, confirm this idea: "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." Notice that Moses speaks of what the Lord *hath* said—past tense. God had said something that made the Sabbath holy. When had he said it? There is a record that God rested on, blessed, and sanctified the seventh day at creation. This made it holy. And if these acts of the Creator made it holy thirty days before the law was proclaimed on Sinai, it truly had been holy from the time it was made until that time.

Not until the first Sabbath after the falling of the manna, did Moses tell the children of Israel that no manna would fall upon the seventh day. On that day he said, "Eat that [what was kept over] to-day; for to-day i a

Sabbath unto the Lord: to-day ye shall not find it in the field." Verse 25. It is quite possible that during their bondage they had not been allowed to keep the Sabbath nor the other pious customs received from their fathers; but the object of God in taking them out of Egypt was that they might obey his laws. Thus we read in his word: "And he brought forth his people with joy, and his chosen with gladness: . . . that they might observe his statutes, and keep his laws. Praise ye the Lord." Ps. 105:43-45. It is a remarkable fact that the Sabbath is mentioned and specifically pointed out and accepted by the people of Israel in a way that shows that they understood about it thirty days before the rest of that law, of which the Sabbath precept was a part, was publicly proclaimed.

Let us now sum up what we have learned in regard to the Sabbath, as seen in the circumstance of the falling manna:—

1. God proposed to test the people, whether they would walk in his law or not; but he commanded no law, but through Moses gave certain directions which did bring a test upon them in regard to the observance of the Sabbath. This proves that they knew something of the Sabbath, and of the obligation to keep it. It would be manifestly unjust in God to test them in regard to a law of which they knew nothing.

2. The fact that the manna did not keep over on other days was well calculated to discourage them from trying to gather twice as much on the sixth day, especially as they were not told why they were to gather a double portion on that day. It was left for their faith to see and determine the reason for the command. That they did gather twice as much on the sixth day, under such circumstances, avinced that they knew, without being told, that this extra gathering was in preparation for the Sabbath. Nor would they so readily have understood the meaning of this command had they not had a previous knowledge of the Sabbath, and the way that preparation should be made to keep it holy.

3. Moses spoke to the Israelites of the Sabbath as an existing institution, concerning which it was only necessary that he should remind them: "This is that which the Lord *hath* said."

4. Taking these facts as recorded in Genesis and Exodus all together, they offer irrefutable proof that God had a code of laws during the patriarchal age; that a precept for the observance of the Sabbath, blessed and sanctified at creation, was one of these laws; that this was understood by the people of Israel; that the Sabbath was kept by them before the proclamation of the law on Sinai; and that this was done in reference to the acts of God in relation to that day at the close of the first week of time.

"ACCORDING TO HIS FAITH."

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

THE Saviour once told two blind men who came to him desiring to receive their sight, and who expressed the most complete belief that he was able to do that which they desired to have done, "According to your faith be it unto you." The desired result immediately followed. Like results would more frequently follow if the necessary conditions were fulfilled; that is, if faith were supported by works.

But it is not to the case of the blind men that attention is now called by the phrase at the head of this article. In "Testimonies for the Church," Vol. II, page 161, we read: "You may believe all the truth, yet if its principles are not carried out in your lives, your profession will not save you. Satan believes and trembles. He works. He knows his time is short, and he has come down in great power to do his evil works according to his faith." It may perhaps be said that Satan does not possess faith, but

this assertion is shown to be incorrect by the extract just quoted, as well as by such passages as James 2:18-20, where the words "faith" and "belief" both occur, both being taken from the same original term in the Greek. The quotation continues: "But God's professed people do not support their faith by their works. They believe in the shortness of time, yet grasp just as eagerly after this world's goods as though the world was to stand a thousand years as it now is." The instruction of James 2 is also introduced into this paragraph.

Satan's faith is very different from the living, saving faith of the Christian. "He works," it is true, but there is as much distinction between the different kinds of works as between the different kinds of faith. There is a living faith and a dead faith; there are "dead works" (Heb. 6:1; 9:14), and works that are not dead. There is a faith that seems to stand in the wisdom of men, and a faith that does not stand in man's wisdom. 1 Cor. 2:5.

Faith, to benefit us, must be mixed with all our thoughts and actions, whether the action be that of hearing and comprehending the word of God, or putting that word in practise. Heb. 4:2. "There is fulness in Jesus. You can obtain strength from him which will qualify you to walk even as he walked; but there must be no separation of affections from him. He requires the entire man, the soul, body, and spirit. When you do all on your part which he requires, he will work for you, and bless and strengthen you by his grace."—*Id.*, page 156. Our faith will not then be like that possessed by Satan, but of the true, saving kind.

WHERE GOD WAS.

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

SINCE the fall of man, and his banishment from the presence of God in the garden, a loving Father has been seeking to bring his children into his presence again. This he will do; for he has promised, "Blessed are the pure in heart: for they shall see God." To be permitted to see God, we must be made "like him." By beholding the likeness of God in the face of Jesus Christ, we become changed. The divine glory was veiled by the humanity of Christ, and it is through this veil that we must enter if we would again see and become like the Father.

The Saviour referred to this when he said, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" That experience which made our Lord the perfect expression of his Father, often becomes a dark cloud to us, but it is necessary that we pass through the cloud to see him who is thus sometimes hidden.

From the cloud came the words, "This is my beloved Son, in whom I am well pleased." The heavenly messenger appears clothed with a cloud. Rev. 10:1. The bow of promise, too, may be seen in the approaching cloud which promises naught but a refreshing shower. Clouds must accompany rain, and to live "in the time of the latter rain" is to live in the time when we may expect clouds to appear. To those who thus behold the Saviour near, the cloud becomes bright. When all is bright around us, we need the cloud to keep us from choosing our own way. At night we need the pillar of fire lest we become lost and discouraged. Of Moses the record says, "And the Lord came down in a cloud, and spake unto him." Num. 11:25. "And the people stood afar off, and Moses drew near unto the thick darkness where God was." Ex. 20:21.

YESTERDAY is yours no longer; to-morrow may never be yours; but to-day is yours, the living present is yours, and in the living present you may stretch forward to the things that are before.—*F. W. Farrar.*

Special Mention.

AN IMPORTANT DECISION.

FEBRUARY 1 the United States Supreme Court handed down one of the most important and far-reaching decisions ever made by a court in this country. It is that each State has the right to tax the capital stock of interstate corporations doing business within its limits. The causes which led to this decision may be briefly stated. The States of Indiana and Ohio have levied taxes on the business of the Adams Express Company within their borders. Previous to 1893, the Adams Express Company and certain other telegraph and telephone companies had been taxed in these States for their personal property in these States, and for the volume of business done there; but the third attempt to tax them on a portion of their capital was resisted, and the cases have been carried successively through the courts of these States to the highest court in the nation, which now has affirmed the validity of these State laws, and the consequent right of a State to assess a general tax upon such companies as are doing business within its limits.

To illustrate: the whole capital stock of the Adams Express Company may be supposed to be one hundred million dollars. This money is not invested in great buildings, as no manufacturing is done; but by a concession from the government, the business is carried on by the railroad companies all over the United States. Thus the business of this company has no local place, but is diffused all over the country. For this reason the State of Ohio computes the amount of business done by this company in that State, and assesses the capital stock of the company for the amount which is represented by the volume of business done there. This has been done by both Ohio and Indiana, and now, as we have said, the Supreme Court has affirmed the validity of the action of those States. Justices Field, Harlan, and White gave dissenting opinions.

It will be seen at once that unless New York State, where the company offices are located, and where they have heretofore been taxed for the full amount of their capital stock, will not remit taxes on that portion of the capital stock of the Express Company taxed in other States, it will amount to double taxation; and it is largely upon this view of the question that the dissenting justices based their objections. On the other hand, it may be said for the decision that a business so generally diffused, which has no large investments in one place, and whose money is drawn from every part of the country, should pay its taxes where it does its business. Other States will undoubtedly now fall into line, and this company and other companies of a similar nature will be obliged to pay their taxes in the States where they do their business, in proportion to the volume of business done in the several States; and one State will no longer be able to draw taxes from business done all over the United States.

Should New York remit that portion of the taxes on the companies which are assessed in the different States, as it will probably be compelled to do, it is still likely that the whole amount of taxes paid by such companies will be larger when thus distributed than before; for often these very wealthy companies, by ways best known to themselves but suspected by others, avoid assessment for the full value of their property,—something they will find it very difficult to do in so many States. But should they be compelled to pay higher taxes because of this decision of the Supreme Court, they ought not to complain. The wealthy men who own the stock in these great companies have, during the past year, affirmed their belief in the absolute infallibility of the Supreme Court. When the income-tax decision of the Supreme Court removed from them the

nightmare of a tax on their wealth, they were ready to exclaim, "A Daniel come to judgment!" and now that a decision from the same court bids fair to draw upon their purses, they should not complain, but stand up and take their medicine without a grimace, like little men, remembering that in this life the bitter is often strangely mingled with the sweet.

M. E. K.

SOUTH AFRICA.

TO-MORROW closes the most stormy year ever experienced in South African history. One year ago to-day the startling news came, like a clap of thunder out of a clear sky, that Dr. Jameson, at the head of a force of British soldiers, had crossed the Transvaal border. This threw the whole country into a panic. Then came the Johannesburg revolutionary movement, followed by the capture of Jameson and his force by the Boers; the arrest and imprisonment of fifty of the reform leaders; their trial, followed by the death sentence passed upon four of the most wealthy citizens of Johannesburg; and the imprisonment, under long-term sentences, of the others, two of whom are still in the Pretoria jail, thus furnishing ample grounds for a bitter newspaper war between different political factions, and especially between the press of the colony and the Transvaal. These political troubles have at several times during the year threatened not only a serious rupture between the South African Republic and the Cape Colony, but also to cause international difficulties, in which the principal European nations would become involved.

Just at the time when the whole country was in a state of fevered excitement over these troubles, a terrible railway disaster in Natal sent more than a score of men, women, and children to an untimely grave. The keenness of this disaster had scarcely begun to wear off when one of the most terrific dynamite explosions on record took place, resulting in the demolition of one of the thriving suburbs of Johannesburg, and a terrible loss of human life and property. Later came the wreck of the "Drummond Castle," carrying down to a watery grave her cargo of human souls, leaving but three out of a total on board of two hundred and fifty-four, to tell the awful tale which was to carry sorrow and mourning to many homes in all parts of South Africa. As an accompaniment to all these South African troubles of 1896, war has been raging for several months in Matabeleland and Mashonaland, which has resulted in the loss of about one third of the European settlers in that region. Pestilence and famine, which have stalked abroad in other parts of the world, have not passed South Africa by. The rinderpest among the cattle has swept over the country from the north, baffling every human effort to stay its progress. Whole districts in different parts of South Africa are to-day on the very verge of famine and starvation as the result of long-continued drouth.

A year ago the Rt. Hon. Cecil J. Rhodes was compelled to resign his position as premier of Cape Colony, owing to alleged complicity in the plot to overthrow the Transvaal government. Soon afterward he left for England, returning, not to Cape Town, but to the northern country which bears his name. When he left the colony, public sentiment was very strong against him; but some who knew him best predicted that he knew just how long to remain away. He has resisted every pressure brought to bear upon him by the press of this country and of England to make a statement; and to-day, December 29, he returns to Cape Town, the most popular man in South Africa. He arrived in Port Elizabeth a little more than a week ago, where he met a public reception which exceeded anything of the kind ever seen in the colony. He then visited Kimberley, whose citizens have

fairly outdone themselves in showing him honor. He is now on his way to Cape Town, receiving ovations at every station of any note on the way. In Cape Town the most elaborate preparations have been going on for about two weeks for his reception. About the best description of what will be witnessed this afternoon would be gained by reading the account of the "triumphs" which used to be voted by the old Roman Senate upon the return of victorious generals. The city has put on full holiday attire, and all business is to be suspended for two hours on the arrival of Mr. Rhodes. A beautiful triumphal arch has been erected on the public parade, at a cost of nearly one thousand pounds, and arrangements have been completed for the accommodation of the largest crowd ever assembled in Cape Town. On his arrival at the station, he is to be drawn through the principal streets of the city by about thirty of the men who fought in the Matabeleland war, in their fighting uniforms.

Thus it is to be done to the man whom the people delight to honor—the man who, a few months ago, many of these same people would gladly have hanged. After all this demonstration, a great torchlight procession, and a banquet, he is to sail for England for the purpose of giving evidence before a select committee of the House of Commons, which is practically his trial upon the charge of having been the leading party in a plot against the Transvaal government; but with millions of people who are not so sorry that an attempt has been made to overthrow the Boer government as that the attempt failed, the man who stands before the world as a British empire-maker has little to fear from the verdict either of South Africa or of England.

But what is the true meaning of all these things? To him who reads these events in the light of God's unerring word, the only source from whence a true light is shed upon the history of nations, they are simply increased evidences of the nearness of the end. They are but the dark shadow of the coming conflict, which will result, not in the downfall of any one nation, but in the destruction of all the nations of the world. Our interest is not in these political events, but to do all within our power to save as many souls as possible from the wreck and ruin which are soon to overtake this world.

A. T. ROBINSON.

RUSSIAN AND FRENCH DIPLOMACY AND PLANS.

ONE of the most suggestive meetings of two individuals that has lately occurred in Europe is that of Count Mauravieff, minister of foreign affairs for Russia, and M. Hanotaux, minister of foreign affairs for France. The alliance between Russia and France is a fixed fact; and it was evidently for the purpose of coming to a complete understanding with France in regard to many vexing details, that the czar, accompanied by his astute minister of foreign affairs, Count Lobanoff, started for France some months ago. The sudden death of Count Lobanoff while on the way greatly disconcerted the czar, though he continued his journey to France, where he was received in the most flattering manner, the very trees on his route, bare of foliage, being decorated by the enthusiastic and artistic French people with artificial flowers on the occasion.

But the czar evidently did not feel himself capable of making all the arrangements on the part of Russia, so upon his return to St. Petersburg, after some delay he selected his new minister to succeed Lobanoff. Mauravieff is said to be quite anti-German in his feelings and policy, and hence strongly inclined toward a very close union with France. Mauravieff came to Paris, was closeted with Hanotaux; and in the secret chamber where they met, the plans for the future concerted action of these two powers were arranged. M. Hanotaux is one of the ablest of modern statesmen, a very Talleyrand in diplo-

maoy. The successes of France in Siam, Madagascar, and Africa have been gained through his diplomacy.

Hitherto France has gained nothing but a certain kind of prestige by her alliance with Russia, while Russia has, through the assistance of France, both in money and in influence, gained the control of China; for under the advice of Hanotau, French capitalists loaned China the money necessary to pay the war indemnity to Japan, taking therefor Chinese bonds, Russia guaranteeing the payment of the same. By means of this assistance, Russia gained Port Arthur for a southern terminus for her great Siberian railway, and a grasp on China that will doubtless be as lasting as that of England upon India. M. Hanotau has pointed this out to Mauravieff, and has doubtless insisted that France receive some material results from the alliance with Russia. What these will be cannot yet be certainly told; but it is well known that the occupation of Egypt by England is the great bone of contention between France and England. M. Hanotau has said that if England will surrender Egypt, as she promised to do, he will write on one sheet of paper all the rest of the conditions necessary to make France and England the most friendly of nations. But there is no probability that England will do this, and hence it is likely that the coming spring will see a pressure brought to bear upon the latter country by Russia and France to compel the British evacuation of Egypt.

M. E. K.

CONCERNING SPIRITUALISM.

THE *Christian Advocate* of January 14 contains in its Question Department the following very good advice:—

Q. If you were a pastor, and a Spiritualist should ask your consent to hold his wife's funeral in your church, with a Spiritualist speaker, would you grant the request?

A. Certainly not. If there was an epidemic in the town, and it happened to be confined exclusively to Spiritualists, and there was no other place suitable for a hospital, we would consent to have the church thrown open, and treat them there. But a church is not needed for a Spiritualist funeral. Spiritualism is one of the worst foes of Christianity. There are some Christians who believe in Spiritualism, but if they put Spiritualism before Christianity as a source of consolation, the Christian church is no place for them. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." If a Spiritualist's wife died, and he desired a Christian service performed by a duly accredited minister of the gospel, who would administer the consolation relied upon and revealed by the apostle when he said, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope," he should be admitted; but not to bring an irresponsible ranter, who, if his theory be true at all, might be possessed of the spirit of the most miserable wretch that ever walked the globe, and teach false doctrine.

As we read the above statement, we could not restrain the mental wish that the mourning friends at all funerals might be comforted by Scriptural references to the true hope of the gospel in relation to those who "are asleep." But it is often otherwise, and we are sure that many of the readers of the REVIEW can say with us that they have heard "duly accredited ministers of the gospel,"—and of the very church of which the *Advocate* is a leading representative,—while acting in their official capacity at funerals, present views of life and death so exactly like those presented by Spiritualists that the most skillful word-tester could not detect the difference. Relatives of deceased persons are told by these ministers that there is no death, that what we call death is only transition to a higher life, that the spirit of the departed is hovering over them, that it is a ministering spirit; and very often not a word is said about the resurrection of the dead at the coming of Christ. Indeed, the idea of continuous spirit-existence after death and the

resurrection of the dead can never be harmonized; and those who believe in spirit-existence quite generally leave out of their discourses on such occasions, references to the resurrection of the body.

The text cited by the *Advocate* as affording consolation at funerals speaks only of the resurrection at the second advent as the great hope of the Christian. A proper view of the condition of man in death, and of the importance of the resurrection of the dead, is the best safeguard against the wiles of Spiritualism. But on the whole, the advice of the *Advocate* is good, and we wish it was more faithfully followed by those who look up to it as an exponent of religious teaching, and by all "duly accredited ministers" of every faith.

M. E. K.

THE JEW IN AMERICA.

THE future of the Jew in America is exciting the interest of many very good Christian people. For twelve hundred years the Hebrews were not allowed to hold real estate in any European country. It was considered perfectly proper in those days for the Christian (?) governments to rob and despoil the Jews at any time when the royal exchequer needed replenishing. It is within the memory of men now living when the first Jew was admitted as a member of the British Parliament. In France the Jew has perfect liberty, thanks to the Revolution, which, in spite of its terrible career, did bring a greater degree of "liberty, equality, and fraternity" than France possessed before. In Germany and Austria, some remnants of the old Jewish hate, fostered by the Catholic Church, still exist. Russia appears to be less rigorous in her treatment of the Jew than formerly, though some cities of Russia are still forbidden to the Jew.

In America the Jew has, as in France, equal rights, at least by law; but his own religious and tribal instincts, and the prejudice which has come down to Christians in this country as an inheritance from his fathers, are still alive and active. But the Jew, here as elsewhere where he is given any opportunity, is making a place and a name for himself. Here, as in Germany and Austria, he is coming to the front in all the learned professions. Jewish doctors, lawyers, and teachers are said to be increasing in this country much faster in proportion to the number of Jews, than can be seen in any other people. Thus he is doing here what he has done in every country where he has been accorded equal rights with others.

The particular feature of the Jew's future in this country, which particularly interests Christians, is that the "new" Jew, as he is called, is without religion. He has closed the Old Testament, and the New Testament is still to him a sealed book. Christians lament this; but is not Christianity, or rather, what has passed for Christianity, largely responsible for this condition of the Jewish mind? It is well-nigh certain that had Christ's professed followers wept over the unbelieving Jews, as did their Master, instead of following them with relentless persecution, they would have been much more ready to accept the Christian religion. It is also very likely that the rejection of the Sabbath by Christendom, which has put in its place a day of heathen devotion, has been a great stumbling-block to the conscientious and idolatry-hating Jew. Hatred and persecution and the trampling underfoot of God's Sabbath have not drawn the Jew to Christ, but have driven him farther away.

The blindness of Judah, then, is to some extent but a reflex of the blindness of professed Christians. Those who hold Christianity, as it is, a religion of love, and who observe the Sabbath that God gave to Israel both literal and spiritual, should be better able than any others to help the Jew to see in the New Testament a more complete development of the same grand truths taught in the Old, and that Jesus of Naza-

reth is the divine completion of the Old-Testament prophets of whom he spoke, and of whose prophecies he is the fulfilment,—the Alpha and Omega, the beginning and the end.

M. E. K.

HOW AN ENGLISH ARCHBISHOP IS CHOSEN.

NOT long ago the office of archbishop of Canterbury, which is the highest church office in the Church of England, became vacant by the death of Archbishop Benson, and a new archbishop was appointed to take his place. It would appear that the Church of England as a body has little to do in the matter of choosing a new primate, it being all done by certain high functionaries; and that the person who is selected for archbishop is obliged, by way of complying with certain ancient usages, to come down with a considerable amount of hard cash. He doesn't have to open a "barrel," like an American politician wanting office; but custom demands of him a sum which would certainly preclude any poor man from this position. The way this appointment takes place is thus graphically told by the *New York Sun*:—

Mr. Labouchere is expressing a good deal of indignation over what he describes as "a queer jumble of mummery and profanity" in connection with the election of the new archbishop of Canterbury. Last week the dean and chapter of Canterbury went through what was, of course, the solemn farce of electing Bishop Temple to the primacy. There is no doubt that if these reverend dignitaries had enjoyed the freedom of choice, they would not have selected Bishop Temple. Nevertheless, they met, and having prayed Heaven for guidance in making the selection, they proceeded to choose the prelate whose name had been sent to them by the crown. So the result of the heavenly guidance, Mr. Labouchere points out, is that they have made a selection of which they do not really approve. The amount of fee-giving and taking in connection with the installation of a high public functionary, or the reception of a title or other court honor in England, is something scandalous. The new archbishop of Canterbury had to pay out nearly forty-five hundred dollars in fees in connection with his enthronement. The individuals who profit by this sycophantic custom are the officials of the Board of Green Cloth, the gentleman usher of the Black Rod, the clerk of Parliament, the auditor of the dean and chapter of Canterbury, the yeoman usher of the Black Rod, and the doorkeepers of the House of Lords. And yet Englishmen no doubt would consider themselves insulted if they were called a nation of fee-takers.

M. E. K.

WITH GREAT WRATH.

FROM a letter from one of our faithful canvassers, who orders some literature to meet the determined onslaughts of Satan upon a certain family, we are permitted to make the following quotations. Truly Satan has come down with great power and wrath, as stated in Rev. 12: 12, when children are made the victims of his hate and malignity.

Please send these by mail. I ask you to send them promptly, as this family are in a sad plight. They have never been Bible readers; and the pretended spirit of a dead relative appears to a little girl of the family, about thirteen years old, in broad daylight, talks in an audible voice so as to be heard by the whole family, raps on furniture and on the little girl's shoes being plainly heard. I was there yesterday. When I told them what it was and of its danger, the mother and girl both wept, and said they did not want to be deceived. The mother said that the first time it appeared to the little girl, she thought the child would be frightened into fits. To get away from it, they left the house and went to a neighbor's, but it followed them there. That was about two months ago. Since then its visits have become so frequent that the girl has become familiar with it, and she does not feel afraid. Surely we are living in a wonderful period of the world's history! They are anxious to know the truth, and want reading-matter.

Yesterday I made a delivery of forty-eight copies of "His Glorious Appearing."

THE long-time smothered hatred between the Christian and the Mussulman population in Crete has broken out again. There has been fierce fighting between the two factions, and many have been killed and wounded. Christians are going on board the foreign ships in the harbor of Canea.

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.

TO A YOUNG MOTHER.

BY FANNIE BOLTON.
(Battle Creek, Mich.)

Two little hands, two little hands,
That, tendril-like, cling to your own
For love, for guidance through earth's dark lands,
From a child to a woman grown.
Never again canst thou cast them away;
They will nestle in yours forever and aye.

Two little feet, two little feet,
That will ever be at your side,
Pattering round with a prattle sweet,
Walking in manhood's pride;
But evermore they will walk with thee,
Through the vale of tears to eternity.

Two little eyes, two little eyes,
Raised trustingly up to you,—
Black, or brown, or blue as the skies,
Lucid and clear as dew,—
But ever in smiling, or ever in tears,
Looking to you through the long, long years.

Two little lips, two little lips,
Smiling and cooing to you;
Learning to talk, correcting the slips
By your accent gentle and true,—
Two little lips that will echo thy speech,
Thy sob, thy singing, on, on without reach.

Two little ears, two little ears,
Fair as the ocean's shells.
Careless seeming, the baby hears
All that the mother tells;
And the word goes into the soul so pure
To leave an impress that shall endure.

One little heart, one little heart,
Wakened to love by you,
Learning the lesson in every part,—
The lesson tender and true,—
Learning from mother to know the love
Of the Father and Mother heart above.

One little soul, one little soul,
Purchased on Calvary,
Sent by some mystery writ in the scroll
That hath not been opened to me.
Trusted to thee, O little child-mother,
By the Christ who calls the dear babe brother.

O then as Mary, who held to her breast
The Babe of the manger lowly,
And looked and loved, and knew herself blest
By that Stranger divine and holy,
So, mother, feel that to thee is given
A treasure divine to be kept for heaven.

CHARACTER BUILDING.

As in a material building its stability depends upon the thoroughness and painstaking with which the work is done, so in the formation of a stable and lasting character, everything depends upon the material and workmanship employed. There are plenty of showy structures that at first impress us with a sense of grandeur and beauty; but a closer inspection shows them to be bizarre and shabby. They are "thrown together." Such buildings soon become uncouth and dilapidated,—a disappointment and a shame to all connected with them.

So there are many people in this world who at first make a marked impression of extraordinary abilities or qualities; but they do not wear well. A brief acquaintance is sufficient to reveal that they are mere shams of what they appear to be. In some cases the deception does not appear as quickly as in others; but when it does appear, it brings with it mortification, sorrow, and disappointment. A little folly or deception mars the whole. Unfaithfulness and prevarication and shallowness are serious flaws in character, because they are fundamental, and their existence weakens the whole edifice.

Real character is a home-made production. It is in the domestic circle that the foundation is laid, and here, too, the superstructure is reared. What an individual is at home is what he in re-

ality is everywhere. What he seems to be away from home different from what he is at home is sham. It will not bear the test of examination. A man or woman who at home is unfaithful, unkind, careless, slipshod, weak, or foolish, is a fraud and a failure in any place of trust or responsibility away from home. God has clearly declared this truth many times over. He chose Abraham as the great representative of his people in all ages because of his faithfulness as a father. The apostle speaks with plainness and truth when he tells us in effect that if a man cannot manage his own household, he is not fit to manage those outside of it. And, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." There is no reason why this should not apply to social and religious matters as well as to material comforts.

Charity begins at home, and character begins there also. Whatever weaknesses are manifested there are fundamental, and will surely cripple all usefulness elsewhere.

THE YOUNG CHILD.

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

MANY of the perplexities which make life a burden in the average home result from a misconception of child nature, and a lack of tact in dealing with it. As long as the baby, in its smiling helplessness, is in arms, all goes well. He is a "well-spring of joy;" and the first dawns of intelligence, his first efforts at imitation, are so surprising and sweet that they can be no less than a constant source of delight. But just as soon as he passes out of infancy into childhood, and begins to assert himself, mischief commences. In all his little ways he runs counter to the plans of his elders; and he is held just as responsible as though he had been, for an indefinite period, away at some first-class training-school, and had just returned, knowing as much as his parents, and better able to judge of right and wrong, truth and falsehood, as well as more practised in self-control.

It seems never to enter the minds of his parents that the child knows absolutely nothing; and that his first lessons—those that will be built into the foundation of thought and character—are to be given him from the tones, glances, and gestures of those about him, even before he can understand their words.

Careful study of the young child is the first thing necessary to the well-being of all concerned. This study should begin with a candid knowledge of one's own inner life as the source from which the child nature has sprung. One's own memory of personal childish experience should indicate the method to be pursued in government. The experiences of father and mother should make an outline chart of at least things to be avoided in the next generation. Every child has a right to profit by the failures of its grandparents as well as by their successes.

I know a young mother who is diligently trying to save her baby daughter from the suffering, both physical and mental, which she has endured all her life from lack of self-control. She was trained by her mother, herself a creature of impulse, to get what she wanted by a battle of passions, which kept the house in confusion, and tore like a succession of cyclones through the entire period of childhood and youth. After her marriage she was in danger of making wreckage of life and love; but suddenly awakening to the situation, as she saw the same thing about to be repeated in her child, by a few masterful efforts she brought herself under the control of her maturer judgment, and then set to work to counter-train her daughter. She studies her every hour, with the memory of her own nearly ruined life and of her mother's part in it, before her like an open book, and scrupulously avoids

everything which she has reason to believe led to her unfortunate development. She is trying to be all that her mother was not, and avoid all that she knew her to be, in relation to her child, which brought evil upon them both.

Think of it, mothers and fathers! What an unenviable fame for a parent—to have his children feel that in all that makes for strength, purity, and beauty of character, he must avoid following the example, and must unlearn the lessons, of his earliest teachers!

A great mistake is made in trying to bend the young life to the pattern of the old idea. Much of the beauty of the divine plan in human development has been lost, so that it has never blessed our sight, because the child has been trained instead of developed. He should be permitted to unfold naturally in the most genial atmosphere of consecrated love, that which he has brought with him, hidden in the bud of his nature. Each developing characteristic should be analyzed, and compared with what the parent knows of the secrets of his own life and habits. By this means alone can there be discovered the safe clue to his education in the art and science of living. He has taken up into himself, out of two long lines of ancestry, many elements, from which something entirely new is to be evolved. No horticulturist ever watched the evolution of a new variety in fruit or flower with half the enthusiastic interest which ought to attend the study and education of the most ordinary child.

Behind that little face, with its innocent eyes and laughing lips, may be concealed that which, if it has a chance, will by and by stir a million hearts with its power for weal or woe. Have a care how you hinder its expression! Give the child a chance to utter, in his own way, all that is within. Keep your ears and eyes open. Encourage, draw out, study to understand him as he reveals himself; and by the most sympathetic influence teach him how to grow that which is for blessing, and suppress that which is for evil. Teach him self-training,—there is no other training which trains, none but self-government which governs, none but self-help which helps. Teach him unselfishness; for this is the only real life. Some have said, Never do anything for a child that he can do for himself; but, believe me, this is the fruitful source of the most terrible selfishness. Rather, never do for yourself anything that the child can do for you; and do for him yourself those little services which will bring you both into love's sweet system of exchange. Hang up his cap for him when he throws it down, without frown or rebuke, but with loving smiles instead, and he will take yours from your hand and put it away, and learn to save you the care of his own. Wait for him, and he will wait for you. Snarl, and he will snarl back. Strike him, and he will strike,—if not you, the cat, the dog, and his playfellow; and by and by you yourself may feel the weight of his hand. Be courteous to him, and he will put on graciousness as a garment, and treat you with reverence all his life long.

In religious matters we shall save ourselves a great deal of trouble if we remember that the child is at first all physical, as the lily is all bulb. He holds within him the germ of all that is to be of him; but it must be permitted to follow its own law of development, or it will be ruined. After a while he begins to manifest the signs of mental growth; but the spiritual nature is of much later awakening,—first the bud, then the bloom. It is of no use at all to expect the bulb to be the blossom, or the body to be the soul, or to act like it; and if you treat it as if it were, you lose all. It is of the earth-earthly; it can live only on material things, as the bulb in the soil. The stalk and the leaf also are not the blossom, but necessary to it. God knows its appointed time, and if he can have his way with you and your child, he will bring forth, by and by, the beauty and crown of bloom. The bulb dies that the lily may come to perfection.

So with man,—first that which is earthy; then, by slower growth, that which is spiritual.

The healthy child has no ability to be spiritually minded; he can *ape* religion to a degree that is pitiful, and which he will remember with disgust. He can know right from wrong, if he is carefully taught. He can learn those truths out of which spirituality is produced by the energy of the Holy Spirit; but these things are as the rain, the dew, the sunlight, the cultivation, by which the flower of spirituality is perfected. He can be truly converted,—born of the Spirit,—and to this end it is the right of every child to be taught, and then left to the brooding of the Spirit, which alone can make truth fruitful to salvation. But remember that the new birth does not take him out of childhood, or make him a man before his time. He will still be interested in childish things if he is healthy, as God intends him to be. To nag a growing child with efforts to compel him to do things from the same motives which actuate those who have passed through life's stern discipline; to worry him because he cannot know and see the things of God as you do, read the Bible with your relish, or dislike things you have come to hate, is to make him an intellectual infidel before he has had time to open his spiritual eyes. *Nagging* is to the spiritual development of the child what his method of cultivation is to his kernel of corn—digging it up every day to see if it has sprouted.

God gave you your child to study, as a book in which is a new revelation of his love to you, and in which you are to express, day by day, your love to him. It is a true story,—no fictions are ever found in those pages,—and by the secrets written there we who have the honor of fatherhood and motherhood shall be judged.

THE LITTLE GIRLS OF JAPAN.

BY MRS. SOPHIA B. BRUNSON.
(Chattanooga, Tenn.)

THE Sabbath-school contributions for this quarter are to go to spread the gospel in Japan, where Brother Grainger has already been sent to begin the work. Now the more we know of a people, the more interest we take in them; and our willingness to help them is directly commensurate with our knowledge of, and interest in, them. I believe that the boys and girls who read the REVIEW will be willing to make sacrifices in order to give their pennies and dimes to help send the gospel to Japan, when I tell them how much the people there need it. I will first tell something about the little girls in Japan, and at some future time I may write something about the boys.

When girl babies come into the homes in Japan, they are far more welcome than they are in China, where they are sometimes killed because they are not wanted. As soon as the friends of the family learn that a baby has arrived, they all pay it a visit. Each one carries a present, such as toys, cotton or silk to make it dresses, and many other things that the little one cannot appreciate or understand. When the child is seven days old, she receives her name, and the family eat rice cooked with red beans to bring her good luck. Children are not given the names of living members of the family in Japan; but the little girls are named from beautiful objects in nature, such as snow, sunshine, flowers, etc.

When the infant is a month old, she is taken to the temple to be dedicated to a god. Great preparations are made for this visit. She is dressed in the finest silk, with a pattern of gaily colored flowers all over it. The god to whom she is consecrated is chosen from a long list of gods that are worshiped in Japan. It is supposed that after she is placed under his protection, he will take special care of her; but her subsequent history often proves how mistaken this idea is. In order to induce the god to do his duty well, and

to obtain the blessing of the officiating priest, the parents make offerings to both.

At an early age the baby is strapped upon the back of a nurse or an older member of the family. It is not uncommon to see a little girl, seemingly but a little larger than the one upon her back, hopping about in a lively fashion, with the head of the baby bobbing up and down with every movement, till one almost expects that it will be shaken quite off. But no such accident ever happens, and the babies seem to flourish and grow hardy. They live much in the open air, bareheaded in sunshine and rain alike, going wherever the older children choose to play.

Many of the little ones in Japan suffer from lack of suitable food; for their mothers do not understand feeding them properly. I visited a woman one day whose little three-year-old girl was sick, and found her coaxing the child to eat hard rice cakes and raw fish. On one occasion our own little daughter's Japanese nurse told me that the Japanese mothers had been asking her what we fed our baby. They thought that it must be very fine food for children, as she was unusually large and strong; and they wanted to



THE "LITTLE MOTHERS" OF JAPAN.

get some like it for their own little ones. She told them that we fed her condensed milk. Not long after that, one of the women came to her and said that her baby seemed to have some difficulty in swallowing the food that she told her about. The nurse questioned her, and found that she did not understand diluting the milk, and had been trying to feed the milk, just as it came from the can, to an infant only a few days old! You can see the need of instructing these mothers even in the bodily care of their little ones.

The natives of Japan have no chairs or furniture in their homes, and when the baby is taught to sit alone, she is placed on the floor, but not with her limbs straight in front of her, as is the custom with us. Her limbs are bent under her, and she sits upon them. The floor is covered with a soft matting, which is kept clean and neat, for shoes are never worn in the house, but are always left at the door. It is not so much trouble to remove one's shoes in Japan as it is in this country; for those worn there are quite different from ours. They consist of oblong blocks of wood, hollowed out beneath, and held on the foot by a thong that passes between the toes. These shoes look quite awkward, and produce a very ungainly carriage, but they possess the advantage of never cramping the feet. When the children outgrow their clogs, their heels stick out over the back, and the feet do

not suffer. Their toes become quite prehensile as a result of grasping the thongs, and one often sees workmen in Japan using their toes to help them with their work, where the assistance of another man would be required in this country.

After the little girl has emerged from babyhood, she finds that there are many things for her to learn, some of which are by no means pleasant. She discovers, among other things, that, being a girl, she can have but little independence. If she is possessed of a strong will, she must surrender the exercise of it, and always obey the older members of her family, especially the male portion of it, even in matters pertaining to things of very little consequence. She must learn, above all things else, to be obedient and polite,—two very excellent qualities if not carried too far in the wrong direction, as is often the case with her. She must always seem cheerful, and be pleasant to others, no matter how much her own heart may ache. This idea is carried so far that a Japanese will sometimes tell you that his mother has just died, and break into a merry laugh, not because he does not grieve at the death of his mother, but it would not be

polite to make you feel bad by seeing him display sorrow. Self-control is the great lesson that is inculcated from earliest years. The little girl must learn to suppress all emotions except such as will be pleasing to others. The result of this training is seen in the gentle, dignified, attractive women of Japan. Members of a Japanese household are extremely polite to one another. One never sees such demonstrations of affection as kissing or embracing between members of families. Even after a prolonged absence, they greet one another with the most formal bows, accompanied by courteous speeches in regard to their mutual welfare.

The little girls are taught to sew, cook, and serve food. They do not use sewing-machines in making their garments, but simply baste them together. When they are washed, they are ripped apart, and spread upon boards to dry. They need no further ironing. Besides these necessary accomplishments, the girls are now often sent to school, and become quite well versed in literature.

When the child becomes a woman, she finds that instead of being allowed more freedom, the restraints become much stricter, and that she is little more

than a puppet in the hands of others. When she reaches the age of sixteen, her parents expect her to marry some young man of their selection. One who is a friend of the family is consulted in reference to the matter, and she immediately begins to canvass among her acquaintances for a suitable young man who wishes a wife. When she finds one that she thinks will do, she reports to the maiden's parents. Should the parents be pleased with her selection, the young lady is informed of it, and arrangements are made for a meeting at the home of the go-between. If the young man likes the girl, he signifies it to the go-between; and if no objections are raised, they are married, and go to house-keeping at the home of the groom's parents.

“EXERCISE should be fitted to the individual case. One whose employment includes a certain amount of manual labor should supplement this by special attention to the muscles neglected in his daily duties. A farmer, much of whose work requires stooping and bending, might gain restful recreation in a light exercise which would develop the muscles of the chest and expand the lungs. A scientific authority on physical development has recently given his ideal of a theory for perfect physical condition as follows: ‘Exercise moderately and temperately for a short time at the same relative hour every day of your life.’”

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 16, 1897.

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WHAT IS MISSIONARY WORK?

MISSIONARY work consists of doing something for humanity, either individually or collectively, in the name of, and for the sake of, Jesus. The true missionary is the messenger of Christ, sent to minister to his fellow beings. Every Christian is, therefore, a missionary. Missionary work is as varied as are the wants of our suffering race. Wherever sin has left its foul taint, wherever suffering, or weakness, or distress has followed as the result of sin, there the Christian is to go with the gospel of salvation and help.

It is emphatically true of us as a people that we are called to be missionaries, or ministers of the grace of Christ, because a great crisis is approaching, and a special work of preparation must be made to meet it. We feel it to be incumbent upon us to make known to all men the duties and dangers that pertain to this hour. For this purpose we have established extensive publishing institutions, we have organized and equipped our various societies, and have sent forth trained workers who are doing what they can for the propagation of our faith in the commandments of God and the faith of Jesus. We rejoice in the success of this work, and scan the reports of the laborers with interest. We cherish the statistics of our growth and development, only wishing that they were much larger, and to this end urge on our energies.

Under certain conditions this is a very laudable work, and the ambition which inspires it is commendable. Under other conditions, it may become altogether unprofitable and unchristian. Making proselytes to our peculiar doctrines with the sole or principal aim of swelling the ranks of nominal Seventh-day Adventists, is not the work to which Christ has sent his servants. People may nominally and even intelligently receive theoretical truth or adopt outward practises, without receiving the work of divine grace that is necessary to make them true disciples of Jesus. And when people thus embrace the truth, they are liable to be self-deceived as to their real standing before God. But sinners in a Seventh-day Adventist church are not intrinsically different from other sinners, nor are they one whit better, nor do they stand any more secure than as though they were under the banner of the enemy.

The liability of many to accept the doctrines we teach simply through the persuasion or conviction of the mind, under the force of Scriptural teaching and logical reasoning, is something of which the godly worker should always beware. Nor should these children of faith be forbidden to come. But how many, many sad experiences have testified to the folly of bringing together a company of people who have accepted present truth through polemic discussion, by the force of argument and evidence, forming them into a church, and then leaving them to carry forward the work in the same spirit in which they have received it! Argumentation, discussion, strife, and desolation are the various steps that have

marked the brief histories of such churches. Perhaps after a few years a few souls who had previously been converted to Jesus Christ were all who remained.

Every unsaved sinner needs most of all to know Jesus as a personal Saviour. For this knowledge there is no effectual substitute on earth or in heaven. No individual is fit for the Master's work until he has learned and experienced this truth. If he has accepted the other doctrines we teach before learning this, he must be taught it; and the faithful minister of Christ will not be satisfied to leave a company or church until each individual gives evidence that he has obtained for himself this precious assurance.

But this truth is primary, and not collateral; it should be taught first. The need of a Saviour's love and compassion is the greatest want of our race. Therefore every worker for humanity should, first of all, present Christ as the Saviour of the world. This may best be done by presenting him as he presented himself, a ready and present helper in every form of need or distress. When people thus learn Jesus through us, they learn of us that we have been with Jesus. They learn, through our feeble efforts to represent him, of that higher, that infinite love that gives its life for sinners. In the persons of Jesus' messengers, they see a manifestation of a love that is divine in its origin, and gladly accept that love for themselves. Then, having felt and experienced it, they gladly follow on to know the truth and to accept the same. It is a very easy matter to lead people to accept the truth of God, unpopular and inconvenient though it be, when their hearts are won and subdued by the wonderful love of God. It is then they are prepared to appreciate the truth, and to love it, and to live it out, which they never can do until their hearts are in Jesus' keeping.

Missionary work, then, primarily consists in presenting Jesus to sinners. This can always be best done in the way that Jesus presented himself—not so much in theory as in practise. Every deed or word of love or sympathy should come to suffering humanity as a token of heavenly love for Jesus' sake and in his name. Love wins the heart, forgives sin, cleanses the soul, and leads into truth.

It is not claimed here that missionary work cannot be done on any other line than the above; but it must eventually include the Saviour's love as its essential element, and it is undoubtedly better to begin with the essential thing itself. This may not be as satisfactory to the worker in its apparent results as more aggressive work on purely denominational lines, or in the advocacy of specific doctrines. But it is vain to overlook the sowing time in our anxiety to reach the harvest. Three and a half years of patient seed-sowing by the Master was followed by a quick and bountiful harvest under the ministry of the first apostles. Thousands eagerly sought the way of truth, because they had learned of the dying Saviour's undying love. Our time to work is brief, to be sure; but the Lord will take time enough to do his work well.

Our Saviour, in his work, had to meet prejudice and determined opposition. Rulers and dignitaries opposed and persecuted him and wished to destroy him. But the common people had learned of his love and goodness, and this was his protection. Apparently, no other thing stood between him and a violent death on many occasions. Nothing will so effectually allay prejudice and quell opposition to-day as

the manifestation of the same spirit of disinterested love. All kinds of work prompted by this spirit is missionary work, and nothing that is devoid of it can be such. G. C. T.

ZECHARIAH, CHAPTER 14.

Third, and Last, Paper.

In the two preceding articles on this chapter, we have found the way all clear down to verse 12. Three great epochs are brought to view; namely, (1) the day of the Lord, with its attendant scenes, which closes the present dispensation (verses 1-3); (2) the scenes that take place at the end of the thousand years, when the wicked are raised, the city, New Jerusalem, comes down from heaven, and the earth is prepared for the everlasting inheritance of the saints (verses 4-7); (3) the glorious condition of things when the kingdom is established, when the Lord shall be ruler over all the earth, and the New Jerusalem, as its metropolis, shall be safely inhabited by the redeemed forever. Verses 8-11.

Now, in verse 12 we come to a transition, and the prophet goes back to describe more particularly the fate of the enemies of Zion. Why this is brought in in this way, Henry Cowles, D. D., in his commentary on this chapter tells us in the following words: "The prophet left the enemies of Zion at the third verse to follow the fortunes of Zion herself, and to show us, through verses 4-11, how signally the Lord appeared for her help, and how gloriously he turned her darkness into day. . . . Now he returns to inform us of the doom of those old enemies who marshaled their hosts against Zion, as appears in verses 1-3."

Thus we are here taken back to the great battle of the day of the Lord in the opening of the chapter. This is the time when the seven last plagues (Rev. 16: 1-17) are at their height, and will produce the results of verse 12. This is also the time when the "great whirlwind" of Jer. 25: 30-33 will be raised up, and the slain of the Lord shall be from one end of the earth even to the other end of the earth.

Verse 14 says, "And Judah also shall fight at Jerusalem." Dr. Cowles says, "In Jerusalem, not *against* her," as the margin reads. Judah here would, then, stand for the powers of righteousness enlisted in this conflict, as symbolized in Revelation 19 by Him that sat upon the horse, and his armies. Mention is then made of the heathen, which harmonizes with Joel, who says that the heathen are to be summoned to the great battle in the day of the Lord. Joel 3: 12-14. The same plagues that fall upon the men destroy their animals, according to Zech. 14: 15.

We now come to verse 16, which is often considered a difficult passage; but we think it will appear that there is only one place to which it can apply. It reads: "And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles." We have seen the fate of those who make war upon the King of kings (Rev. 17: 14; 19: 19-21),—they are all destroyed. We have also seen that the judgments and convulsions of that fearful time extend to all the earth, and destroy *all* the wicked, from one end of the earth to the other. Then who are those that are "left"?—It is those who escape these scenes (Luke 21: 36).

36), and are saved in the day of the Lord. Dan. 12:1. They cannot possibly be any others. And this is why the text is so positive: "Every one that is left."

And when, then, do they go up to keep the feast of tabernacles? The typical feast of tabernacles is nevermore to be kept; but the glorious antitype is to be kept in the kingdom of God. Isaiah describes it in these words: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another [or from month to month. Rev. 21:2], and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Here, then, we have another detached glimpse of the blessed state of the redeemed thrown in as a ray of light upon the dark picture, just as the prophet Daniel, in the midst of a description of the wicked governments of the earth, represented by ravenous beasts, all at once throws a flash-light on the fact that the saints are at last to take the kingdom and possess it forever and ever. Dan. 7:18.

Then the prophet passes back to the time when the requisite preparation could be made to attain to the condition of verse 16, and when men had the power to *refuse* to accept the conditions; for it is evident that verse 17, referring to a time when some would *refuse* to worship the King, the Lord of Hosts, cannot apply at the same time with verse 16, which declares that at that time *every one will* go up to worship the Lord of Hosts. It therefore goes back to the time of probation, and brings to view those who, under the figure of refusing to keep the feast of tabernacles, reject the overtures of the gospel. Thus Barrows, in Butler's "Bible Work," under this text, says: "In these words the future reception of the true religion by all nations is foretold under the symbols of the *Mosaic economy* with its ritual, its yearly feasts, and its central place of worship. For this principle of interpretation we have the authority of the New Testament. Rom. 12:1; 1 Peter 2:5."

Upon these there was to be no rain. That is, those who refuse the gospel now, in the day of probation, shall be destitute of all spiritual blessings, fitly symbolized by having no rain, rain being the source in those Eastern countries of all vegetation and fruitfulness. Their hearts will be destitute and barren of all good, and the time will come when, all opportunities of mercy being past, no showers of grace can ever reach them more. Egypt was especially dependent upon the rainfall on the Upper Nile, and would most severely feel its loss. So Egypt is taken especially to represent the threatened judgment. In verse 19, the mention of Egypt and *all* nations shows that this is a universal principle in the economy of God's grace.

Verses 20 and 21 show the state of things in the future kingdom of God. "Holiness unto the Lord" shall characterize everything. Every vessel and utensil used in the ordinary routine of life, as well as in the service of the Lord, shall be holiness to the Lord. And "there shall be no more the Canaanite in the house of the Lord of Hosts." John, speaking of the holy city in Rev. 21:27, gives a parallel expression in these words: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

Thus broad and wonderful is the scope of that

far-away prophecy of Zachariah, made clear and harmonious in the later revelations of New Testament times.

U. S.

TO THE GENERAL CONFERENCE.

FEBRUARY 9 was our first day at the place appointed for the convening of our General Conference. We reached College View late on the previous evening, coming over the Burlington from Kansas City, after a week of pleasant visiting and resting with relatives and friends in the two cities which bear that name. The cause is being built up in each. The Missouri church has purchased a lot and begun a creditable building, having finished and dedicated the basement, which forms a very comfortable place for meetings. They pay as they build. But from the congregation we had on a dark and muddy Sunday evening, we judge their house will be too small when they get it built. The Sabbath-school now numbers over one hundred and fifty, and additions are being continually made. In Kansas City, Kan., and adjacent suburbs, quite a large company is being brought out, and a lot has been purchased with the purpose of building next season.

The situation of Kansas City is such as to give it great commercial importance. It has been injured in its growth by a violent "boom" bubble, which, in its explosion, has shattered many hopes and flimsy prospects. But in the ordinary course of events, the city would be destined to become great. As a railway center and stock market, it is now second in the West only to Chicago. At the time of our visit, it was not even second for mud and general discomfort. Leaving at Battle Creek good sleighing, we found no snow at Kansas City. But quite a large quantity fell during our visit, most of which melted as it fell. Coming two hundred miles north to College View, we were not disagreeably surprised to find no trace of snow; but dry, hard roads and good walking. The air is clear and cool, and as usual in brisk motion.

College View is a little village of five or six hundred, surrounding Union College, five miles southeast of Lincoln, the State capital. It is connected with the city by an electric-car line, which, however, barely runs with sufficient frequency to prevent active people from walking. The inconvenience of holding our General Conference away from Battle Creek is such as to make the expediency of doing so a serious question—one which is not clear to all. But the claims of other sections on the advantages of these important meetings should be recognized, even at the cost of considerable inconvenience.

The meetings were formally opened on the 9th of February at 10:30, though for more than a week previous to this, the members of the General Conference Committee and others were engaged in meetings, holding two each day, besides public meetings which were held in the evening. At these meetings the Bible and Testimonies were studied, and time was taken for special seeking of God. Those who were present report these meetings to have been very profitable; and of this we who came later can form some judgment from the earnestness and depth of spirit which pervades the place and characterizes our first meetings.

At the opening meeting on Tuesday morning, Elder Olsen referred in brief remarks to the preceding exercises, and stated that the Auditing Committee had been able to dispose of much of

its work. Thus, much of the time of the Conference will be saved. He stated that services of the Biblical Institute, which is to occupy the principal part of the time until the Conference is called on the 19th instant, would be held on the following plan: At 10:30 A. M. the writings of Sister White will be studied, especially from the standpoint of recent communications. At 3:30 a Bible study will be held in the meeting-house, conducted by Elder E. J. Waggoner. The first meeting is to be especially for the benefit of members of the Conference. The second is to be general. At five o'clock daily there will be a meeting for the consideration of educational matters, to be led by the educational secretary, Prof. W. W. Prescott. The evenings will be occupied by preaching services in the meeting-house.

It is upon this schedule that the exercises are now going forward. But no mere mention of the program will give any idea of the real character of these most important meetings. We often wish for the power to communicate with ink and paper the real spirit that pervades our solemn assemblies. The assurances that the Spirit is there in power will encourage and incite those who read; but only those who feel and experience the actual presence of the Spirit of searching and refining can realize what it is to be there. This can only be communicated by our preserving its presence and spreading it to others.

The attendance at this stage of the meeting is very encouraging, and fresh arrivals are constantly swelling the numbers. The Nebraska Conference and the local churches of Lincoln and College View show an undoubted appreciation of the presence of this meeting in their midst, and have exerted themselves to provide a pleasant and comfortable reception. They have succeeded well. The ample buildings of Union College furnish convenient quarters for the entertainment of delegates, for committee rooms, and for reading- and writing-rooms. The meeting-house will seat one thousand five hundred people, which will probably be ample for all requirements.

Next week we shall have more to say of the meetings, and so through the session. Though the *Bulletin* will contain the most thorough reports, we shall endeavor to give our readers the main features of the occasion. 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.]

733.—FOLD VS. FLOCK.

How many folds are there, as spoken of in John 10? Please explain John 10:16. C. H. B.

Ans.—The word "fold" is used twice in this verse, with nothing to show that the words do not come from the same original. But they are not from the same word. In the first instance, "Other sheep I have, which are not of this fold," the word "fold" means an "enclosure, a place where sheep are kept," and would well apply to the Jewish organization. But in the last clause of the verse, "There shall be one fold, and one shepherd," the word "fold" is from an entirely different word, and means "flock,"—there shall be one *flock*. The sheep to make this flock are gathered from all over the world. The mark is not now on the *fold*, but on the *sheep*. Whoever belongs to Christ belongs to the one "flock," whatever may be the fold, or enclosure, he is in.

734.—MILLER AND MORMONISM.

By whom did Wm. Miller first hear the Advent doctrine preached? Was it by a Latter-day Saint, as is sometimes claimed? Where are the copper plates which Joseph Smith claimed to find? * *

Ans.—William Miller did not learn the doctrine of the soon coming of Christ from any one. He drew his conclusions from the study of the prophecies for himself. See the work, "Life of William Miller." The Latter-day Saints had nothing to do with it. The plates which Joseph Smith pretended to have found were a hoax.

735.—DAVID'S CHARACTER.

Was David a merciful man? See 2 Sam. 12:31 and 1 Chron. 20:8.

Ans.—Yes. See his whole treatment of Saul and his family. His putting his captives under saws, harrows, and axes, as stated in the first text, does not signify that he tortured or killed them with these instruments, but only that he exacted from them the tribute of labor with these implements, and made them work in the brick-kilns. This he had a right to do, and it was much more merciful than putting captives to death, as was often the custom in those days. The second text only refers to the race of giants who were the defiant enemies of Israel, and who were treated as any other enemies would be who were warring on the kingdom.

736.—LAZARUS AND THE ADAMIC PENALTY.

Did not Lazarus pay the penalty of the Adamic transgression when he died? Then when he was raised from the dead, could he die again, or was he translated? L. D. W.

Ans.—So far as the Adamic penalty is concerned, the case of Lazarus was no different from that of the many others who were raised from the dead at different times (see 1 Kings 17:22; 2 Kings 4:35; 13:21; Luke 7:14; 8:40, 45; Acts 9:40); and if, for that reason, Lazarus could not have died again, neither could any of these others. But the Bible gives no intimation that they did not die again. Disease and suffering are a portion of the Adamic penalty, only in a lesser degree than death; but people often are raised up from a deadly malady, but fall under disease again. To raise one from the dead is only a further manifestation of restorative power; and one restored only to the mortal plane of existence, would naturally die again. When raised to immortality, as the saints will be in the last day, of course they die no more.

737.—SECRET SOCIETIES.

Is it right for Christians to belong to lodges, such as the Maccabees, Foresters, Granges, Odd-Fellows, Templars, Masons, etc.? W. C.

Ans.—Doubtless some secret societies are more objectionable than others; but the principle underlying the whole of them cannot commend itself to a follower of Christ, who declared emphatically that he did nothing in secret. The one grand, supreme organization which should enlist the sympathy and devotion of the Christian, and command whatever time, talent, and means he has to spare after caring in a Scriptural manner for his own (1 Tim. 5:8), is the church and its immediate auxiliaries. But the principles upon which this institution is founded, and the motives by which it is quickened, are so different from those of the secular lodges and societies referred to that one who is a consistent member of the former cannot well fraternize with the latter. We would commend to our correspondent, and all others interested in the subject, a little tract on Secret Societies, by Mrs. E. G. White, to be had of the Pacific Press, Oakland, Cal. Price, three cents.

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.

HE KNOWS.

O wounded heart, thy pain is known
To him who leaves no soul alone;
His tender love round thee is thrown—
O doubting heart, he knows!

O burdened heart, thou canst not share
With human friend thy load of care;
Thy Father heeds thy broken prayer;
Trust thou in him—he knows.

O struggling soul, in darkest hours,
When, crushed with grief, thy spirit cowers,
And o'er thy way temptation lowers,
Be this thy strength—he knows.

God is so near! Thy heart forgets,
And seeks him far when sin besets,
And feels alone when sorrow frets;
Yet he is here—he knows.

—Sabbath Reading.

INDIA.

SEVERAL weeks have elapsed since I last wrote to the REVIEW. Descriptions of the country have been given by one and another, and the condition of the people and their needs have been frequently set forth, imperfectly it is true, so that little more need be said on those lines.

Some of the brethren write and ask us if the work is progressing here. To this we can say, "Yes," for the work is the Lord's, and his work will not stop until it is brought to its final completion. In a field like this there is much preliminary work which must be done on the start in order to insure future success. A language cannot be learned in a few days, and it is necessary to understand it in order to be able to work effectually among the masses in this country. To learn a language requires time, patience, and hard work. This is especially true of these oriental languages, and yet from the experience of the past year, I feel much more confidence in saying it can be done than I did a year ago. To hear one and another of the family reading Bengali with considerable fluency is highly gratifying, considering that this proficiency has been acquired for the most part while attending to a multiplicity of other duties that have arisen from month to month. What time I have been able to devote to study has been given to the Hindustani, or Urdu, language; and though I wish I could get hold of it much faster than I do, at the same time I find myself able to see order and system where only a few months ago there appeared to the eye merely a meaningless mass of confusion, and I can read my Testament with some degree of satisfaction. I mention this for the benefit of others who may come to take up work in this country; for if a man of fifty can succeed, surely men and women of younger years will be able to get along all right.

Our girls' school has opened again this week after the holidays, and we thank the Lord every day for the way he has wrought for us in the matter of this school. Aside from the efforts put forth the week before the school first opened, we have done absolutely nothing to get scholars. The school has advertised itself, and from the twenty-six enrolled at first, it has grown till we now have over sixty. Twice we have been obliged to send out word that we could take no more. Two reasons deterred us from trying to gather in more at the present stage of the work: first, we were unprepared in the line of teachers to do justice to the students; and second, we were constantly hoping that medical workers would come, and did not think it wise to make any special efforts to gather in more pupils.

We have tried to find some rooms in the neighborhood where we could hold the school when our house will be occupied with other work, but have

been unable to do so up to the present time. We greatly need room where we can carry on the different lines of work necessary. The house we occupy is for sale, but it will cost about fourteen thousand dollars to buy it. The land on which it stands, and which surrounds it, is said by uninterested parties to be worth nine thousand dollars. There is a place just adjoining it, which is owned by a minor, and can be rented for sixteen years on a yearly rental, or otherwise, for about two hundred and fifty dollars a year. This has a large compound, where a bamboo schoolhouse and hall for meetings could be erected at small expense. There is a one-story house on the place, that could be used to excellent advantage. If we had these two places, or their equivalent, we could quite successfully carry on the school, the medical work, a home for children, and have a place for meetings besides.

About six weeks ago we began a series of Sunday-night meetings at our house. We made no attempt to get Europeans to attend, but instead sent out notices among the English-speaking Hindus, that addresses would be given on "The Christianity of Jesus Christ; What It Is, and What It Is Not." We have had a good attendance. Some are disposed to ask questions, and we encourage them in this. Besides this we have had two temperance meetings on Thursday evenings, when the place was full to overflowing, and one night many went away because they could not get in. We began to advertise the meetings a little at first, but found it was little use to do so; for we had not room for the people when they came. We greatly need more room.

Next autumn, when another cool season comes, we ought to be in a position to carry on a special series of meetings in this city for several months, as often in the week as the people could be persuaded to attend. The Christian Endeavor work is receiving recruits here this year, and special efforts are being made along that line. The Lord's Day Union is also very distinctly in evidence, and vigorous work is being laid out for that association. The truth is, we are behind the times with our work in this field. We ought to have been here several years ago; but now that so much time has passed, there is all the more reason why plans should be laid broader and deeper than would have been necessary then.

We do not blame the Foreign Mission Board for the suggestion that this be made a self-supporting mission; but I fancy that the rank and file of our people can tell better why this suggestion has been made than I can. I venture the assertion that there is not a minister among us in America, not a farmer on his farm, nor a mechanic in his shop, who, if he were to change places with us here, would not plead with all earnestness for some of the facilities in this field that are regarded as so essential in the work in America, in the way of schoolrooms, places in which to treat the sick, etc. But the board cannot carry on enterprises, however desirable it may be to do so, unless it has the means with which to do the work. I have no doubt that India will, in time, give generously for the advancement of the Lord's work in this land; but it is hardly reasonable to expect this before the people know what the work is. No one would rejoice more than I to see the work here made self-supporting; but from the little opportunity I have had to look at the situation of the people in the two countries, the chances for labor, the markets, and all things considered, America has ten times the advantages for a self-supporting work over India. Even if in the matter of markets, farming, etc., all things were equal, there is here the overshadowing system of caste, which enters into everything. If some industry is started, only a particular class of the people will be able to work in that special line.

I am glad to report that all of the family here are fairly well and of good courage. We have just received word to-day that the steamship "Malta," with the nurses on board, will be in

this port on Friday morning of this week. We look for Dr. Place and his wife a few weeks later. The coldest weather is already over, so in a few weeks we shall again be in the hot season.

The plague is still raging in Bombay, but as yet it has not reached here. The famine is doing its fearful work. It is said to be the most general of any famine for many years, and is affecting India in most directions. The price of grains has risen very materially, so that the people are unable to buy. As yet the price of American flour has not been affected, though that is not saying much; for it has stood at famine prices ever since we came, costing at the rate of about twelve dollars a barrel. The Lord has signally worked in many things in opening the way before us, for which we praise him daily. We have nothing to complain of; for all he sends or permits works for our good, and there is therefore no reason to complain.

D. A. ROBINSON.

Calcutta, January 6.

TURKEY.

ADANA AND TARSUS.—After our Bible institute at Constantinople, held by Brethren Holser and Waggoner, I was prepared to visit Cilicia, where Brother Asdour preaches the last message, and under whose labors several have accepted the truth. The last revolutionary movement of Armenians against the Turkish government so changed the internal condition of the country that it has become impossible for any Armenian to travel as he pleases. The important ports were taken under close watching. A special court also was arranged to investigate all Armenians who wanted to leave the country. As I am an Armenian, I had first to appeal to this court. I am glad that God gave me favor before the council. When they learned that I was a Sabbath-keeper, they took this question under consideration, and I was permitted to visit Cilicia.

Oct. 29, 1896, I left Constantinople, and seven days' sailing on the Mediterranean Sea brought me to Mersina, the port of Cilicia, and on the evening of November 5 I arrived at Adana, where my parents live. There are a few Sabbath-keepers there, and I held meetings for twelve days, preaching twice a day. Then I spent twenty-seven days at Tarsus with Brother Asdour. We rented a small house for meetings. Every evening from fifteen to thirty persons came to study the Bible. Protestants stood afar from us, but Armenians, especially young people, were stirred to study. Brother Asdour had already preached here during the year. His good life had made a deep impression upon the people, and he was loved by many. Though several Protestant preachers had tried to create prejudice against the truth, Brother Asdour's life and labors had been able to overcome them. Five souls have begun to keep the Sabbath, three of whom I baptized in the River Kidnos. This created more interest. Some Protestants consulted together to put me into the hands of the government, but God brought their plans to naught. Then I came back to Adana, where seven days more were spent in studying the Bible. Two brothers and a sister were here baptized in the River Sihon. December 22 I finished my work, and left for Constantinople, leaving the good interest awakened under the care of Brother Asdour. I hope that many others will be strengthened to obey the Lord. I thank God that this time nothing hindered us from preaching.

On Jan. 2, 1897, I arrived at Constantinople, and soon learned that the condition of our churches of Nicomedia demanded that I spend several weeks with them, so I accordingly visited Bardizag and Ovajak. My labors in these places were directed to the purpose of awakening them from a deep sleep into which they were plunged by not heeding the message to the Laodicean church. In their own imagination

they were so content with their lukewarm condition that they said they were rich and in want of nothing. But God, who is rich in mercy, seeing that they would not be able to stand in the time of trouble in such a naked and poor and miserable condition, helped me to awaken them to see their wretched nakedness. Satan is angry against the people of God everywhere, but in God we shall triumph.

Z. G. BAHARIAN.

Bardizag, January 8.

ENGLAND.

LONDON, WELLINGBOROUGH, AND KETTERING.—On the morning of December 30 I arrived in London from Norway, just eighteen years to a day from the time I was first in London on my way to Southampton to open up the work in England. From December 31 to January 6 I had the privilege of speaking nine times in the general meeting for England, held in the commodious chapel controlled by our people, on Duncombe Road, Holloway. Brethren Holser and Waggoner gave the other discourses of the occasion. Most of the workers in Great Britain were present, and a portion of the time was occupied in counsel concerning ways of working. It was stated that there are now between seventy and eighty workers, including Bible workers and canvassers for books and papers. When I left England thirteen years ago last October, there was but one sister in London who was a Seventh-day Adventist. It was truly encouraging to meet with a chapel well filled with Seventh-day Adventists, and to know that regular Sabbath services are held each Sabbath in several parts of London, besides in Duncombe chapel. The Lord's blessing was with us in our meeting.

January 7-9 I was with the church, numbering somewhat over twenty members, in Wellingborough, and had the pleasure of speaking to them four times on the Advent movement and the gifts of the Spirit. I then came on about seven miles to Kettering, where there is a church of over sixty members. From January 8-13 I spoke to this people, with others who came in, five times. These also seemed to rejoice, and declared themselves encouraged by hearing of the former days, and the Lord's dealings with his people. Brother Champness was with me at Wellingborough and Kettering to assist in the services. From here I go to Bath and Southampton, spending a week in each place before sailing, the last of January, on the steamer "New York," for America.

J. N. LOUGHBOROUGH.

THE SAN FRANCISCO JAPANESE SCHOOL.

This school has now been carrying on its work at 410 Franklin St., San Francisco, for about three years. The instruction given includes not only all the common branches, such as, arithmetic, geography, history, etc., but also some of the languages. Both day and evening classes are held, so that as many as possible can avail themselves of the privileges offered. Probably not less than fifteen hundred Japanese students have received instruction since the organization of the school. It is impossible to give the exact number, owing to the fact that the students are constantly coming and going, and the number necessarily varies very largely from month to month. The work of teaching is conducted largely by Sisters Grainger and Clement and Brethren Titchworth and Y. Noiri, who are retained by the conference. Two of the Japanese students render valuable assistance in the work of translating.

The work required to be done in the school has steadily advanced until it seems that the limit with the present force of teachers has nearly been reached, and if the work continues to grow as it has in the past, it will no doubt be found advisable materially to increase the number of

teachers. Too much cannot be said in appreciation of the faithful work of those who have labored so earnestly to bring the school to its present standard. It has always been the aim of those having the work in charge to make the school as homelike and attractive to the students as possible. It has been the custom each Friday evening to engage in the study of the Sabbath-school lesson for the next day. A few weeks ago, however, a regular Sabbath-school, which meets on Friday evening, was organized by the students, with a full corps of Japanese officers, and a club of twenty *Little Friends* and fifteen *Instructors*. This school is called the Anglo-Japanese Sabbath-school, a name which was chosen by the students themselves, and is the first and only Japanese Sabbath-school which has ever been organized. The average attendance in the school is about thirty, although the number is increasing. Some of the officers are making an effort to interest the majority of the students in this branch of the work. The interest in the study of the word is very encouraging. One of the teachers stated that she had taught in many Sabbath-schools, but had never seen such an interest manifested in any other place.

Eleven of those who have been receiving instruction in this school have united with the church. Of this number, four have returned to Japan, two are in attendance at the college at Healdsburg, and one is in St. Louis completing a course in medicine, preparatory to returning to his native country. Another class of twelve young men who have been thoroughly instructed in the Scriptures, and who have a good understanding of many of the points of our faith, will doubtless soon be prepared to unite with the church.

This work began in recent years, and has already extended to the native land of this people. Last November, Elder W. C. Grainger, who had been in charge of this school for over a year, accompanied by Brother T. Okahira, for many years associated as student and teacher in our school work, sailed for Japan to open up the work in that field. Recent letters from Elder Grainger speak of a most hearty and cordial reception by this people, so lately numbered among the civilized nations of the world, and of the wonderful manner in which the Lord is assisting him in acquiring a knowledge of the Japanese language. Comfortable quarters have been secured at 8 Nishi Machi (West street), Azubu Ku, Tokyo, Japan. Even before arrangements had been completed for beginning the work, two young men presented themselves, desiring to receive instruction.

Several of the students in the school here are looking forward with much anticipation to the time when they can accompany some of their teachers into that field, and assist in the work. The providence of the Lord has surely gone out before us in this important field. Although the islands have waited long, yet from this small beginning, with one or two instructors and a handful of students, the blessing of God has so prospered the work that now we have come to a place where we may in all confidence expect that speedily the millions of Japan will hear the message that is to prepare that nation for the harvest.

E. E. PARLIN.

ATLANTIC CONFERENCE.

SALEM, CAMDEN, AND BURLINGTON.—In my last report to the REVIEW I stated that it had been recommended that I should labor in the Atlantic Conference. Accordingly I left St. Charles, Mich., on December 14. Arriving at New York, I learned that it had been decided that I should connect with Elder John F. Jones, and with him visit the churches prior to locating in New York City. I reached Salem on the 19th, where I found that Brother Jones had already begun meetings. We remained at Salem until the 28th. The Lord came very near to his people as the precious truth for this time was

unfolded to them. Hungering for the bread of life, they eagerly devoured each morsel as it was given to them. On Christmas day Brother Jones was called to Paterson, N. J., to hold quarterly meeting; and the following Sabbath I celebrated the ordinances with the Salem church, which then engaged in this solemn service for the first time. The next day the meetings were brought to a close, all rejoicing more fully in the love of God.

On Monday, December 28, I went to Camden, where I again met Brother Jones, and began meetings the same night. We continued in this place until January 17. From the first the liberty of the Lord was realized, and we felt that precious droppings of the latter rain were falling upon us. On Sabbath, January 2, Brother Jones was at Millville holding quarterly meeting; and the ordinances were also celebrated the same day at Camden. As the character of these institutions was set forth, a feeling of solemnity rested upon all, and it was realized that they appeared in a new and more precious light. To add to the interest of this service, four young people, responding to the invitation, gave themselves to the Saviour. On Sabbath, January 16, Brother Winfield S. Harmon was ordained to be the church elder. From the first meeting the interest deepened, and many of the brethren and sisters yielded themselves more fully to Christ.

January 17 meetings were begun at Burlington. Here the Lord also graciously blessed the efforts put forth. As at Camden, so here the necessity of reaching forth for a deeper work of grace upon the heart and the reception of the Holy Spirit was set forth. Being privileged to be at Burlington for only one week, I was requested by Brother Jones to occupy the time, as he was to remain a week longer. On Sunday night I spoke upon the Eastern Question. As this subject was studied, all felt that truly the coming of the Lord is indeed nigh at hand. Leaving Elder Jones to follow up the work, I came to New York City to unite with Elder E. E. Franke in holding a series of meetings. These meetings began January 31, an encouraging number being present. We hope to see good results from this effort.

At each of the above-named places I felt it to be a great privilege to become acquainted with the brethren, and I trust that the good work thus begun may increase more and more unto the coming of the Lord. To him be all the praise! A few subscriptions for the REVIEW were taken at Salem and Camden.

C. H. KESLAKE.

WINTER AT THE COLORADO SANITARIUM.

ALMOST without a single exception, every day thus far this winter at the Colorado Sanitarium has been filled full of life-giving sunshine. The western breezes bring to us the purest air, which has traveled over the peaks and through the cañons of the Rocky Mountains for a distance of two or three hundred miles without visiting village or city, except a few modest hamlets of the diggers of gold and silver.

The atmosphere is dry, balmy, sunny, and invigorating, just cool enough to be a tonic without being disagreeable, and yet warm enough to allow the most feeble invalid to live an outdoor life. While invalids living in the Eastern and Northern States, suffering from any form of lung trouble, or any other disease which lowers their vitality and interferes with healthy nutrition, are obliged to remain indoors during the winter months, the guests and patients at the Colorado Sanitarium are enjoying the delightful privilege of sitting or walking out in the genial and glowing sunshine, having the full benefits of an outdoor life, without the slightest discomfort from cold or stormy weather.

While the climate is thus pleasant and agreeable during the winter months, this is also a delightful place in the summer. During the

summer of 1896, when so many deaths were being caused by excessive heat in the Eastern States, the temperature at the Colorado Sanitarium, and in the mountains which are closely adjacent to it, was cool and agreeable. There was scarcely a day during the past summer that was in any way uncomfortably warm. The favorable location of the institution affords the double advantage of mild, sunny winters, and cool, breezy summers.

There is no other location in the United States which affords such favorable climatic advantages for the treatment of all forms of diseases of the lungs, as well as diseases of the digestive system, as does the climate at the Colorado Sanitarium. The idea is entertained by some that one who is suffering from lung trouble in any form must seek a very warm climate. This is a mistake. It has been shown by scientific investigation that a warm climate, on account of the temperature of the atmosphere, always contains more moisture than does a cool climate; and on account of the added moisture in the atmosphere, such a climate offers more favorable conditions for the growth and development of the germs of tuberculosis, or consumption, than does a cool, dry climate. Coolness of temperature and dryness of atmosphere offer unfavorable conditions for the growth of these germs; hence these conditions of climate are favorable for the treatment of diseases of the lungs.

The prominent climatic features of the Colorado Sanitarium are dryness of atmosphere and an abundance of sunshine; an elevation of five thousand three hundred feet;—just such an altitude as extensive observations made by medical men have proved to be the best altitude for the treatment of all forms of pulmonary troubles;—a mild winter climate; and a cool, agreeable summer climate. How the climate could be any better for the treatment of pulmonary diseases it is hard for the writer to conceive. These natural advantages, coupled with rational and scientific methods of treatment, pleasant surroundings, and Christian home influences, offer every possible advantage to the sufferer from any chronic disorder in regaining his health. On account of the stimulating, tonic effect of sunshine, and the rare, dry atmosphere, diseases of the digestive system, including all disorders of the liver, etc., are treated with wonderful success in the institution. It is the exception rather than the rule for a person coming to the institution suffering with any form of lung trouble or digestive trouble, not to gain in weight and improve in every way. At the present writing there are several in the institution who have gained all the way from ten to forty pounds in a few weeks.

There are many thousands of people scattered throughout the country who for years have lived invalid lives, suffering from some form of disturbance in the digestive organs. This is one of the classes of sufferers that would be greatly benefited by a sojourn of a few weeks or months at the Colorado Sanitarium, where they could have every advantage for treatment, and the benefit of the life-giving climate.

W. H. RILEY, M. D.

WISCONSIN.

SINCE returning from the Northwest, I have labored for my French brethren and sisters at Little River, Brookside, Schiller, and Robinson, giving my attention less to sermonizing than to instructing those concerned on how to do different kinds of missionary work.

When at Robinson, and in the very act of setting forth the importance of all who profess present truth doing missionary work, there was presented to me a neat thirty-two page tract on "Home Missionary Work," from the pen of Sister White, which I regard as the best production I have yet seen on that subject. I read it again and again, and seeing that the thoughts

presented were so fitting and timely, and accorded so perfectly with my exercises of mind, I translated most of it for my French brethren, with telling effect. I would most heartily recommend that it be read by every Seventh-day Adventist. These are golden moments, and should not be spent in devising worldly schemes, and in being engrossed and overcharged by worldly enterprises. Rather let us labor for perishing men, lest gross darkness, war, and dire troubles shall shut in upon us, and we awake too late to a sense that our time to work is past, and that others have done the work we should have done while we were hiding our talents in the earth.

I was urged to go to Schiller, by a man whom French opponents used as a scribe in negotiating with me for a discussion about one year since. The man was sick, having undergone a surgical operation; and as he thought he might die, he wrote me a testimony in favor of present truth, saying that he was keeping the Sabbath, and that in case he should die, he wanted me to conduct the funeral services, and desired to be buried in our cemetery at Robinson. He wanted me to visit him and pray with him immediately. I did so, and hope he will live. He and his wife were received as candidates for baptism. Others will be baptized at Brookside. The French brethren at this point and at Little River and most of the French church at Robinson are scrupulous in paying tithes. This is an encouraging feature, as the evangelical duty of supporting our workers lies at the very basis of the prosperity of the final gospel proclamation.

February 5.

D. T. BOURDEAU.

VERMONT.

THE work in this conference has many encouraging features at the present time. Among the chief sources from which we should take courage is the interest that is being awakened by the circulation of literature. For many years our brethren and sisters have scattered the seed, and many times it has seemed that most of it fell by the wayside; but now, often as a result of reading scattered years ago, many interesting reports are coming in from different parts of the conference, and calls for ministerial labor are multiplying. We shall try to fill these calls as fast as possible. Our laboring force is quite small at present, and we have been kept very busy since camp-meeting.

Elder Purdon has found quite an interest awakened by our camp-meeting at Rutland, and has not felt free to leave it. He reports some new Sabbath-keepers, and many who are investigating. This has been a very prejudiced field; but the truth is gradually gaining favor with the thinking classes, and the prospect is encouraging for the work there. Elder Pierce has been detained at home much of the time since camp-meeting, by the sickness and death of his daughter. He has of late been holding meetings in the school districts near Morrisville, where we have recently held two camp meetings. He reports quite an interest, especially among the unconverted.

My work has been a little divided, yet it is not without results. I have visited Northfield, Woodbury, and Middlebury, and also spent some time at our State Legislature as efforts were made to procure Sunday laws. Rev. Kneeland, of Boston, Secretary of the New England Sabbath Protective League, has done considerable work among the legislators. He also made a most radical speech in Representative's Hall, upon the necessity of more stringent Sunday laws in Vermont. His anticipations, however, were not very fully realized; and we shall now have two years more in which to enlighten the people of Vermont before another legislature meets.

I have been in Burlington nearly all the time for six weeks. This is an encouraging place in which to work, as there is nearly always fruit appearing as the result of labor bestowed. There

are between sixty and seventy names on the church-book, and several others await baptism. Our work among the needy has done and is still doing more for the cause than any other effort we have put forth.

Our Bible workers are all of good courage. Sister Archer reports a good interest at Rutland. Sisters Bicknell and Tupper, at Burlington, find in Bible work, combined with Christian Help work, an ever-increasing field, with daily blessings for the worker and the hungering souls by the way. We hope all will prove faithful in paying tithes and offerings; and we shall supply all the calls for labor as fast as we can.

P. F. BICKNELL.

MICHIGAN.

GILFORD.—January 23, 24 was the time set for a two days' meeting for our people in this part of the State, to dedicate our new house of worship at Gilford. Brethren came in from Reese, Vassar, Watrousville, Elmwood, and Fairgrove, so that ninety Sabbath keepers were present. Elders Day and Butler did most of the speaking. The house is a plain structure, twenty-six by forty feet, having a hall, a room for junior classes of the Sabbath-school, and an auditorium twenty-six by twenty-eight feet. The partition that separates the two rooms is a door fifteen feet wide, so arranged that it can be lifted, thus throwing both rooms into one for general exercises. The house cost five hundred dollars. It was dedicated without debt. When we began, there were twelve professed Sabbath-keepers in reach of the place. Meetings held during the time brought out ten more, six of whom have moved away, so our company is smaller now than it was at one time; but I believe in God, and expect there will be additions to the company here.

The next monthly meeting will be held at Reese, the third Sabbath in February.

O. SOULE.

Missionary Workers.

ESSENTIALS FOR SUCCESSFUL MISSIONARY WORK.

ALL can have a part in carrying the third angel's message to the world. What is the essential preparation for engaging in this work?—The first requisite is a close connection with God. He who would work for the Saviour must have the love of souls in his heart. He must be weighted down with the feeling that he is responsible for communicating to his fellow men the light given him of God.

Spiritual power is indispensable to him who would make a success of the work for God. How can we obtain this power?—The prayer of faith will bring it to us. God is pleased to witness to the labors of his servants by the manifestation of his power in the conversion of hearts, but prayerless workers he cannot recognize. By prayer I mean more than a mere form of words in which requests are made to God. Acceptable prayer is a pouring out of the heart before God, a full surrender of the will. The trouble with many of us is that we do not take time for prayer. As one has said, "We are so busy doing the Master's work that we have no time to supplicate his help." In order to engage successfully in missionary work, we must be diligent students of the Bible. How can we point out the beauties of the word of life to others, unless we know them for ourselves?

All these essentials which I have mentioned are accessible to every true child of God. We can all seek the Lord earnestly in prayer, and study his word faithfully. In this way we can become successful laborers in the Master's vineyard, and have the joy of seeing precious souls saved in the kingdom of God as a result of our

efforts. Let us, then, renew our faith and courage, and resolve to put to the best use every available talent.

O. A. O.

THE FIRST LOVE.

A SISTER who has very lately accepted the truth, read an article in the *Home Missionary* on "Missionary Correspondence," and the result was that she immediately wrote to the corresponding secretary of her State tract society, and asked for a dozen names and instruction by return mail. She said, among other things: "I love God with all my heart, and that love prompts me to do something for him who died for me. I am very anxious to do this work as soon as possible. The truth is so dear to me, I feel a burden to present it to others, having the promise that the Lord will help me."

Would that every Seventh-day Adventist felt as this sister does. It would not take long, then, for the third angel's message to enlighten the world. But some of us have lost our first love, and have become cold and indifferent. This need not be so. The longer we are in the way, the stronger should our hold on God become, and the more earnest and persevering our efforts to spread the light of his truth.

M. E. OLSEN.

WHAT OUR PAPERS ARE ACCOMPLISHING.

It is always encouraging to see the results of our labors. Many of our missionary societies send out papers and write missionary letters for weeks, and even months, before getting a reply; but if they work faithfully, and accompany the literature with their prayers, the seed thus sown will not fail to spring up and bear fruit. The following is quoted from a letter received from Elder G. A. Irwin, superintendent of District 2:—

"Elder Woodford recently went to a small place near Birmingham, Ala., where nine persons are keeping the Sabbath, paying tithe, and giving missionary donations,—all the result of one paper, which a man got hold of and became interested in reading. Noticing advertisements of our books and tracts, he sent to Battle Creek for them, one at a time, and read himself and family into the truth; then he began missionary work with his neighbors, with the above result."

Think of it! one paper brings a company of nine into the truth. Is it not worth while to go to some sacrifice to pay for and circulate literature which is so effective?

INTERNATIONAL TRACT SOCIETY.

News of the Week.

FOR WEEK ENDING FEBRUARY 13, 1897.

NEWS NOTES.

Ten years ago the interstate commerce bill was passed by Congress, and became law. This law was designed for the benefit of small shippers, that their profits should not all be dissipated upon the railroads. By its provisions the railroads were forbidden to discriminate against the small shipper, or, what would be the same thing, to favor the large shipper. It is apparent that if small shippers cannot get as low rates as the large ones, they will soon be driven out; and the number of persons doing business independently will be greatly decreased, the shipping business getting more and more into the hands of a few persons. As soon as the act became law, a commission was appointed to watch freight rates, and to see that the provisions of the law were carried out. At once the great shippers and the railroads entered into collusion to defeat the purpose of the law. By means of rebates and other tricks known by the expert, the law has never been operative; and now the Chicago Board of Trade calls for the repeal of the law, on the ground that it cannot be enforced. Influential newspapers join in the demand for the repeal of this law, on the ground that it never can be enforced! If this is done, it will be a very significant failure to enforce a good law, and that because of the opposition of men of wealth, whose extravagant claims of a right to monopolize business this law was meant to curtail.

The French nation was thrown into a fever of excitement lately by a statement made by Sir Michael Hicks-Beach in the House of Commons. Referring to the Dongola expedition, he said: "England is not to be worried out of her policy by such hindrances, when once her mind is made up. She intends to occupy Egypt until that country is able to do without her. Moreover, it will be necessary to reconsider the powers and authority of the Egyptian mixed tribunals, and to decide whether they should be allowed to interfere in such matters as the expenses of the expedition." The people of France regard these words as a direct menace to France and Russia, and the Paris press is very belligerent toward England. The English Liberal leaders consider the speech of Sir Michael as very ill-advised and entirely unnecessary. One could hardly believe that an English statesman would be throwing firebrands at such a time, when a spark may start a conflagration, but so it is.

The United States fleet of war vessels known as the "Atlantic Squadron," under command of Admiral Bunce, while maneuvering lately off the Carolinas, was caught in a most terrific storm, which tried the strength and sailing capacity of the ships and the courage and skill of officers and men to the fullest capacity. Five seamen were washed overboard from the "Maine" and lost, and many others were injured. Some lost their lives trying to save their comrades. Admiral Gherardi's son, who took command of one rescuing boat, distinguished himself by his heroic conduct. The "Marblehead" was dismantled by the storm, but outdared the tempest, and anchored at Charleston, S. C. Great fears were entertained by Admiral Bunce for the safety of the monitor "Amphitrite," as her peculiar structure made her liable to "turn turtle," as the sailors call it, or in other words, roll over in the trough of the sea; but she stood the storm well. Feb. 6, while the fleet was at anchor in Charleston Harbor, the body of the only seaman recovered from the ocean was buried from the deck of the "Marblehead," after the manner of burials at sea. Thus the spirit of war finds its victims even in time of peace.

Chicago is having a novel experience in selecting candidates for the office of mayor. There are nearly a dozen candidates, and each one is given a night in Willard Hall to appear before a representative audience both to define his position and to answer questions. Mr. Washington Hising, the present postmaster of Chicago, was lately thus, as it were, put into the sweat-box. A great many questions were propounded to him, he being especially quizzed in regard to his attitude toward the saloon and the Sunday laws. Mr. Hising startled the ladies by affirming that the warden of Joliet penitentiary had said that sixty-seven per cent. of the prisoners there had been brought to their present condition through the extravagance of their wives; in other words, milliners' bills, not liquor, were responsible for sixty-seven per cent. of the criminality of Illinois. That this statement should be publicly made by Mr. Hising, and in Willard Hall, too, of all places in the world, was greatly resented by the ladies. Mr. Hising further said that there were certain vices which had never been and never can be stopped, and which can only be regulated. As for the Sunday law, Mr. Hising said that it should be enforced the same as other laws; but he showed by his manner and words that there might be some difference of opinion in regard to the meaning of the law. In regard to trusts, Mr. Hising was outspoken in opposition to them. Not to promise impossible things is evidently the policy of Mr. Hising.

The Spanish government has promulgated its new plan for the local self-government of Cuba. It provides for a high council of thirty-five members, twenty-one of whom are to be elected by the people. Of the others, one is to be president of the University of Havana. Several others are to hold their office as high councilors by virtue of offices held in Havana, one being president of the Trades Associations of that city. One will represent the Catholic Church interests on the island. The governor-general, appointed by the crown, will be the honorary president of this council, but he will appoint an acting president from among the members. It will readily be seen that from an American point of view, no real self-government is offered the Cubans; the church and the state are tied together after the manner of the middle ages. All this, too, amounts to nothing unless the rebellious Cubans are willing to treat for peace and accept a government upon such terms. This they refuse to do. It has been rumored that President Cleveland will use his influence during the remainder of his term to urge the Cubans to accept the Spanish offer. It hardly seems possible that a president of the United States could use his influence so against the unanimous wish of the people. The people of this country very generally sympathize with the insurgents in the heroic struggle they are making for independence; and if state policy and the law of nations prevent this government from helping them, it certainly should do nothing against them. When Spain is willing to grant to Cuba a government as free as England grants to Canada, then blame of the Cubans for not

accepting her overtures would come with better grace. The last act of General Weyler, in arresting all the wives and other female relatives of Cuban officers, and confining them in loathsome prisons with the worst class of criminals, will undoubtedly madden rather than discourage those who are fighting for Cuban independence.

An ordinance has been introduced into the board of Chicago aldermen, prohibiting the ringing of all large bells in the city. Many people complain that they are disturbed by them, and hold that they are of no use whatever. It is urged that the public schools of Chicago no longer use bells, and that people have no difficulty in getting to trains or to poker plays on time without them. Though church bells are not specifically mentioned in the ordinance, the church people feel that this ordinance is aimed directly at church bells, and they are protesting vigorously against its passage.

Great Britain is to increase her army by about ten thousand men, and her navy by five battle-ships and ten thousand men. This action and the immense sum of money lately appropriated by the House of Commons for new artillery and a training-ground evince that the British people, while talking of peace, especially with the United States, are sensible that war with other powers is liable to break out at any time. A late statement of Mr. Chamberlain, British secretary of colonial affairs, that the treatment of the Uitlanders by the Transvaal government was far from being satisfactory; the well-known hostility of the German press toward England; and Hon. Cecil Rhodes's triumphant reception in England,—all go to show that underneath the quiet crust there is a smothered volcano, which may at any moment break out into destructive war.

ITEMS.

—John D. Long, of Massachusetts, has been appointed secretary of the navy.

—The New York papers declare that there never has been such suffering in that city as there is this winter.

—Armond Castelmarty, a famous singer, dropped dead while singing in the Metropolitan Opera-house, New York City, Feb. 10.

—It is reported that the emperor of Germany has written to Bismarck, making a direct personal appeal to him not to divulge any more state secrets.

—The steel-rail trust has collapsed, one of the parties having cut the rates. Rails have fallen \$8 a ton, and many railroads are placing orders for rails to get this lower rate.

—The alarming failure of an increase of population in France is attracting the attention of the French legislators, and certain measures are proposed granting especial favors to large families.

—Canadian commissioners appointed by their government to go to Washington to confer with United States officials in regard to freer trade relations between the two countries, reached Washington, Feb. 5.

—Woman-suffrage has scored a remarkable victory in England. A bill granting to women the right to vote for members of Parliament has passed its second reading in the British Commons by a vote of 228 to 157.

—The late refusal of General Gomez, the insurgent military chief in Cuba, to treat for peace with General Weyler upon any terms, has raised a storm of excitement at Havana, as the people of that city had been led to believe that he was tired of the war.

—Munkacsy, the famous Hungarian artist, best known in this country as the painter of the celebrated picture, "Christ before Pilate," now owned by Wanamaker, of Philadelphia, is very ill, and there are rumors that he has been sent to a private insane asylum.

—Col. Robert E. A. Crofton, commanding the fifteenth regiment of U. S. A. infantry, has been retired from that office by the President. Col. Crofton has seen much service, but there have been many difficulties connected with his regiment, for which many persons hold him responsible.

—An article written by a distinguished Italian educator, lately published, goes to show that education has advanced in Italy since the unification of the peninsula under one government. The opposition of the Catholic clergy to the efforts for a general education is still kept up, and has to some extent neutralized the efforts of the Italian government in this direction.

—Dr. Grenier, the Mohammedan member of the French Assembly, has taken his seat and entered upon his duties. He represents the Department of Doubs, and is very popular in his own town, Pontarlier. Americans often question whether there is a real republic in France, where actual civil equality exists; but this looks like it. It is very doubtful if a Mohammedan could be elected to the American Congress, no matter what his abilities might be; but political bosses get there without any religion at all.

—Many rumors have lately been flying that the health of Pope Leo XIII was failing. Now it is announced that he is able to attend a requiem mass for the repose of the soul of his predecessor, Pope Pius IX, which is a long and fatiguing ceremony. Pius IX died in 1878, and if his soul has not yet gained repose, it looks as though popes must have a hard time of it when they leave this life.

—Jan. 24 a train carrying Spanish guerrillas was blown up by the Cubans near Candelaria, the province of Pinar del Rio, the province which General Weyler says that he has just pacified! One hundred and twenty-five were killed, and one hundred and fifty were taken prisoners, some of whom, being Cubans, were executed. The officer in command of the Spanish forces was ordered under arrest and sent to Havana in irons.

—Great destitution prevails in many parts of Louisiana, and destitute and barefooted white women may be seen begging from door to door. Three parishes are said to contain twenty thousand destitute people. The State, assisted by philanthropic persons, is bestirring itself to relieve the distress. Fifty thousand bushels of corn have been purchased for distribution among the needy. A drouth is said to be the chief cause of this distress.

—Three years ago one Deustrow, a very wealthy brewer of St. Louis, while on a protracted spree, murdered his wife and child. Since then all the machinery that money can buy has been put in motion to defeat justice and keep him from the gallows, but at last accounts it appears to be in vain. That a man, after committing such a crime, should not want to die, and should try to prolong his own life, is sufficient evidence that he is not fit to live, nor to die either.

—The reduction of the number of saloons in Chicago has not had the effect to lessen the consumption of beer; on the contrary, there were half a million more barrels drunk in 1896 than in 1895. This is unmistakable proof that license and limiting the number of saloons do not decrease liquor-drinking. The licensed saloons have a bigger trade, and hence can afford to make their places very attractive to draw in custom. The regulation of liquor-selling will never stop traffic in it.

—An investigation of the coffee trust in New York City develops the fact that it is paying a dividend of 100 per cent. per annum to its stockholders! There was much excitement in the court-room when these sensational developments occurred. When the coffee business is so manipulated that the stockholders regain the same amount they have invested in their business each year, and the coffee-drinkers are obliged to pay enough extra money for their coffee to enable these sharks to make such enormous profits, it is a comfort for one to know that he does not drink coffee.

Publishers' Department.

"BETTER LATE THAN NEVER."

THIS is what we have to say to those who have not yet subscribed for the *Bulletin*, because it is too late now to give the advice, "Better never late." We are thankful for the subscriptions that have come in up to this time. Many of our brethren and sisters have been very prompt. The list numbers at present about seven thousand.

But there is still opportunity to get the *General Conference Bulletin*, beginning with the first number, so do not put it off any longer. You cannot do without the paper. One lady, in writing to us, says she has more reading-matter already than she can attend to, but she cannot get along without the precious instruction contained in the *Bulletin*. The daily issues of the paper cost only 35 cents. Send subscriptions for the same to the *General Conference Daily Bulletin*, College View, Neb. The *Daily Bulletin* and the *Quarterly Bulletin* together cost 50 cents. Address subscriptions for the same to the International Tract Society, Battle Creek, Mich., or to your State tract society. *You have no time to lose.*

INTERNATIONAL TRACT SOCIETY.

ALARMING.

THE International Tract Society has not said very much lately about the importance of giving our excellent church paper, the *REVIEW*, a larger circulation. We thought our brethren quite generally knew their duty in this matter, and were doing it. But the following bit of information, which came to us in a letter from the librarian of one of our churches, put things in rather a different light: "There are fifteen members in our church," this sister writes, "and only three take the *REVIEW*." Surely this is alarming. We wonder if any of our other churches are in this condition. If so, let us hope that they will at once arouse to action, and not rest satisfied until the paper is placed in every home.

Our church papers are indispensable. We say papers; for we have several of them in this country. Our

Scandinavian, German, and Holland brethren can read reports from the field, articles from Sister White, news from our missions, etc., in their own tongue by subscribing to our combined church and missionary papers in those languages. But the *REVIEW*, which is in a pre-eminent sense the church paper of Seventh-day Adventists, and has been such for the last forty-seven years should be a weekly visitor in the homes of all Seventh-day Adventists in this country who read the English language. Let us with loyalty and enthusiasm rally to the support of our grand old paper. It never was quite as good as it is to-day. And no wonder, for the work of the message is onward, and the *REVIEW* is step by step advancing with it.

INTERNATIONAL TRACT SOCIETY.

ARE YOU?

THAT is to say, Are you reading any of the good books that we advertise elsewhere in this paper? Are you doing all you can to get others to read them? We should read our own literature, so that we may know what is the best to use in each case as it arises, but above all that we may have our own minds well stored and fortified with these great truths.

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

"HERE AND HEREAFTER."

"HERE AND HEREAFTER" is the title of a book by Elder U. Smith, which examines fully every text of Scripture that is popularly supposed to teach the immortality of the soul and the consequent consciousness of the dead and endless torment of the wicked, and shows that the Scriptures do not teach any such doctrine. The Scriptural truth of the unconscious state of the dead and the final doom of the wicked is most clearly brought out in this book.

As we all know, the doctrine of the conscious state of the dead is the foundation of Spiritualism; and as this doctrine is making such rapid progress at this time, it behooves each one of us to know the truth on this question. Have you read "Here and Hereafter"? If not, we believe you will say with us, after you have read it, that you could not have made a better investment. It is an excellent book to have to study in connection with our new book, "Modern Spiritualism."

Sent, post-paid, for \$1.

REVIEW AND HERALD PUB. CO.

WHAT AN AUDIENCE!

THE International Religious Liberty Association and the State conferences are sending the *American Sentinel* each week to all congressmen and to all State legislators whose legislatures are now in session. These are as follows: The legislators of Arizona, Arkansas, California, Colorado, Connecticut, Delaware, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Washington, West Virginia, Wisconsin, and Wyoming.

These legislatures, including Congress, give the *American Sentinel* an audience of 5850 legislators. One minister, located at a State capital, writes: "It does my heart good to sit in the gallery, and see the members read the *American Sentinel*." What a grand opportunity to proclaim the truth! Let the readers of the *REVIEW* unite in praying that special wisdom from above may be given to the editors of the *Sentinel* at this time, and that the spirit of truth may impress its message upon its statesmen readers.

A. F. BALLENGER.

THE RICH MAN AND LAZARUS.

MANY of the readers of the *REVIEW* are aware that for a number of years, Elder W. H. Littlejohn has advocated the theory that the parable of the rich man and Lazarus was an *argumentum ad hominem* (an argument to the man), addressed to the Pharisees, and based upon their conceptions of the state of the dead, not those of Christ. This view has been steadily working its way into favor, and by many is believed to meet the demands of the situation more fully than any other that has ever been presented. Lately it has transpired that in the Babylonian Talmud, the Jews have preserved an ancient parable substantially the same as that relating to the rich man and Lazarus. This fact seems to confirm the theory that the parable in question is an *argumentum ad hominem*, as, otherwise, it is difficult to see how or why the Lord should have used it as he did.

By request of the Book Committee, Elder Littlejohn has written out his view on this subject, and it is now embodied in a sixteen-page tract, No. 146 of the *Bible Students' Library*. Single copy, post-paid, 2 cents. Usual discount to tract societies and canvassers. Address orders to your State tract society.

INTERNATIONAL TRACT SOCIETY.

READ THEM NOW.

WE have promised to make some suggestions in regard to books that would be good to read this winter. All may not be able to read every book in the subjoined list this winter, but all can make a selection and read some of them.

"The Great Controversy," by Mrs. E. G. White, is a book of the most thrilling importance of any that we publish. The warnings found in its closing chapters in regard to our times and the dangers and perils surrounding us, should be read and studied again and again by all.

"Patriarchs and Prophets," by Mrs. E. G. White, points out the dangers of our times by dwelling upon the warnings given in the word of God concerning the course of ancient Israel. The history of the patriarchs, the Israelites in all their wanderings, and the prophets, is presented as only this author can present it, and lessons whose value cannot be estimated are given.

"The Fathers of the Catholic Church," by Elder E. J. Waggoner, is a work that has never had the appreciation from us that its merits demand. It shows in a very readable manner the false claims that have been made in favor of the "church fathers," while the chapter on "Sunday and Sun-Worship" is alone worth the price of the book.

"Here and Hereafter; or Man's Nature and Destiny," by Elder U. Smith, examines fully the doctrine of the conscious state of the dead and the eternal torment of the wicked, showing from the Scriptures the truth on this important subject. In these times, when Spiritualism is extending so rapidly, we should be fully fortified by a knowledge of what the Scriptures teach concerning man's condition in death.

"Modern Spiritualism," by Elder U. Smith, is one of our most recent publications. We have already advertised it quite fully, and hope all have it and are reading it. If not, get it at once and read it. Its importance at this time cannot be overestimated.

"Rise and Progress of Seventh-day Adventists" is a book written by Elder J. N. Loughborough, who has had a personal connection with this cause from its beginning. The story that he tells of the difficulties and triumphs of the message is soul-cheering and encouraging.

"The Empires of the Bible," by Elder A. T. Jones, is just from the press, and is brimful of valuable information and instruction. Why should not all our people form the habit of reading each of our new books as they come out? Perhaps you will say you cannot do it, but if the habit is once formed, it can easily be accomplished.

Books Suggested for Our Young People.

"Christ Our Saviour."—The story of the childhood of Christ, his work, and his final sufferings for all mankind, can hardly fail to leave a good and lasting impression. This book is well illustrated, and many of our young people have not only enjoyed the reading of it, but are doing well selling it.

The "Gospel Primer" is always a standard, and is so well known that we need only to mention it. If you have not read it, get it and read it at once. Perhaps you will also want to join the large army of workers who are canvassing for it.

The "Gospel Reader," a companion volume to the "Gospel Primer," is one of our recent publications, and is written in as pure and elegant English as any book we have ever printed. The illustrations in it are superb, and the subject-matter is most helpful and interesting.

"Sketches of Bible Child Life," as its title would indicate, gives a brief story of the lives of the children of the Bible, who became prominent as leaders and workers for God. The beautiful illustrations and the simple and instructive stories in this book, make it especially helpful and attractive to children.

"By Land and Sea" is a beautiful book of travels, accurately and instructively illustrated. The author, Elder G. C. Tenney, takes us on an interesting trip all around the world, visiting the most important places, as well as many that are not usually considered so important, and consequently not so much written about.

"D'Aubigne's History of the Reformation."—Both old and young should not fail to read this invaluable work on the Reformation of the sixteenth century. It is par excellence the greatest history of that most important period. The history given of the battles and triumphs of the Reformers are thrilling with interest, and inspire one with a deeper and broader faith in the power and work of the gospel.

For any of the foregoing books or any others that you may want, address the REVIEW AND HERALD PUBLISHING CO., Battle Creek, Mich., or Atlanta, Ga.

IN TESTIMONY.

WE are glad to give the following quotation from a letter just received from Brother Bollman, formerly editor of the American Sentinel. He says: "Empires of the Bible," by A. T. Jones, is in some respects the best of his works. No student of the Bible can afford to be without it, and as all should be Bible students, everybody ought to have this valuable book.

As already advertised, "Empires of the Bible" is furnished in cloth, post-paid, for \$1.50.

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

Special Notices.

CAUTION.

WE are requested by the elder of the Davenport (Ia.) church to state that a man calling himself G. L. Morris is going about the country in Iowa and Illinois, claiming to be a Seventh-day Adventist, and imposing upon the brethren. Description of person: Medium size; about fifty-five years old; small head; blue eyes set close together; light mustache; hair slightly gray; a scar across top of head, and one in the back of neck; claims to own mining property in California, and a residence in Oakland. Beware of him!

WANTED.

SITUATION.—A boy aged sixteen, able and willing to work, wants a place among Sabbath-keepers to work on a farm or learn a trade. Address 325 Champion St., Battle Creek, Mich.

HELP.—A Sabbath-keeper to work by the month, or to work a farm on shares. Write, giving particulars in regard to age, health, size of family if married, experience in farming, etc. Wolcott H. Littlejohn, Battle Creek, Mich.

SITUATION.—A girl about twenty years of age desires a place to work among Sabbath-keepers. W. H. Spear, Hagersville, Ont.

WORK.—A brother and sister desire work among Sabbath-keepers, farm and housework preferred. Able to do other lines of work as well. Good references. Excellent workers. Address E. C. Swartz, North Liberty, Ind.

PUBLICATIONS WANTED.

THE following desire to have literature suitable for distribution sent to their addresses:— Mrs. M. L. Stevens, Sparta, Mich. A. W. Halfrich, 3101 Sheridan Ave., St. Louis, Mo. Mrs. Lulu Wightman, Conewango Valley, N. Y. Alice Bond, 1839 Dunham St., Toledo, O. Lucy A. Small, Cliff Island, Me., wants Signs and Sentinels.

ADDRESS WANTED.

WILL Mrs. James Morrison, formerly of S. Boston, Mass., please give her post-office address in the REVIEW?

CHANGE OF ADDRESS.

THE post-office address of A. J. Haysmer is changed from 23 High Holborn St., to 32 Text Lane, Kingston, Jamaica, West Indies.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect Nov. 15, 1896.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes train numbers, departure times, and arrival times for various stations like Chicago, Valparaiso, South Bend, etc.

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.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 7, 1897.

Table with columns for EAST and WEST, listing train numbers (3, 12, 4, 10, 14, 22, 36) and departure/arrival times for stations from Chicago to Boston.

*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.

The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 16, 1897.

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Editorial Notes.

The relation between faith and works is well set forth by Martin Luther, in the following forcible comparison: "It is as impossible to separate faith from works as to separate burning and shining from fire."

God honors and blesses his truth wherever presented. And such is his regard for it that even when administered by unworthy hands, he makes it effective for good. In such cases it is not the approbation of the instrument, but the value of his own truth, that God would make known. One may often be successful in guiding others in the way of truth, and yet be acting the hypocrite himself. Even Paul feared that after he had preached to others, he might himself be a castaway.

Twice the expression has crept into the REVIEW that three more years would complete the century. But upon further thought it seems quite evident that that statement needs a little revision. The change from 1800 and its fractions, to 1900, at first glance suggests a new century. But as a century consists of one hundred full years, the even hundreds must belong to the century preceding. Thus 1700 belonged to the seventeenth century; 1800 to the eighteenth century; 1900 to the nineteenth century; and the twentieth century will begin with 1901. Therefore it takes the present year and three more to complete the century.

The activity and spirit displayed by ministers' unions for the prevention of Sunday desecration was lately illustrated by the ministers' union at Baltimore, Md. John E. Redmond, the noted Irish orator and member of the House of Commons, was there, and advertised to speak on a Sunday evening for the benefit of the "Irish Prisoners' Relief fund." At once the ministers' union bestirred itself to prevent the lecture, on the ground that it was contrary to the law of the State! The Catholic *Mirror* points out that very similar entertainments have been held right along by several of the Protestant societies of that city, and the ministers' union was not in the least disturbed thereby; and then draws the

probably truthful conclusion that the fact that Mr. Redmond was an Irishman and a Catholic, and that the collection taken was for Catholics, was the real animus of this sudden and very virtuous endeavor to maintain the Sunday laws of the State of Maryland! It is rather a curious sight to see Protestants so much more zealous in behalf of a Catholic institution than are Catholics themselves, and more curious still that they do not allow Catholics to do on Sunday what they think is perfectly right and proper for them to do on that day.

Press Bulletin, No. 11, of the Michigan Agricultural College, Lansing, notices a new pest called the "San José scale," which has been introduced into New Jersey, and, it is feared, has been sent out from there on nursery stock all over the country. It attacks the trunk and branches of all orchard and many shade-trees, as well as small fruits. Farmers are requested to report any unusual appearances upon their trees to L. R. Taft, Agricultural College, Mich., of whom further information may be obtained.

One of our ministers, of long standing and efficiency in the work, speaking of the doctrine of "justification by faith," gives utterance to the following weighty words, which are worthy of being carefully pondered by all. He says: "In those early days, perhaps we did not have the theory quite as well defined as we do now; but we had its practical workings in our hearts and in our lives. I wish we, as a body, had the love and devotion and the spirit of sacrifice that made us then esteem an Adventist dearer than a brother. It may be that we enjoyed discussions too well; but I wish that our younger members—yes, and our ministers, too—understood the arguments that sustain our faith as well as we did then."

Another issue of the *Bible Students' Library* is entitled, "The Sabbath in Prophecy," by Elder W. H. Littlejohn. As may be gathered from its title, it takes up the prophecies which relate to the Sabbath, especially those which point out a Sabbath reform to be accomplished in the last days, as a part of a special preparation for those who would meet the Lord in peace at his coming. It is a convincing argument, clearly and logically stated, to show that the predicted Sabbath reform is now due, and that the great Sabbath movement now being promulgated by Seventh-day Adventists is in fulfillment of declarations of Scriptures, which cannot be broken. It is a timely and valuable tract. Price, four cents. Address REVIEW AND HERALD Pub. Co., Battle Creek, Mich.

Field Tidings, of London, Eng., mentions some remarkable conversions which have resulted from two torn leaves of *Present Truth*, our London paper, accidentally falling into the hands of strangers. In the first instance a paper found its way, doubtless through the efforts of some ship missionary, on board a westward-bound steamship. When in mid-ocean, a leaf from it was discovered blowing about the deck as waste paper. A passenger, from curiosity, picked it up, and found therein an article which arrested his attention, and struck conviction to his heart. By further study and prayer, he was led into the full acceptance of the views which the paper advocated. He later became a Bible worker in England, and wrote the article from which these facts are

gathered. In the second instance, the paper was found on a steamer which had reached India. The shipmaster took a portion of it to wrap a bundle. That portion contained the heading which arrested his attention, and caused him to drop a casual remark concerning it to his companions. They, for what reason is not known, warned him against reading it. This at once aroused his curiosity, and he was led to study it carefully, and search the Bible earnestly to see if these things were so. When his vessel reached New York, he procured more of our literature, became convinced of its truth, gave up his position, and took up a line of business which he could follow without infringing upon the Sabbath. By such incidents all are encouraged to cast their bread upon the waters, with the hope of finding it again after many days.

THE GENERAL CONFERENCE.

SINCE the first day of the Bible Institute, on which the article that appears elsewhere was written, the meetings have gone on with regular rotation in the order already announced. The interest has continued daily to increase, and each day has brought accessions to the numbers in attendance. The study of recent testimonies, conducted by Elder Jones, has had a marked effect, giving us to see the gravity of the situation as it now confronts us, and showing clearly the importance of heeding the word of God that comes to us from his appointed servant. But there is an earnest purpose to give more heed to these things in the future, and to seek more earnestly for divine guidance. There is a spirit of unity among the brethren, with an absence of criticism or censure, that speaks well for the results of the meetings that are to come. Indeed, we are anticipating a gracious outpouring of the Spirit of God as the exercises proceed.

Among those who are here from distant fields we notice Brethren W. C. White, from Australia; G. B. Thompson, from South Africa; H. E. Robinson and E. J. Waggoner, England; H. P. Holsler, Switzerland; J. N. Loughborough, just returned from a trip through Europe, and W. W. Prescott from a trip around the world. All of these are natives of this country, and have frequently met with the Conference in the past, and it is good to see their faces again.

But glad as we are to see one another, we are far more anxious the Lord should, by his presence and blessing, come into our midst to give us light and help. To this end let all unitedly pray.

G. C. T.

ACKNOWLEDGMENT.

THE International Tract Society wishes to thank its friends for the donations they are kindly sending in to assist in sending out Mrs. Henry's new tract, and to aid the work generally. In several instances the giver did not furnish his address. Generally we are able to supply it from the REVIEW AND HERALD list, but not always. Such persons will, we hope, accept this as an acknowledgment of their donations, and write to us again.

We cannot report a very large amount yet. The donations aggregate thus far about one hundred and seventy-five dollars, and we are very much pleased to note the spirit of self-sacrifice which animates so many of the dear brethren and sisters. The gifts come to us from the hearts of the givers, accompanied by their earnest prayers. Surely such offerings cannot fail to accomplish much good.

INTERNATIONAL TRACT SOCIETY.