

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

Oscar Craig

"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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"IF."

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

If God is infinitely good,
Why should I mourn in sorrow,
And fear in melancholy mood
The burden of to-morrow?
If God is good! O, shame that "if,"
And act with sober reason!
True faith will conquer unbelief,
And reap its fruit in season.
God *must* be good! I will not doubt
His mercy so unceasing,
Or his great power to help me out
Of dangers fast increasing.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, 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.

LET US LOVE ONE ANOTHER.

BY MRS. E. G. WHITE.

"BELOVED, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. . . . And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." (See further 1 John 4:18-21.)

It is the expression of God's love for us that makes us care for one another. When the Lord Jesus dwells in our hearts, we think the thoughts of God, and do the works of God. How can I find language to express the deep, earnest interest I have for our people? I am filled with yearning of soul that those who have accepted present truth should realize that they are to be sanctified through the truth; otherwise they lie against the truth. God is the author and finisher of our faith. Notwithstanding our varying

types of character, we are brought into church capacity through the profession of our faith. Christ is the head of the church; and if those whose names are on the church record do not belong to Jesus, the invisible Head, they are like the fruitless branch of the vine, and are taken away. If one is really a fruitful branch, he will make it manifest by bearing fruit, giving evidence of his absolute allegiance to Christ. He will have a spiritual connection with God. Faith and love constitute the gold of character, and will be ever working on the Lord's side to unite and harmonize the members of Christ's body.

Name, position, or wealth will not weigh one jot in the scale with God. Men and women are admitted to the church who do it no honor. But however poor, whatever the rank, tribe, or nationality, all are to be heartily received on their confession of faith, if you have evidence that the grace of God, which brings salvation, has wrought upon the heart. All who are sons or daughters of God will deny ungodliness and worldly lusts. All who take their position on the Lord's side will, as branches of the True Vine, receive nourishment, and will be stimulated by the vine to bear like fruit. They will be in co-operation with God, according to their ability exercising themselves unto godliness by walking in newness of life, which is daily repentance toward God, and faith toward our Lord Jesus Christ.

This faith in Christ is demonstrated by works; it produces a transformation of character through the effectual working of God's Holy Spirit. Selfishness and pride, with all their force, will make a stand against anything that would show them to be sinful. But all who shall endure as seeing him who is invisible, will have to lie very low at the foot of the cross. Contrition of soul will mark the experience of every one who has received the grace of Christ.

Let us hear the testimony of God upon this subject: "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." This is precisely the condition of those who have not a vital connection with Christ. They seem to be ever working at cross-purposes with God, and are so full of jealousy, evil surmising, discord, and strife—Satanic attributes—that they are constantly lying against the truth; they are not doers of the words of Christ. Yet many church-members are in this very position. They dwell, as it were, in the salt land, in a parched wilderness.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit." This is the evidence that souls are connected with God. "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and ac-

ording to the fruit of his doings." "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place." Therefore we are to reverence the Lord God, and walk carefully and tremblingly before him. For our comfort and encouragement he adds that notwithstanding his high and holy position, he dwells "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." In this wonderful statement from our Heavenly Father, all may learn what their character will be if they are indeed in vital connection with God.

Can one be a co-worker with God, and not work as God works? Will the poor, sinful agent take it upon himself to pronounce sentence against any one, however humble, with whom God dwells because he is cherishing the spirit of contrition? Do those who claim to be branches of the Living Vine bear fruit like unto the parent stock? Unless they fall upon the rock Christ Jesus, and are broken,—unless there is a thorough conversion of soul, body, and spirit,—they give evidence that they are not working in Christ's lines, and are not obedient to his commandments. Faith and love and trust in God are needed in the church. Jesus says: "If thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." When they have plucked out the eye and cut off the hand,—surrendered the attributes which Satan has inspired,—then they will be tender and pitiful; for the love of Christ will constrain them.

Satan will seek earnestly to intercept every ray of light coming from the throne of God, and will place his own darkness for light. It is he who prompts the keen criticism, the Satanic accusing. But it is the love of Jesus cherished in the soul that will overcome every opposing force. It places the man wholly on the side of Christ; for it brings him into harmony with the principles of the law of God. O, what a change takes place! the boughs that receive nourishment from the root bear rich clusters of fruit. When one is thus united to Christ, how will he praise God that his eyes have been anointed with heavenly eye-salve to discern his poverty, his nakedness! In humble faith he can declare: He has opened mine eyes, he has changed my heart. He has conquered the stubbornness of my will, and his grace has conformed me to his will, that I may become a fruit-bearing branch of the True Vine. He has brought me back to my allegiance, not only to be an advocate of the law, but a doer of its precepts.

O, let us all determine to crucify self and to imitate God! We are to express in our own lives the holiness of God, showing his forbearance, his tenderness, his compassion and love, and thus communicate his attributes. Then we shall no longer judge from the sight of the eye or the hearing of the ear. We shall bear in mind that we are yoked up with Christ, to draw

with him, and to do the greatest possible amount of good. Our work may not be appreciated; we may be misjudged, falsified, and mistreated by those who claim to be Christians; but we are to look to Christ and follow him. Christians are to walk even as he walked. They are to have the mind of Christ, to possess that faith which works by love and purifies the soul.

He who is conformed to the image of Christ will possess his grace, and will help to strengthen every brother in the faith. No harsh or bitter words that discourage the soul will fall from his lips. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way. . . . Follow peace with all men, and holiness, without which no man shall see the Lord."

Here is a work which you are authorized to have an earnest zeal to accomplish. "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." (See Isa. 59:1, 2.) All who have a vital connection with God are guided by his counsel. United in church capacity, they give themselves to do Christ's work. If we will open the door to Jesus, he will come in and abide with us; our strength will always be reinforced by his actual representative, the Holy Spirit.

But whenever the church unites with it a man who is without earnestness and sanctified moral purpose, it has a hindrance that weakens moral power, and turns souls away from faith and love and trust in God. Whenever anything is encountered that is contrary to his mind, such a one will reveal his true spirit. In councils he does unlawful acts, pronounces unjust sentences; and through his influence, decisions are made that are entirely contrary to God's will and ways. Thus he proves himself disloyal to God. He has neglected to follow the rules which Christ has given, and he works according to the principles of the world. If others sit by and let these things pass, God charges the sin upon them also. It is a duty to keep our offices of publication pure, that there shall be no conniving to do injustice in business transactions.

He who loves God and his fellow men as he loves himself will practise no robbery toward God or man. All who live out the law of God will on all occasions maintain the strictest integrity. If men are in living communion with the only true God, they will have the presence of a living Saviour. Such men will be a blessing to the church. Christians who cherish love toward their brethren, and manifest confidence in them, greatly strengthen them. We are to be complete in him who gave his life for us.

MILLENNIUM OR REVOLUTION — WHICH ?

BY PROF. P. T. MAGAN.

(Battle Creek College.)

THE people of France were looking for the millennium,—they got the Revolution. It may seem strange that they could not see what was before them. They did not see it, however; they were blind to the issues of the hour, and thus they really believed that the advent of the millennium was at hand, when in reality its advent was utterly and absolutely impossible under the prevailing conditions. As previously stated, they labored under the delusion that all that was needed to make people good was the right kind of legislation. Says M. Thiers:—

A great number of people, not comprehending the cause of the revolutionary disturbances, imagined that all the calamities of the state were occasioned by defective laws, and that the constitution would put an

end to all these disorders. Accordingly, a great part of the Girondists and all the members of the Plain kept incessantly demanding the constitution, and complaining that it was delayed, saying that their mission was to complete it. They really believed so. . . . They were not yet aware that fate had called them, *not to constitute, but to fight*; . . . that very soon they were to change from a deliberative body, which they were, to a *sanguinary dictatorship*.¹

And so it is to-day in the United States; there are thousands of people who verily believe that a millennium of peace and happiness is about to be ushered in. These say that all the country needs is good laws. If such legislation as they desire can be secured, all will be well, they say.

"Now there is no power, there is no life, in law. Statutes have no power to execute themselves, or to compel obedience from any. Obedience to human law is secured either by strength of right principles in the individual's heart, or by fear of the consequences of transgression. There is nothing in the statute which can affect the heart, or supply any power toward the performance of that which it requires." The Constitution of the United States is a transcript of principles which formed the very life, soul, and heart of the fathers who made it. When once those principles shall cease to exist in the hearts, lives, and souls of the people of the United States,—when this occurs, the Constitution will be a dead letter, and utterly worthless. A nation may have a splendid constitution, it may have laws containing correct and just principles; but unless the sacred fire of liberty, equality, and justice burns upon the altar of the breasts of the people, despotism, slavery, and injustice will be the actual rule and practise of the land.

A number of years ago the National Reform Association was founded. The avowed object of this association was to make the nation good, to make it pious, and to drive out sin from the borders thereof,—in short, to make this nation a "Christian nation." The association proposed to do all this *by law*,—by the enactment of new and right legislation, and by amendment of the Constitution.

This association saw that the men and women of this land were not a very godly set. It saw covetousness, disregard for God, etc., on every hand, and so it proposed to remedy all these evils *by law*. But this is just the way the French proposed to remedy things in 1789. The history of those days shows that the plan did not work. The plan never will work, it never can work, because law is impotent to reform a nation.

The National Reform Association soon formed an alliance with the W. C. T. U.; and at the annual convention of that body at Nashville, Tenn., in 1887, the president said:—

The Woman's Christian Temperance Union, local, State, national, and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that Christ shall be *this world's King*;—yea, verily, THIS WORLD'S KING in its realm of cause and effect,—King of its courts, its camps, its commerce,—King of its colleges and cloisters,—King of its customs and its constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics. . . . We pray Heaven to give them [the old parties] no rest . . . until they shall . . . swear an oath of allegiance to Christ in politics, and march in one great army up to the polls to worship God.

Again: Prof. J. R. W. Sloane, D. D., says:—

Every government, *by equitable laws*, is a government of God. A republic thus governed is of him, through the people, and is as truly and really a theocracy as the commonwealth of Israel.²

Now these people verily believe that they can make this nation good, make it "the kingdom of God," bring about a millennium, in fact, by "equitable laws." In the face of threats of war and bloodshed; in the face of crime yearly increasing; in the face of terrible boycotts and strikes; in the face of bribery and corruption in high places; in the face of an extravagance

never equaled on earth, and that among church-goers; in the face of a most filthy licentiousness among members of the "best society,"—in the face of all these things, they verily believe that the nation is on the eve of the millennial age! Nevertheless is not the question a pertinent one, "Millennium or Revolution — Which?"

And so with this belief they are already beginning to hold festivals, just as the French did, in honor of the expected event. The greatest of these thus far was held at Washington, D. C., July 11, 1896. There were present fifty thousand National Reformers. The "Official Report" reads:—

What a spectacle! The wide space enclosed by the east and west wings of the national Capitol was a sea of human beings,—a flowing sea, with currents and tides, with streams of humanity pouring into it from all avenues, with great bays stretching out along East Capitol street and Delaware and Maryland avenues, and with three mighty waves breaking upon and covering the flights of the Capitol steps.

The Capitol windows were crowded, and the crowd overflowed onto the library grounds, and surged up on the pedestals of statues and bases of fountains, and pushed hard on the full areas allotted to carriages. . . . And the white figure of George Washington rose serene from the midst of it all. Was the spirit of the great patriot there, rejoicing over this, the mightiest gathering of young patriots ever seen in the country he loved, or in this wide world? Never before has our government permitted the area around the Capitol, the very heart of the nation, to be used for other than governmental purposes. And indeed a governmental purpose was that, since the fifty thousand represent nearly three million young people whose force of character will make them the country's governors before many a moon has passed. That grand exhibition of young manhood and womanhood is the clearest omen yet seen of the coming time when Christ, whose right it is to reign, shall be supreme on Capitol Hill.

A few extracts from speeches made at this convention will further show how they felt about the matter:—

If we are praying for the preservation of our Sabbath, we must demand the nomination and election of men who will uphold its sanctity.³

The trouble at the garden of Eden was that Adam and Eve went out, and Satan stayed in. Here we must stay in, and put Satan out, and we will have paradise regained. What are some of the evils which threaten to spoil the Almighty's design in America? What are some of the devils which Christian Citizenship should cast out? . . . The second great evil which, on account of its direful effect, may be called a devil, is Sabbath desecration. . . . Upon our national sky are clouds as black and threatening as ever threw their shadows or rolled their thunders over a people. Place your ear to the ground, and you will hear voices that bode no good to our country. . . . Let it [Christian Citizenship] stand for the Sabbath. Let it apply the gospel, and all of it, to the faith of the nation.⁴

Taking an interest in politics does not mean that the minister of the gospel should bring politics into the pulpit, but it does mean that he should take his pulpit into politics. It does not mean that he should bring politics into church, but it does mean, most emphatically, that the church should be translated into political power.⁵

Any Endeavorer may be as much a missionary of God in American politics as in the forests of Africa.⁶

To the Christian Endeavorer, politics means an instrument of righteousness, and party but the scaffolding around the rising kingdom of God.⁷

To whom should our country look to give us these [a new conception of patriotism, a comprehension of civic duty] but to us, her Christian young people? . . . With our sisters we will strike hands that this country shall cast out her devils, and, sitting at the feet of Jesus, be clothed and in her right mind. We will no longer be silence-keepers to hell, but we will live for God, we will fight for God. And when we can no longer fight, we will pray for the midew of God's wrath on whosoever worketh abomination, or would delay the coming of the kingdom of God. . . . We will force respect for the Sabbath.⁸

But enough. Suffice it to say that these speeches and that great throng of fifty thousand human beings which met on Capitol Hill clearly show that a millennium is being looked for. Will it be a millennium or a revolution—a time of peace, or a "time of trouble, such as never was?"

¹ Thiers, "History of the French Revolution," Vol. II, page 80. Appleton edition.

² Speech at National Reform Convention, 1872.

³ "Official Report," page 105.

⁴ *Id.*, pages 106-108.

⁵ *Id.*, page 109.

⁶ *Id.*, page 117.

⁷ *Id.*, page 111.

⁸ *Id.*, page 123.

"INCREASE OUR FAITH."

BY E. J. JOHNSON.
(Yulee, Fla.)

WE walk a dark, uncertain way,
And lest our feet should go astray,
This prayer we ever need to pray,—
"Increase our faith."

Our reason fails to understand
The trials in this weary land,
And we must grasp the unseen Hand,
And live by faith.

Full oft our frail humanity
Cries out for light our steps to see,
From out the darkness fain would flee,
Nor walk by faith.

But we must wait for heaven's light
To give us clear and perfect sight,
And seek through all the gloomy night
For stronger faith.

WAS THE LAW OF TEN COMMANDMENTS
GIVEN ONLY TO THE JEWS?

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

It is further asserted by the writer in the *Gospel Advocate* that the law of ten commandments was given only to the Jews; that Gentiles were never under obligation to keep it. Thus he says: "These ten commandments were given to the Jews, and to no other nation on earth. The Jews, therefore, were the first and only people ever commanded to keep the Sabbath." If we accept the above statement as the truth, we shall be forced to one of two positions: (1) During the centuries between the proclamation of the ten commandments on Sinai and the coming of Christ, God imposed no obligations of any kind upon the Gentiles, and hence they could not sin, no matter what they did; or else (2) the Gentiles had a law separate and distinct from the law given to Israel, by which they should live and be judged.

If the first proposition is true, God left the Gentiles at this time without any way of showing love or rendering obedience to him, entirely ignoring them as not being at all under his moral government. Let those believe this who can. If the second proposition is true, God had two laws existing at the same time, obligatory upon different people; and these laws were so different in their nature that an action that could not be performed by one man without bringing down upon him the displeasure of God, could be done by another man at the same time, without offending God in the least! This would indicate that God's laws are not based upon reason, but upon his arbitrary will alone. It would make the Creator of all things act like an eccentric and partial parent, who commends one of his children for an act that another is punished for doing. Let those who can, believe that God will do this; but to us, one in so doing makes God to be altogether such a one as himself. Is it not more reasonable to believe that God is a loving Father of all; that he, as the God of the Gentile as well as of the Jew, has one law, one consistent rule of action, for all his children? This, we maintain, is the truth.

It is true that the Gentile nations forsook and forgot God, not caring to retain God in their knowledge (Rom. 1:28), and God gave them up to sin; but though they very largely forgot the law of God, some of them retained some knowledge of that law, and kept it as well as they knew how to, and are saved. This Paul testifies: "For not the hearers of the law [not a law] are just before God, but the doers of the law shall be justified." Rom. 2:13. What law is this?—The law of God, the very law the Jews had. Now Paul applies this rule to the Gentiles, saying, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show

the work of the law written in their hearts." Verses 14, 15. The law here mentioned is the same law proclaimed on Sinai,—the law originally given to all mankind. The Gentiles forgot God, and wandered away from him, and so God chose a family,—the family of Abraham,—and gave them a special revelation and restoration of his law, and entered into peculiar covenant relations with them; but that did not change the law, nor remove from the Gentiles the obligation to keep it; and so the wandering Gentiles had some fragments of that law lingering in their hearts,—the inherent love of justice and right. When these are manifested by the Gentiles, though in an imperfect way, Paul says it shows the works of the law, God's law, written in their hearts. This is the condition of the heathen to-day; and it is the object of the gospel to retrace these fading lines, and to lead them to love their Creator, and through Christ to full obedience to his law. Again, Paul says, "All have sinned." Rom. 3:23. John declares, "Sin is the transgression of the law." 1 John 3:4. All men are proved sinners by one law. If the Gentiles had a separate law, where is it recorded? What were its precepts? No one can answer.

God has one law, founded not upon arbitrary caprice, but upon the eternal and universal principles of right. Hence all mankind are alike under its just jurisdiction. The principles of this law were unfolded to Adam, and known to the patriarchs. Noah knew and respected this law in an age of apostasy and wickedness. He was a righteous man (Gen. 7:1), because by his faith in God he obeyed God's law of righteousness. He must have instructed his family in righteousness, but his children forgot God, and turned to worship other gods; so God chose one of his descendants, Abraham, because of his faithfulness in the midst of idolatry, and to him made promises, and finally to his descendants proclaimed anew the principles of his law, and took that people into a peculiar relation to himself. But this did not change his law in its original bearing upon all mankind, nor relieve those who had forgotten God from their duty to obey him. Does any one dare assert that the Gentile descendants of Noah were under no obligation to worship the true God,—that it was not a sin for them to lie, steal, commit adultery, dishonor their parents, etc.? To admit that they were under such obligations is to admit that the same law was binding upon them that was binding upon the Jewish descendants of Noah; and if this was binding, why not the Sabbath also, which surely dates from creation? The reasons given by God from Sinai (Ex. 20:8-11) cannot be limited by race or geographical boundaries. It is as much of a fact to the Gentiles that God made the heavens and the earth in six days, and rested on the seventh, as it is to the Jew; and that is the basis of the commandment as given on Sinai.

Now we come to God's object in thus choosing Abraham and his descendants, to make of them a peculiar people. It certainly could not have been to give them another rule of life than the one already existing, but rather that they might conserve the law already existing, and teach it to those who had forgotten it. Here is what the Lord said in regard to Abraham: "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:17-19. We see by this statement that God knew that Abraham would be a diligent teacher of his word to his family. Wherever Abraham, Isaac, and Jacob lived, they made known the true God. The psalmist, speaking of the covenant entered into between the Lord and these patriarchs, de-

scribes their relations to the people of the lands where they sojourned, in the following manner: "When they were but a few men in number; yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to another people; he suffered no man to do them wrong; yea, he reproved kings for their sakes; saying, Touch not mine anointed, and do my prophets no harm." Ps. 105:12-15.

In process of time, the descendants of Abraham, the children of Israel, were taken from bondage in Egypt, and in a very miraculous manner were given a land of their own. All the circumstances attending the Exodus, the sojourn in the wilderness, and the entrance of the Israelites into Canaan, were calculated by God to teach other nations that God was in a special manner with that nation. Thus the fame of Israel and Israel's God was spread abroad in all the land. There were certain people who, because of their utter vileness, though God had long borne with them (Gen. 15:16), were to be entirely destroyed. They, like the world before the flood, had filled up their cup of iniquity; and God swept them away, using Israel as he had used the deluge. But to others mercy was extended. They could see what God had done for Israel, and would thus join themselves to the Lord and serve him. Those who did this were especially required to keep the same laws that Israel kept. (See Ex. 12:49; Num. 15:14-16.)

It is a remarkable fact that a special blessing was pronounced by God upon the Gentiles who would keep the Sabbath: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Here is a blessing pronounced upon the son of man—any man who keeps the Sabbath. "But," says the objector, "this means the Jewish man." Let us read further: "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for my house shall be called an house of prayer for all people." Isa. 56:2-7.

This scripture alone forever disposes of the statement that the Sabbath was made only for the Jew. The son of the stranger who would serve God had the promise that if he would keep the Sabbath, he should be called blessed. Thus Gentiles were made partakers of the Sabbath blessing; and the reason given is that God's house might not be called a house of prayer for one nation only, but for "all people." They could not be partakers of the blessings of the Sabbath had not the Sabbath been designed for them. Notice that this scripture does not say that the stranger must join himself to some Israelite as a servant, but join himself to the Lord, to serve him. Here is an invitation to every Gentile to join himself to the Lord, and to keep the Lord's Sabbath; and this is at a time when we are told that the Sabbath was not given to them!

God chose the Jews, and, as a favor, committed to them his law (Rom. 3:1, 2); but he designed that they should be teachers of the true God to all the world, that men of all nations might join themselves to the Lord, might obey

his one universal law, and join in the worship directed toward his holy temple. Let the words of Christ, "The Sabbath was made for man," forever settle the question whether the Sabbath was intended for others than the Jews. Mark 1:29. If the Sabbath was made only for the Jew, Christ could easily have said so. But no; it was made for more than the Jew, it was made for man—all mankind. When it can be proved that the Gentile is not a man, then, and not until then, can it be proved that the Sabbath was not designed for the Gentiles, nor obligatory upon them.

SOME THINGS THAT GOD IS ABLE TO DO.

BY WILLIAM SIMPSON.
(Hagersville, Ontario.)

He is able to

do exceeding abundantly above all we ask or think. Eph. 3:20.
keep that which you commit unto him. 2 Tim. 1:12.
make you stand. Rom. 14:4.
save you from death. Heb. 5:7.
keep you from falling. Jude 24.
build you up. Acts 20:32.
save and to destroy. James 4:12.
succor them that are tempted. Heb. 2:18.
save to the uttermost all who come unto him. Heb. 7:25.
subdue all things unto himself. Phil. 3:21.
perform that which he has promised. Rom. 4:21.

In view of this fact we can all say, with Paul: "Who shall separate us from the love of Christ? . . . I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

MESMERIC INFLUENCE AND LOSS OF SELF-CONTROL.

BY W. S. BUTTERBAUGH, M. D.
(Ontario, Kan.)

THE rapid strides of Christian science and so-called divine healing, of which we have heard so much during the past year, is a solemn affair, and should serve to awaken us to a sense of our duty respecting the perilous times that are just before us. Satan is soon to work with mighty power, deceiving, if possible, the very elect. In view of this, how important the necessity of humility on our part, that God may raise up a barrier against the enemy. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

In all the various schools of psychological investigation, including mesmeric phenomena, no theory has ever been advanced which does not ultimately involve, to a greater or less degree, the doctrine of the supposed immortality of the soul. Almost invariably this is their basic fundamental principle, and from this they adduce a multitude of fallacies which are readily swallowed as truth. Progress in the study of any subject is impossible in the absence of a working hypothesis based upon God's word as revealed in nature and certain known laws. Aside from this, the students of Christian science, mesmerism, hypnotism, and mental therapeutics are ever delving into a barren field of a supposed conscious entity that never sleeps, which they unhesitatingly term the "soul." They tell us that this subjective mind, or soul, is ever awake during the sleep of the body, and always active. In substantiation of their claims, they introduce a multitude of evidences, the chief of which is that

collected by the London Society of Psychical Research, which they regard as overwhelming proof in support of their theory.

These facts mean more than many people fully realize. They occupy the domain of theological error; and those who are not grounded in God's word will ultimately be led to accept the wonderful cures which they purport to perform as wholly due to the fundamental principles upon which their structure is erected, which they regard as truth. One of the most prominent physicians of the present century, M. Charcot, of France, now deceased, after a careful study of the phenomena of mesmerism, was led to the conclusion that in the majority of cases it is possible as the result of an abnormal or weakened condition of the nerves; that the true hypnotic condition can be produced only in persons whose nerves are diseased; and that the whole subject is explicable on the basis of cerebral anatomy or physiology.

Let us contrast the foregoing theory with the following statements from one whose voice we all recognize: "The brain is the capital of the body, the seat of all the nervous forces and of mental action. The nerves proceeding from the brain control the body. By the brain nerves, mental impressions are conveyed to all the nerves of the body as by telegraph wires, and they control the vital action of every part of the system."—"Testimonies for the Church," Vol. III, page 69. "The Lord made man upright in the beginning. He was created with a perfectly balanced mind, the size and strength of all its organs being perfectly developed. . . . Every quality of mind was well proportioned, each having a distinctive office, and yet all dependent one upon another for the full and proper use of any one of them."—*Id.*, page 72.

This opens up a field of thought which, in the light of God's word, will help us to solve the basis of the phenomena. How necessary is health reform, that we may be able to resist this demon-working power which is soon to lead the whole world into error by its claim to divine power! "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17. Adam yielded to Satan the power of dominion. In connection with the subject under consideration, we must regard dominion in its fullest sense respecting Adam and his possessions. The earth and the dominion thereof were given by the Lord into the possession and control of man. Man was to subdue (control) the earth, and have dominion over every living thing. Gen. 1:28. By what laws of power, man was to exercise this dominion, we are not informed, but suffice it to say that his dominion was taken away by strategy and stealth. May we not infer, too, that this power which Satan is soon to exercise to the fullest degree is the power of dominion which man possessed in the beginning for right uses, and that man's present power of resistance to evil is a modification of the same power imparted to man by means of God's mercy, through the instrumentality of guardian angels and the "mind of Christ?" When Daniel was cast into the lions' den, an angel of the Lord protected him. How? Possibly by some unknown law of power which man possessed in the beginning.

Mesmerism demonstrates the fact that there is an effluence emanating from the mesmerist, and that effluence is directed by the will of the mesmerist. This is in harmony with the fact that Adam yielded his mind to Satan; hence Christ came to restore to man the original mind of Adam, which was the mind of God. The true secret of mesmeric control is that the agent yields his individuality into the control of the mesmerist, and the more perfectly that condition is attained, the more successful will be the result of the experiment. This fact demonstrates clearly that the true mesmeric condition can only be attained where there is a weakened nerve

power yielded wholly within the control of another. The reverse is equally true, that the more nearly perfect is man from a neurotic standpoint, the less susceptible is he to mesmeric influence while retaining his individuality.

"If the mind commences to run in this channel [animal magnetism, Spiritualism, etc.], it is almost sure to lose its balance, and be controlled by a demon. 'Vain deceit' fills the minds of poor mortals. They think there is such power in themselves to accomplish great works, that they realize no necessity of a higher power. . . . Jesus . . . did not direct the minds of poor mortals to themselves, to a power which they possessed."—*Spiritual Gifts*, Vol. IV, page 87.

When man yields his individual independence to another, self-government becomes impossible; likewise, in the yielding of God-given possessions to evil influences, our individuality is lost, and we are no longer ourselves, but slaves of the prince and power of the air that worketh in the children of disobedience.

SALT FOR SAVORING.

BY JOHN MC CARTHY.
(Buenos Ayres.)

THE Bible is a mine of priceless treasure; much has been excavated, but much more remains; the deeper we dig, the more precious is the product.

How can a blind man delight in the beautiful panorama of nature? How can he find fault with the appearance of the fields and gardens, since he cannot see their condition? So, too, how can the spiritually blind penetrate the height and depth and breadth of God's divine word? How can they consistently rail against the blessed book, when they neither understand it nor see the beauty in it, because of the darkening of their understanding and the ignorance of their hearts?

As gold needs to be melted and refined to remove all dross, so the Christian must pass through the purifying fire of tribulation before he is wholly purged from all imperfections, and made all like Jesus.

Gold, when first excavated from the mines, appears generally in large lumps, containing much valueless matter; but after the refining process, although the bulk of metal is smaller, it is valued at far greater price. So, too, it is not the great amount of religion we profess to have that is of any value; but the unadulterated essence of the Christ-life pervading our lives is of inestimable value in the sight of God.

How many are contented to feed themselves with the crumbs that fall from the heavenly table, refusing wheat of the finest class which heaven's King so freely offers to them!

Even as it was with Lucifer, so it was with man: directly he aspired to be a god in himself, disaster awaited him. He had climbed to lofty heights, and as a result, the fall that followed proved to be a catastrophe to him in the same proportion.

If a man has philosophical learning, something is still lacking; if he has an education at the first university of the land, there is still a void in his heart; if he is instructed in the different branches of science and art, still there is a longing after something; but if he has Christ in all his plenitude, the aching void is filled, and his soul is satisfied.

The heavenly education obtained at the feet of Jesus is of priceless value; five minutes thus passed is of far greater worth than five years in a theological seminary.

Love, not force or legislation, can win sinners to Christ, and thaw the iciness of the human heart. Love conquers when all other methods utterly fail.

Special Mention.

THE WAR IN CRETE.

THE unexpected has happened,—there is war between Turkey and Greece,—and the Eastern question is likely to be forced upon the powers in an entirely unexpected manner. The war began by a rebellion of the so-called Christian population of the island of Crete against the Turkish government, in which, in the most remarkable manner, it is backed by the kingdom of Greece. The island of Crete is about one hundred and thirty miles long, with a width varying from five to thirty miles. Its history reaches far back into the mythological age. Its population in ancient times has been as high as one million two hundred thousand. The Turks took the island from the Venetians in 1669, so that it has been a part of Turkish territory for two hundred and twenty-eight years. The population at the present time is two hundred and seventy thousand, of which one hundred and seventy thousand are professedly Christians; the rest are Mohammedans in faith, but all are Greeks by nationality, and all speak the Greek language. The island has a Christian governor, appointed by the sultan, and a small army of Turkish troops is at his disposal to maintain order. A few weeks ago there was a rumor that fighting had begun among the two factions which make up the population. It was both Christian against Mohammedan, and Greek against Greek. Enough is known to prove that it is a deliberate attempt of the Christian population to throw off the rule of Turkey, and annex the island to Greece. The governor did not use the Turkish troops to repress the disorder, but fled to a Russian ship. It is said that the Turkish troops showed much self control under great provocation.

More remarkable than the rebellion is the action of the government of Greece. As soon as the struggle commenced, a Greek fleet of warships and torpedo-boats, under command of Prince George, sailed from Athens, and a proclamation from the king of Greece declared that Turkey must not land troops in Crete to put down the rebellion. Had the United States, at the beginning of the trouble in Cuba, hastened a fleet and an army there, with orders to prevent the landing of Spanish troops, and at the same time landed men and arms for the insurgents, it would have done precisely what Greece has done in reference to Crete and Turkey. Naturally, there is great excitement in Europe, and all the powers are sending their fleets to Crete; but what action they will take is not yet definitely known. Turkey cannot land troops in Crete unless the powers allow her to do so; and it would seem that if this is not allowed, the powers must undertake to pacify the country themselves. Turkey and Greece might fight in Thessaly and Macedonia, where their frontiers join, and very likely they will do so.

There is an apparent concert of the powers in ordering the Greeks out of Crete, but the stubbornness of the Greeks in refusing to leave looks as though some of these powers are secretly abetting Greece in the conflict. As the sultan has no fleet, he is powerless, and can only depend on the powers. Altogether, the situation is very complicated, and no one knows just how it will terminate.

No particular sympathy need be felt for either of the belligerent parties in Crete on account of their religion. They are both just alike. Whichever party gets the victory, it murders all the women and children of the opposite party. It is a case of "fight dog, fight bear." The Christianity of the one party is as cruel and brutal as the Mohammedanism of the other. At present it seems as though a war between Turkey and Greece is inevitable. Nothing but the attitude of the powers will prevent it; and it may be that they will stand by and let Turkey

and Greece fight to a finish, and only interpose in the arrangement of results when one of them is defeated.

M. E. K.

THE WAY OF A MODERN REFORMER.

WHEN Mr. Theodore Roosevelt, commissioner of police for New York City, first started on his present course to reform the police, and through their efforts the morals of that city, almost every one regarded him as a Puritan of the severest morality. When an officer of the law ascends to that majestic height that he will not allow a descendant of Abraham to sell shoe-strings on Sunday, and prevents icemen from delivering ice for the benefit of sick children on the same day, we naturally expect to find that man without any sympathy for anything approaching a departure from what is now denominated as "civic righteousness." But Mr. Roosevelt has suddenly developed a surprising degree of consideration for the prize-ring. He has not backslidden; he tells us that he has always favored the ring. Not that he favors indiscriminate slugging by men of low order, but he holds that two *gentlemen*, for purely athletic purposes, may enter a ring under the auspices of some athletic society, and with five-ounce gloves pound each other to their hearts' content. Mr. Roosevelt himself graces these occasions with his presence, and applauds the hard hits. He says that he used to indulge in such sport himself while in college. This is probably the reason that he approves of it. What Mr. Roosevelt has done must surely be right for others to do. He never sold shoe-strings on Sunday, therefore that cannot be allowed; he has taken part in prize-ring contests before an applauding audience, therefore that must be right. From the Roosevelt and reform standpoint there is no escaping this logic. What he would do is right; what others would do that he would not do is wrong.

Speaking of logic, Mr. Roosevelt sustains prize-ring fighting by a logic as remarkable as his own course as police commissioner. He knows that men are often killed in these brutal shows; in fact, the killing of Pugilist Duffy called forth his report, in which he justifies these contests by the following would-be ingenious comparison: "On the day after the first frosts this year there were reported in the papers thirteen deaths of skaters by drowning, but that did not mean that we ought to give up skating."

Now the difference between skating and fighting with gloves is very obvious. No person goes skating expecting to get hurt or to hurt any one else. If one is hurt, it is purely accidental. When a pugilist enters a ring with gloves, he expects to get hurt himself, and intends, if possible, to hurt his antagonist worse than he is hurt himself. Again, if a person who goes skating was as sure of getting his head thumped on the ice as the man in the prize-ring is sure of getting his head thumped by the fist of his antagonist, skating would be forbidden by law. A man who is so constituted morally that he regards the sale of shoe-strings on Sunday as dangerous to the morals of society, and, after having committed the doer of this terrible crime to the police court and the criminal's cell, can then, with a serene and happy mind, witness a prize-ring fight, and justify it on the high ground that he has taken part in such sports himself and was benefited by them, certainly presents a combination of qualities which would have added grace to the high office of an inquisitor-general of ancient times. When the most honest actions are considered to be crimes, and punished; and brutality equal to the bull-fights of Spain is honored and protected by our officers of the law, who pose as moral reformers, we may well be alarmed for fear that the glory of true liberty has departed from our land, and that a pious-appearing but cruel and bigoted despotism is fast being enthroned in the temple of American liberty.

M. E. K.

AFTER THE BALL.

THE great ball given by the Bradley Martins at the Waldorf Hotel in New York City, February 10, is over; and now it and its results are being thoroughly discussed. The general consensus of opinion concerning it seems to be that it was a very grand but vulgar display; that it can have only a very bad effect upon the hundreds of thousands of people who are out of employment; and that it will widen the chasm that already yawns between the rich and the poor. That one woman can give a ball costing half a million dollars, and receive her guests like a queen, with a hundred thousand dollars' worth of jewels on her person, while but a few blocks away another woman, just as good as she and perhaps much better, dies of hunger, and hundreds of small children go to school without breakfast in the same city, bespeaks a condition of things which bodes no good to this country.

Not only does the whole ball reveal the most heartless unconcern for the feelings of the poor; but the very time and characters represented by it were suggestive of disregard for their welfare, and utter recklessness of the future. It was a representation of a court ball of Louis XV, of France, of the period just before the French Revolution. There were fifty ladies dressed to represent Marie Antoinette. But in real life Marie Antoinette lost her head, both metaphorically and literally. Did any of these ladies remember this historical fact? Even the shameful intrigues and liaisons of the French king were perpetuated in this ball; for his mistresses were represented by certain ladies (?) at the ball.

As an illustration of the power of wealth to override the just rights of the people, it is sufficient to say that by police action one of the principal streets of New York—Thirty-third street—was closed for a portion of its length, lest the vulgar herd who compose New York's wage-earners and wealth-producers should get even a glimpse of the great feast or those who came to it. A cat can look upon a king; but New York citizens must not look upon a Bradley Martin, nor those who attend the Bradley Martin ball. Intense indignation prevails in New York City, that a street which belongs to the public should be closed without reason to the people. To a large part of the United States, New York City is now looked upon as being as foreign as Liverpool or Vienna; and this vulgar display in imitation of the courts of Europe will have a tendency to strengthen that feeling.

There is a story related that at the time of the French occupation of Moscow, when the flames were raging in the city, a ball was in progress in one of the palaces which the Russians had deserted. The fire reached the building, but a reckless officer exclaimed, "One dance more, and defiance to the flames!" So the dance was prolonged until a magazine of powder in the building was touched by the fire, and all were blown to atoms together. To dance in a burning building in which gunpowder is stored is but little more reckless than such affairs as the Bradley Martin ball in a time like the present. A few more years of such times as we are now having, a few more bond deals to favored parties, a few more trust investigations, which only disclose, but do not prevent, with now and then a fancy ball for accentuating causes, and we may well tremble for the result. One of the most distinguished Americans, referring to American slavery, said: "I tremble for my country when I remember that God is just." If he could have seen the means that would be used to abolish slavery, would he have trembled less? and is white slavery any more displeasing to God than Negro slavery? Thousands of white families are now in extreme want, and suffering for the necessities of life. A dark cloud of judgment hangs over our nation. May God preserve his people when the storm shall break!

M. E. K.

The Home.

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

DOWN BY THE SEA.

BY JESSIE HOCKER ROGERS.
(South Africa)

Down where the rush of the waters
Has scattered the seaweed and shells;
Where the restless boats chafe at their moorings,
And wreckage a dire story tells,
There are lessons of life deep and varied,
There are pictures too sweet to grow old,
There are songs that the waves ever murmur,
And stories a hundred times told.

With luring and serpentine fondling
Come the curling waves o'er the white sand,
Or down where the great rocks are jutting,
Like cannonade awful and grand.
O Sea! ever stayed by the mandate,
"Thus far shalt thou come," do you fret
Because hidden deep down in your bosom
Are sorrows you cannot forget?

Do you know all too well where are lying
Fond treasures of heart and of home?
And in vain do you rock in your cradle
Loved ones who will ne'er again come?
Do you know, too, that day is soon coming
When your mysteries all shall be read?
Are you restless because the day hastens
When "the sea shall give up her dead?"

So full of the wonders and riches
And wisdom of God are thy caves!
So full is the earth of his bounties,
In the strange lands thy blue water laves!
Deep, turbulent, restless, sad Ocean,
Many lessons of life you teach me,
Yet gladly we look for the morning
When "there shall be no more sea."

HEREDITY AND ENVIRONMENT.

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

HEREDITY is a mighty force, but it has its limitations. It works both ways; so that, while we cannot afford to ignore it, we need not be terrorized by it. One mother said to me: "I am afraid of heredity. Just to think of the awfulness of eating sour grapes, and setting your children's teeth on edge! I refuse to look into it. I cannot help what my children have inherited, and I believe it would drive me insane if the evil things which must result to them should get to running about in my brain. But it is only the most selfish life that can shut itself up to its own generation, saying, as did Louis XV of France, "Things must go on as well as possible while I live; after that they must go as they will—after me, the deluge."

To become acquainted with the laws by the ignorant violation of which we have brought evil into the lives of our children, is one of the greatest of obligations; and to find the remedy for the evil in the operation of these same laws, is not only an obligation to coming generations, but a wonderful opportunity. That we may be able to make the same laws by which evil is transmitted operate for the palliation of the consequences of our sins and mistakes in generations that are to follow, reveals to us the benevolent forethought of God. He has made it possible for every generation to turn the tide of its evil heredity back upon itself, while that which is good and pure may be sent on its blessed way into the future. This possibility, however, is not in man; it is in God alone, through the gospel of our Lord Jesus Christ; and only for those who will honestly consecrate their powers to him, and patiently work together with him for the subjection of the entire being to his truth.

Heredity finds its limitations in environment, and the powers which use it as a medium of influence. It is through the things by which the child is surrounded that good or evil comes to him, and develops in him. It does not require a

large evil to ruin an almost perfect environment. Eden was perfect in all save the serpent which found his way into its sacred enclosure. With him forever shut out, it would have been the same old Eden still; and out of it would have gone a race of innocent but untried beings to people the world. This, however, would not have been an unmixed good; for the possibilities to temptation would have remained. Sin and ruin might still have been in the future; for as long as sin is possible anywhere, it must be possible to any who have never learned how to use that power of resistance by which it is overcome.

It is the work of the home, armed with the powers of the gospel, to create an environment that shall develop the ability, not only to resist the devil, where Adam yielded, but also to overcome the evil heredity which resulted from that yielding. This environment is to be constructed of material things, in themselves, perhaps, as insignificant as the dust of the earth. But it is to be the organic body through which the Spirit of God will work his work of salvation, or through which the same old serpent will work his work of destruction.

The house in which the child lives; the people he lives with; the faces, the voices, which, like the chisel and the hammer of the sculptor, are always hacking away at him; the clothing he wears; the furniture he uses; the food, the books, the pictures; those who come and go; the work and the leisure, the conversation or silence, together with the atmosphere which he breathes,—all go to make up this wonderful medium through which his life is to be made better or worse than that which went before him.

The influence upon the child of even the walls by which he is surrounded when the doors must be shut, and all made snug, cannot be computed. Are they in harmony with the influence of our Father's beautiful house,—of "all outdoors," which has been the little one's delight during the open season? or are they in cold, repellent contrast? Are they warm, embracing walls, which mellow all sound into music? or are they bare and hard, catching every tone as some rocky cavern might do, and throwing it back in spiteful echoes? Will they draw and hold, or will they repel the memory of the boy as he goes out into the world? Will he long to be a poet, that he may sing of them? or will he, if a poet, sing of any other than his own father's house? Will his home stand to him as the type of the "many mansions"? or will it be remembered simply as a lodging place of doubtful comforts on the way to death?

Costly material is not requisite to an environment through which God can do his best work for the children. God's poor, rich in faith and love, can make of the most humble room, with meager furnishing, that charmed enclosure which shall shut in a beauty of life that time can never dim, and a sweetness of harmony that shall strike the key to love's grandest song. The old kitchen, with its cook-stove and the commonest utensils, has been like a temple of God in the memory of not a few men who have risen to greatness, simply because love and truth sanctified it, and made of it an environment through which God could shine.

Of course we must not forget that the whole wide world contributes to this wonderful combination which we call environment. It surrounds our children in concentric circles, each with its own atmosphere and corresponding influence. The outer world, the neighborhood, the school, the church; but the home is intended to be the inner compartment to them all,—the insulated chamber, cut off and protected from all that is outside, so that only helpful currents, communicated along Heaven-appointed conductors, can penetrate it, and touch the spring of characters that are being formed within,—characters which, once formed, can be trusted to overcome even the power of an evil heredity, instead of being overcome by it.

PANACEA FOR NEIGHBORHOOD STRIFE.

BY HELEN A. STEINHAUER.
(Battle Creek, Mich.)

THE wise man has truly said, "It is an honor for a man to cease from strife: but every fool will be meddling." Prov. 20: 3. The Son of God made himself of no reputation; then why need we be jealous of ours? Character and reputation are two entirely different things; the one is witnessed to by God and the angels, the other is but the breath of finite man. What if we are maligned? Eternity will vindicate us, if time does not. Let us pity our accusers. Heaven will have no room for such, nor will the new earth afford them shelter. Even in this world their punishment may come; for we read, "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel." Prov. 20: 17.

The following from H. L. Hastings is worthy a careful perusal. Were its counsel heeded, neighborhood dissensions would die a natural death, and there would be far more peace and good-will on earth than exist at present.

There are a great many troubles and trials and unpleasant things in this world,—enough to keep one in a perpetual fret and fever and turmoil if he will allow himself to be fretted by them. But many of them are not worth fretting about or caring for; they are of little consequence, and we should pay little regard to them.

A man says something which is not pleasant. If we make trouble about it, he will perhaps repeat what he has said, and say as much more. If we say nothing, that will end it. The best course in such a case is to pass it by, and say nothing. Offenses must come, but it is not necessary that we should be offended or stumble. We shall always have trials, but we need not grow peevish, or fretful, or impatient over them. We can bear more than we have borne. We can bear more than we think we can bear. Many a quarrel which is exceeding bitter to-day will be lost to view to-morrow. Next year we shall wonder that we worried or fretted or were disturbed by the petty trials that crossed our path. A friend may grow unkind, an enemy may be malicious; never mind, pass it by. Clouds may be dark to-day, but the sunshine will come to-morrow, and the afflictions and trials of the present will pass before the brightness of the days to come.

Bury the troubles that are past; bear the troubles of the present; do not worry about the troubles of the future. Meet each trial as it comes; and in a majority of cases, the best course will be to pass it by, and leave God's providence to settle and regulate many things which we cannot regulate ourselves. We cannot quarrel with a handful of dust, and that is all there is left of many who have done us wrong in days gone by; and it is all that may ere long be left of others who may assail us now. If we do the will of God, we shall abide forever; then why need we fret ourselves because of evil-doers, who soon shall pass away like dreams of night?

THE IMPORTANCE OF A PRACTICAL KNOWLEDGE OF MUSIC.

[THE following is a part of a paper read by Edwin Barnes before the teachers' institute at the College in Battle Creek, Mich., and requested for publication. Two more papers will follow this.—ED.]

In order properly to comprehend this subject, it is necessary to understand something of its origin and use. To do this we must look to the Bible, where we find it first mentioned at the creation, when the "morning stars sang together." I need not cite all the passages referring to the use of music in connection with the worship of God. The filling of the temple with the glory of God during its use, the announcement of the birth of our Saviour by the chorus of angels, and the triumphant song which is to be sung by the redeemed, simply illustrate the importance placed upon it by the Maker of all things.

We thus see that the original design of music was the expression of feeling in praise and worship. This fact alone places it far above all other arts, because it becomes a valuable aid in the development of the spiritual life; and the more we give those desires and feelings expression through this medium, the stronger they

become. The laws governing spiritual development are very similar to those which control the physical. When we speak of physical law, we are apt to think it is something that we know all about; but when we refer to the spiritual, we think of it as mystical. Yet there is quite as much mystery about the physical growth as about the spiritual. When we take good food, we know it nourishes; but *how* it becomes a part of us, we cannot tell. So with the spiritual life,—when we read the beautiful and ennobling passages in the Bible, or give expression to them through music, our hearts burn within us in response, and the soul is nourished. This is spiritual growth, but how it is accomplished we cannot tell.

The question arises, What is this music, which is made of so much importance in the Bible, and is so intimately connected with the spiritual life? We find the same laws governing it that govern the whole universe. Primarily, it is motion,—regular motion, or rhythm. For instance, a regular succession of taps, at first slowly, appeals to us only as a noise; but if the motion could be increased until it reached sixteen each second, it would become a tone, and enter the realm of music. With further increase in velocity, the tone becomes higher and higher, until it passes beyond the limits of hearing, and becomes heat, light, color. We study music in these forms, and call it “philosophy.” Were it not that our sight and hearing are so limited, we would see more beauty and hear more music all about us, from the hum of the insects to the whirling of the planets in space.

In music we find also the same laws that govern mathematics. When we analyze a tone, we find it to be only a more prominent sound among a series of tones bearing a fixed relationship to one another, and that in definite proportion. Our common scale is so related. D is related to C by its vibration in the ratio of 9 to 8, E to C as 5 to 4, F to C as 4 to 3, G to C as 3 to 2, A to C as 5 to 3, B to C as 15 to 8, C to its octave as 2 to 1. The more often one vibration comes in unity with the other, the sweeter the sound; and the less often, the harsher the sound. For instance, C to C, ratio 2 to 1, every other vibration unites. C to B, in the ratio of 15 to 8, is extremely harsh, as there is only one in fifteen united. Thus we see that the unity of sound and of number are very closely connected. When a tone is made by a piano string, an organ pipe, or the human voice, it is only one among many. If you sound low C on the organ, or strike the same note on the piano, the acute ear can detect five other tones; and the inventions of modern science demonstrate that the same law exists in the human voice. In all these we find the same additional sounds produced by the same law, which we can no more explain than we can explain the law of gravitation, or tell why it is that the magnetic needle always points north.

So you see that in studying proportion in mathematics, we are learning of the relationship which already exists as a fundamental principle in music. We do not carry mathematics into music as a calculator, but we find its laws already there. So from our own finite reasoning we can appreciate the fact that all the studies which we look at as separate are but parts of one great plan, forming a perfect circle. One great writer has said: “In this art, in music, the discoveries of science, the divinations of philosophy, the moral aspirations of religion,—all find a parallel, not as abstractions, but as glowing, concrete realities, which find their way into the secret places of the soul, arousing its fullest activities. The highest value of music lies in the fact that it embodies, in forms which powerfully appeal to us, these great principles of order, harmony, proportion, variety in unity.” We look to music for its greatest power in its religious aspect. It forms a complete channel between God and the human soul; for it is a means by which

the varying shades of our inmost feeling can be expressed,—the joy or sorrow, restlessness or repose, confidence or hope, strivings and victories. Next to the voice, the orchestral symphony affords the most perfect illustration of this.

AN ADVENTIST HOLIDAY.

THE past few days have been days of such great blessing to our Beaconsfield church that I feel sure other churches will be benefited by hearing of our experience. As the announcement for the week of prayer for our churches here in South Africa reached us only in time to be brought before the church on the Sabbath which was to begin that special season, it was thought best to have no meetings during the first part of the week, but all were urged to give more time than usual to prayer and the study of the Bible at home. That part of the Bible suggested in the REVIEW of November 10,—“Daniel with the smaller prophets, especially Malachi, . . . and the lessons taught in the building of the tabernacle and the temple, and in the temple service,”—was appointed as our special line of study. At the same time it was arranged to devote the whole of the following Friday, Sabbath, and Sunday to seeking the Lord. Two meetings were held on Friday, three on the Sabbath, and the whole of Sunday was set apart as a holiday to the Lord.

The idea of an Adventist holiday may seem a new departure to some who read this letter, as it did to some members of this church; but it was planned on the following suggestions: “Would it not be well for us to observe holidays unto God, when we could revive in our mind the memory of his dealing with us? . . . Shall not the people of God more frequently have holy convocations in which to thank God for his rich blessings? . . . Shall we not keep holy festivals unto God? Shall we not show that we have some enthusiasm in his service? . . . Let the school and the church henceforth have festivals of rejoicing unto the Lord.”—“*Special Testimonies*,” No. 5, pages 11–14. Though many circumstances were against us in trying to have such a holiday, we had faith to believe that the Lord would bless our efforts to follow the light on this matter.

We have no groves here, the “veld,” or open country, having only a few thorn-trees scattered about; and the veld is the only place available for a holiday. At the present time, midsummer, the intense heat of the sun is dreaded more than anything in connection with a holiday; and it was feared that this might make the day disagreeable for us; but the Lord favored us with a most beautiful cloudy day, with a little rain to cool the air. A brother furnished two small tents for our meetings, and others helped him, working hard for a few hours to get the necessary things on the ground and put up the tents. The refreshing rains of the past few weeks had clothed the veld with beautiful green, and it made the hearts of the children glad to be set free amid grass and flowers.

The exercises of the day, beginning at 9 A. M., were so arranged that fully half the time was given to recreation. A few of the older ones had been asked to assist the children in proper recreation, and the whole company joined heartily in harmless games and amusements. A committee had been appointed to arrange some appropriate songs and recitations for the children, and this formed a pleasant part of the exercises. Other features of the day were songs of praise by the congregation, short Scripture readings and prayer, and short talks by different persons on missionary subjects, nature, etc. Perhaps the most interesting exercise of all was the service of offerings for missions. The children sang songs of love and praise, short remarks were made as to where the offerings were to go and the needs of our missions, then

two children collected the offerings in baskets. When it was announced that the amount was a little over forty-five dollars, it was quickly made up to fifty dollars. The church here is not one of large numbers nor of wealth, and we all felt that the Lord had greatly blessed us by enlarging our hearts to give thus liberally and willingly.

At our closing meeting, when the company were asked if they had enjoyed the day and felt the presence of God, the whole audience arose to express their hearty affirmative answer; and when the same question was put to the children alone, their little hands and bodies came up so quickly that there was no doubt about their feeling in the matter. Several voluntary testimonies from different brethren showed that the special presence of God was in our camp that day, which made it the “best” holiday that they had ever spent. I was told by a brother and a sister who have been married over twenty-five years, and have a large family, that this was the first holiday they have both spent with their children in all these years. I felt that this fact alone was worth more than the effort required to get up such an occasion, especially when I saw how heartily the whole family enjoyed it.

The exercises of our first Adventist holiday for the Lord were closed at 5 P. M. with songs of praise and the benediction; and I doubt if a happier company ever separated to go to their homes after a holiday. Indeed, we were richly blessed in this effort to have a holy convocation of praise and thanksgiving to God. Over fifty persons, including children, were in the company; yet there was no accident to any, no angry or harsh word was heard anywhere, and no improper conduct was seen during the whole day. Old and young united to make the day one of true pleasure.

Would it not be well to observe holidays unto God? They will furnish the children what they so much need occasionally, while there need be no evil connected with them. Such a holiday will give the older brethren and sisters a chance to associate together in a way that will remove some of the natural coldness of our human hearts, and give us feelings of love and sympathy for one another.

JOEL C. ROGERS.

SHOULD NOT?—WHY NOT?

BY MRS. ADA D. WELLMAN.

(Oakland, Cal.)

MANY zealous religionists, ill comprehending the spirit of the Christian religion, attempt to enforce a, “Thou shalt not,” against anything attractive; and thus they make Christianity appear “forbidding” in a double sense. But while true religion prohibits many things to which human nature inclines, it denies us nothing that is really desirable. All that is truly elevating in human life is fostered, not antagonized, by the religion of our Saviour.

There are unhappy natures that see in religion but bare, rocky cliffs, where a closer view and a clearer perception would make manifest lovely growths of ferns and flowers; they are overawed by the roar of a cataract, where more normal minds are delighted by the rainbows in its spray; they observe on Sinai only the thunder and the smoke, oblivious to the glory which transforms even the face of the beholder.

If a soul be hardened and distorted, that is not a result of the dew of grace, but, instead, is owing to the absence of it. The most pleasing features of human character are the genuine attributes of Christianity, whether or not their possessor be a professor of Christianity. True, firmness and even sternness must needs be exercised sometimes; yet we have no warrant for treating with distrust or indifference the milder characteristics,—affability, cheeriness, courtesy, refined taste, dignified bearing,—for, “Against such there is no law.”

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 23, 1897.

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THE KEY-NOTE OF THE GENERAL CONFERENCE.

To every one who has been at all observant, either of the Testimonies of the Spirit or of the signs of the times, it has been evident that our work is approaching a crisis. We know that it cannot always be attended with the same lack of energy and power that now characterizes it. The latter rain is to fall, and the message is to go with a mighty voice to all the world. And what renders the situation more critical, is that time is drawing to a close, and all things now seem to depend upon the finishing of the work of the Lord. The present Conference has been the subject of great anxiety in view of all these things and the great demands of God upon us.

In addition to this, the Testimonies that have been coming to us of late have been of the most solemn and stirring nature that God has ever given to this people. They have not been of a nature to confirm us in the position we are now in. On the contrary, they have been humiliating and heart-searching, showing us many defects both in individual life and experience, and in the plans and management of the work. We could only acknowledge the truthfulness of these messages of reproof. It was only too plain that something must be done, some changes in our situation must take place; and it has been a matter of anxious thought as to how this should be brought about so that God would be pleased and glorified in all that was done.

Since coming to the meeting, we have heard much more from the spirit of prophecy in plain, direct testimony, that changes must be made in our relation to God and in the way of carrying forward his work. These messages have been read to the delegates, and some of them will appear in the *Bulletin* from time to time. They have shown us that the word of God has not been heeded as it should have been. The admonitions have been slighted, not intentionally, perhaps, at all times, but practically; and thus more or less discredit has been placed upon the Testimonies of the Spirit of God. There has been too much of looking to man for advice and counsel, and too little of seeking God for wisdom and discernment. A spirit of ruling rather than of counseling has come in in many cases, and the spirit of brotherly counsel has not thus been encouraged.

It would not be possible to give here even the outline of all that has been pointed out as hindering the interests of the work we have in hand. But we must say that the word sent to us went in every instance straight to the mark, and has brought a conviction of our deep need of God's blessing as our only hope.

One peculiar feature of the reproofs that have come to us at this time is that they are of general if not of universal application. To every one connected with the work it has only been necessary to look within to see the one to whom the word applied. All, from first to last, are in

the same need of the blessing and power of God. It has not been possible for any one with a particle of spiritual sense to point to another and say, Thou art the man; for the things told us relate to the experiences of all, and to the mistakes and misconceptions that have become prevalent in our midst, and that to a greater or less extent prevail in the world around us.

But the Spirit of God has not spoken in reproof only. It has not pointed out our weaknesses and errors, and left us in hopeless despair; but in the time of need and peril, we are told very plainly and definitely what it is that we are to do to produce the changes that are necessary in order that we may expect and enjoy the co-operation of the heavenly powers in the work that we are trying to carry forward. Reforms that are to be carried out in our methods of work and our manner of organization, have been indicated plainly, and the statement of these things has brought light and joy into our hearts.

Among other things, it has been pointed out that presidents of conferences and those whom God has called to the sacred work of the ministry of his word, should not be called to serve tables, or allow their minds to become engrossed in the business details of the cause. Business men are exhorted to become men of God. It was said, "A business man can be a man instructed of God at every step." The prophet Daniel is often referred to as a pattern of business integrity and success. One expression was that "Daniel was a sample of what every business man may be." There must be no scheming and no policy except to fear God and deal justly. It was said, "There should be no haphazard work; but there should be divine guidance at every step." Humility, and not exaltation, should be experienced by all who are called to places of responsibility in the cause of God. It is a mistake to suppose that because a man is fitted for one position, he is fitted to fill many. The responsibilities of this work should not be laid upon a few. There is talent everywhere, and there should be a taking hold of brother by brother. Sending all our perplexities to the officers of the General Conference, sending men on long journeys to give advice, while God is right at hand to be sought of, and ready to answer, is to show a lack of confidence in God, and places man in the place where God ought to be.

But we did not set out to repeat the many things that have been set before us at this time. The coming of these Testimonies has had a marked effect on the spirit of the meetings. It has not aroused a disposition to condemn or to criticize; but on the other hand, it has had the effect to drive the brethren nearer together as they have humbly sought the Lord for pardon and for grace.

Intermingled with all these rebukes have been precious promises. These have been appropriated by faith, and there has been a lifting up. God has come very near in our meetings, and the key-note sentiment of each heart has been, Speak, Lord, thy servants will hear. While it is humiliating to be made aware of our errors, it is blessed to be shown the better way. We feel glad to forsake the former in order that we may walk in the way of God. Unity and brotherly love abound more freely perhaps than at any previous occasion for many years. We feel sure that as we yield to God, he will come in to guide in all things to the glory of his name, and that is the uppermost desire in the hearts of those

who compose this General Conference. While we feel no certainty as to what will be done as relates to plans for future work, we do feel a strong assurance that the Lord will lead the minds of the delegates assembled, and out of our weakness will perfect his own strength, and build up his own cause. As to the other matter, it is not felt to be a thing of any consequence as compared with this blessing.

Courage and faith in God are stronger than before, while confidence in the flesh grows weaker. In another place more particular allusion will be made to the details of the work done thus far.

G. C. T.

HOW LONG?

In times of perplexity, in circumstances of danger and peril, in seasons of distress, in view of hoped-for deliverance or longed-for blessings, the question that most naturally urges its claims upon the attention is, How long? How long before the perplexity and peril and distress will be over? How long before deliverance will come?

The Bible recognizes this desire as legitimate. Divine beings, for the benefit of mortal listeners, have asked the same question. "How long the vision?" said one in the hearing of Daniel. "How long," he asked again, "to the end of these wonders?" "O my Lord," said Daniel, "what shall be the end of these things?" "Tell us," said the anxious disciples to Christ, "when shall these things be?" After his resurrection, they asked him again, "Lord, wilt thou at this time restore again the kingdom to Israel?"

If ever there was a time in the history of the world when such questions urged themselves to the front with an intensity that will not be repressed, with a persistency that brooks no denial, it is the present. A few, abnormally rich, intoxicated with the power to give themselves over to unrestrained indulgence, may plunge into such scenes of wild extravagance and debauchery as the Bradley Martin ball; but that very scene of sensual riot will open the eyes of ten thousand others to the true situation. That is one of the most powerful sermons that has been preached in many a day to the people of this land; and it will do more to mold the masses into the temper and determination of revolution than perhaps anything that has yet taken place. Brother Magan shows, in his article this week, how the French expected the millennium and got the Revolution. Paul, to the Thessalonians, shows how the whole world will be congratulating themselves over the prospect of good times, and so fondly expecting peace that they raise the cry, "Peace and safety," but meet instead only destruction. And this destruction to them comes suddenly, and springs upon them like a snare. To be sure, it holds forth tokens enough of its approach; but the eyes of the people are closed, and they will not see. It does not need to sound the trumpets announcing its coming any more clearly than they are sounding in the air at this very moment; but the ears of the masses are closed, and they will not hear.

How long can such a state of things continue? Poverty, destitution, and suffering have risen above high-water mark even in our most prosperous cities. "Such conditions never before known," is the report from every quarter. The coffers of a few gorged almost to bursting with gold and silver, bonds and bills, and thousands upon thousands of the masses all around, worthy and willing and wanting to work, who have not a dollar,—storehouses filled with food

and all the necessaries of life, and multitudes all around weak and wasted with hunger which they have not the power to avert,—a vacuum which nature abhors, lying right alongside another chamber charged with pressure up to a thousand pounds to the inch,—antagonistically destructive forces swelling and surging side by side,—what must be the result? It is the inevitable law of nature that something must give way, and ruin follow.

But how long can the Lord forbear? How much longer can he witness the rising tide of apostasy and unbelief, and keep silent? How long can he suffer men to make void his law, and turn the gospel of love into an engine of tyranny through the civil law, and not interpose? The churches have lost their power. On the confession of some of their own ministers, who have the courage to speak their convictions (see *Signs* of Feb. 11, page 89), "thousands of our modern churches are costly club houses, which serve no earthly or heavenly purpose save for three hours on one day of each week." "The spirit of the modern church is not Christlike." "There is no doubt that modern Christianity is suffering from dry-rot."

These are scathing words; but are they not sadly true? Who cannot now realize the force of Christ's words, "When the Son of Man cometh, shall he find faith on the earth?" Luke 18:8. Just a few more features in the prophetic outline to be filled out in our own country, in the East, and in the work of the message, and the picture is complete. While we can set no time, while we can fix no dates, we may know when the day is near, even at the doors. We cannot resist the conviction that by the close of this century, if one could pick up the whole world and put it in his pocket, it would not be worth the effort. "What is a man profited if he shall gain the whole world, and lose his own soul?"

Weary pilgrim on the road to Zion, patient waiter for the consolation of Israel, cheer up! be of good courage! It cannot be long. The Lord is coming, and coming soon! Shortly the journey will be done, and the gates of the holy city swing wide open to receive the righteous nation who through all the ages have fixed their eyes on its lofty battlements and gleaming spires, and, charmed with its glory, have trodden under foot the empty tinsel and fleeting pageantry of this present evil world. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." u. s.

MATTERS AT THE GENERAL CONFERENCE.

THE meetings have continued uninterruptedly since our last writing. On one night we had a little flurry of snow, which left the ground whitened in the morning; but under a warm sun this soon left us, and we have enjoyed pleasant and comfortable weather, a little breezy at times, to be sure, and at other times a good deal so, but there is a freshness and purity to the atmosphere that is invigorating and life-giving.

There is also a quietness in the surroundings that is very favorable to interests of such an occasion, the only extraordinary event being the arrival and departure of the electric car once in eighty minutes, and even that does not produce any marked effect. The meetings, the work, and our own experiences are the topics of thought and conversation; and there is almost

nothing to keep one away from the services.

The first Sabbath of the institute was a very good and profitable day. In the morning Elder Holser preached a timely and well-directed discourse based on Rev. 18:1-4, concerning the glory that is to lighten the whole earth. It was shown that the light which God has shed upon the world is that revealed in the life and teachings of Christ. And now the glory to be revealed to the world will be the same light reflected through the people of God. The message of Isa. 60:1, 2, was referred to, and it was shown that we must individually arise. We must choose God's part, place ourselves in the light, and then God will shed upon his people that glorious light that is to mark the close of the gospel work.

In the afternoon five different meetings were held simultaneously. These were social meetings, and were seasons of interest. The meeting of delegates, held in the college chapel, continued to the close of the day. The testimonies all spoke of a purpose humbly to seek for a deeper personal experience with God. The force of the Testimonies of the Spirit was freely acknowledged, and all felt that the word came to them individually, and accepted it in that way.

Two evenings since then have been occupied by Elder Jones on the Science of Salvation. Dr. Kellogg has spoken on three evenings and one forenoon on God in Nature and God in Man, True Education, and kindred topics. Elder Waggoner is conducting daily a study on the book of Hebrews; and Professor Prescott leads a study from the Bible and the Testimonies on the subject of True Education. All these exercises have been interesting and profitable, and many precious gems of truth have been brought out.

The fact is daily dawning more clearly that we have in God's word a treasure, the real value of which we have scarcely begun to appreciate. The Bible is like the mind of its infinite Author, beyond the capacity of the finite mind. But it is our privilege to be continually learning more and more of what it contains. There is a glory upon the surface, and as we penetrate the depths, we find the glory intensified, even as the brightness of a lamp increases as it is approached. God himself is the glorious center of light from which the Bible radiates. As we draw nearer to him, the glory of his word beams with greater brightness upon us and around us.

Connected with the Bible, we enjoy the light of the special revelations of his will and word in the Testimonies of his Spirit. As these have come to us in times of critical need, we have been impressed with a sense of God's goodness in thus graciously meeting our waywardness, and checking our wandering steps. Never before has the good providence of our Heavenly Father in this respect been more impressively manifested than on this occasion. The purity and simple majesty of these words, devoid of flattery, yet overflowing with grace, have impressed our minds with a sense of the glory of God's word we have never felt before. How weak and puny is human intellect in contrast with these emanations from the mind of God! O what a height and depth and breadth of glory is in store for him who comes to a perfect knowledge of the wisdom of the infinite God! We need to sit very humbly at the feet of Jesus while in this mortal state; and when we look upon his glorious presence without a veil between, we shall realize, as we cannot realize it now, our feeble dependence upon God for wisdom and light.

On last Sunday evening a series of meetings was opened in the city of Lincoln in the Y. M. C. A. hall. The speaking is done by Elders Durland and Fifield. A large choir from the college sings at these meetings. Thus far the attendance has been very gratifying. The kindest spirit is shown by the people of Lincoln toward the meeting and the strangers in their midst.

The meetings of the Conference begin on Friday, after this report closes. The delegates are most of them here except the California delegation. The most of them were here at the beginning of the institute, and such have enjoyed many valuable things. The attendance is likely to be quite full. As the meetings proceed, and the truth is brought out, it becomes more and more evident that we have reached a critical point in our history. It is a time when we must have a new and better experience. And the best of it is that the Lord stands ready to give this to us. We are confident that there are great blessings in store for this meeting, though the perplexities are great, and much wisdom from on high is needed. Again would we bespeak for this General Conference the earnest prayers of all God's people, that great light and blessing may come to his people. G. C. T.

THRIVES ON IGNORANCE.

It is well understood that the Church of Rome, though ludicrously posing before the people of the United States as the ground and pillar, friend and patron, of intelligence and education, nevertheless draws its strength from the ignorance, credulity, and superstition of the rank and file of its devotees. Why that church tries to wear the mask it does in this country is very apparent. Here education is popular, and intelligence is desired and approved by the masses of the people. Hence, to further its own ends, the church must assume great apparent pretensions in the same line. But its true status and real animus are shown in those countries over which it has for generations exercised supreme control, which are, as the direct result of ecclesiastical influence, hotbeds of ignorance, poverty, and vice. With such an object-lesson before the people of the United States, that the papal church should openly declare, as it does, that it proposes to do for this country just what it has done for other countries, is presuming upon the ignorance or indifference of Americans to a degree that is marvelous to behold.

But not only does this body have no regard for the intelligence of the people in general, but it allows its worshipers to be ignorant of its own ritual, as the following anecdote from a late number of the *New York Observer* will show:—

A humble friend told us the other day this significant little story. While he was once staying for a while in a boarding-house, a lady of Roman Catholic faith thought that she would have some fun out of the "illiterate man." So she began a long harangue on the glories of Roman Catholicism. When she paused for breath, her Protestant auditor remarked, quietly: "Will you answer me just a single question: 'Who betrayed our Lord?'"

The lady hesitated, and then replied, "Why, Satan, I suppose!"

"Perhaps the deed resulted through his indirect influence," continued the Protestant, "but who actually did it?"

The lady did not know, and perhaps does not know to this day. And then her questioner asked if she could tell him what was, as he termed it, the "platform" of high mass? There, again, the Romanist was ignorant. Although a devout communicant, she could not tell what were the ceremonial details and the supposed religious symbolism of that function, with regard to which the "illiterate man," who had occasionally at-

tended Catholic services, and had talked with priests on the subject, proceeded to inform her. The moral is plain. That Rome thrives on ignorance is often remarked, but that it thrives on ignorance of its own institutions and ceremonies is not so generally understood. There is more than one Romanist who not only has not heard of Judas Iscariot, but who would find it difficult to keep track of all that goes on in service, and who cannot explain so much of the complicated ritualism as he does have occasion to observe.

U. S.

KNOW THE BIBLE.

FAMILIARITY with the Scriptures is important, first of all for the sake of the truths which they alone impart,—the knowledge of God, the conditions of life and salvation, the duties which are enjoined upon us, and the source of the help and strength necessary to enable one to live a genuine religious life. But sometimes it is very convenient to have at least portions of the Scriptures at the tongue's end, as the following anecdote will show. Who among those who rank as Bible students at the present day could be taken by surprise, and perform such a feat as that recorded below? The incident is related by the *Watchman*, of the late Dr. S. F. Smith, author of the national hymn, "America:"—

The late Dr. S. F. Smith was, at one time in his early life, pastor of the village church in Waterville, Me., and was at the same time professor in Colby University. The president of the college was accustomed to conduct each morning the chapel worship; but being ill for several days, he requested Dr. Smith to lead the service. The students, not knowing his great memory for exact Biblical history, thought they would have a little fun at the expense of the youthful professor, and spirited the Bible away from the chapel pulpit. Dr. Smith took in the situation, and, losing no time in hunting for the hidden book, repeated from memory an entire chapter. The next day, the Bible still not appearing, the doctor repeated another chapter from memory. On the third morning, there being no Bible on the desk, he repeated a longer chapter, without apparently noticing the absence of the book. On the fourth morning, the Bible still in its hiding-place, the professor thought he would get even with the boys, and repeated, entirely from memory, seventy-one verses from one of the longest chapters in the Gospel of Luke. He spoke with great deliberation, taking very much more time than was usually allotted to Bible reading. The students found that Dr. Smith was too much for them, and suspended further operations. Not a word was said, but the next day the Bible reappeared on the desk.

U. S.

In the Question Chair.

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

738.—COVERING FOR THE HEAD.

1. Is it wrong for a man to pray with his head covered? 2. Is it also wrong for a woman to pray without a veil or some artificial covering on her head? 3. What is meant by 1 Cor. 11:16? "If any man seem to be contentious, we have no such custom, neither the churches of God." I ask these questions because of the claim made by the Dunkards on 1 Cor. 11:4, 5.

J. B.

Ans.—At the time the New Testament was written, some instruction would necessarily have to be given which related especially to the customs of those times; and the passages referred to are instances of this kind. (1) For a man to take part in public services with a covering on his head was to indicate that he was in bondage, or subjection, which would not become him as a representative of Christ. Verse 7. (2) For a woman to appear thus without a covering was then held to be the same as if she was shorn, or shaven, which was a badge of infamy or disgrace, and of course scrupulously to be avoided by every woman. Verse 6. (3) But if any were disposed to contend over these points, and argue that a woman might appear uncovered or shaven, Paul would have them understand that that was con-

trary to the custom of the churches of God. Verse 16. But times and customs have now entirely changed, so that these directions do not now apply.

739.—JUDGING ISRAEL.—OLD-TESTAMENT WRITERS.

1. What are we to understand by Christ's words in Luke 22:30? 2. Who wrote the books of the Old Testament? W. E.

Ans.—(1) In Luke 22:29 Christ said to his disciples: "And I appoint unto you a kingdom, as my Father hath appointed unto me." Further to explain this he said, through John, to the overcomers in Rev. 13:21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The position of Christ with his Father, as appointed unto him, is here described; he has a position as joint ruler on the throne of universal dominion, on which he entered when he ascended. Ps. 110:1; Zech. 6:13; Heb. 10:12, 13. Just as Christ is now associated with his Father, on the Father's throne, so he has promised to his people that they shall hereafter be associated with him on his throne. Rev. 20:4. Here they have a work of judgment to perform, and in this work spend a thousand years. Same verse. This is when the saints judge the world (1 Cor. 6:2), each generation doubtless judging the wicked of its own generation. It would be very fitting that the twelve apostles should here judge the twelve tribes of Israel. (2) We suppose this question has reference to those books of the Old Testament which have no names attached to them. The first five books were written by Moses, compiled, with necessary additions, according to Jewish authority, by Ezra after the captivity in Babylon; Joshua, written by himself; Judges, Ruth, and 1 Samuel to chapter 25, by Samuel; the remainder of the book and 2 Samuel, by the seers Nathan and Gad; 1 and 2 Kings by Jeremiah; 1 and 2 Chronicles and Ezra, by Ezra; Nehemiah by himself; Esther by Mordecai; Job, authorship unknown, but generally ascribed to Moses; the Psalms by David and others named in the Psalms themselves; Proverbs, Ecclesiastes, and Song of Solomon, by Solomon; the books of the prophets, by those whose names they bear. There is not entire unanimity on all these points; but for the authority on which the views here stated rest, see Smith's Bible Dictionary.

740.—FAITH AND TRANSLATION.

Has it been possible for all people from the days of Adam to the present time to have eternal life without tasting death, if we exercise as much "faith," and please God as Enoch did? Heb. 11:5.

V. O. C.

Ans.—No. Death passed upon all men when Adam sinned. God doubtless had some special purpose in the translation of Enoch and Elijah, perhaps to give a pledge and example of his life-giving power before the flood and since. If the requisite degree of faith would secure translation at any time, there are certainly others who should have been translated. Take Abraham. He had such faith that he is called the father of the faithful, the friend of God, the heir of the world; and James says that his *faith* was made *perfect*; and yet he died. Take Daniel, who was pronounced *greatly beloved*. Take the list of worthies in Hebrews 11. They obtained a *good report* through faith; yet they all died in faith, receiving not the promise; because, said the apostle, God had "provided some better

thing for us, that they without us should not be made perfect." Heb. 11:40. From this it appears that it was not provided that men generally might have eternal life in this state of being, and reach the kingdom without going through death.

741.—THE FOUR BEASTS.

Will you please explain what the four beasts are which are mentioned in Rev. 4:6 and Eze. 1:5? E. T. C.

Ans.—The word "beasts" in Rev. 4:6 conveys to the mind a very unhappy impression, which is not at all necessary; for the original word means simply some creature endowed with life, and would much better be rendered "living creatures." They are beings of very exalted nature and high position. In their song in verse 9 of chapter 5 they declare themselves to have been redeemed by the blood of Christ out of every kindred and tongue and people and nation. They therefore represent a class of beings who have been redeemed from the earth; and hence the conclusion is that they are those who came out of their graves after the resurrection of Christ (Matt. 27:52, 53), and constituted the "multitude of captives," whom he led with him when he ascended up on high. Eph. 4:8, margin. The reference in Eze. 1:5 is evidently to another class of beings, or cherubim, which constitute a part of the throne of God. (See verses 19, 26-28; 10:1, 20.) From this it appears that the throne of God is a living throne, endowed with awful life and majesty.

742.—THE FORMER AND LATTER RAIN

What is meant by the former and the latter rain, as spoken of in Deut. 11:14; James 5:7; Jer. 5:24; Joel 2:23? Do these passages refer to literal or spiritual rain? O. B. P.

Ans.—Both. In Palestine the growing season was marked by two periods of rain,—the first to soften the ground and give the growing crops a start; the latter to ripen the harvest. In accordance with Bible usage, these features are taken to represent great spiritual truths. The growing season represents the whole gospel age; the early, or former rain, the great outpouring of the Spirit on and following the day of Pentecost, in its early days; the latter rain, a great outpouring of the Spirit in its closing days, just before the coming of Christ, or the harvest, to prepare the church for that event. Hosea 6:3 and James 5:7 especially compare the outpouring of blessings from the Lord in the last days, to the literal rain of Palestine upon the maturing crops; and the intimation is that they will be so abundant that it would take the former and latter rains together properly to represent them.

743.—THE FIRST DAY OF TIME.

Can it be demonstrated that the first day of time began the first week of time (with a Sunday), began the first lunar month (with a new moon), began the first solar tropical year (with a vernal equinox), thus beginning the first day, the first week, the first month, and the first year simultaneously on a Sunday, new moon, and vernal equinox? R. G. W. C.

Ans.—The week is the only definite period of which Genesis speaks. By the events of creation and the Sabbath, the week was established, and the first day of that week corresponds to our Sunday. But we know of no evidence to show what month, or what portion of the month, or what part of the year, it was when time began.

U. S.

Progress of the Cause.

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

THE WAITING HOUR.

BY ALBERT CAREY.
(Cleveland, O.)

THE Master's glorious banner goes before
The conquering army of the Lord. Press on
In faith that soon their warfare will be o'er,
The last cross lifted, and the victory won.

The crown of gold is waiting for the brow
Of every soldier strong who wars in love;
And bright, immortal garlands even now
Are weaving for the saints in courts above.

O, press the battle to the gates! And sin—
Let its vile scepter fall into the dust!
Forget all hate and envy, and begin
To learn the song of triumph of the just.

All heaven awaits your glad, triumphant song;
And angels long to hear the glorious strain
Of millions ransomed from earth's sin and wrong—
Of blood-bought sinners, cleansed from every stain.

ENGLAND.

BATH AND SOUTHAMPTON.—January 15–20 I spoke seven times in Bath. Besides this a meeting was held for the celebration of the ordinances. Elder Hope was with me most of this time. Our meetings were quite well attended, especially on Sabbath and on Sunday evening. All seemed deeply interested to hear the facts presented concerning the Advent movement, the rise and progress of the third angel's message, and the work of the Spirit of God. I was pleased to find between sixty and seventy Seventh-day Adventists in Bath and vicinity, where there were only one or two when I left England for America in the fall of 1883.

While in Bath, Brother Hope and I visited the old Roman baths where Constantine and some of his subjects passed some of their time in these warm mineral waters, which come from the earth into the great square pool some fifty by forty feet in size. This bath remains as it was when first constructed. Tradition says it was prepared in the first century of the Christian era. The descent was made into the bath by stone steps. In some places the stones are worn down two inches, showing that a vast number of people must have passed over them. For many years these rooms surrounding the baths, and the bath itself were covered with earth washed down from the surrounding hills, but they have at last been discovered and excavated. While there, we could hear the workmen engaged in digging out and restoring the underground arched rooms which surround these baths. As they excavate, they bring to light the images of ancient pagan worship. One of these is a great image of the sun. Others clearly present the vile character of some of their obscene ideas of worship. These remind one forcibly of Paul's description in the first of Romans, of the base course of those who "did not like to retain God in their knowledge."

On January 22 I came on to Southampton, and began services in the neat little chapel owned by our people on Shirley road, only a few rods from Ravenswood, where we lived and had our meeting-place for over four years of the time I spent in England. The auditorium of this chapel is fifty by thirty feet, with another room back of it. It has a good baptistery under the pulpit, and is well seated with chairs. From January 22–29 I held ten services with this company of about one hundred Sabbath-keepers. Brother Hope was also with me to assist in these services. We had good audiences, who listened with the greatest interest to a calling to remembrance of the former days in the rise of this great Advent movement. With the meetings in South-

ampton closed my month of labor in England. I was much encouraged to see what I have seen of the growth of the work in Great Britain, and to learn that there are nearly eighty persons in the kingdom who are devoting more or less of their time to preaching, holding Bible readings, and the sale of our books and papers among the people. These, with the five hundred or more of our people there who are waking to the privilege of not only living out the truth, but of holding up the light to others, must, with the blessing of the Lord, make a stir in "Old England."

I am now back again in my native land, in Battle Creek, on my way to the General Conference. Thanks be to God for his fatherly care, and for good health, in the travel and labors of the past eight and one-half months of my absence from America.

February 8.

J. N. LOUGHBOROUGH.

SCANDINAVIA.

SINCE my last report the laborers have continued to hold forth the truth in the places where they had then begun to work, and the interest is quite good. The attendance at Hamar, Norway, was very small in the beginning, but now it is much improved. During the holiday season and the first part of this month, about thirty-five canvassers were gathered in Christiania for instruction and study. Elder Loughborough was present a part of the time, and we had a profitable meeting. We also had a gathering of about the same number of Swedish canvassers in Upsala, where we received much of the blessing of God. The writer and Brother Henriksen were present from January 8–17, when the meeting closed. The canvassers devoted from one to two hours each day to selling *Tidens Tecken*, and about three thousand copies were sold in this manner. The canvassers are now scattered all over the kingdom, and all went to work with good courage and renewed zeal. All sell the "Great Controversy," with the exception of a few who sell the paper.

At present I am at Wäddö, Sweden. It is far out in the country, about twenty miles from any railroad station. There is a church here, but the members live far apart. We have cold weather and much snow, but people come and listen with marked attention to the truth. Pray for the work in this field.

L. JOHNSON.

January 26.

TRINIDAD.

SINCE last reporting to the REVIEW, the work in this island has been going slowly but steadily forward, and a few more souls have decided for the truth, while still others are becoming interested. In various ways, Satan has tried to hinder the work, or stop it entirely; but victory is on the side of truth, though we have not seen all accomplished we had hoped for. It cheers our hearts to see the development of workers among us, and especially to see the book work established on a better foundation, and accomplishing more than ever before. Our book sales for 1896 amounted to about five hundred and seventy-five dollars, and the prospects for 1897 are brighter. Another encouraging feature, especially in Port of Spain, is the work our local society is doing with periodicals and tracts. Of a box of papers sent us by the International Tract and Missionary Society a few weeks ago, nearly two dollars' worth has been sold at from one to five cents a copy. A goodly number of tracts are also being sold, besides those used in regular tract work. We have ordered a club of twenty-five *Signs*, all of which we expect to use. The weekly missionary meetings are interesting occasions. A good work is being done by the society.

We cannot report such numerous and extensive interests as those from South America, Africa,

or other larger places, for several reasons. This is not so large a country; generally the people are not such a reading class; and the truth has not been scattered by our canvassers in the many good books, as in the countries named. In many ways we have a difficult field to work, but it is by no means the hardest. Our God is a God able to conquer all difficulties; and though the work seems to go slowly, we can see that it is moving forward here. We do what we can, and leave the rest with Him whose care is over the work.

From different places in the island come urgent calls for help. I am unable to give these the attention they demand, as it is almost impossible, with our present corps of workers, to leave the work in this city for four or five weeks at a time. However, it seems that I must give attention to these calls soon, even if I do have to leave the work in the city for a few weeks. But the interest here just now seems to be coming up, and I see no time to get away. The work of getting the company in this city ready for organization is not yet completed, and it may be two months before this step can be taken. From these facts it can easily be seen how much we need another minister immediately, and that without this help the work must suffer loss. We know that the Conference will do all it can for the work here; but why cannot two or three good families who have the work at heart and sufficient capital to start a small business, come here to act as self-supporting missionaries? I see no good reason why this is not as good a field for that work as are any of the Pacific islands, to which some have already gone and are doing well. A baker, who could also handle some of the health foods, would do well. Gardening and poultry-raising would pay well; and there are also other lines that would support a family while they were serving the Lord. Several times a call has been made for some one to fill these openings, but so far I have received only two letters from interested parties. I cannot think that none of our brethren are interested in Trinidad. Perhaps our people think it is away off out of the world, or that it is such a deadly climate that they could not live here. Neither of these suppositions is true. If there are families among our people that are consecrated to the Lord's work, and after prayerful consideration feel that God is calling them to answer this plea for help, I would be glad to correspond with them. They could also write to the foreign mission secretary about it, or to the president of their conference. Who will come?

On Sabbath evening, January 15, the first Seventh-day Adventist meeting-house in Trinidad was dedicated to the service of God. This was a joyful occasion for the church at Couva, where the building is located, and for the workers in this field. It has been over a year since steps were first taken to secure this place, and all were delighted at having a house of worship of our own. It is small, sixteen by twenty-six feet in size, but it is the neatest building of its kind on the island. Every one admires it; still it is not in the least extravagant. It is not entirely completed, the baptistery and a few trimmings not being finished; but it is so it can be used. It should also be painted soon; and if any of our brethren would esteem it a privilege to furnish twenty-five dollars for this purpose, it will be very acceptable. So far four hundred and sixty-five dollars has been paid out for land, building materials, etc., and a little over one hundred dollars is still due for labor and materials. It will cost, when completed, about seven hundred dollars; but we have land enough to sell to bring us about three hundred dollars, which will be nearly enough to complete it, with the class-room we want to add to the east end. This room is really needed at once; and as soon as we make a sale of the land, we shall proceed to finish up the building.

Sabbath-keepers from Port of Spain, San Fer-

nando, Prince's Town, Montserrat, McBeand, and Felicity Hall, were present at the dedication, besides those living at Couva, about seventy in all, some of whom wish to be baptized soon. The house will seat one hundred persons, but not more than one third of those present that evening could be seated. People stood at all the doors and windows and in the yard and street during the whole service. A good impression was made upon them, and the truth has more friends there to-day than ever before. This church will probably ever be, as it is centrally located, a place for general gatherings for the whole island. It may have to be enlarged in time.

On Sabbath the ordinances were celebrated. At the business meeting on Sunday the same officers were chosen for the coming year, except that Brother B. McNeal was elected librarian. God came very near to his people, but we take it as a token only of what he still wishes to do for this church and for all in Trinidad. We were very glad to have Elder Van Deusen with us again. God gave him a message for this people, which, if heeded, will do all much good. His counsel here and in the general work was appreciated, and his brief visit was a source of encouragement to us all. Remember the exhortation to pray for all saints.

E. W. WEBSTER.

BRITISH GUIANA.

NEW AMSTERDAM, BERBICE.—Though our work here goes slowly, there is manifest a sure and quiet influence like to the little leaven hidden but not lost in the meal. Three more have united with us since my last report. One of these is a woman whose husband, though convinced of the truth, opposes her strenuously. She is holding out commendably, and is firm in her allegiance to God. Another is an elderly lady who is a school-teacher. The third is also a school-teacher, who has been acquainted with the truth for over twelve years, it being first brought to his attention when a catechist and schoolmaster in the Anglican body. He says that he was convinced that the seventh day is the Sabbath, but that so long as he kept one day, he felt clear until he read "Christ and the Sabbath." He is one of our staunchest men, and a most diligent member. This position is taken at the risk of his situation; for if the minister whose denominational school he is teaching does not dismiss him, it will be a unique exception. But the brother is firm for the right.

In this country, where men have but one calling, and cannot or will not follow any other, it is hard for them to embrace the truth when it would necessitate their leaving their former employment. This teacher is, however, trying canvassing in his spare hours, preparatory for what may be. I had the privilege, a month ago, of accompanying Brother Kneeland up the Essequibo River to the forest home of our native aborigines. Here a mission has been raised, as it were, in a day. Through the knowledge of one colored brother, who taught the truth to an Indian, their Sabbath meeting began under the shade of a tree. As in olden days, Andrew "first findeth his own brother Simon," and "Philip findeth Nathanael," so one Indian, getting the truth, sought out his brethren and brought them together. The time occupied in felling, squaring, and hauling out the timber, and putting up the structure, was less than two weeks. I reached this company too late to have a part in the construction of the building, but felt very thankful that opportunity was still left to unite my heart's praise with those whose hands had made the house wherein four nationalities,—Indian, Hindu, Negro, and white,—that Sabbath morning of dedication could say, "Our Father, who art in heaven." It was a season long to be remembered, when these simple children of the forest waked the woods with their glad songs of salvation.

The Sabbath-school lesson for the day touched

the subject, "God is our Father." It was a thought so dear to the brethren that they cried for joy. They, despised, abused by wicked men, owned by God as his children! This was a compensating truth that made the Hindu laugh while he wiped his tears away. Elder Kneeland baptized fifteen, married two couples, and administered the Lord's Supper. An Indian brother was ordained as deacon. He is an intelligent man, and bears a good reputation among those who know him. After exhorting the brethren to continue steadfast in the most holy faith, we bade good-by to "Bethany Mission," commending the flock to the care and keeping of Him who loved to tarry in Bethany; then taking our boats, we paddled away to visit our brethren elsewhere where we have preached the word of the Lord, to "see how they do."

In New Amsterdam we have at last succeeded in purchasing the place we were renting. The cost is three hundred and seven dollars. As we have not this whole amount ready, we have been given easy terms of monthly instalment of twelve dollars, with six per cent. interest on the balance after each instalment. Appreciating the truth of the saying, "He who would be helped must first help himself," we are helping ourselves; and if there are any who wish to take up the other side of the adage, they can see Mrs. G. W. Kneeland, 15 Howard St., Battle Creek, Mich., who knows personally of our work here, and can tell you how much we need your help. We ask all who read these lines to pray earnestly for our and their work in British Guiana.

PHILIP GIDDINGS.

CHILE.

SINCE returning from Iquique, word has been received from Brother Ocampos, who is elder of the little organization there, that eight more have accepted the message, and he expected soon to administer baptism.

Brother Balada and I went to San Felipe last month, where eight were baptized, and an organization effected, with Brother Martin Avalos as elder. He, like Brother Ocampos, has done some preaching, and is anxious to continue to proclaim the gospel. This is the only Protestant church in San Felipe, which is the capital of the province. It contains a population of twelve thousand, and is a veritable hotbed of Romanism; but thank the Lord, the Sun of Righteousness has begun to shine there. Four of the eight who were baptized had previously been Methodists; the other four were Romanists.

From San Felipe we went to Santiago, where, on the Sabbath, in the waters of a rapid-flowing mill-race, fresh from the melting snow of the almost overhanging Andes, ten more willing souls were buried with their Lord in baptism. As Brother Balada has the immediate oversight of this flock, we thought best not to have another elder at this time. The cause at this place is under fire from three different standpoints; namely, Romanism, Presbyterianism, and Methodism; still the work is onward, and would doubtless advance more rapidly if we had a more convenient and commodious place for meeting. Brother Balada has but two rooms in his house, and they are on the second floor, and not at all convenient to the public. In one of these rooms he holds meetings, sometimes as many as forty attending. This is far too many for comfort, and the room is too crowded to be inviting to strangers. What we want is means with which to rent a better place for meetings. This is the capital city of Chile, and is a rich and aristocratic one. Does anybody in the United States feel interested in the progress of the last warning message to the inhabitants of this great Babylon of South America? If so, does your interest touch your purse? All that you have is the Lord's. He entrusts us with certain amounts to try us. He is not dependent on us for means; but in his great mercy he continually presents us

with opportunities to make a wise use of our stewardship. With each of us, it will be either, "Well done," or, "Wicked and slothful." Which shall it be for us?

Next week it is my purpose, the Lord willing, to go into the south of Chile, where there are several who are interested, and some who desire baptism.

G. H. BABER.

Valparaiso, January 8.

MICHIGAN.

SAGINAW.—It was about ten years ago that the work was begun in this city. At that time a building on Germania avenue was rented by the conference, and a corps of Bible workers set to work under the supervision of Elder E. Van Deusen and his wife. Later, a tent-meeting was conducted by Elders A. O. Burrill and D. H. Lamson. These efforts, together with two or three camp-meetings, resulted in bringing a number to acknowledge the truth. In 1890 Elder Fargo organized a church of something less than twenty members. Since then but little has been done in the way of evangelical work other than what the lay members have done, yet the little company has continued to grow, and now numbers about sixty.

The church has labored under a disadvantage in not having a house of worship, their meetings being held in various halls in the city. A little more than a year ago, efforts were begun to erect a church building, which have resulted in one of the finest churches of our people in the State. It consists of an auditorium thirty-two by forty-four feet, separated by folding doors from a chapel sixteen by twenty-four feet in size. The seating capacity of the auditorium is about one hundred and seventy-five, and the chapel will seat seventy-five. It is heated with a furnace, and lighted with incandescent gas. The entire cost, including lot, was about twenty-five hundred dollars. It is located near the center of the city, in a good residence district. The dedication services were held January 29-31. Elders J. O. Corliss, A. O. Burrill, H. D. Day, and C. N. Sanders were present from abroad. Elder Corliss preached the dedicatory sermon, after which Elder Burrill dedicated the house to the Lord in prayer. The weather was perfect, and everything passed off very pleasantly, and, we trust, profitably as well.

The church takes pleasure in acknowledging the assistance of surrounding churches. All have shown a very commendable zeal in helping to establish the work more firmly in this important city. The business men of the place have also been very liberal. Thus we enter upon the year 1897 with brighter prospects than any previous year. We desire to feel our increased responsibility, and to labor more earnestly to do the Master's work.

The church is located on North Fayette street, W. S., between Congress and Irving streets. Services are held as follows: Sabbath-school, 10 A. M.; preaching, 11:15 A. M.; Christian Help band meeting, Sunday at 3 P. M.; prayer-meeting, Wednesday evening at 7:30, in the chapel. After the middle of March there will be preaching services Sunday evenings.

S. M. BUTLER.

NEW YORK.

NEW YORK CITY.—The work in this great city is steadily onward. Three weeks ago we organized a church of seventy-eight members. Among them are many who are rapidly developing into active workers. Among those who accepted the truth in our last tent effort were two graduates from New York Theological College, four trained nurses, and others who, with a little experience in our special work, coupled with their past religious experience, will be able to do much to advance the cause of truth here and elsewhere. One of this number is now attending one of our

Bible schools, preparatory to entering the Bible work in this city. Sister Neal, who came here a few weeks ago to engage in Bible work, is doing much good. Her efforts are very much appreciated. We expect soon to begin a new series of meetings in our hall on 8th avenue, between 116th and 117th streets. Continue to pray for the work in New York City.

My address is 643 Amsterdam Ave.

E. E. FRANKE.

CALIFORNIA.

SAN FRANCISCO.—The Sabbath-school work here, in common with the other lines of labor, is enjoying a fair measure of success. Five Sabbath-schools are at present carried on in different parts of the city, two being held at private houses. The total number enrolled in all these schools is not less than three hundred. The most novel and interesting, perhaps, is that which is officered and maintained principally by our Japanese brethren, to which reference was made last week.

JAIL WORK.

Systematic work is now being carried on in visiting the prisoners at the various jails in this city. Brother W. H. Stanley, assisted by others, has for several months regularly visited the different jails, distributing literature, and conversing upon religious topics with the inmates. Several hours each week are devoted to this work. The American Tract Society has kindly donated a supply of Bibles to be used in this way; and these, with other religious literature received from different sources, have been of much service, and are eagerly received and welcomed by the inmates of these institutions. Already fruits from this work are being manifested.

THE "SIGNS OF THE TIMES."

The circulation of this paper is being pushed vigorously. Several have undertaken the work of securing subscribers. An English gentleman who had been provided with the paper by one of our younger brethren became very much interested in the *Signs*, and advised that the paper be presented to the pastors of the smaller churches of the city, as he believed it would meet a very warm reception. He finally asked who published the paper. Upon being informed, his countenance fell; but after a moment's reflection, he added, "Well, never mind, it is a good paper, anyhow. Don't be discouraged, but sell all you can."

THE YOUNG PEOPLE.

Recently a society for the children and youth under sixteen years of age has been organized, through the efforts of some of our workers. The children are divided into companies, or divisions, of from five to eight, each division being looked after and instructed in different lines of work, by helpers of experience and devotion. Weekly meetings are held each Sunday afternoon, in which the youth are taught to bear the responsibilities of the work. The meetings thus far have been full of interest, and the children are becoming quite anxious to engage in circulating our papers, distribute cards of invitation to meetings, etc.

BIBLE WORK.

The efforts of the regular Bible instructors have been supplemented by the earnest work of several of the members. The field for this kind of work is practically unlimited. The circulation of literature has brought to light and is continually adding to the number of those who are anxious to be enlightened with regard to the teaching of God's word. This work, which the members of the church have only recently engaged in, is being perseveringly adhered to. One sister whose first experience in this work was in last March has given readings to eleven persons, and has met with excellent success.

Three of these have united with the church, another is keeping the Sabbath, and four of the others are deeply impressed. Only three persons out of the eleven have rejected the truth. This is certainly an excellent showing, and should be an encouragement to others; but it is only what we may expect will be the experience of many in the near future. Several other members are diligently seeking needed preparation, and are engaging in similar work. A company of about fifteen hold weekly meetings for the study of the word, in order to qualify themselves to engage in this kind of work, and a good degree of progress is being made.

Many other lines of work are in contemplation, which, we believe, with the blessing of God, will result in the continued prosperity and upbuilding of the cause in this city.

E. E. PARLIN.

THE NEW ZEALAND TRACT SOCIETY PROCEEDINGS.

THE seventh session of the New Zealand branch of the International Tract Society was held at Napier, December 10-21, 1896. Three meetings were devoted to the business of the society, the first of which convened December 14.

Notwithstanding our financial embarrassment and other difficulties, all lines of the work have held their own, and in some branches a very encouraging advance has been made. This is most marked in the circulation of our periodicals, especially the *Bible Echo*, which has been increased from five hundred copies a week in January, 1895, to more than one thousand copies a week at the present time. This is due to the faithful efforts of a few colporteurs who are devoting a large part of their time to the sale of the paper and our small books in the large cities. As the result of this kind of work, and the circulation of other reading-matter and books by our societies and canvassers in the past, many persons have embraced the Sabbath and other points of the faith during the past twenty-three months. Not as many canvassers have been at work during the past year as the previous one, but the sales were comparatively larger, and the society's profits from this source were about the same.

Meeting adjourned *sine die*.

M. H. TUXFORD, Sec. □

News of the Week.

FOR WEEK ENDING FEBRUARY 20, 1897.

NEWS NOTES.

The investigation of Hon. Cecil Rhodes for complicity in the illegal raid upon the Transvaal, commanded by Dr. Jameson, is now in progress in London. Mr. Rhodes does not deny his responsibility for the raid. He distinctly acknowledges that he authorized it, but says that he did not know just when it would be made. He justifies his action on the ground that the Uitlanders were grossly ill treated, and that another power (Germany) was secretly treating with the government of the Transvaal to oppose British interests. He cited the passive support England is giving to the present illegal raid of the Greeks upon Crete as a similar action to his. This trial promises to be one of great interest.

The rebellious people of Crete have boldly declared their intention of uniting the island to Greece. The king of Greece has issued a note to the powers, accusing the Turkish troops in Crete of siding with the Mohammedan population, declaring that the landing of more Turkish troops on the island would mean more atrocities, and that the prevention of their landing was a duty Greece owed to the Christian population, "which has just solemnly declared its determination to accept nothing outstanding but a union with the motherland." It will be seen by this that there is a distinct understanding between the insurgents in Crete and the government of Greece. The insurgents bombarded the town of Canea held by the Mohammedans; but the Turkish garrison in the fortress replied to this fire, and soon drove the insurgents from the hills surrounding the town. The governor, who is a Christian, has fled to a

Russian ship of war; and it is likely that the Turkish troops now in the island will side with the Mussulman population. A Greek cruiser has fired upon a Turkish ship, and driven her away from Crete. Two classes of the reserves of Greece have been called out, and the war spirit is very high in Greece. Greek troops have taken one small Turkish fort. The latest news is that the powers have given the Greek troops orders to withdraw from Crete within forty-eight hours, or they will be attacked by the combined forces of the powers. The Turkish ambassador has left Athens. War actually exists between Turkey and Greece, though there has been no proclamation. Greece is in a very delicate and unenviable position.

French resentment at the aggressive speech of Sir Michael Hicks-Beach has abated. The plan for the prevention of the British advance into Africa now appears to be that Russia and France will stir up the negus of Abyssinia, who so successfully resisted the Italian advance, to join the khalifa, and together resist the British. Meanwhile an effort is being made to have the patriarch of the Abyssinian Church come into such close relations with the Greek Church that the czar will become his lawful protector. Should the negus, Menilek, join his forces to the khalifa, and both receive the tacit support of France and Russia, with Russian officers and French arms, the pathway of England into Africa will not be a flowery one, though the negus will find that a British army is not an Italian army.

The frequent arrests and imprisonments of American citizens in Cuba by the Spanish authorities has at last stirred the United States Senate to action, the special case on which the Senate has acted being that of Sylvester Scovel, a correspondent of the *New York World*, who has been arrested and is in danger of losing his life. Consul-General Lee protested against his detention in an inland town, and requested that he be sent to Havana; but this request was refused. Feb. 12 the Senate, by a unanimous vote instructed the secretary of state to demand of the Spanish government that Mr. Scovel be brought to Havana, and that he be given all the rights and privileges to which he is entitled by his American citizenship and the treaties between the United States and Spain. If there is no war in Cuba, which Spanish officials assert, what right have Spanish officers even to arrest an American citizen who is not armed, and who harms no one?

The political campaign in Austria, now in progress, turns upon the relations which that country is to maintain toward the Jews. The Catholic Church is throwing all its influence against the Jews, and the walls of the large towns are placarded with manifestoes of the bishops against the Jews. The working men and socialists are on the other side. It is the old struggle of the Catholic Church against liberty and progress. Really the question up for decision in the Austrian election is whether Austria shall take a step forward toward modern civilization, or one backward toward medieval times of ignorance and priestly rule. The attitude of the Catholic Church there is a clear indication of what it would be here were it a little stronger. Every step toward liberty, both civil and religious, in Europe, has met the most determined opposition of the Catholic clergy. The election is being keenly watched in Germany, where similar conditions prevail.

Two bills are before Congress, which have for their object the strengthening of the national guard of the several States. These are known as the Hawley bill and the Marsh bill. The principal difference is that under the Hawley bill, power is given to the President to call out the militia of a State through the consent and cooperation of the governor, and the Marsh bill would allow him to do so entirely independent of the governor. It would seem that since the President has at his command the whole United States regular army and all the ships of the navy, that is all the independent military power that he needs. If there is real danger, the governors of States will be as likely to see it, and as ready to act promptly, as the President would be to do so. Ours is a government partly by States, but the constant tendency is to minimize the power and authority of the States, and correspondingly to increase the authority of the central and general government. Our government can only be perpetuated as organized by allowing each its just rights.

The investigation of the sugar trust now being conducted by Senator Lexow, of New York, clearly proves that skilful rascals belonging to popular churches are robbing the people of millions of dollars annually. The robber baron of the middle ages, who lived in a castle with his horde of armed retainers, and who levied upon the peasantry what he pleased, was a gentleman compared with these modern robbers of our day. The ancient robber baron protected as well as robbed his people, but the modern robber only robs. It is now ascertained that a large part of the stock of the sugar trust is watered stock, upon which immense dividends are paid, and that the trust controls the whole sugar

market, fixing the price, and making millions of dollars in profits each year. The trust now has eight large sugar refineries, which it has bought and closed to prevent competition. It is needless to say that the money to do this is gained by the increased price of sugar, which it is enabled to put on. The officers of the trust refuse to produce their books, and are very defiant in their attitude toward the law.

ITEMS.

— Russia has forbidden the exportation of horses to Turkey.

— General Jo. Shelby, a famous Confederate officer, died at Adrian, Mo., Feb. 13.

— The British Parliament has voted down a bill to close saloons on Sunday, by a large majority.

— A new volcano in the state of Oajaca, Mexico, is threatening the towns near it with destruction.

— The monitor "Terror" has been fully completed, and has been ordered to join the squadron of Admiral Bunce off Charleston.

— General Gomez was lately wounded in battle. The same shot killed his horse. He took another horse, and kept the saddle all day.

— Wm. Lampson, a banker at Leroy, N. Y., dying, has left \$1,000,000 to Yale College. Mr. Lampson was a graduate of the college in 1860.

— The House has passed an appropriation bill calling for the expenditure of \$50,644,743. Congress evidently is not frightened by a depleted treasury.

— The Senate resolution in regard to the arrest of Mr. Scovel in Cuba has received the unanimous support of the House by the passage of a similar resolution.

— The Canadian commissioners are pleased with the result of their late trip to Washington in the interest of freer trade relations between this country and Canada.

— Another Russian nobleman, Prince Dimitri Khilkoy, in imitation of Count Tolstoi, and under his advice, has divided his lands among his tenants, reserving only seven acres for himself.

— Two young Catholic ladies in St. Louis, Mo., have lately married Protestant husbands against the express command of Archbishop Kain. Catholic church circles are greatly excited over it.

— Miss Clara Barton, president of the Red Cross Society, has received permission from the Spanish government to take a band of her trained nurses to Cuba. She will find enough to do there.

— The Turkish consul-general to Boston, Mass., Mr. Joseph Iasigi, is under arrest there for embezzlement. He is a very popular man in Boston, and belongs to many of the swell clubs. He is an Armenian.

— William P. St. John, treasurer of the Democratic National Committee, and celebrated as one of the few bankers who advocated the free coinage of silver, died of apoplexy at New York City, Feb. 14.

— The Illinois Steel Company has offered to make armor plate for the government for half the price Carnegie is getting for similar plate. It is evidently a war of extermination between the two factions of the steel-rail trust.

— The works of "Ian Maclaren" (Dr. John Watson) are to be translated into French. Apropos of this, some one suggests that they be translated into English first! A good suggestion, but one that will probably never be realized.

— The bursting of the steel-rail trust is the cause, or pretext, for a reduction of ten per cent. on the wages of three thousand employees of the Pennsylvania Steel Company, at Harrisburg. Other companies in the combine are doing the same thing.

— The application of a Catholic bishop for permission to build a \$20,000 church on government land at West Point, N. Y., has been successful, permission having been granted by Secretary Lamont. This has started an anti-sectarian crusade in Congress.

— Senator Chandler, of New Hampshire, made a strong speech for bimetalism in the Senate, Feb. 16. He believes that bimetalism will be regained through the Republican party; but he warns the party that if it does not succeed, it will lose prestige and power.

— The way some men are enabled to make money that they never earn may be seen in one of the disclosures made by the disruption of the steel-rail trust, by which we learn that the Cleveland Rolling-Mill Company has been receiving \$100,000 a year from the trust *not* to make rails!

The autopsy on a deceased militia officer at Chicago, Ill., developed that he died of *excessive* cigarette smoking. There was a large abscess on his liver, the intestines were inflamed, and his lungs were affected. Here was a clear case of poisoning, but the lesson was lost by the use of the word "excessive." Should a man kill himself with strychnin or arsenic, would a jury decide that it was the *excessive* use of those poisons that caused his death?

— The mimic blockade of Charleston, S. C., by the fleet of Admiral Bunce is not very successful; for two ships, the "Dolphin" and the "Vesuvius," both ran the blockade successfully and got into Charleston Harbor unobserved by any of the lookouts on the blockading squadron.

— Rumors of the czar's illness continue to be reported. One report is that his mother has virtually succeeded him as the power behind the throne. The Russians are very superstitious, from the czar to the peasant, and it is said that the tragedy at Moscow has a terribly depressing influence upon the czar.

— A big ball is to be one of the features of the inauguration of Mr. McKinley as president of the United States. The decorations of the hall will cost \$13,000. Major-General Nelson A. Miles is to be chairman of the reception committee. There will also be a grand parade under the command of General Horace Porter.

— A Washington correspondent of the *Detroit Tribune*, describing the attitude of the senators in time of prayers, says that some sit, some stand, others lean back in their chairs and stare at the chaplain, and still others go right on with their writing or reading, just the same as though no prayer was being offered. Mr. Platt alone, a representative of all that is corrupt in American politics, bows his head, and is at least outwardly pious.

Publishers' Department.

STILL CLIMBING.

THE subscription list of the *Signs of the Times* is still climbing steadily upward. The weekly circulation is at present over thirty-two thousand copies, which is, we believe, the highest it has ever been. The club taken by the Battle Creek church lacks only twenty-five copies of being three thousand. We hope it will soon pass that limit. Many of our other churches are doing nobly.

FROM AN OLD SUBSCRIBER.

IT is always a source of encouragement to those connected with the REVIEW AND HERALD to receive words of appreciation of our church paper, and especially is this true when those who have been long in the truth, and have known the REVIEW for a number of years, write us concerning their appreciation of it. In a letter just received from a brother in the State of New York, he mentions the REVIEW in the following terms:—

"The REVIEW, of which I have been a subscriber for over thirty years, is a weekly treat to me; and I often wish every one of our people could take it."

This is only one of many like testimonies which are received at the REVIEW Office from those who are reading our church paper. I. A. FORD.

FROM SOUTH DAKOTA.

DIFFERENT brethren have had more or less to say through the REVIEW of late in regard to the winter as a good time in which to sell our publications. Some have thought that this talk was all very good for those living in the more southern climates, but that amid the snow and blizzards of the North, it was not possible to do much at canvassing in the winter. One of the leading canvassers in South Dakota says: "Those who have had long experience have learned that January and February are as good months as any for selling our books and papers."

Since South Dakota can bear such a testimony as this, we may be sure that the brethren from other fields who have been urging that the winter was a good season for canvassing have not been mistaken. Let us keep the work of getting our publications before the people moving all the year through.

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

A HELPING HAND.

WHENEVER there is a great work to be accomplished, it is the privilege of every one to lend a helping hand, and when the helping hand is given by all, it makes the work so much lighter upon each one. In our work, perhaps there is nothing that is more far-reaching in its influence than the circulation of our publications, and perhaps there is no work in which all may lend a helping hand more directly. For example, our ministers may not have much time to sell our publications themselves, but they can lend a helping hand in a most effective way by encouraging those who can engage in this branch of the cause. For instance, the undersigned has just received a communication from one of our leading canvassers, in which he says:—

"I tell you I am glad to see the president of the conference take so much interest in the distribution of our literature. He comes right into our canvassers' meetings,

and helps us by giving instruction in Bible work and in every way that he can. Let our State officers take such an interest as this in the work, and our publications will not lie idle on our shelves."

If all our conference presidents — and we trust that most of them do — take a like interest in this work, and their efforts are fully supported by our ministers generally, we feel sure that we shall see our publications circulated during 1897 as they have not been circulated before. Let us take hold together, and push the work.

A. O. TAIT.

DON'T PASS THEM BY.

In another column you will again see our advertisement of "cheap tracts." The circulation of our tracts is doing more good than we can tell. Let us all join in getting them before the people, and not pass this list by as of no consequence. Rather let us see what we can do to get this matter into the hands of the people.

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

ITS INFLUENCE.

WE are having renewed evidence every day of the great influence the little tract, "How the Sabbath Came to Me," by Mrs. Henry, is wielding. Numbers are being led to study and accept the truth from reading it. We are glad to see the demand that there is from our people for the tract. Let the good work of circulating it go on. More can be accomplished by pushing its circulation now than can be done later on. Remember that the retail price of the tract is placed at 2 cents a copy, with the usual discounts. Send your orders to your tract society. REVIEW AND HERALD PUB. CO.

GOOD NEWS FROM MICHIGAN.

ON meeting a brother yesterday, we asked him how the battle was going in the canvassing work. He answered, "Better than ever." He had been out fifteen days, and taken two hundred and sixty-three orders for "Christ our Saviour," all in one township.

In this morning's mail a brother writes that he started for his work, with one foot so lame that he could hardly walk, and came to two roads, one leading toward home, and the other toward his work, with a dismal swamp of three miles' length to cross. He stopped to consider what was best to do, whether he would better go home or go on to his work, as there appeared to be a heavy storm coming on, the snow already beginning to fall. He considered the last ten cents he had with which to pay his way, and then he thought of Gideon's army, and sought the Lord for victory. Victory was his; for instead of going home, he went forward to his work. He reached his territory at two o'clock in the afternoon, the pain having all left his foot. He made nine calls that afternoon, and took eight orders, besides having a man ask him to return to supper and stay overnight with him, which offer he accepted. The next day he took fifteen orders, three men desiring to pay in advance for their books; and one insisted that if he did not take the money, he would not give him an order. Thus his pocketbook was replenished, and the good work went forward.

We might write of others; but these brethren, remember, are working now, in what we call hard times. They are also working in territory that has been canvassed before, and the best of it all is that the people have been told, through the public press, that it is an Adventist work. Now these brethren ask us why it is that all our brethren and sisters cannot have as marked success, with the blessing of the Lord, as they are having? One of these brethren is a new canvasser from one of our churches, with head as white as snow; and if the Lord can bless him in this way, I believe he will bless you, if you do as this brother did, — *leave all*, and enter the Master's work.

MICHIGAN TRACT SOCIETY.

Appointments.

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

SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

THE next annual meeting of the Seventh-day Adventist Educational Society will be held in the chapel of the REVIEW AND HERALD Office, March 10, 1897, at 7 P. M. Business: election of a board of directors; reception of reports; and any other business that may properly come before the meeting. Proxy blanks sent on application to the secretary, G. C. Tenney.

W. C. SISLEY,
J. H. KELLOGG,
S. H. LANE,

A. R. HENRY,
J. H. MORRISON,
I. H. EVANS,

G. C. TENNEY,

Directors.

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

Annual Meeting of the Stockholders.

THE Seventh-day Adventist Publishing Association will hold its sixth annual session under the new charter, in Battle Creek, Mich., on Tuesday, March 10 1897, in the Tabernacle, at 10 A. M. (9:40 standard time) for the election of a board of directors for the ensuing year, and the transaction of any other business that may come before the meeting.

- W. C. SISLEY, H. W. KELLOGG, U. SMITH, J. N. NELSON, A. R. HENRY, G. C. TENNEY, W. H. EDWARDS, Directors.

SEVENTH-DAY ADVENTIST MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

THE regular annual meeting of the Seventh-day Adventist Medical Missionary and Benevolent Association will be held in the Seventh-day Adventist Tabernacle in the city of Battle Creek, Mich., on March 10, 1897, at 2:30 P. M., for the transaction of any business which may properly come before the meeting.

- O. A. OLSEN, W. W. PRESCOTT, J. H. KELLOGG, J. H. MORRISON, S. N. HASKELL, G. E. TYSKIEWICZ, A. R. HENRY, W. C. WHITE, LYCURGUS MC COY, Trustees.

Deaths.

ALEXANDER.—At Otisville, —, Dec. 23, 1896, Weltha Alexander, aged 78 years.

SIMONDS.—At Springdale, Ark., Feb. 3, 1897, Elizabeth Simonds, aged 64 years, 9 months.

ALDRICH.—At Kent City, Mich., Jan. 26, 1897, Harmon Aldrich, aged 67 years, 5 days.

EVERETT.—In Oakland, Cal., Jan. 28, 1897, of paralysis, Sister Anna Everett, aged 60 years.

GREGORY.—At Battle Creek, Mich., Feb. 11, 1897, Joel S. Gregory, in the fortieth year of his age.

DE CAMP.—At Muskegon, Mich., Dec. 16, 1896, Sister Ollie De Camp, aged 27 years, 11 months.

MORTENSON.—In Eden Township, Minn., Feb. 2, 1897, of consumption, Miss Mathilda Mortenson.

BALL.—In St. Paul, Minn., Jan. 23, 1897, of bronchial pneumonia, Mrs. Emma L. Ball, aged 44 years.

CONNOR.—At Antigo, Wis., Jan. 28, 1897, of heart trouble, Brother G. W. Connor, aged 56 years, 8 months.

CARTER.—At Kerbyville, Ore., Jan. 4, 1897, of stomach trouble, Abraham Carter, aged nearly 64 years.

CARLEY.—At Eureka, Wis., Jan. 20, 1897, of pneumonia, Brother Samuel Carley, aged 81 years, 2 months.

MORRILL.—At Princeton, Minn., Nov. 28, 1896, of consumption, Cora Elsie Morrill, aged 11 years, 11 months.

REEDER.—Near Fellsburg, Kan., Jan. 31, 1897, Brother W. M. Reeder, in the seventy-eighth year of his age.

HOUSER.—At Battle Creek, Mich., Dec. 30, 1896, of membranous croup, Leona Violet Houser, aged 9 years, 2 months.

HUTCHINS.—Near Morley, Mich., Jan. 16, 1897, Sister Emily Northway Hutchins, in the forty-ninth year of her age.

HARTLEY.—At the National Soldiers' Home, Wis., Jan. 2, 1897, of cancer, Brother William B. Hartley, aged 60 years.

THOMPSON.—At Quincy, Mich., Feb. 7, 1897, of acute peritonitis, Merle L., infant daughter of Mr. and Mrs. J. H. Thompson.

STOFFEL.—At Wellsville, O., Jan. 13, 1897, little Philip R., infant son of Mr. and Mrs. R. E. Stoffel, aged 22 months and 16 days.

LESSARD.—At Minneapolis, Minn., Jan. 5, 1897, Ernest Vivian, infant son of Clarence A. and Lydia M. Lessard, aged 15 days.

HALL.—Died at Spanish Town, Jamaica, West Indies, Dec. 31, 1896, of cancer of the stomach, Sister Emma L. Hall, wife of Elder C. A. Hall, aged 43 years, 10 months, and 6 days.

DARNER.—Jan. 11, 1897, Thomas A. Darner, aged 26 years. His death resulted from the accidental discharge of a gun in his hands.

CADY.—At Battle Creek, Mich., Feb. 7, 1897, of internal cancer, Elder P. H. Cady, of Poy Sippi, Wis., aged 64 years, 5 months. Elder Cady was born in Granville, Vt., and at the age of eighteen moved to Wisconsin. At the age of sixteen he gave his heart to the Lord, and from that time till the end of his life was actively engaged in the work of uplifting and improving his fellow men. Text, Ps. 17:15.

PUBLICATIONS WANTED.

THE following persons desire to have clean copies of our periodicals sent, post-paid, to their addresses:—

- Ida Carmichael, Keene, Tex. A. W. Halfrich, 3101 Sheridan Ave., St. Louis, Mo. J. O. Johnston, Greenwood, S. C.

Travelers' Guide.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.) Time Table, in Effect Nov. 15, 1896.

Table with columns: GOING EAST, STATIONS, GOING WEST. Rows include Chicago, Valparaiso, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Lapeer, Folley City, Port Huron, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, New York, Philadelphia.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m. Stop only on signal. A. R. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 7, 1897.

Table with columns: EAST, WEST, Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, Accom., Atlantic Express. Rows include Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Marshall, Albion, Jackson, Ann Arbor, Detroit, Falls View, Susp. Bridge, Niagara Falls, Buffalo, Rochester, Syracuse, Albany, New York, Springfield, Boston, West, Boston, New York, Syracuse, Rochester, Buffalo, Niagara Falls, Falls View, Detroit, Ann Arbor, Jackson, Battle Creek, Kalamazoo, Niles, Chicago.

Daily. †Daily except Sunday. Train No. 6, Jackson Accommodation, will leave daily at 7:20 p. m., and train No. 5, News Express, will leave daily at 5:05 a. m. for Kalamazoo. Trains on Battle Creek Division depart at 8:10 a. m. and 4:35 p. m., and arrive at 12:25 p. m. and 6:35 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

CHEAP TRACTS.

A GOOD VARIETY OF SUBJECTS.

THE tracts in the subjoined list are not printed in the form of the Bible Students' Library, but the matter for the most part is just the same. The only point in favor of the Bible Students' Library tracts is that the postage is a little less when you want to send a quantity of them by mail. But we have just decided to make such liberal discounts on this list of tracts as will much more than compensate for the extra postage. Now is the best time of the year to circulate reading-matter, and will not the friends of the cause take advantage of this reduction in the cost of these tracts, to give them a wide circulation? After our present stock is exhausted, we shall not print any more in this form, but will use the Bible Students' Library instead. These tracts will be circulated through the tract societies. Drop a line to your State tract society secretary, asking for the very liberal discounts we have made on these tracts, telling the secretary at the same time how many you would like of each.

- Alcoholic Medication.—16 pp. .02 Alcoholic Poison.—4 pp. .3c Best Education, The, and Its Purpose.—A supplement to "Christian Education."—32 pp. .04 Bible Conversion.—16 pp. .02 Candid Admissions from Sunday Observers and Writers, Concerning the First Day of the Week.—Four-page leaflet, in packages of 100, per 100. .30 Can We Know? or, Can the Prophecies be Understood?—8 pp. .01 Christ in the Old Testament.—16 pp. .02 Christian Sabbath.—8 pp. .01 Coming of the Lord.—8 pp. .01 Day of the Crucifixion and Resurrection of Christ.—32 pp. .04 Definite Seventh Day, or, God's Measurement of Time on the Round World.—16 pp. .02 Departing and Being with Christ.—16 pp. .02 Drunkard's Arguments Answered.—16 pp. .02 Elihu on the Sabbath.—16 pp. .02 End of the Wicked.—24 pp. .03 First Message of Revelation 14.—16 pp. .02 God's Memorial.—16 pp. .02 Great Commandment (Matt. 22:35-40).—4 pp. .3c Intermediate State.—8 pp. .01 Is Man Immortal?—8 pp. .01 Is the End Near?—8 pp. .01 Judgment.—16 pp. .02 Justification by Faith.—40 pp. .05 Law and Gospel.—16 pp. .02 Law of God.—8 pp. .01 Lost-Time Question.—16 pp. .02 Millennium.—24 pp. .03 Milton on the State of the Dead.—29 pp. .04 Much in Little; or, Man's Nature and Destiny.—16 pp. .02 Old Moral Code not Revised.—16 pp. .02 Our Nation's Curse.—4 pp. .3c Parable of the Ten Virgins (Matthew 25).—24 pp. .03 Perfection of the Ten Commandments.—8 pp. .01 Present Truth.—32 pp. .04 Prophetic Scar.—16 pp. .02 Prophetic Symbols.—32 pp. .04 Redemption.—32 pp. .04 Sabbath in the New Testament.—16 pp. .02 Sabbath Made for Man.—16 pp. .02 Samuel and the Witch of Endor; or, the Sin of Witchcraft.—32 pp. .04 Sanctuary of the Bible.—16 pp. .02

- Scripture References.—A compilation of proof-texts on twenty-five different subjects.—32 pp. .04 Second Advent.—Manner, object, and nearness of the event.—32 pp. .04 Seven Reasons for Sunday-Keeping Examined.—16 pp. .02 Seventh-Part-of-Time Theory Examined and Refuted.—32 pp. .04 Signs of the Times.—24 pp. .03 Sinner's Fate.—8 pp. .01 Spiritualism a Satanic Delusion.—A scathing arraignment of modern necromancy.—32 pp. .04 Sunday-Keeping not a Bible Doctrine.—8 pp. .01 Sunday-Keeping: Will it Answer the Purpose?—24 pp. .03 Ten Commandments not Abolished.—32 pp. .04 Third Message of Revelation 14.—32 pp. .04 Thoughts for the Candid.—8 pp. .01 Tobacco-Using a Relic of Barbarism.—4 pp. .3c Ten Arguments on Tea and Coffee.—8 pp. .01 Two Covenants.—32 pp. .04 Two Laws.—16 pp. .02 What Was Nailed to the Cross (Col. 2:14-17)?—16 pp. .02 Which Day Do You Keep, and Why? and God's Answers to Man's Excuses.—8 pp. .01 Who Changed the Sabbath?—24 pp. .03 Whither Is the Nation Drifting?—32 pp. .04 Wine and the Bible.—24 pp. .03 Without Excuse.—8 pp. .01

NATIONAL-REFORM TRACTS.

A package containing thirteen tracts (112 pages in all) treating upon the various phases of the National-Reform movement. .10 Crockett's Speech.—8 pp. .01

On the foregoing list of tracts there is a special discount. Order through your State secretary, who will quote you the discount.

The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 23, 1897.

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Editorial Notes.

Since the beginning of the year, up to February 17, our German paper, *Christlicher Hausfreund*, has enjoyed the very encouraging gain of six hundred and seven new cash-paying subscribers.

The first three articles in this number look rather lengthy; but he who reads them will find them comparatively short. Fifteen minutes will suffice for the perusal of any one of them; and we venture to say that any one who devotes that amount of time to the object here indicated, will find it time most wisely applied. In this case, we think it would be safe to say, "Satisfaction guaranteed, or money refunded."

The rebellion against Turkey now in progress in Crete, and the active support it is receiving from the government and people of Greece, reopens the whole Eastern question in the most startling and unexpected manner. Turkey appears to be paralyzed, and allows the powers to do about as they please. Greece refuses to withdraw her forces from Crete; she even abolishes the Greek consulates in Crete, on the ground that Greek consulates are not necessary in Greek territory! It seems likely that Greece has the secret backing of some of the powers, which will finally declare for her. In this way Crete will probably become Grecian territory again, and another slice be taken from the Ottoman Empire. But this is not all. The success of the Christian insurgents of Crete to regain their independence of Turkey and to annex the island to Greece will greatly stimulate the Greek population all through Turkey, and especially in Macedonia, to throw off the Turkish yoke. It is evident that the "sick man of the East" is sick all over; every one of his members is in some way affected, and an attack in one part of his body is liable to become complicated with other similar troubles throughout his whole system. It is a wonder he keeps up so long. His demise cannot be long delayed. To the student of prophecy this time is one of intense interest.

We pray to the Lord every day of our lives (or should do so), that he will not leave nor forsake us; and we thank him for his pledge to us that he will be with us alway, even to the end of the world. Would it not, then, become us to signify our adhesion to him, in some such words as Joshua used, "As for me and my house, we will serve the Lord"? or in the words of Elisha to Elijah, "As the Lord liveth, and as thy soul liveth, I will not leave thee"?

We are accustomed to say that the wicked will be lost on account of their sins, which is true. And then we think of their specific deeds of violence and corruption. But after all, they are lost because they reject God's proffered forgiveness, which thus becomes the greatest sin of all. Some of those who took part in the crucifixion of Christ, will, according to Rev. 1:7, be among the lost; but it will not be so much for what they did on that cruel day, as because they afterward rejected that forgiveness which, through the prayer of Christ, was made available for them.

A small pamphlet containing doctrines that cannot possibly be determined from reading, and referring to "The Our Race Publishing Company, New Heaven, Conn., U. S. A.," for further information, has lately come to our table. The publishing company referred to issues publications advocating the theories of Lieutenant Totten, that the Anglo-Saxon race is descended from the lost tribes. We have known for some time that this theory was unearthly, but hardly realized that the post-office address of the publishing company had been removed from this earth to New Heaven. Why "Conn., U. S. A.," is added is not yet clear to us.

A copy of the Souvenir Catalogue of the "Claremont Medical and Surgical Sanitarium," Newlands (near Cape Town), South Africa, has come to hand. It contains a view of the fine sanitarium buildings, and many photographic half-tone engravings, showing beautiful gems of scenery in the surrounding country. It is printed on fine paper, and is tastily gotten up every way. Its courses of treatment and the principles on which it will be conducted are clearly set forth. R. S. Anthony, M. D., is the physician in charge; J. J. Wessels, treasurer and business manager; A. Druillard, steward; Mrs. N. H. Druillard, matron. It is the only institution of its kind in that portion of the world; and we trust it may become to South Africa what the Battle Creek Sanitarium is to America.

The enemies of the Sabbath, and opponents of Seventh-day Adventists in particular, are just now specially active in trying to bolster up their paralytic positions. To this end they iterate and reiterate their assertions that the Sabbath was not instituted till twenty-five hundred years after the rest of God at creation, upon which it is founded; that it was not given till the time of Moses; that it was confined to a single race of people, though the reason for its observance applies equally to all mankind; that it was governed by the Passover; that its time was determined by the falling of the manna; that it was not known till God spoke it from Sinai, though the people were tested by it in the wilderness a month before they reached Sinai (Exodus 16); that it was

originally the first day of the week, but was jogged back to the seventh day at the Exode, and then jumped forward a day at the resurrection of Christ, and a host of other claims, which, like antagonistic microbes, war upon and devour one another. Under these circumstances it becomes all our people, especially those more recently come to the faith, to refresh their minds on the great fundamental principles of the Sabbath question. For this purpose such articles as that found on the third page of this paper will be found especially helpful.

On every hand in the religious world is heard the exclamation, pronounced with an air of great self-satisfaction, that "expository preaching and doctrinal discussion have happily gone out of the pulpit." But what else are those who thus speak obliged to say?—They are obliged to give utterance to the complaint that "the foundations of faith are being unsettled." Exactly. No system of truth can long be maintained unless the doctrine, the reasons on which it rests, is kept prominently to the front. This is why Paul so often in his epistles gives the exhortation to take heed to the doctrine, to neglect not the doctrine, to be not unmindful of the doctrine. And finally he says, "Be ready always to give to every man that asketh you a reason of the hope that is in you." That teaching which, by an unwarranted distinction, is sometimes called theoretical is often the most practical.

The Boston *Herald* of January 27 thinks that Col. Ingersoll, the man who goes about reviling the Moses of the Bible, at eight hundred dollars a night, has made a mistake. It seems that Sam. Jones, the noted revivalist, challenged Mr. Ingersoll for a discussion in his chosen field, and Mr. Ingersoll declined to meet him. This the *Herald* pronounces a mistake on the part of the colonel. One reason why he declined seems very apparent. He is challenged to meet a man who would not scruple to descend to his own style and methods in attempting to carry his points; and would thus be disarmed of his favorite weapons. It seems, therefore, that he is no braver in his spiritual warfare than he was in the physical contests in the army, when, if reports are to be trusted, he was chased into a hogan, and surrendered to a boy of sixteen. He feels safe in attacking Moses, and waxes very brave; for Moses is not here to reply.

Concerning the price of the REVIEW, we lately received a very interesting letter from an aged brother in one of the Northwestern States. He expresses great astonishment that any one should compare the REVIEW with any other paper. He refers to single writers on the paper, whose articles alone are worth more than the whole price of the paper, and closes by saying: "I have never appreciated the REVIEW as I do now. Ask a reduction? No! put up the price rather than down. Last night for the first time I asked the Lord in dead earnest to continue to talk through those men to me and to all those who read." This letter is encouraging; it shows that there are those who prize the REVIEW and know its value. And it is cheering to know that we have the prayers of at least one earnest soul. It is not at all likely that the price of the REVIEW will be increased, and it may be lowered; but either way, we shall endeavor to make it worth all that it costs to every subscriber.