

The Adventist HOLY BIBLE **REVIEW & HERALD** IS THE FIELD OF THE WORLD And Sabbath

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

VOL. 74, No. 10.

BATTLE CREEK, MICH., MARCH 9, 1897.

WHOLE No., 2210.

The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
 BATTLE CREEK, MICHIGAN.

Terms, in Advance, \$2.00 a Year. To New Subscribers, or when sent to friends, \$1.50.

SPECIAL TERMS TO AGENTS.

Address all communications and make all Drafts and Money-Orders payable to

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

"BEHOLD, I STAND AT THE DOOR."

I HEAR thy knock, O Lord, but woe is me!
 I have been busy in the world's great mart,
 And have no table spread within my heart,
 Nor any room made beautiful for thee,
 With burnished lamp and sprigs of rosemary;
 And should thy stainless hands the curtains part,
 Thy tender eyes would miss the joyous start,
 The happy tears, the reverent ecstasy.

Neglected is the house thy love doth lend;
 The ashes of dead fires bestrew the hearth;
 And still I hear thy voice. O heavenly Friend,
 Come down to sup with me upon the earth!
 What if at last thou shouldst the slight repay,
 And welcome me as I do thee to-day?

— May Riley Smith, in Harper's Bazar.

Our Contributors.

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

CHRIST REPRESENTS THE BENEFICENCE OF THE LAW.

BY MRS. E. G. WHITE.

"THE wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." It is essential that every subject of the kingdom of God should be obedient to the law of Jehovah, in order that his infinite glory may have a perfect establishment. The professed followers of Christ are tested in this life to see whether or not they will be obedient to God. Obedience will result in happiness, and will insure the reward of eternal life. Failure on the part of Adam on one point resulted in terrible consequences, and sin has grown to such vast proportions that it cannot be measured. But in the midst of rebellion and apostasy, in the midst of those who were disloyal, impenitent, and obstinate, God looks down upon those who love him and keep his commandments, and says, "I love them that love me," and will cause them to inherit substance. "I will render vengeance to mine enemies, and will reward them that hate me."

Christ lived in accordance with the principles of God's moral government, and fulfilled the specifications of the law of God. He represented the beneficence of the law in his human life. The fact that the law is holy, just, and good is to be testified before all nations, tongues, and peoples, to worlds unfallen, to angels, seraphim, and cherubim. The principles of the law of God were wrought out in the character of Jesus Christ, and he who co-operates with Christ, be-

coming a partaker of the divine nature, will develop the divine character, and become an illustration of the divine law. Christ in the heart will bring the whole man, soul, body, and spirit into captivity to the obedience of righteousness. Christ's true followers will be in conformity to the mind and will and character of God, and the far-reaching principles of the law will be demonstrated in humanity.

Pardoning, redeeming love is brought to view in Christ Jesus. Satan had misrepresented the character of God, and it was necessary that a correct representation should be made to worlds unfallen, to angels, and to men. Satan had declared that God knew nothing of self-denial, of mercy and love, but that he was stern, exacting, and unforgiving. Satan never tested the forgiving love of God; for he never exercised genuine repentance. His representations of God were incorrect; he was a false witness, an accuser of Christ, and an accuser of all those who throw off the Satanic yoke, and come back to render willing allegiance to the God of heaven.

Satan charged God with an unforgiving spirit, because he would not receive on terms of favor those who disobeyed his law and therefore misrepresented his character. But forgiveness of sins would be of no avail unless the course of transgression was abandoned, and the grace of Christ imparted to the sinner to renovate, purify, and ennoble him who had fallen by iniquity. This was the only way by which the sinner could be restored to divine favor, and trusted to come into copartnership with Jesus Christ. But in Christ we behold the character of the Father, and see the pitying tenderness which God exercised for fallen man, giving his only begotten Son as a ransom for the transgressors of the law. It is in beholding the love of God that repentance is awakened in the sinner's heart, and an earnest desire is created to become reconciled to God. When the transgressor becomes acquainted with God, and experiences his love, it produces in his heart a hatred for sin and a love for holiness.

The more we study the attributes of the character of God as revealed in Christ, the more we see that justice has been sustained in the sacrifice that met the penalty of the law, and that mercy has been provided in the only begotten Son, who bore the penalty of the law in the sinner's place, in order that man might have another probation, another opportunity to be obedient to the law of God's government, that it might be made manifest who could be trusted to become members of the Lord's family, children of the Heavenly King. Those who are obedient to the law of the government of God while in this brief probation, amid all the counter-influences of Satanic agencies, will be pronounced in heaven loyal children of the Lord of Hosts. They will be declared to be separate from the sinful practices of the world, and to them God gives the promise, "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

By both creation and redemption we are the Lord's property. We are absolutely his subjects, and amenable to the laws of his kingdom. Let no one foster the delusion that the Lord

God of heaven and earth has no law by which to control and govern his subjects. We are dependent upon God for everything we enjoy. The food which we eat, the clothing we wear, the atmosphere we breathe, the life we enjoy from day to day, are received from God. We are under obligation to be governed by his will, to acknowledge him as our supreme ruler. We are under obligation to coincide with all his plans and designs. As all our blessings come from God, we are under the highest obligation to render gratitude to him for his mercies, his goodness and benevolence, and to manifest this gratitude by returning to him his own in gifts and offerings, ever cherishing a sense of our dependence upon him.

Those who have a knowledge of God in Christ Jesus are under obligation to perform his expressed will in doing his commandments, which are a transcript of his character. We are under a debt of gratitude to God for the revelation of his love in Christ Jesus; and as intelligent human agents, we are to reveal to the world the manner of character that will result from obedience to every specification of the law of God's government. In perfect obedience to his holy will, we are to manifest adoration, love, cheerfulness, and praise, and thus honor and glorify God. It is in this way alone that man may reveal the character of God in Christ to the world, and make manifest to men that happiness, peace, assurance, and grace come from obedience to the law of God. Thus glory redounds to God in good and righteous actions through harmony with the laws of Jehovah's government.

It was positively necessary that man should know his Heavenly Father, and discern his paternal attributes of character; for in becoming acquainted with God, men may become partakers of the same virtues and the same glory. In the prayer of Christ for his disciples, the truth embodied is of the deepest significance and interest to all his followers. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." To render acceptable service to God, it is essential that we should know God, to whom we belong, in order that we may be thankful and obedient, contemplating and adoring him for his wonderful love to men. We could not rejoice in and praise a being of whom we had no certain knowledge; but God has sent Christ to the world to make manifest his paternal character.

It is our privilege to know God experimentally, and in true knowledge of God is life eternal. The only begotten Son of God was God's gift to the world, in whose character was revealed the character of him who gave the law to men and angels. He came to proclaim the fact, "The Lord our God is one Lord," and him only shalt thou serve. He came to make it manifest that, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither

shadow of turning." That which proceeds from the mind of God is perfect, and needs not to be taken back, corrected, or altered in the least. We may ascribe all perfection to God. He holds in his hand the existence of every human being, and upholds all things by the word of his power.

Unless men shall know God as Christ has revealed him, they will never form a character after the divine similitude, and will therefore never see God. It is a matter for astonishment among the angels in heaven, that any who have once known God should become careless, should permit their minds to be absorbed in any temporal pursuit, and allow their attention to be diverted from the God of heaven, so that they wantonly and willingly forget their Maker, and substitute for him other lords and other gods. The day has come when there are lords many and gods many, and Satan has purposed to interpose himself between God and the human soul, so that men shall not give homage to God in keeping his law. Satan has wrapped about him garments of angelic brightness, and he comes to men as an angel of light. He causes the guilty soul to see things in a perverted way, so that he hates that which he should love, and loves that which he should hate and despise. God is so misrepresented to him that he cares not to retain the true and living Father in his knowledge, but turns to the worship of false gods. He knows not that the love of God is without a parallel, yet Christ has revealed that love to a fallen world. John calls upon the world to behold the wondrous love of God, saying, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

Jesus said, "Marvel not, my brethren, if the world hate you." It is not a surprising thing that the world misunderstand and misinterpret the children of God, since they know not God. As the world treated the world's Redeemer, so will they treat his followers. Jesus said: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I have said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me."

If the world knew the principles of the laws of God's government, if they obeyed his commandments, they would discern the character of God in the law, and would no longer be at enmity with God. But turning from the law of God, men have no means of discerning his character, and the attributes of the character of Satan are cherished and cultivated. After Jesus told his disciples what manner of treatment they might expect from the world, he said, "These things have I spoken unto you, that ye should not be offended." That is, in receiving persecution from the hands of the world, they were not to feel that God was dealing with them unjustly, in permitting them to be thus treated. Jesus continued: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." Why is it that men reach this state of deception? Why is it they walk so contrary to all the laws of God? Jesus answers: "And these things will they do unto you, because they have not known the Father, nor me."

Turning away from the law of God, trampling the commandments under their feet, men cannot know God; for the law of God is a transcript of his character. Failing to understand the law of God, they also fail to know the human agent who discerns the attributes of the character of God revealed in his law. This is why men are filled

with prejudice against the truth of God, why they are inspired with the spirit of the great adversary of God and of his children. This is why they bear false reports, fabricating lies, and loving the lies that are prepared for their using. This is why they make such decided efforts to turn away the people from the law of God; for they have not seen him, neither known him.

OUR WORK AND WORKERS.

BY ELDER J. W. WATT.
(Indianapolis, Ind.)

As a people we have committed to us the greatest and most important work that was ever entrusted to mortal man. We know by the word of God that the end of all things is at hand. We also know that all about us precious souls for whom Christ died are perishing because they do not see and accept the truth. How earnest we should be in trying to reach these dear souls, and bring them to a knowledge of the truth! But while it is the duty of all to work, there should be system and order in our work, and each should be so instructed that he will know how to take hold of the line of work that he is to follow intelligently. God is not pleased with haphazard work.

In "Gospel Workers," page 50, we read: "As churches are established, it should be set before them that it is even from among them that men must be taken to carry the truth to others, and raise up new churches; therefore, they must all work, and cultivate to the utmost the talents that God has given them, and be training their minds to engage in the service of the Master." In "Testimonies for the Church," No. 33, page 23, I read: "A much greater work might be done than we are now doing in reflecting the light of truth. God expects us to bear much fruit. He expects greater zeal and faithfulness, more affectionate and earnest efforts, by the individual members of the church for their neighbors, and for those who are out of Christ. . . . All who name the name of Christ must put on the whole armor, and entreat, warn, and seek to win souls from sin."

The above Testimonies set before us our duty very plainly; but how to get all to take up the line of duty, is the important question. It is the writer's opinion that some plan should be adopted in every field by which all the members of the church would have laid out before them a definite line of work which they could take hold of, and feel that that was their special line of work, and should be so instructed in that line that they would make a success of it. There are various ways by which this may be accomplished:—

1. By holding church institutes and giving practical as well as theoretical instruction.

2. By placing written suggestions in the hands of the elders of churches and tract society librarians.

3. By having all-round men for directors, who can give instruction in regard to the best methods of carrying forward the various lines of missionary work, and allowing these directors to remain with each church long enough to get all the members to work, although it may take weeks or even months to accomplish this.

4. By all the laborers in the conference co-operating with the State agent, and thus getting a goodly number to enter the canvassing work for life.

5. By all the ministers in the conference being able to give instruction in the best methods of carrying forward the different lines of missionary work, and then using such ability whenever they have opportunity to do so.

But all the plans we may lay, and all the instruction we may be able to impart, will be powerless to reach the desired object unless all concerned are thoroughly converted to God, hav-

ing all the powers of body and mind laid upon the altar of God, ready to be used in any way the Lord may choose to use them. The plan of laying out the work definitely for each individual member of the church has been adopted in some of our churches, and has proved successful. If every Seventh-day Adventist were doing all in his power for the advancement of the work, great things would soon be accomplished, and we believe that many more would be engaged in the work if they only knew how to take hold of some line, and make a success of it. May the Lord awake his people, that they may see their own danger, and take hold of the work in earnest.

THE FRENCH REVOLUTION.

The Aristocrats and the Church.

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

THE people never revolt from fickleness, or the mere desire of change. It is the impatience of suffering which alone has this effect.—*Sully*.

The French Revolution was pre-eminently a war of classes. From the beginning it was a contest between those who had, and those who had not. On the plutocratic side were the aristocrats and the clergy. In the proletarian ranks were the great body of the people. The ancient régime was the rule of the rich; the Revolution was the reign of the mob. The former was the despotism of the few; the latter was the despotism of the many. The former was bad enough, but the latter was indescribably worse. The reason of this will be made evident as these papers progress. Suffice it at present to say that the ancient régime was the doctrine of the rights of kings, priests, and the money power gone wild and carried to excess; while on the other hand, the Revolution was the doctrine of the rights of the people, atheism, and poverty carried to such a pitch as to make them a veritable digest of lawlessness and anarchy.¹

In both periods the word "rights" was ever upon the lips of the dominant party; in neither was the word "duties" ever heard. In the first era princes and priests robbed the people and the Protestants right and left, on every hand, and of everything they possessed. The policy of these princes and priests "was in a very high degree governed by the principle: To whomsoever hath shall be given more; and from whomsoever hath not shall be taken away what he hath."² In the second era the people—the viler sort of the people and the prostitutes—robbed the princes and the priests of everything they owned.

The aristocrats had performed their robbery and thieving *scientifically*, by means of legislation favorable to their order, by trusts, over-capitalized corporations, and the like. When the turn of the proletariat came, they performed their robbery *clumsily*, rather than *scientifically*. Instead of robbing by means of legislation, trusts, over-capitalized corporations, and the like, they adopted the more primitive method of breaking into houses, stealing, looting, and pillaging. Both régimes were bad; but in the ancient régime, excluding the case of the Protestants, death and destruction were wrought *scientifically*; in the Revolution they were accomplished by more primitive, barbarous methods.

Both the church and the state sowed the seeds of their own destruction in the persecution of the Protestants. These persecutions have been treated of to some extent in previous papers. Another phase of them, however, needs to be noted here. I believe that it is a fact, and one which no fair-minded man or woman will question, that the free men and women who labor with their hands, either in the soil or in the shop, form the backbone, the stable factor, and the saving element of a nation. Now it was

¹ Burke's "Reflections."

² Von Holst, "French Revolution," Lecture 1, p. 20. Edition of 1894. Callagan & Co.

this class of people that accepted the Reformation when it came to France, in the sixteenth century. "Nearly the whole working class became Protestants. The great manufacturing towns were converted at once from Romanism to the faith of St. Paul. Almost every eminent artisan or inventor was a Huguenot. Stephen, the famous printer; Palissy, the chief of potters; the first French sculptor, Goujon; the great surgeon, Paré; and a throng of their renowned companions shrunk from the mass as idolatrous, and lived by the precepts of the Bible."³ These, then, were the men whom the aristocrats and the clergy united together to destroy or to drive from the borders of France. Says Wylie:—

The goods of the linen and cloth weavers of Vire, Falaise, and Argentine in Normandy, they sold to the English and Dutch merchants, thus nourishing the home industry while they enriched the foreign market. They were the main carriers between Metz and Germany. The Nîmes merchants were famous all over the south of France, and by their skill and capital they provided employment and food for innumerable families who otherwise would have been sunk in idleness and poverty. . . . In the center of France, at Tours, on the banks of the Rhone, at Lyons, they worked in silks and velvets, and bore off the palm from every other country for the quality of their fabrics and the originality and beauty of their designs. They excelled in the manufacture of woollen cloths. . . . They displayed not less skill in the manufacture of paper. The paper-mills of Ambert were unrivaled in Europe. . . . They were workers in iron, and fabricated with skill and elegance weapons of war and implements of industry.⁴

And now it will require no great literary skill to show that in putting to death and driving from the country these people, the aristocrats and the clergy of France were draining the land of its best, its purest blood, mentally, morally, and physically. When, therefore, these poor people were gone out, what remained?—There remained the nobles and the clergy on the one side, and all the wildest elements of society on the other. That is why the popular party exhibited such inhuman barbarity during the Revolution. The better classes of the poor were not there. No good leaven remained to leaven the lump. Had the full force of Protestants been in the land at the time of the Revolution, that fearful calamity could not have been as bad as it was. Hence in driving out the Protestants, the nobles and the clergy prepared the way for their own destruction at the hands of the most brutal and degenerate set of men that ever lived.

Again: as a result of the persecution and extirpation of Protestantism, faith in Roman Catholicism itself had been destroyed. It had been destroyed not only among the people, but also among the very priests, bishops, and nobles themselves. At first thought, this may seem to be impossible; but a careful analysis will reveal the truth of the proposition.

The Roman Catholic Church has never yet rejected the Bible as the word of God. When the Reformation came, it brought new light on the word of God. It brought light on the doctrine of the Lord's Supper. It brought light on religious liberty, righteousness by faith, and a host of other subjects. The Roman Catholic clergy rejected the light which God had sent on these different items of belief. But every ray of light which a man rejects must necessarily weaken his faith in the light and truth which he has hitherto and heretofore believed. When any one rejects a truth of God's word, he virtually says that, upon that point, at least, the Almighty has falsified; *i. e.*, he makes God a liar.⁵

Now in the very nature of things, when we once believe that a person has lied to us in one thing, we begin to doubt his word in everything he has ever said. The same is true of the word of God. Doubt it in one particular, and you immediately begin to breed doubt concerning everything it says. Therefore when a man re-

jects one Bible truth, he sows the seed, he opens the way, for the relinquishing of every ray of truth he has ever known and cherished.

The Catholics of France rejected the truths taught by the Reformation, and when the Revolution arrived, the last trace of real faith in God had faded out of their own souls. And this was the cause of the heartless atheism of the Reign of Terror.

HYMN OF THE EIGHTEENTH CENTURY, AS SUNG BY OLE BOQUIST.

[SINCE the call by Elder Loughbrough for an English rendering of the Swedish hymn sung by Ole Boquist, as published in the REVIEW of Nov. 10, 1896, quite a number have been sent in by different ones. All read well, and possess no small degree of merit. But we select the following, sent in by Sister J. S. Olive, of Prescott, Wis., as adhering a little more closely than the others to the language of the original.—E.D.]

No one can ever reach the eternal rest,
Who hath not forward with strong vigor prest;
No one can ever reach that shining goal,
Unless he forward press with heart and soul.
His urgent strife must last until the end;
On this alone our hopes must all depend.
Narrow the gate is called, the way named small,
But grace and choice are free for one and all;
But all depends on pressing, pressing on;
By that alone the haven can be won.

Make strong, yea, strong resistance, O my soul!
To all that comes between thee and thy goal.
'Gainst every hindrance fight, Stand firm! Stand steady!

For those who forward press the crown is ready.
If you the joy of heaven would ever taste,
Press forward past each hindrance. Be in haste!
Leave, leave, O leave the wills of all the world,
Thy banner of resistance still unfurled!

When the world calls thee, "Come and with us go,"
Do not obey; that pathway leads to woe.
What the world asks, refuse at any cost.
If you comply, dear soul, you will be lost.
For love of Christ I offer this advice,
Strive in God's strength! This is the crown's one price.

To every hindrance make resistance strong;
The crown is worth the strife, however long.

The heaven of glory is worth all thy life,
Worth all thy praying, longing, all thy strife.
No disappointment in that realm can live,
The crown is worth all longing thou canst give.
Therefore wake up, and sharply look around,
Make ready for the Judgment's trumpet sound;
For wedding garment, pure and white and whole,
Will be required of every suppliant soul
Who seeks an entrance to that city fair;
Therefore awaken, and thyself prepare.

You cannot anchor on that heavenly shore,
Nor enter in that land "prepared before,"
Unless you have the offered life of faith;
For this the Scripture very plainly saith.
'T is faith alone that can the sinner save,
And ransom you from out the cruel grave.
Then listen, dear, and rise from thy sad fall;
God's grace abundant is, and free for all.
Believe, repent, and hear the Saviour say,
In words of beauty, "This, this is the way."

The world is all invited; let all come,
And take by force a crown within that home.
The Lord is willing, anxious, to bestow
This gift on all who in his way will go.
Spare not thyself the struggle, but press on,
And soon, full soon, the victory will be won.
God's hand doth seek thy soul; he'll give thee rest;
Jesus is knocking, seeking for thy best.
Wake! 'T is God's Spirit that disturbs thy sleep;
They only will be saved who vigil keep.

VALUE OF EDUCATION.

BY PROF. E. D. KIRBY.
(*Battle Creek College.*)

"WISDOM is the principal thing." It is thus in simple but positive language that Holy Writ states the importance of the aim of true education, and its antiquity and dignity are attested from the time of Moses, who "was learned in all the wisdom of the Egyptians," to Paul, brought up "at the feet of Gamaliel, and taught according to the perfect manner of the law." Education prepared the way for the Reformation, gave the common people the Bible, and has given us the greater number of names prominent in civilization. Its value received outward rec-

ognition in ancient Israel in the schools of the prophets. Luther wrote to his fellow reformers: "The glory of a town consists not in treasure, strong walls, and fine houses, but in fine, educated, well-trained citizens." And in the reform of the present time, God has designed that education shall play an important part. "I was shown by the angel of God that an institution should be established for the education of our youth."—"*Testimonies for the Church*," No. 29.

In the present paper let us consider, not education in general, but practical education. What education is of so practical a nature that it enables the young man or young woman who receives it to succeed in life? Is it higher education or common school education? Is it professional training or liberal training? Perhaps the safest test is an appeal to human experience—to history. In this way our own cherished opinions cannot lead us astray; for facts will not change at our bidding.

In Appleton's "Encyclopedia of American Biography," I made an examination of the first one hundred names, taking men who were American born and white. These I classified according as they had been trained in (1) the college; (2) the academy; (3) the common school; (4) in a professional school, whether in law, medicine, or a military school, and who had received, besides, only a common school education. The results were as follows:—

1. College-trained men, fifty-seven, among whom were two presidents of the United States, one chief justice, members of Congress, authors, clergymen, etc.

2. Men whose schooling was completed at an academy, five. These included an educator, author, etc.

3. Those who had, so far as I could learn, only a common school education, twenty-four. Among these were educators, authors, clergymen, etc.

4. Men educated in a military school, nine. These naturally obtained their distinction in military service.

5. Law, one, a member of Congress.

6. Medicine, four, physicians and surgeons.

These constitute the first one hundred names, selected as stated above, of men who have attained such eminence as to be counted worthy a place in a standard work of American biography; they are men, too, not taken from any particular walk or calling in life, but representative men.

To restate briefly the foregoing results: The first one hundred names are taken in the order in which they occur. Of these, the higher education gives us fifty-seven out of the whole number, and among these the men of the greatest eminence. The academy, five; the common school, twenty-four; military school, nine; law, one; medical, four. Here are certain well-authenticated data from which each may draw his own conclusions as to how a young man's chances for success in life are affected by the different kinds of training.

Again: I went to the teacher of history, and without telling him why, asked him to give me the names of six great historians. This is an age in which the importance of historical study is emphasized, and rightly, too. I wished to see to what kind of training we are indebted for our historical treasures. The result was that I found all to be college-bred men. Of the great names in English literature, obtained in a similar manner, four of the six were college men. In the case of one of the other two, I was unable to ascertain his training. Of the six great names in medicine all the moderns had a liberal training. But I should weary you by relating only similar results in science, oratory, philosophy, German literature, religion, etc.

Even in the United States, a country regarded by some other nations as deficient in higher culture, at least two thirds of all those who have reached the highest position of honor and emolu-

³Lawrence, "Historical Studies; the Huguenots," par. 3.

⁴Wylie, "History of Protestantism," book 22, chapter 3, par. 4.

⁵1 John 5:10.

ment as well as greatest influence—the presidency—were college-bred men. And remember that these two thirds were drawn from a body of college men numbering only thousands, while the masses who were pitted against them in the race for position and power were numbered by millions.

But, one may ask, is such thoroughness to be expected or sought for in the special work in which we are engaged? God, who committed the work to men, and who ordained schools for training men to carry it on, has not left us to follow our own opinions. And yet if this work is the most important in which men can engage, should we not naturally reason that the highest efficiency is desirable? In a Testimony on "Our College," I read: "God designs that the College in Battle Creek shall reach a higher standard of intellectual and moral culture than any other institution in our land. The youth should be taught the importance of cultivating their physical, mental, and moral powers, that they may not only reach the highest attainments in science, but through a knowledge of God, may be educated to glorify him; that they may develop symmetrical characters, and thus be fully prepared for usefulness in this world, and obtain a moral fitness for the immortal life. I wish I could find language to express the importance of our College. . . . Workers are needed all over the world. . . . Cultivated intellect is now needed in the cause of God; for novices cannot do the work acceptably. God has devised our College as an instrumentality for developing workers of whom he will not be ashamed."

There is food for much thought in these words. Time permits to call attention to only a few points. The standard of intellectual as well as moral attainment is to be higher than in any other institution in our land; the education is to include all the powers; character rather than technical knowledge is the chief end; and workers of whom God will not be ashamed are to be supplied to the wide harvest-field.

In the March number of the *Forum* is an article entitled, "The Best Thing College Does for a Man," in which opinions of representative men are given. The editor of a great newspaper says: "My career in college was the making of me. I entered, a raw youth from a country academy, and was graduated a young man who had learned how to use books, who had found out how to study, how to gather information, how to treat it, and how to think." Power—power to use books, to study, to gather information and to use it—power to think,—this is what this practical man of the world recognizes as of most value to him in his college course.

Writing of his own college (Harvard), Senator Hoar says: "The education there from '42 to '46 was far inferior to what can be obtained now in very humble institutions. But somehow the young men who were not good scholars, and who were not industrious seemed to derive a great deal of advantage, both in the way of refinement and actual learning and moral and mental discipline, from their contact with the university."

It seems to me the idea brought to view here is one of no small importance. The intellectual and moral atmosphere in which the young man or young woman lives for a number of years at this formative period of life has a powerful influence in refining the taste and ennobling the character. And even in the case of the slow or lazy student, a marked change is wrought. Further, since students are influenced perhaps as strongly by one another as by the teachers, the importance of the higher studies and more advanced students, even to those who can stay but a short time, must be evident; for it is recognized that the more advanced students are leaders of thought in the student body, and that they exercise a marked influence in a school. And since our schools derive their chief importance from being the source of supply for all branches of the work, it is readily seen that what is done at

these centers will surely be felt throughout the whole field. What the standard of learning and refinement is here, it will be in the fields to which workers go upon leaving the schools.

"Again and again have worldlings sneeringly asserted that those who believe present truth are weak-minded, deficient in education, without position or influence. This we know to be untrue; but is there not some reason for these assertions? Many have considered it a mark of humility to be ignorant and uncultivated. Such persons are deceived as to what constitutes true humility and Christian meekness."—*Id.*, No. 30. "Instructing, cultivating, polishing, and refining youth and children should be the main burden with both parents and teachers."—*Id.*, No. 22. What instruction could set forth more clearly our need of more learning and refinement?

I have not attempted, save in a general way, to speak of physical training nor of the technical training for special departments of the work. I would not be understood as saying that the training of which I have been chiefly speaking is the only kind that is important. All kinds are important. This we must do, and not leave the other undone. Nor has space permitted to call attention to the fact that while some students can stay for the more thorough training, others must be prepared in a shorter time.

Inspiration presents the different branches of the work as different members of one body. A complete body demands that all the members shall be present. A perfect and normal body requires that all the members shall be harmoniously and healthily developed. If all the body were any one member, where would the body be? Looking at present truth through this figure, it has seemed to me that while to other departments may have been accorded the dignity and importance of being the eye or mouth or right arm of the third angel's message, the perhaps not less difficult and responsible office of informing the head and cultivating the heart, that the eye may see clearly, the mouth may speak truth only, and that the right arm may be guided by an enlightened and sanctified judgment, and nerved for the work by love for humanity and humanity's God, has been entrusted to the educational department. And never at any other time does a sense of our own insufficiency come over us so strongly as when taking this view of the work.

HAVE FAITH IN GOD.

BY PHILIP GIDDINGS.

(British Guiana.)

FAITH is implicit confidence in some person or thing. It comes from acquaintance, as a child with his parents. He expects food, clothes, protection in health; nor is his confidence removed in sickness. So it is with mutually tried friends; so with husband and wife. Yet, after all, these human confidences may be broken. A husband or a wife may prove unfaithful, a friend treacherous, and even parents unnatural.

Again: our faith in them may be disappointed, and yet through no fault of theirs, but on account of this limited ability or some unforeseen casualty. To illustrate: I am in a plight for a hundred dollars. I go to a friend in whom I have the firmest faith that he would lend, but he has not the money, and I fail. A daughter or a wife is promised a present by a kind father or husband. He loses his situation or is met by sudden death, and the expectation fails. Ah, we cannot have implicit faith in these for the realization of our expectations, even when they would be faithful.

Some have faith in property and money, and a fire or a thief removes the riches from them, or death removes them from the riches. (See Prov. 23:5; Luke 12:16-21.) "Some trust in chariots, and some in horses" (Ps. 20:7); but, "At thy rebuke, O God of Jacob, both the chariot

and horse are cast into a dead sleep." Ps. 76:6. Our most influential friends fail, and that without remedy. Death claims them. Therefore, "Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146:3. "It is better to trust in the Lord than to put confidence in man." Ps. 118:8. Better to trust in the Lord; "For in the Lord Jehovah is everlasting strength." He faileth never. "Have faith in God," because, "God is love." Do not be afraid to repose in him. "Him that cometh unto me I will in no wise cast out." "As one whom his mother comforteth, so will I comfort you." Yea, and even better than she and more constant. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

"Have faith in God." He is not only "love," but strength—everlasting strength. Sometimes love fails to do for want of strength; but God's love is equal to his strength. Both are everlasting. "Yea, I have loved thee with an everlasting love." Jer. 31:3. He therefore not only *wishes*, but is *able* to succor all who call upon him. "Have faith in God"—to take his word, to rely on his promises; for, "God is not a man, that he should lie; . . . hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Num. 23:19. "For all the promises of God in him are yea, and in him amen." 2 Cor. 1:20.

"Have faith in God" to do whatever he tells you. A child was left in a burning house. The anxious people around cried out, "Jump, we'll catch you!" But the child would not until the father appeared, and called, "Jump down! Father will catch!" Then the child jumped and was caught. "I was not afraid to jump," said he, "I knew father would n't miss." "I am not afraid of the dark when father holds my hand," said another child. Are *you* afraid, Christian brother, Christian sister, in the dark experiences of your path? "Fear thou not; for I am with thee: be not dismayed; . . . for I the Lord thy God will hold thy right hand." Isa. 41:10, 13. And thus held,—our right hand in his right hand,—can you and I not say: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me"? Ps. 23:4. "What time I am afraid, I will trust in thee." Ps. 56:3.

"Have faith in God," that if he should call you in the dark, like Samuel, you could say, "Speak, Lord; for thy servant heareth." "Have faith in God," that should he call you to start out like Abraham, not knowing whither you went, you could say, *He* knows. "The steps of a good man are ordered by the Lord"—the *steps*—each step of the way. "Have faith in God," to choose right, though in doing so, you lose the pleasures of Egypt, and gain the reproach of man. "Cast not away therefore your confidence, which hath great recompense of reward." "Have faith in God," to take his word and act on it always. If it leads you to the lions' den, go; to the heated furnace, go; to walk on the water, step out!

"Have faith in God." This is necessary to salvation; for, "Without faith it is impossible to please him." We shall be called, perhaps are called now, to do things that seem hard—impossible—from our human standpoint. If our faith is in ourselves, in what we can do, in what we can see, then we shall be able to go only so far as these, and these will come short; but if our faith is in God, who is infinite in power, with whom nothing is impossible, then at his command, "We will trust him, even though we cannot trace him."

"Go where you will, seek what you will, and you will find no higher way above, nor safer below, than the way of the holy cross."

Special Mention.

THE CRETAN IMBROGLIO.

THE strain upon the powers of Europe in regard to the rebellion in Crete and the invasion of the island by the Greek troops under the order of the king of Greece, has not abated, but the tension has grown more intense. While not formally declaring war upon Turkey by proclamation, Greece has, by landing troops on Turkish territory, and by other overt acts of violence both by land and sea, actually made war upon Turkey. The powers intervened; and to preserve the peace of Europe, the allied fleets bombarded the insurgents and Greeks, and drove them away from the town of Canea. More than this, the Greeks were forbidden to march into the interior to join the insurgent Cretans. The people of Greece are terribly enraged that the Christian powers should thus attack them, and the Greek government refuses to order its forces to return from Crete. Greece, with the spirit of Thermopylae and Marathon, stands against the powers. Of course the powers could easily coerce Greece,—one of them could do it,—but the spectacle of Greece against the powers for the liberty of Crete from Turkish rule is having an effect throughout Europe that will neutralize the action of the powers against her. The Greek statesmen know this; they know that the sympathies of the people of Europe are with them; they know that war between Greece and Turkey would probably result in half a dozen revolts against Turkey in different parts of the empire; and they hope that in the general wreck Greece will gain her point,—the accession of Crete to the Grecian kingdom, and perhaps a large slice from Macedonia, the country of Alexander, who first made the name of Greece feared throughout the world. Already there are indications that the powers are disagreeing, and that soon some of them will take the part of Greece. Austria is calling out her reserves; so is Rumania; and the whole country of the Balkans may be aflame with revolution and insurrection before the powers have decided just what to do.

M. E. K.

ROMISH FRAUDS.

It is a very common thing for certain devotees of the Catholic Church, who have little regard for truth if by telling falsehoods they may enhance the glory of the church (?), immediately upon the death of some noted Protestant to start a rumor about him. These rumors are either that he became a Catholic upon his death-bed or that he died an awful death! Of course they do not expect that these stories will be believed when first told. They are simply laying a foundation for the benefit of their coreligionists in the future. One of the stories they tell is that Washington became a Catholic on his death-bed. The father of his country is too deeply venerated by all Americans,—yes, by all the world,—for any one to start a story that he died a bad death; but by starting a rumor of his conversion to Catholicism, people a hundred years later can be made to believe it. A late Catholic *Mirror* revives this old Jesuit fraud, and while it does not distinctly vouch for the story, leaves it in a way that the most of its readers, who are, of course, eager to believe such a story, will believe it. Thus the object of those who first started the rumor is met.

The same copy of the *Mirror* contains an editorial article on Martin Luther, in which another old lying rumor, that he killed himself, is revived. The article concludes by saying: "If he were alive to-day, he would almost certainly be classed with the 'degenerates.' Every one knows that in his revolt against the church he went much further than he dreamed of in the beginning. Realizing in some of his dark and

despondent hours the ruin he had wrought, what more natural than that he should have impulsively put an end to his existence?"

Thus in this one copy of the *Mirror* may be seen the general policy of the Catholic Church in regard to the great men of the past,—to claim all they can, and to smirch all they cannot or do not want to claim. If time should last a hundred years, they would be reviving some of their own before-scattered rumors that Grant called a Catholic priest before he died, and that Lincoln had a crucifix in his chamber! Great is "Mystery Babylon," and in nothing is she greater than in the manufacture of frauds.

M. E. K.

THE DEADLY CIGARETTE.

THE cigarette is one of Satan's latest inventions to ruin the rising generation; it is the culmination of ages of plotting for the destruction of the human race. As surely as men are inspired by God to do things for the betterment of the race, so surely does Satan work to destroy it. The invention of the cigarette is a masterpiece of Satanic cunning. The little rolls of white paper, with their inside of yellow fiber, so cheap that a nickel will buy a box of them, look very innocent; but they might be labeled with skull and cross-bones; for disease, insanity, and death lurk in every package. It is the object of those who control the cigarette business to put tobacco and opium together in such a way that a few indulgences will cause one to contract the habit, and then put the price of these seductive poisons so low that all the boys can buy them. In this way they hope to get all the rising generation of boys into the habit; and that will mean increased profits in the tobacco business. They can sell these cigarettes to boys below cost, well knowing that when the habit is once firmly fixed, the tobacco devotee will pay any price rather than go without it.

The terrible results of the cigarette habit are seen on every hand, but in no place are they more evident than in the public schools. In past ages boys have at least kept up with girls in their studies, but now there is a marked change. The girls are the most proficient scholars. What is the matter with that bright boy of a few years ago? He is listless, stupid, incapable of protracted thought. He is nervous, irritable, and without ambition. His face has not the rosy flush of health, his eye has no luster, his step has lost its elasticity. Look at his finger nails. They are stained with nicotine. The boy is being poisoned to death! Were some one else poisoning him, there would be a great hue and cry. The law would be invoked; for what crime can be greater than to blight a young life right in its rosy morning of promise? But he is poisoning himself! Under this strain he cannot keep up with his classes, and so a promising life is ruined. This is no exaggerated picture; it is being enacted in thousands of instances all over our fair land. Every few days the papers chronicle the insanity or death of some lad from this cause.

A boy of eighteen years, raving mad and tearing off his clothes from the effects of cigarette-smoking, was the scene that met a policeman's sight in Jersey City the other day. His mother said that he was so controlled by the habit that he smoked two hundred cigarettes daily. He smoked in bed at night, to the imminent danger of burning himself and all the family to death, as his bedclothes and his own clothes were often found burned full of holes. He had torn eight suits of clothes to pieces in a year. In his fits of insanity he is ugly, and snarls and snaps like a surly dog. He was put in a cell, and will be watched by medical attendants for ten days. He begged piteously for cigarettes, but none were given him.

Hundreds of thousands of boys are using these deadly cigarettes, all of whom are seriously injured, and many of them ruined. A few years

ago, laws to prevent the use of fulminate of mercury in toy pistols were enacted, because by its use many boys each year died of lockjaw caused by getting it into their hands; but a hundred die from the cigarette, sooner or later, where one died from the mercury. These things are cause for alarm. Parents, guardians, ministers, teachers, must do their duty in warning the youth, and creating a public sentiment against the cigarette. England forced opium upon China, to the ruin of millions of the Chinese. We execrate that act; but shall we allow the cigarette-makers to ruin our own children? Our lawmakers are being appealed to, that the manufacture and sale of cigarettes may be prohibited. May it be speedily accomplished!

M. E. K.

EXAMPLES OF NATIONAL REFORM.

SOME months ago the newspapers contained accounts of a lady in New York City who spends every Sunday walking the streets, watching for offenders against the Sunday law; and many a small peanut-boy and other similar offenders has she reported to the police, compelling these officials to take special action in such cases. She does not go to church on Sunday; she denies herself that privilege, that she may perform this duty to society! Perhaps we ought to be charitable enough to believe that she would gladly attend church services, but cannot do so in peace while oppressed with the knowledge that there are Sunday desecrators uncaught and unpunished.

But now comes the report of another lady, in Toledo, O., who also has a mission of a similar character. The papers say, "She is imbued with the idea that Heaven has inspired her to become a religious Joan of Arc, and go forth in the world, and slay all who do not attend church." The suggestion is made that this last-mentioned lady is insane; but if she is insane, we may conclude that many thousands of persons in our country are insane; for she is simply carrying National Reform ideas to their extreme limits. The same process of reasoning which would compel all to observe Sunday, whether they believe it is a holy day or not, would also compel attendance at church; for certainly mere idleness on Sunday is of no spiritual advantage to any one, and it is *spiritual* advantages that Sunday laws are made to conserve. When Sunday laws were first made, and for a long period thereafter, even down to the time of the American colonies, regular attendance at church on that day was just as compulsory as the cessation from work. Worship was the *object* of the law; idleness was the necessary *preparation* for worship.

At first thought one might be inclined to believe that these two worthy ladies might work together, seeing they both have the same end in view—to compel people to be good. But a moment's reflection will convince every one that it is well that they are widely separated; for since the New York lady does not go to church, but spends her time strolling around on Sunday, looking for Sunday-breakers, should the Toledo lady find her out of church on Sunday, she might be inclined to slay her forthwith! Hence, as we have suggested, it is well that these two ardent National Reformers each has her own field.

These two cases are interesting both as survivals and prophecies,—survivals of ideas that were supposed to be extinct, something as the moa is among birds, and the mastodon among mammals; and prophecies of what will be when the great wave of National Reformers and Christian Endeavorers shall sweep the country, and put their theory into practice. The religion of Jesus Christ certainly does not present a very attractive appearance as presented by such representatives; but it has had the misfortune to be misrepresented by thousands of such persons in the past, and history is fast repeating itself. As examples of the real spirit and animus of National Reform, the conduct of these two ladies should be carefully studied.

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.

SOMETIME.

LAST night, my darling, as you slept,
I thought I heard you sigh,
And to your little crib I crept,
And watched a space thereby;
And then I stooped and kissed your brow,
For O, I love you so!
You are too young to know it now,
But sometime you shall know.

Sometime when, in a darkened place,
Where others come to weep,
Your eyes shall look upon a face
Calm in eternal sleep;
The voiceless lips, the wrinkled brow,
The patient smile shall show—
You are too young to know it now,
But sometime you shall know.

Look backward then into the years,
And see me here to-night;
See, O my darling! how my tears
Are falling as I write;
And feel once more upon your brow
The kiss of long ago—
You are too young to know it now,
But sometime you shall know.

—Eugene Field.

THE GENERATION OF THE RIGHTEOUS.

BY MRS. S. M. I. HENRY.

(Sanitarium.)

As it is true that "God is in the generation of the righteous" (Ps. 14:5), so it is true that he is *not* in the generation of the unrighteous; and where he is not, there is neither safety nor honor. This is equally true and momentous whatever shade of interpretation we give to the word "generation,"—whether we use it as verb or noun,—and in this fact lies all the force of heredity as well as of environment. God, in his beneficence has so determined, in Christ, that if he is forgotten or even repudiated at one point in life, and we are consequently overtaken by evil, yet, by true repentance and seeking unto him, we may be able to find him and his help, when we shall earnestly seek him. Jer. 29:12, 13. And we can trust him to go back along the path that we had traveled without him to our loss, and gather up all that is worth recovering of our mistaken past, and use it to the glory of his truth. Sometimes it is by the remembrance of sins and failures repented of that a man is made capable of being a soul-winner, even in his own home.

Herein we behold a part of the mystery of the love of God—that although he may not have been recognized in the act of generation, he may be later sought and found, so that somewhere, sometime, when the poor delinquents will, his merciful love may be brought to bear, and the life that came into the world loaded with the results of parental folly may be saved and ennobled; for the promise is to us and our children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39), and his call is to "whosoever will."

But this work of recovery cannot be done easily; it will not do itself. It is harder to win back a lost touch of purity and truth than to build up a fortune when one is old. And since God has been so universally left out of the generation of our race, it becomes the great question how his purity may be recovered; or rather, how the children may escape the consequences of that blind rashness which brought them into being without him.

There is no question but that multitudes of children have been born who never would have been born but for sin; and that somewhere along the line, every family has its share of them. Some have gone so far as to say of such a child

that he was predoomed to eternal death. Some parents who knew in themselves that a certain one of their family was especially a child of sin have carried always a terrible fear that no efforts for its salvation would avail; and so have been given over to a sorrow for which there seemed to be no remedy, even in God. But this is because they have failed to understand the loving will of the Heavenly Father. 1 Peter 3:9. I fully believe that the word of God teaches that since all were conceived in sin, since all have died in Adam, so all may be born anew to life in Christ; and even the most unfortunate product of sin, the most hardened child of marital cruelty, may be led into the way of eternal life.

True, many "go astray as soon as they are born" (Ps. 58:3), even in apparently Christian homes, and never are found going right. Such children have become the most perplexing problems to those who are acquainted with the word of God and the expectations of those who believe it. Many an unbeliever is looking curiously on at the strange incongruity of a home of prayer, and its profligate children, and saying in his heart, "Aha! aha! where is now thy God?" Many a man and woman whom I have found in my work have, like Job and Jeremiah, cursed the hour in which they were begotten and the day in which they were born (Job 3:3; Jer. 20:14), because of the sinning to which they were apparently doomed from the first. And some of these, because they have seen the light in homes of prayer, under the shadow of the church, have been very hard to lead to Christ. But this has been done; and so it has been demonstrated that even such can be made glad and strong in him who came to save the utterly lost. It is not with small comfort that I come to these studies, because of the revelations which years of work for the most degraded have brought of the plan of God for man; and I have a large hope of helping my readers to the solution of this home problem.

May I not ask every father and mother to whom these articles come to pray most earnestly that, from this time especially, the pen that writes may be guided by His own Spirit as we come to the heart of the subject which we have been approaching in these weekly studies.

(To be continued.)

DUTY OF PARENTS.

BY MRS. L. E. MERROW.

(Osakis, Minn.)

How can we know what our duty is?—By asking God for wisdom, who alone can give it. We must learn submission to our Heavenly Father, in order to be able to understand how to discipline our children. If we indulge in rebellion against him, how can we require submission of our children? Submission is the lesson we must learn if we would teach our children perfectly; for we can never teach them what we have not learned ourselves.

There are parents who love to make their children recognize their power over them. They are hard and cruel in many ways, and yet claim that their actions are just and faithful. Such are destitute of the tender love of Jesus. The driving process is not according to the will of God. There are fathers who profess to be followers of Christ who do not seem to have one spark of love or sympathy for their children. They encourage a harsh, coarse spirit. They speak and act in a way that stirs up a resentful spirit in the hearts of the children, when by speaking kind words, they might draw their children near to them by cords of love.

When parents fail in their duty at home, how can they expect to go into other homes, leaving their own work undone, and influence other children for good? Such fathers ought to awake to the realization of their own duty at home, and then they can see clearly to direct others in the

right way. O that all might understand that God calls laborers to work with him, who are sound in faith and pure in heart! He requires heart service. Some think they can cease from his service while at home, and this is why some workers are in such a weak condition spiritually. They should cultivate home religion. Fathers who will betray their sacred trust in regard to their children, and fail to perform parental duty, are not fit to go out in the Master's service. They need the baptism of the Holy Spirit.

Parents should command their households in the fear of God. They must consecrate themselves and all they have to him, and search their Bibles, that they may understand what parental duty is. We must take the word of God for our rule in training our children. Having trained them to be truthful, we must take it for granted that they are so, and treat them with gentleness at all times. O that we might follow more fully in the footsteps of Jesus, and yield more readily to his will! In so doing we may guide our children aright. The destroying angel will soon go forth to slay both old and young who have not the seal of God. If we wish to save our children, we must separate them from the world.

A DAY IN THE KINDERGARTEN.

BY MISS MINA RUMERY.

(Chicago, Ill.)

It was a happy company of thirty-five little people between the ages of three and six years who gathered as usual in their kindergarten room on one of the none-too-good streets of one of our large cities. And it was a happy kindergartner, with two happy assistants, who greeted the children; for they believed the blessed words, "Of such is the kingdom of God."

At a chord from the piano the children laid aside their picture-books or play, and each bringing a little chair, they seated themselves on the circle outlined on the floor. A little soft music was played till everything was quiet in the circle, after which, at the request of one of the children, all sang, "Good Morning, Merry Sunshine." When two or three more sunshine songs had been sung, the children were asked if they would like to say, "Thank you," to the One who sent the sunshine. Then with the little hands clasped, and the little heads bowed, they sang a hymn of praise, after which all the little voices joined in singing, "The sunbeams are singing, Our God is a God of love," and " 'Tis love that makes us happy." Then followed a little conversation about the sunbeams, the children telling what they had found the sunbeams could do.

"They woke me up this morning," said one. "How?" asked the teacher; "did they call to you?"

"No; they just came in the window, and shined in my face."

"They will wake up the little flowers by and by," said another.

"O, see!" cried a third; "they are rubbing out all the pictures Jack Frost made on the window last night."

Several other observations were made, as "drying the clothes," "painting the clouds," etc., and then, with the promise of a story, each child waited in expectancy. The story was a simple little tale that seemed to come from the heart of the teacher and enter the hearts of the children. It told of a company of little sunbeams that left their bright home one morning to visit the earth. Each had his commission—one was to find some little seeds hidden in the ground, one was to hunt up a little invalid in a back room, and one was to wake up some little buds on a tree. But, human like, they stopped to question.

"Suppose," said number one, "the ground should be frozen, and I could n't get through."

"Suppose," said the second, "the room should be so dark I could n't find the little girl."

"And suppose," said the last, "the air

should be so cold the buds would n't wake up."

To all these the sun gave the same answer, "Just shine, and shine, and shine with all the strength and brightness I give you." Each sunbeam found just the conditions he had feared, and the children guessed very readily the report that was carried home at night by the little sun-rays that had done just as they had been told.

After another song or two, the chairs were placed around the three tables in the room, and the children, keeping time with the piano, skipped back to the circle for games, and decided to "play the story." Then one child, acting as leader, chose several to represent the sun and sunbeams. These retreated, while other children, by the magic of imagination, were made into the house, the trees, the seeds, the sick child, etc. Then at the singing of a little sunshine song, the sun appeared over the top of one of the tables, and dispersed his children down to earth. And while the piano gave some "sunshine music," the little rays danced around doing their work, shining, and shining, and shining. The little seeds woke up, the buds (folded hands) unfolded, the invalid child smiled, and so on throughout the story.

Several other games were played, in which the children were birds, squirrels, etc.

They now returned to the tables, where they were arranged with reference to age and ability. This was the "gift" hour; and the babies, with their sand-pans, twigs, blocks, and pieces of paper, showed in their own sweet way what they had discovered of the sun's influence on the earth. The next tableful, with their blocks, made the house, sick-room, bed, etc., and told their impression of the meaning of the sunshine there; while the oldest ones, with sticks of various lengths, made an outline of the whole story, adding such features as they wished.

After a little more than half an hour thus employed, all came together for a march, in which they represented different characters or activities in the morning's talk. Then all came back to the tables for the "occupation" work. The babies pasted yellow circles in a border for mama; the next folded from paper the house on the back street, and drew on it the window where the sunshine came in; and the oldest, with paint and brushes, made the brown twigs, examples of which were placed on the table.

It seemed like a short half-hour before it was time to sing the "Good-by Song;" and the children, each with something to take home to mama, and a story to tell her, filed out of the room, their faces beaming with the love their hearts felt, and went home—but to places that often little deserved that sacred name—to shine and shine and shine.

HONORABLE DEATH.

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

THERE is a vast difference between the conception of the worldling and the Christian as to what constitutes an honorable death. One of the ideas of an honorable death is that a man must die rich. But in the parable of the rich man who had no room to bestow his goods, but who was not rich toward God; and of the rich man at whose gate Lazarus begged, the Lord has shown that the possession of great riches at death may be attended with very sad consequences.

Then, again, the opinion still prevails in some places that death in a duel is honorable. Before me is a newspaper containing the account of a German nobleman who expects to fight a duel with another man of his class in Hungary. The Hungarian is now very ill, and the German says: "I hope he may recover; for it would be much more honorable for him to die in a duel at the hands of a gentleman, than by accident." This is an expression given out to a reporter by a nobleman—a baron in a professedly Christian

land! The sentiment back of it is as purely heathen and pagan as though this man had never heard the name of Christ.

A life devoted to useful work of any kind is honorable. If Christianity is allowed to mold the life, it becomes noble. What is honorable and noble in life is the same in death. To depart out of this life "with charity toward all, and malice toward none," is the most honorable way of exit. The apostle Paul devoted years of unselfish labor for the good of others. No injurious word or deed aroused resentment in his bosom; and when he knew that his end was near, he said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." Here was an honorable life and an honorable death. "Let me die the death of the righteous, and let my last end be like his!"

SMILE IT DOWN.

EVERY one who loves you
Loves to see you smile,
Loves to see you cheerful
And happy all the while.
Smiling comes so easy!
Do not wear a frown;
If you feel one rising,
Always smile it down.

—The Household.

THE IMPORTANCE OF A PRACTICAL KNOWLEDGE OF MUSIC.—NO. 3.

BY PROF. EDWIN BARNES.
(Battle Creek College.)

It is necessary that the student, in order to understand music from its true standpoint, fill one of two conditions,—either be surrounded by the best music continually or study it from its true basis. I do not wish to convey the idea that it is necessary for a pupil to be well educated in order to understand music, but it is a valuable help as a remedy for a perverted taste. In children we find the love of the beautiful natural, inborn. When I play for my children in school, I play only the best music from the great masters. I find their minds are sympathetic and appreciative, bringing to mind the fact that we are to become as little children. It is said that Paderewski, the greatest living pianist, refuses to play privately for people; but he will play for hours for children. Children have not been initiated into the mysteries of jealousy and criticism, and their little hearts turn to music as the flower to the sunlight.

The voice is even more potent; for it is the means through which we can more perfectly express our inner feelings than through any other medium. The voice is a most wonderful little instrument; it is the envy of all the ingenuity of man. Men have spent their lives in trying to imitate it. The stop vox humana on the pipe-organ is the nearest approach to it. The vocalion is built on the same principle, in the hope of attaining it. I consider the study of the voice of inestimable value to the student, from the standpoint of health. It develops the lungs, increases the circulation, and builds up the general system, imparting life and vigor. Its study should be given a larger place in our schools, and every student should have a daily drill in the correct use of the voice in speaking as well as in singing; for the voice should be as musical in one as in the other. In speaking, the voice should express the same feeling that the words are intended to convey. You will notice that orators and successful speakers influence the people more by the tones of voice than by the words which they use. It is eminently practical that our young people should thoroughly understand this, especially those who are preparing for public work, where the voice will be in constant use. A knowledge of the laws controlling it is necessary for its preservation, that the music of the voice may be unimpaired, and productive of

the highest good. That it is the voice that gives the impression is shown from the fact that although two persons may say the very same words, the one from a motive of jealousy, the other from unselfish interest, the effect will be entirely different.

Another important factor in music has been sadly overlooked. I refer to the reed-organ. I do not wish to infer that I would advise all students to study the reed-organ alone, even for the playing of hymns; for if they had only this in view, a broader knowledge of the subject would be necessary in order to do justice to that work. A person who has studied nothing further than the playing of hymns cannot properly interpret even those, for lack of the breadth of expression which comes from a deeper and wider understanding of the subject. Their fingers lack the susceptibility to respond quickly to the will, and you observe a cramped and blurry effect in their playing. Take another pupil, who has gone beyond, and studied piano for the technical drill and development which unlock the door to the study of the oratorios and other forms of sacred music, playing such compositions as the "Halleluiahs Chorus," "The Heavens Are Telling," and "Unfold, Ye Portals Everlasting," etc., which seem inspired, and which the composers themselves regarded as messages from Heaven; and let this student, with this broader conception and deeper understanding, play the same hymn, and he will bring all the beauty and grandeur that he has seen and felt in the other music into the hymn, so that the music will express the same feelings as the words. Then when he plays "Praise God, from whom all blessings flow," you can hear and feel the praise in his music.

"IN YOUR TRACKS."

BY MRS. ADA D. WELLMAN.
(Oakland, Cal.)

"NOT till you say, 'Please,' mama!"

The tiny three-year-old bowed her little body in complacent determination, refusing to obey until she had been bidden politely.

And why not? Many times her childish requests had been met by the reply, "Not till you say, 'Please;'" and by what logic can this wise little mind be persuaded that children must needs be courteous, but that rudeness is not rude in adults? True, a child should not dictate to a parent; but what is more important is that he should see no occasion thus to do. To enforce submission to all requirements, consistent or inconsistent, might satisfy a tyrant; but children will not fail to recognize tyranny where it exists, and resentment is sure to rankle in the young heart as a result.

Teachers wishing to instruct their pupils in decorum are often perplexed as to how they can do so without bringing the parents into disrepute with the children. That unanswerable, "Mama does so,"—how we dread it! To pretend that there is one code of ethics for little folks and another for older people, is not only falsehood, but it also leads to the conclusion that good manners are babyish, and that in order to be manly or womanly, one must be boorish. Children who hear proper language adopt the same unconsciously; and it is never necessary to reprove them for uncouth speech, or to remind them to use polite terms.

This principle was pertinently illustrated by a little girl of my acquaintance. Her grandfather, by way of recreation, cultivated a small garden, of which he was very choice. One day, as he was walking through it, he espied his small granddaughter following after him, among his most delicate plants.

"O Nellie!" he exclaimed, "be very careful not to tread on the vines!"

But the child replied, unconcernedly, "Ho, grandpa! it's you that needs to be careful; for I am stepping right in your tracks!"

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 9, 1897.

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

SPECIAL CONTRIBUTORS:

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

PROCEEDINGS AT THE CONFERENCE.

THE General Conference convened for its first meeting according to the formal appointment, in the forenoon of February 19. The organization of the Conference was preceded by an hour's devotional services, which were of an appropriately solemn and impressive character. There was a deep sense of our need of divine blessing, and many earnest prayers for guidance were offered.

At 10:15 the Conference was called, Elder O. A. Olsen, president, occupying the chair, and W. H. Edwards acting as secretary.

The roll-call elicited the fact that there were one hundred and thirty-five delegates present, representing thirty-eight conferences and five mission fields. Perhaps a dozen or more additional delegates have arrived since the opening meeting. Hymn 501 was sung. Prof. W. W. Prescott read an impressive Scripture lesson from Psalm 106, and Elder J. N. Loughborough led the Conference in prayer.

An opportunity was given for the admission of new conferences, and Elder W. C. White presented the request of the New South Wales Conference to be taken into the general organization, which request was granted.

Greetings from absent laborers were then presented. J. N. Loughborough, bearing greetings from the brethren in Scandinavia, spoke in a pleasant and feeling manner of his very agreeable experience among the churches in those countries. In connection with his remarks, he read a telegram from Christiania, Norway, signed by four of the brethren, which referred to 2 Peter 1:2. The text reads as follows: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

W. C. White brought tidings from the far West, mentioning by name most of the workers in Australia and at places where he had called on his way hither. He spoke briefly of the work in Honolulu, Samoa, New Zealand, and Australia. His references to individuals recalled many pleasant recollections, and his words of good cheer brought a spirit of tenderness into the meeting. He closed his remarks by reading a very touching and precious letter from his mother, Mrs. E. G. White, headed, "Greeting to the Conference."

Elder G. B. Thompson spoke of the work in South Africa, and made a plea for additional help, referring in encouraging terms to the progress that is being made.

The Chair then read messages of greeting from Elder G. H. Baber, of Valparaiso, Chile, and Elder W. C. Grainger, of Tokyo, Japan.

The reading of the president's address followed these interesting exercises. This document was concise and interesting, dealing only with the general features of the work, speaking more particularly of South America, Africa, and India than of other regions where the work has been longer established. In closing his address special attention was called to the present situation and

outlook. The need of seeking God and obtaining a greater measure of his Holy Spirit were dwelt upon. It was stated that what we need at present is divine leadership—more of God and less of human. From this address we are able here to quote only one paragraph:—

This Conference will be called upon to lay plans that are broad and deep. The third angel's message is to encompass the world; therefore it is highly important that efforts should be made wisely to distribute the responsibility connected with such work, in order that every part may receive its proper share of attention. This is a time to go forward, and not backward. It is a time to enlarge on every hand. The inspired words of the prophet, "Lengthen thy cords, and strengthen thy stakes," should be our motto. God is ready to cooperate with us, to unite his infinite strength with our weakness. It remains for us to take hold of the everlasting arm, and press forward with new zeal and energy. Strong hope and fullest confidence in God and in his work should characterize every move.

The afternoon meeting was taken up in rehearsing, for the benefit of those who have come in more recently, the Testimonies and other matters that had been brought before the people in the preceding meetings.

The Sabbath services were characterized by a deep spirit of solemnity; for all felt that it was a time in which to humble the heart and seek the Lord with deeper earnestness than ever before. Some observed the day in fasting and prayer, and all entered into the spirit of the occasion. On Sabbath evening, Professor Prescott delivered an impressive discourse on "The Living Way," taking for his text the first few verses of the fourteenth of John. Sabbath-schools were held as usual in the morning, the Conference Sabbath-school being held in the college chapel, the students kindly vacating the room for their benefit, and holding their services in the gymnasium in the basement. The Sabbath discourse was by Elder A. J. Breed, from the words: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. 14:8. In the afternoon, meetings were held simultaneously in five different places, after the same order as on the preceding Sabbath. That of the delegates continued for three hours. It was not attended with any remarkable demonstration of feeling, but it was profitable. There was a variety of testimonies, nearly every one bringing out new thoughts and varied experiences. No religious meetings were held the following evening, though several pleasant social reunions took place, of a more or less religious character.

Since then the meetings have been going on in the regular program of the following order: Devotional meeting from 9 to 9:30; meeting of the Conference, 9:45 to 12:30, with a half-hour intermission. Of these forenoon meetings an hour was given on Tuesday to the publishing interests, and another hour to the Religious Liberty Association. At 3:30 each afternoon Elder Waggoner conducts a study on the book of Hebrews. At five o'clock a meeting led by Elder Holser is held for the consideration of miscellaneous matters of importance. So far these meetings have principally related to various phases of missionary work. In the evening there is a sermon.

This program is quite flexible, as we have already found out; for when Conference assembled on Wednesday morning, it was decided to devote the first hour to the reading and consideration of Testimonies relating to the present situation, the exercises to be led by Elder A. T. Jones. Beginning at 9:30 the meeting did not close till after three in the afternoon. It continued right through, with the exception of a ten

minutes' intermission at eleven, and was resumed in the evening. This was an extraordinary meeting in a far greater sense than its length would indicate. The whole situation was thoroughly reviewed, and the searching Testimonies of the Spirit of God were laid before the people with emphasis. It was a time of searching of heart, under the direct influence of the Spirit. No one tried to evade the word, but all freely acknowledged its truthful witness. It was an occasion of subduing power, and many were the victories gained. These were matters that related to personal experiences, and therefore were as varied as the experiences; consequently, they cannot be reproduced in a report like this. It was undoubtedly one of the most profitable days for the cause we represent that has ever occurred in its history.

On the following morning the social service was correspondingly good and triumphant, as many related the conflicts they had passed through, and the happy victories they had gained.

The Conference meeting that followed at 10:30 was devoted to the hearing of reports from the representatives of schools. The good Spirit was present, and the meeting had nothing of dryness or tediousness, though it continued nearly three hours. We wish we could place before our readers some of the good things that were brought out, but can do no better than to refer them to the *Bulletin*, where they will appear.

At this point, Thursday noon, we bring this report to a close, and can say that at this time the outlook is brighter than ever. The Lord will work for his people, and this Conference will, as we have believed it would do, mark an important era in our work. G. C. T.

THE WORLD'S DISEASE AND REMEDY.

WHEN John the Baptist, pointing the people to Jesus, who was coming unto him, exclaimed, "Behold the Lamb of God, which taketh away the sin of the world," he opened at once the great theme of the wreck and the rescue of mankind. The world's first and fatal malady is sin. All its sufferings and sorrows, its woes and disappointments and wrongs, its corruptions and evil passions,—pride, hatred, envy, and revenge,—its thorns, malaria, mildew, and desert wastes, its fairest and dearest hopes blighted and buried in the mold and darkness and terror of the tomb,—all these find their origin, nourishment, and support in this one root of bitterness, this upstart tree of sin. The world is wrecked and ruined so long as the virus of this deadly evil courses in the veins of men.

The only remedy, then, is the removal of sin. The one indispensable condition to the return of peace and happiness and paradise is that men shall be rescued from this leprous taint; that sin and the love of it—sin which thrusts its deceitful tendrils through all the mind and heart—shall be eradicated from the souls of men, and the curse and scars of its presence be wiped from all the face of nature.

But who is sufficient for this mighty task? What means is adequate for its accomplishment? Men cannot do it; angels cannot do it; there is only One, of exaltation so high, of merit so great, of power so mighty, as to be able to reach down an arm of strength, and lift from humanity the awful burden; only one name under heaven, given among men, whereby they must be saved,

—the name of Jesus, the exalted Being to whom John pointed, the Lamb of God,—the divine and only begotten Son of the everlasting Father.

Thus does John place his hand upon the world's great trouble and sorrow—sin! He reveals that which can alone bring deliverance; namely, the taking away of sin; and he names the agent by whom alone it can be done—the Lamb of God.

Thus is our Lord placed at once in the very focus of that view which should attract the attention of mankind. To him as the one source of help, the one beacon of hope, all eyes should be turned; and the voice of him who appeared in the wilderness of Judea, to prepare the way of the Lord, as it rose loud and clear in the ears of the people, calling them to behold him, was only seconding the natural impulse of every truly awakened heart.

But so great is the deadening power of sin that the mere revelation of the fact of a provided salvation is not enough to arouse the soul. Blind eyes must be startled by a vivid light, and dull ears pierced by an earnest cry, to behold and seize the opportunity of life. So by that marvelous forerunner of Christ the voice was raised, "Behold the Lamb of God, which taketh away the sin of the world."

But John's work symbolized a later movement to prepare mankind for the second advent of our Lord; and this movement is due to-day, and is found in the great Advent proclamation now going to all the nations of the earth. But eyes are more blind and ears more dull now than ever before. Satan has massed his forces, in the form of the love of money, the love of pleasure, the cares and anxieties and distresses of life, to absorb all the attention of the surging and struggling masses, and drown men in destruction and perdition. So a brighter light must be made to shine, and a louder cry be raised, than has been seen and heard before. Then let the trumpet blast of truth ring out with no uncertain sound. Let the sickles of the reapers, polished and keen by the influence of faith and prayer, gleam everywhere in the last glinting rays of the sun of human time and this world's history. So shall the sheaves soon be gathered for the heavenly garner.

U. S.

THE SABBATH AND THE PASSOVER.*

"BUT," says one, "does Paul mean to say that not all the literal descendants of Jacob are Israelites?"—Just exactly that. Hear him: "For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called." What do you mean, Paul, by this very curious expression? Hear Paul's answer: "That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:6-8. Again, we hear Paul saying, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Jesus recognized this distinction. When referring to Nathanael, he said, "Behold an Israelite indeed, in whom is no guile!" John 1:47. According to these scriptures, who are true Israelites?—Surely those who believe in Christ. The good olive-tree, Israel, is perpetuated by grafting into the place of its severed branches, limbs from the wild olive. This growth, "contrary to nature," bears the fruit of

the original stock, and not of the wild branches. Romans 11. In other words, believers in Christ, whoever they may be, are the true Israel. They become the children of the covenant. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. 6:15, 16.

The literal descendants of Jacob very generally rejected the Messiah, and lost their inheritance, and are scattered among the nations; but Israel abides forever. But it was not to Israel, nor yet to all the scattered Jews, that the Sabbath was given, but to the abiding Israel. "It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17. We would not go so far as to say that every true Israelite has kept or does keep the Sabbath; but we assert that it is a precious privilege for them to do so, and that they would receive a blessing in so doing. We accept the Scripture proposition that the Sabbath is a sign between God and Israel, but we insist in giving to these words the broad significance to which they are entitled.

But it is claimed that the Sabbath was given to the literal descendants of Jacob as a memorial of their deliverance from Egypt; and that since we were not delivered from Egypt, it can have no application to us. We now inquire, Does the Scripture teach that the Sabbath was given as a memorial of the flight from Egypt?—Not at all. There is no statement in the Scriptures that the Sabbath was such a memorial. The word "memorial" is never used in any such connection. The *Gospel Advocate* twice states that it was such a memorial. This is undoubtedly to make up for the silence of Scripture, which does not state it once.

In the fifth chapter of Deuteronomy (the word "Deuteronomy" means "second giving of the law") Moses rehearses to Israel the law. The account shows that it was not a reading of the law from the tables of stone, but a free rehearsal by Moses, in the language of the moment, several of the commandments not being given in the language used by God on Sinai. In this rehearsal, a special reason why the Jews should keep the Sabbath is given, but it should not be forgotten that the chief reason was given by God himself at Sinai. In this rendition, the following language is used: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Verse 15. No one can reasonably claim that this additional reason why the Jews should keep the Sabbath, here given by Moses, has superseded the reason given by God himself, or that this is a better reason. The two are not contradictory. The first is a greater reason, and more becoming for God to use. God speaks to the world, Moses to the people. The reason given by God is general, the reason given by Moses is local. Elsewhere, in many places, Moses used the same reason—that they had been delivered from bondage—as an incentive to obedience for various precepts. (See marginal references on Deut. 5:15.) But the observance of all these precepts would not be memorials of their deliverance. All these references to their deliverance were simply appeals to their gratitude; for they were special

reasons why they should be obedient. A parent may remind his son of his last act of kindness to him as a reason for the son's obedience; but this would not remove the greater reason that he was his father, who had always sought his good. Thus the reason given by Moses, in Deut. 5:15, does not supersede, but adds to, the original reason given by God himself for Sabbath-keeping, and is especially applicable to that people who had come up out of Egypt. And we may add, if deliverance from Egyptian bondage is a good reason for Sabbath-keeping, is not deliverance from sin, through Christ, a greater reason why we should keep it?

Finally, it may be said that another and more fitting ordinance, that of the Passover, was given to Israel as a memorial of their deliverance from Egypt, it being distinctly stated that it was a "memorial" of that event. Ex. 12:14. There could not be two memorials of the same event, nor is the Sabbath rest and worship a fit memorial of the flight from Egypt; but the Passover supper, eaten hastily, with loins girded and staff in hand (Ex. 12:11), was a fitting memorial of that event. The two observances are essentially different in their nature, and commemorate different events.

M. E. K.

FAILS TO CONNECT.

ADVOCATES of Sunday-keeping find a deal of trouble in trying to make the different parts of their theory hang together, or connect with the Scripture record. For instance, the record is too plain to be denied that the Sabbath was instituted at creation; but they will not have it that any one kept it before Moses. So an embarrassing period of twenty-five hundred years has to be thrown in to accommodate their disjointed structure. Someway they are obliged to account for the fact that an institution was ordained twenty-five hundred years before it was wanted,—a feat that has never yet been accomplished.

Again: they are delighted to find in Nehemiah the statement that the Lord came down on Mount Sinai, and made known to the children of Israel the Sabbath; and then, giving the words a wrong interpretation, they insist that the Sabbath was there for the first time made known to the people. But lo! they find, in Exodus 16, a record that the people were tested on the Sabbath in the wilderness of Sin, thirty-three days before they came to Sinai; and so here is another embarrassing break of thirty-three days to be in some way accounted for, in their theory.

And now comes a leaflet called, "Seventh-day Adventism Refuted by Fifty-two Facts," every one of which is false in fact, or false in theory. As a specimen, we present two propositions which stand side by side. One reads, "Christ set apart the first day of the week by his resurrection, and met his followers on that day." The next one reads, "God sanctified the Christian sabbath by sending the Holy Ghost on the day of Pentecost, which was the first day of the week." But the Pentecost was fifty days from the resurrection of Christ; and if the Sunday was not sanctified till then, how was it the Sabbath at Christ's resurrection? Here is another break of fifty days in their scheme.

The usual appeal is of course made to the "Lord's day" of Rev. 1:10; but this, like the others, fails to connect anywhere with the record; for there is not one syllable to show, or the least jot or tittle to indicate, that the first day of the week is referred to. Besides, Christ

* Continued from previous number, page 130.

himself had settled that point while here on earth, by three times declaring himself the "Lord of the Sabbath." Strange, is it not, that men will try to run a Sunday train, every car of which is uncoupled from each and all the others?
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.]

747.—LIVED NOT AGAIN.

In a work called "The Millennial Dawn," the words in Rev. 20:5, "But the rest of the dead lived not again until the thousand years were finished," are marked as spurious, being an interpolation. Is this criticism correct?
G. C. S.

Ans.—It is not correct. The very best authorities support that passage as a genuine reading. But even if the "Dawn" could maintain its contention, and throw out the passage as spurious, it gains nothing for its position; for the closing part of the verse, "This is the first resurrection," is not called in question by any expositors; and this, with the context, is sufficient to substantiate all we claim; namely, that the first general resurrection embraces only the righteous dead, and that all that are then left in the grave are the wicked, and they are not raised, and do not live again till the end of the thousand years. Thus the latter part of verse 4, after speaking of the martyrs of Jesus, says that "they lived and reigned with Christ a thousand years;" then the last sentence of verse 5 reads: "This is the first resurrection;" then the statement of verse 6 comes in, that all who have part in this first resurrection are blessed and holy, exempt from the second death, and reign with Christ a thousand years; and then verse 7 opens with these words: "And when the thousand years are expired," etc. This shows that this prophecy passes over in absolute silence every class except the righteous, who reign with Christ during the thousand years. Now to say that the wicked dead are raised up and live and are converted during this time, is illogical and utterly anti-scriptural. A first resurrection implies a second. As the subjects of the first are all righteous, so the subjects of the second are all wicked. The period that elapses between the two is a thousand years. Therefore, after the first resurrection takes place, "the rest of the dead" live "not again till the thousand years" are "finished."

748.—RETURN OF THE JEWS—APOSTLES IN THE CHURCH.

1. We hear a good deal from the popular pulpits and the so-called Latter-day Saints, about the return of the Jews; and here are some of the texts referred to as proof: Jer. 23:3, 8; Eze. 36:24; Zech. 10:6; Hosea 3:5. Do these texts teach the common idea of the return of the Jews? 2. Were apostles to continue in the church? Mormons refer to 1 Cor. 12:28 in support of their doctrine of maintaining a board of twelve apostles.
A. B.

Ans.—(1) Some prophecies of the Old Testament refer to the experience of Israel in their captivity to other nations, and their deliverance therefrom. Thus Eze. 36:24 was written the year following the third capture of Jerusalem by Nebuchadnezzar, B. C. 588; and there appears to be no reason whatever to suppose that Ezekiel refers to anything else, in this passage, but the promised restoration from the seventy years of captivity on which the Jews had then entered. Again, some of the prophecies are Messianic in their character, and refer to the experience of God's people during and following what is called

the gospel dispensation. But all prophecies which refer to these times under the term "Israel" treat not of the literal seed of Abraham, but the spiritual seed of Christ. After we pass into New-Testament times, the promises pertain to spiritual Israel. Writers and speakers seem to overlook this distinction, and apply the words of the apostles to the literal seed, because the word "Israel" is used. The texts referred to in Jeremiah, Hosea, and Zechariah are doubtless gospel prophecies, applying not to those who are Jews outwardly, but to those who are Jews inwardly. Rom. 2:28, 29. If the principle is true, as we think it is, that all declarations applying this side of the first advent of Christ, pertain to the gospel church, it is vain to look for any fulfilment in the Jews as such; for in respect to future blessings, Paul plainly says that there is neither Jew nor Greek, bond nor free, male nor female; but the only distinction recognized is whether we are Christ's or not. If we are, then we are counted as Abraham's seed, and are *heirs* according to the promise. Gal. 3:27-29. (2) Apostles are among the gifts set in the church. But who sets them there?—The Lord, not men. To elect them as the Mormons do is only an act of human presumption. The original twelve were such as had had personal acquaintance with Christ and his personal work here on earth. There is no evidence that it was designed that just that number of apostles should always be in the church. But God has raised up men to be apostles (the name signifying "one sent"), just as the exigencies of his work have demanded. Many such can be traced through the gospel age.

749.—BEAUTY AND BANDS—THE MARK OF THE BEAST.

1. What is meant by the two staves called "Beauty" and "Bands," as spoken of in Zechariah 11? 2. Is Sunday-keeping the mark of the beast, independently of its enforcement by the two-horned beast?
H. B.

Ans.—(1) Zechariah, in the chapter referred to, impersonates a shepherd having the care of a flock. The two staves represent the shepherd's crooks. Every good shepherd is said to have had two of these implements, one with a rounded end, with which he separated the good from the bad, and the other with a hook, with which he caught and drew back those who were in danger of straying from the flock. The word rendered "Beauty," Cowles, in his commentary, says should more properly be rendered "Grace." These crooks would very fitly symbolize the guidance and protection the Lord had provided for his people. The breaking of these would denote the withdrawal of these favors by the Lord, because of their apostasy from him. (2) An institution may have an inherent nature in itself, and yet be clothed with a new significance, or assume a new character, by special circumstances connected with it. We take this to be the case with Sunday-keeping. It is a child of the papacy, with paganism as its foster-father. It grew to such a position of prominence that the papacy adopted it as an emblem of its authority and a badge of its power. Ever since that time it has been, in its inherent nature, the "mark of the beast." But multitudes have been led into its observance with no idea that it is an institution of the church, or that it is claimed by Roman Catholics as such. This may be said, perhaps, of the entire Protestant Church. But in the last conflict between truth and error, when those who are coming up to the condition of translation are to be purged from every relic of

the apostasy, the fact that this institution is the banner and mark of that power symbolized by the beast, is to be brought out in great distinctness; and when the issue is thus clearly made, every one, by his attitude toward this institution, will show whether his allegiance is to the human or the divine. Then the observance of Sunday will have a *new significance*; it will then mean a *new character*. It will then be, in the *prophetic* sense, the mark of the beast, as opposed to the mark, or seal, of God. And until it reaches this stage, prophecy does not take cognizance of it as the mark of the beast. And it is only in the sense in which it is used in prophecy that we have to do with it.

750.—FLESH DESTROYED—SPIRIT SAVED.

In 1 Cor. 5:5 we read, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Would like an explanation of this passage.
F. B. W.

Ans.—The context shows that the apostle's subject is the expelling of unworthy members from the church. He speaks of a notorious offender (verse 1), and blames them that they had not so mourned over the offense, or so taken it to heart, as to take away the offending person from among them. His counsel, then, in verse 5 is to sever the connection between such a one and the church, because if retained, his influence was sure to be detrimental to others. "A little leaven leaveneth the whole lump." Verse 6. This he calls delivering the wicked person unto Satan. It is supposed that the offender here is such a one as no means within the church—advice, instruction, admonition, and prayers—would tend to help, and he could be saved, if saved at all, only by such an emphatic protest on the part of the church against his sin. It is called delivering him unto Satan, because he is put out upon the enemy's ground, which is oftentimes the only step that will awaken one to his danger. Paul desired the man's salvation. In order to this, "the flesh," or the carnal mind, must be destroyed, and "the spirit," or the spiritual mind, or new man (Eph. 4:24), have control. The apostle does not say that Satan would destroy the man's carnal mind, but this move would lead the man himself to put it away, if anything would; and then, as a spiritually minded man, he could be restored to the fellowship of the church, and saved in the day of the Lord Jesus.

751.—JESUS—JOSHUA.

In Heb. 4:8 why is the marginal reading "Joshua" instead of "Jesus," as in the text?
Mrs. M. C.

Ans.—Because the names Joshua and Jesus are in the Greek the same; *i. e.*, *Iēsous*. According to a note in Robinson's Greek lexicon, this form of the name came about in this way: The original name of Joshua was Hoshea or Oshea, which means "he saves." This name Moses changed to Jehoshua (Num. 13:16), which means "his help or salvation." This was afterward contracted to Joshua, and after the captivity he was called Jeshua (Neh. 8:17), whence comes the Greek *Ihōous* (*Iēsous*), which is also the word for Jesus. This name signifies "help, deliverance," and according to Matt. 1:21, seems to have been given to the Messiah for this reason. Now, in Heb. 4:8, Paul is talking about the work of Joshua in leading Israel into the earthly Canaan; hence the name Joshua should have been used instead of Jesus.
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.

"HERE AM I; SEND ME."

BY MRS. WORTHIE H. HOLDEN.
(Chicago, Ill.)

CREATE, O God, within my soul
More zeal to work thy will;
Let thy strong power my life control,
Thy purpose to fulfil.

Wake thou my spirit unto life
More fervent and more true,
That in this world's unceasing strife
Thy will be mine to do.

Inflame my heart with sacred fire
To light the heavenly way;
Let thy constraining love inspire
Each thought through all the day.

Then sin and death forevermore shall cease,
The grave his long-bound captives shall release,
And earth's keen anguish, with her pangs of woe,
Shall ne'er alarm nor quicken tears to flow
In that glad, happy day.

O watchman of the night, lift up your eyes!
Behold, the dawn e'en now appears! Arise,
And voice to sleeping ones afar and near,
"Haste ye! Awake! The morning light is here—
The great day of the Lord!"

SOUTH AFRICA.

SINCE our annual conference, which was held in the latter part of October, just prior to Professor Prescott's leaving us, several of our workers have been following up the interest awakened in Cape Town by the meetings held in the Good Hope Hall by Brother Prescott. As the result of this work several new members have been baptized and joined the Cape Town church.

Elder Richardson and his wife have spent some time working in Mowbray, where our camp-meeting was held a year ago. As the result of the efforts that have been put forth in that place, a church has recently been organized. Brother Rogers is now working in Kimberley. Elders Hankins and Edmed are laboring in Port Elizabeth, where they are about to open public meetings. Elder D. F. Tarr, who has been following up the work in Grahamstown during the past year, will soon begin meetings in some new place. Mrs. Robinson and the writer will spend some months laboring in connection with the churches and companies of believers throughout the colony. We came to this place (Rokeby Park, eighteen miles from Grahamstown) a week ago. We find the church here in a healthy condition. Several new members have recently been added to their number, and the spirit of love and harmony prevails among them. They have just completed a new meeting-house, which was dedicated with appropriate services last Sunday. This church was raised up several years ago, under the labors of Elder Hankins, when nearly every member of the Wesleyan church in the place embraced the Sabbath. It seems good to see that every one of them is still rejoicing in the truth, and that a few others are being added to their number. One or two had become discouraged and given up, but have now responded to the voice of the Good Shepherd, and returned to the fold. Quite a little army of children are growing up among them; and we hope that, in unbroken families, they will be ready to meet the Saviour when he comes. We are holding services here every evening for a time, and expect to experience richer and fuller showers of the Holy Spirit.

After leaving here we are to spend some time in Grahamstown, then visit Port Elizabeth, Kimberley, Beaconsfield, and King William's Town. On the evening of Tuesday, January 12, just before we left the Cape, the Claremont Sanitarium was opened to the public. The institution was formally opened by Mr. T. E.

Fuller, one of the leading members of Parliament, a large number of the leading citizens of Cape Town and suburbs being in attendance. This new enterprise seems in a good position to start out in successful work from the very first. A goodly number of applications have already been received for patients, eight of whom were taken in some weeks before the institution was really in readiness.

A. T. ROBINSON.
Rokeby Park, Cape Colony, January 21.

WALES.

CARDIFF.—There is a constant and steady growth in the work in Great Britain and Ireland, numerically, financially, and, we trust, also spiritually. As others will doubtless report the general condition of the work, and other laborers will report their special labors, I will, with one exception, speak only of my own experiences in the work since coming to this field. The one exception I wish to make is to say that the selling of our paper, *Present Truth*, has done very much toward bringing the truth to many who would probably not have heard it otherwise. Those who thus read themselves into the faith are generally intelligent in regard to the truths they accept, and thoroughly converted by the "everlasting gospel," which the paper so thoroughly and clearly teaches. In this country but few take periodicals by yearly subscriptions, but generally purchase each number by itself of agents. The paper sells at a penny (two cents) a number, and a discount is made to agents. Although a few are sold by railway and local news-agents, by far the larger number are sold by our own people, several of whom depend upon the sale of the paper for a living. This house-to-house delivery of the paper gives the canvassers a most excellent opportunity of doing true missionary work. The *Present Truth* has greatly strengthened the work in London, bringing out several companies in that great city, and has brought out many good Sabbath-keepers all through this field. Several hundred copies of the *Present Truth* have been sold weekly in Cardiff for about three years; and I think all the Sabbath-keepers there at present were brought into the truth by reading the paper. Of course Bible work and the meetings afterward helped some to a final decision. I am satisfied that the *Present Truth* has had a powerful influence for good on all the Sabbath-keepers in this country. It has solidified and harmonized the work, and done much toward uniting the believers in the "one faith."

I have now been in Great Britain a little over five years, landing in Liverpool, Nov. 25, 1891. I have enjoyed the work in this field exceedingly, and have come to feel very much at home in this country. I cannot regard it as a hard field, but the opposite, if we are willing to follow out proper methods of labor. I am certain if these methods are followed, Great Britain will soon become one of the surest strongholds of our work in all the world. In "Gospel Workers," page 307, the clearest directions have been given as to the methods of labor in this field. I will quote a few words: "In some places the work must begin in a small way, and advance slowly. This is all that the laborers can do. But in many cases a wider and more decided effort might be made at the outset, with good results. The work in England might now be much farther advanced than it is if our brethren, at the beginning of the work there, had not tried to work in so cheap a way. If they had hired good halls, and carried forward the work as though we had great truths, which would surely be victorious, they would have had greater success. God would have the work started in such a way that the first impressions given shall be, as far as they go, the very best that can be made." (Italics mine.)

Our public work began in Bath, an aristocratic old city of about sixty thousand inhabitants, on

Jan. 10, 1892, and continued there till Oct. 25, 1893, when I went to Southampton. Brother C. H. Keslake was with me for about three months before I left Bath, and he remained in Bath till the spring of 1894. Brethren Ellery Robinson and Smith Sharp were each with me a few weeks; otherwise I was alone with the exception of a few visits from Brethren Waggoner and D. A. Robinson. We hired "good halls," advertised extensively, and had excellent congregations. For months at a time our audiences averaged three or four hundred, reaching sometimes as many as five and six hundred. Brother Waggoner spoke one Sunday night to fully the latter number. In Bath over eighty began to keep the Sabbath, and there is a strong church there now, which is growing in strength.

Brother Francis Hope and I began meetings in Southampton, a seaport town of ninety thousand inhabitants, Nov. 12, 1893, and continued work together till September, 1895, when I went to Kettering. Brother H. R. Hanson was also with us in Southampton several months during the last year of our work there. Here, again, we hired good halls, the best in Southampton, and advertised extensively. We had an excellent interest, our congregations averaging for months at a time four and five hundred, and sometimes being much more than that. At one time, while using some lime-light illustrations of the prophecies and other Scripture subjects, we used both the best halls of the town. One holding seven hundred was packed full of young people, and it was estimated by a responsible person that two thousand children were crowding outside, unable to get in, while at the same hour a sermon on the first-day texts in the New Testament was being preached in a hall holding one thousand one hundred people, which was filled with adults, every seat being taken. Brother Hope continued the work till the spring of 1896. Over one hundred persons began to keep the Sabbath, and there is now a strong church there.

We began meetings in Kettering, with Brother Harry Champness, of London, Sept. 29, 1895, and continued till about Sept. 1, 1896, when I came to Cardiff, Brother Champness remaining there a few weeks to finish the work. In Kettering, a town of about twenty-two thousand people, we hired good halls, and had an excellent interest, though we found much more prejudice than in either Bath or Southampton; but we felt much encouraged by the results. I baptized thirty-three in Kettering, and others are keeping the Sabbath. In all these three places the success is not owing to the work of any man; but we are certain it is because an attempt has been made to follow the Lord's directions.

During these years from two hundred and forty to about five hundred dollars has been contributed annually at the meetings, toward paying the expenses. In all three places there were small churches before we held meetings there.

In Cardiff we had a poor, small hall for Sunday meetings until January 31, and the results in this poor hall were not flattering. We made an earnest effort to get the people to come to this poor, unknown, unpopular place, but in vain. We had one fairly good congregation, but as a rule not more than thirty or forty were present. The last Sunday afternoon that we used this hall not one person came besides the workers, and in the evening only about fifteen besides about ten of our own people. On January 31 we moved into Lesser Park Hall, so far the best hall in Cardiff for our work, being in the same building with Large Park Hall, the principal hall of Cardiff. Our congregation was nearly or quite three hundred on Sunday evening at the 6:30 meeting, and a large number were present at the service at 8:15. Last Sunday, the third Sunday in the good hall, at the 6:30 meeting every seat was taken, many stood through the whole meeting, and many were turned away, absolutely unable to get in. The serious question now confronts us, Shall we turn away the people who

wish to hear the truth? or shall we get a still larger hall?

Large *Present Truth* sales and tract sales at the meetings, interested callers, invitations to visit, and many other things show that the interest in Cardiff, which had seemed almost if not quite dead, has had a sudden revival since we moved into the good hall. For this we thank the Lord. The expense of the poor hall from October 1 to January 24, about eighteen weeks, was over thirty-two shillings a week, while the average contributions were only seven shillings and two-pence, leaving a clear expense of at least twenty-five shillings a week. Now Lesser Park Hall, which we hire only for the actual time we need it on Sunday, and two other pleasant rooms for the entire week for other meetings, cost us only twenty-seven shillings at the utmost; so we are much better off for less expense, and the weekly contributions for the three weeks have more than met the entire hall rent, leaving a balance toward advertising expense. The weekly contributions have ranged from twenty-eight shillings and six-pence to thirty-seven shillings and threepence, with a special contribution of five pounds additional, making a total in three weeks of \$48.94, while the total contributions for the eighteen weeks in the poor hall were only \$31.41. So we have proved the cheap-hall method to be much more expensive than the good-hall method.

There are now twenty-two churches and companies paying tithes in this field, besides scattered individuals; and the tithes and regular offerings of the whole field for 1896 were about \$8720, of which Bath, Southampton, and Kettering, the three places where the good-hall method has been tried, together with Cardiff since Sept. 1, 1896, to Jan. 1, 1897, paid more than one fourth. Further special offerings for the whole field brought the total yearly amount of offerings and tithes to \$9983.10, the largest amount ever raised in this field in a year. Of this amount the four places mentioned raised \$2290.56, nearly one fourth. My total expense for 1896 in carrying out the good-hall plan, with contributions deducted, was £188 8s 9d; and the amount raised in the four places where the plan has been tried and is being tried, was £471 19s 8½d, so that the good-hall plan more than paid its way, by a balance of £283 10s 11½d, which can be used in other ways. If a liberal amount is allowed for what was paid in these four places before the last work was done in them, there is still a balance of eleven hundred dollars, so we are sure this method is not expensive in the end, but profitable in more ways than one.

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11: 24. The first part of this text we have proved true in former efforts, and within the last three weeks in Cardiff; while the latter part we also sadly proved true for eighteen weeks here in the poor hall. "Go, stand and speak in the temple [the very best hall in all Judea]. . . all the words of this life." Acts 5: 20. Our work is surely not to be "done in a corner" any more than was the work of the apostles. Where something is invested in the Lord's work, he will give a bountiful harvest. Will not all the readers of the REVIEW pray that here in Cardiff, this city of two hundred thousand inhabitants, the metropolis and open door of all Wales and the Welsh nation, the word of the Lord may have free course, and be glorified; and that when from every nation, kindred, people, and tongue, God's people are gathered home; many from this nation may be in that glorious company?

I cannot close this long report without a quotation from "Special Testimonies," No. 7: "The large halls in our cities should be secured, that the third angel's message may be proclaimed by human lips. Thousands will appreciate the message. . . . Why do not the church-members communicate that which they have received? Why this negligence? Why this selfish neglect

when the value of souls is at stake?" Then follows a word on camp-meetings, involving the very same principle: "The plea is, there will be a saving of money and labor. Let the saving be done in other lines. But when souls are to be labored for, and the truth is to come before those who know it not, let us not talk of limiting on this line. A world is to be warned. Watch, wait, pray, work, and let nothing be done through strife and vainglory. . . . We have warnings now which we may give, a work now which we may do, but soon it will be more difficult than we can imagine. God help us to keep in the channel of light, to work with our eyes fastened on Jesus our Leader, and patiently, perseveringly press on to gain the victory."

February 17.

J. S. WASHBURN.

WYOMING.

At my last writing, I was holding meetings at a coal-mining camp. The attendance was good, with the exception of two weeks when *la grippe* was prevalent. The meetings closed February 14. Two miners who had never before made a profession were soundly converted, and accepted all points of faith held by us. These were baptized, in the presence of a large company of miners, in the Moose River. Many of these miners are convinced that we have the truth. We shall look for more results in the future. Our work of visiting and helping the sick gave us influence with the people. Much reading-matter in the way of tracts, papers, and books was distributed, and a club of *Signs* was taken to hand out to these miners. It was a new experience to preach night after night to a congregation composed mostly of men. The running expenses of the meetings were fully met by donations. A small Sabbath-school was organized. I am now at Buffalo, holding meetings in a hall, with a small congregation. Pray for the work here.

O. S. FERREN.

MISSOURI.

SINCE last reporting through the REVIEW, I have held meetings in the following places: June 19-21, 1896, was spent with the Mountain Grove church in quarterly meeting. Six meetings were held. Seven united with the church by letter, and an elder was chosen and ordained. The brethren were left much encouraged by the meetings. June 22 to July 17 I held meetings at Swan. A brother and his family had moved into this vicinity, and by his efforts a few had commenced to obey the truth. The meetings were a strength and encouragement to them, and one more decided to obey. July 18-20 I met with the Springfield church in quarterly meeting. Church officers were elected at this meeting, as the election had been deferred until some minister could meet with them. The former elder was elected, and the deacon was ordained. Three were baptized.

July 21 I returned to Swan, and held meetings nine days longer. July 30, 31, I visited the church at Republic. This church numbers but few, yet they may claim God's blessing, and be a power for good. August 1-7 I held meetings at Scholten. The winter previous a series of meetings was held here, and a few commenced to obey the commandments; but the way of the world seemed pleasanter than the way of righteousness, so they returned to the world. One brother and his family still remain faithful.

August 16 I was called by the president of the conference to aid in tent work and the local camp-meeting at Joplin, where I remained until September 13, the time of our annual camp-meeting. Others have reported this meeting, and I will only say that when the tent was first pitched in the city, there were but twelve Sabbath-keepers there; and when the tent season closed, about thirty-five were obeying the truth. After

our annual camp-meeting I remained at home a few months, repairing and remodeling my dwelling. December 10-28 I held meetings at Alton. An empty storehouse was secured and seated, and the house was filled a few evenings; but no lasting interest could be raised, and the meetings were discontinued.

January 20 to February 5 I spent visiting scattered brethren in Douglas, Texas, and Howell counties. I visited twenty-one families, traveling more than one hundred miles on foot during this trip. I found Sabbath-keepers of whom I had never heard. There are several openings for meetings. At the present writing I am holding meetings in New Hope school-house, six miles southwest of Poplar Bluff. I have held but a few meetings, as the weather has been very unfavorable. I labor on, trusting in God to gain the victory.

February 23.

W. S. CRUZAN.

NORTH CAROLINA.

PENELOPE, HICKORY, NORWOOD.—February 3-9 I was with the friends at our new church near Penelope. A good interest was manifested in the meetings. I think that if proper efforts are put forth here, it will not be long before others will be added to our number. The brethren and sisters are becoming deeply interested in missionary work, and we secured subscriptions for a club of *Signs* for them to use. This plan should be followed by all our churches and individuals as far as possible, and I shall labor to this end among our people. This is a noble work, and I trust that all our people will engage in it.

February 10-15 I was with the friends of the truth at Hickory. I had not visited them since last August, and but very little labor has been bestowed on the work here since that time; but I found those who had embraced the truth about a year ago still firm, and doing what they could to keep up the work. They are also doing some missionary work for their friends in other parts of the field. The meetings were well attended, and I think the general interest at this place is as good as I have ever seen it. I hope the work can be followed up in some way in the near future, and that the interest may be fully developed.

By the earnest request of one of our sisters at Hickory, I came to Norwood, where I am now holding meetings a short distance from the town. The people seem deeply interested in the truth, and almost every family in the neighborhood seems anxious for meetings at their homes. I have filled a number of these calls, and also preached once in a church building near. Two persons have already expressed their determination to keep the Sabbath, although I have not yet preached a public discourse on the Sabbath question. I trust that a good work may be built up in this neighborhood. I shall follow up the interest from time to time as the way may open. Remember this work at the throne of grace.

B. F. PURDHAM.

February 22.

GOD WORKING FOR THE FRENCH.

In a township in the Dominion of Canada, where the writer sowed seeds of truth by visiting, distributing our French literature, and holding several interesting interviews with a French minister eight years ago, the following incident lately occurred, as reported to me by my aged mother:—

"There is one thing that I want to tell you; for it will do you good. There was a man in the township of—who was not a professor of religion. One Sunday he was at work, making a sled. While he was working on his sled, the Baptist minister passed by (there is quite a large Baptist church in—), and told him he must not work on Sunday. He replied, 'I don't keep any day.' The minister said, 'You

should.' The laboring man said, 'If I did keep any day, I would not keep Sunday; for that is the first day of the week. Yesterday is the day that we ought to keep.' After a long conversation the minister said, 'I am going to look into the Bible, and see.' The laboring man then asked him, 'If you see that the seventh day is the right day, will you keep it?' The minister replied, 'Indeed I will.' The minister then asked the other man if he, too, would keep it, and the reply made was, 'I will.' After considering the subject till he was satisfied, the minister came back to the man, and said to him, 'I have found it as you said. The seventh day is the Sabbath; we cannot dodge it.' The other man then put to him this pertinent question, 'What are you going to do?' 'I am going to keep it, let it cost what it will,' replied the preacher. Then the minister asked the man whether he was going to be a man of his word. The reply was, 'Indeed I am. From henceforth I shall keep it, the Lord being my helper.' They both went to work, and in a short time they had fourteen of the minister's best members with them."

Truly God is working by his Spirit as never before. Hearts are being impressed by the truth and Spirit. Never have I felt the force of the following words as I now do: "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1.

D. T. BOURDEAU.

Missionary Workers.

TO OUR ISOLATED SABBATH-KEEPERS.

We wish to say to our scattered and isolated Sabbath keepers, The International Tract Society feels a special interest in you. We want to see you shedding a bright light all around you, and the Lord will help you to do this. Whatever your circumstances may be, you can do something toward circulating our good reading-matter. If possible, take a small club of the *Signs*, and try the plan of securing short subscriptions, delivering the paper yourself from house to house. You will be surprised to see how enjoyable this work will soon become, and the effort will not lack fruit. Little by little your customers will become interested in the truths which the paper advocates, and they will ask questions which will open the way for other publications to be introduced. By and by they will want Bible readings. Almost before you are aware of it, some precious souls will be rejoicing in the truth which is so dear to your own heart.

Perhaps there is a jail in your vicinity. Call on the jailer or whoever is in charge, and ask him if you cannot supply some *Signs* and other reading-matter to the prisoners. It will be necessary to move carefully and use tact in this work, but the Lord will impart wisdom to those who seek him for it. If there is a library or a reading-room, see that it is supplied with the *Signs* and the *Sentinel*. Some of our isolated brethren and sisters can do excellent work with our smaller books, of which we have a good variety. The new book on Spiritualism is especially well adapted for this work. It is seldom that one comes across a person who is not interested in this subject. Then there are "Steps to Christ," "Gospel Primer," "Christ our Saviour," and others.

Scattered Sabbath-keepers living in organized conferences should keep in close touch with their State tract society. Thus they will have good counsel and hearty co-operation. Be free in writing to your tract society. Tell all about your circumstances, and the opportunities you have for missionary work. If you can use a large amount of literature, and are not able to pay for all that you need, say so, and perhaps the way may open to supply you in some other

way. There may be brethren in other parts of the conference who are better able to contribute of their means than to spend the necessary time in such work.

Finally, every isolated Sabbath-keeper needs to take the REVIEW, for while he takes and reads this paper, he is not really isolated. The readers of the REVIEW form one happy family of workers for Christ.

THE INTERNATIONAL TRACT SOCIETY.

News of the Week.

FOR WEEK ENDING MARCH 6, 1897.

NEWS NOTES.

There seems to be no reason to doubt that the present famine in India is one of the most wide-spread and distressing ever known. Pictures taken upon the spot reveal the victims in all stages of attenuation. The British government is doing a great work, and this is being supplemented by private charity; but while thousands are helped, all are not. One reason that private charity is not greater is that so much distress and suffering prevail everywhere. Much money is being raised and expended for the Armenians; and in most of our towns and cities there are great numbers of people who must be helped through the winter. No doubt there is much lack of sympathy on the part of the rich toward the poor, yet we should not fail to remember that many rich people are benevolent, and that the whole amount of benevolent and philanthropic work being done at the present time for the poor, sick, and unfortunate, by those who are better off, is very great.

The latest news from Greece is of a nature that justifies the gravest apprehensions for the peace of Europe. The king of Greece frankly and squarely declares that the Greek troops will not evacuate Crete. He says that such evacuation would be the signal for a general massacre of the Christian population; and that sooner than submit to it, he, with his little kingdom, will brave the wrath of the great powers, even if by so doing Greece is swept from the map of Europe. Such heroic language will command the admiration of the world, and it is to be hoped that it will have some influence upon the powers. The latest plan proposed by the powers, for the island of Crete, is that they shall appoint a governor of Crete who is a Christian, and shall support him with their authority; that the island be entirely self-governing, but pay an annual tribute to the sultan. This would be arranging the affairs of Crete something like those of Egypt, only all the powers would have a hand in Crete, while only England regulates the affairs of Egypt.

The United States Senate was in active session Sunday, Feb. 28. Among the matters despatched on that day was the passage of the civil appropriation bill; so all the money expended under Congress for the current year is provided for by this Sunday session. At other times the clock in the legislative halls has been stopped at midnight on Saturday night, that business might go on, and so Sunday sacredness (?) be preserved. But in this instance there was no pretense of its being Saturday. It was a forenoon session. It will now be in order for those who hold that common people, and particularly all Seventh-day Adventists, should be prosecuted for doing work on Sunday, to explain why they may not work on Sunday the same as their chief law-makers. With Congress passing bills, and the President off fishing or duck-hunting on Sunday, it would seem as though our national Christianity, about which so much noise has been made, is more wind than substance. And it may be observed that national Christianity is always a pretense and never a reality.

The greatest event of the week in this country, as viewed from a national standpoint, was the inauguration of Mr. Mc Kinley as President of the United States, March 4, at Washington, D. C. The day was all that could be desired, and the crowd of people assembled was immense. It is estimated that over 60,000 people entered Washington, March 3. There was an unusual military display, more troops being in line than have appeared in Washington since the great review of the Union Army at the close of the war. General Horace Porter was the grand marshal of the parade, and he was assisted by sons of Grant, Hayes, Garfield, Arthur, and Harrison. Mr. Cleveland accompanied Mr. Mc Kinley to the place of observation, where the inaugural address was to be made, and the oath was administered to him by Chief-Justice Fuller. Mr. Cleveland was the first to shake his hand. Then followed the inaugural address, read from manuscript, the great parade, and in the evening, the grand ball. Exit Cleveland, enter Mc Kinley.

President Mc Kinley has at last surmounted the trials of selecting a cabinet, and it is now understood that all the members of his cabinet have been selected. The places the most difficult to fill were those of Secretary of the Interior and Attorney-General. The trusts and the great corporations generally made a strong effort to induce President Mc Kinley to appoint a well-known corporation lawyer of New York as Attorney-General, but he has evidently turned a deaf ear to their pleadings. The whole cabinet, as now constructed, is as follows: Secretary of State, John Sherman, of Ohio; Secretary of the Treasury, Lyman J. Gage, of Illinois; Secretary of War, Russel A. Alger, of Michigan; Secretary of the Navy, John D. Long, of Massachusetts; Secretary of the Interior, Cornelius N. Bliss, of New York; Secretary of Agriculture, James M. Wilson, of Iowa; Postmaster-General, James A. Gary, of Maryland; Attorney-General, Joseph Mc Kenna, of California. Judge Mc Kenna is a Catholic; and John Sherman, if not a Catholic, is, like all the Sherman family, an adherent to that church.

The supreme folly of having chaplains in our State and national legislatures has often been alluded to in our columns. In the days of the Civil War, Congress was once startled by hearing the chaplain beg the Lord to give the national legislators "more brains," repeating the words "more brains" several times! Often the prayers of the chaplain are as full of politics as are the speeches of the senators. As an illustration of these State-paid prayers, we give the following, it being offered lately by the chaplain of the Oklahoma Legislature: "O Lord, look down upon us, and guide our footsteps from the pitfalls which hem us in. This town is full of pitfalls. Look after the members of this honorable body, O Lord, and keep them true and decent. Keep them from the saloons and dens of evil, and, Lord, keep an eye on the newspaper reporters and see that they act righteously and write righteously. Help the suffering Cubans, good Father, and prompt Congress to disregard an unholy President's mandates, and give succor to the afflicted people on the isle. And, O Lord, hear now, and smile on us, and protect us from the gangrened, corrupt influences and sway of Buzzard's Bay. Give us prosperity and bi-metalism. Speed this assembly in its work. Amen." As a climax to this most absurd prayer, as soon as the chaplain finished, one of the members moved that his pay be increased!

The unusual authority assumed by President Cleveland has been again rebuked by the will of the people. He lately set apart immense tracts of land in various parts of the country as a forestry reserve. Some of the lands thus set apart are rich in mineral wealth, and there are many settlers upon them. Again, it would seem that Congress, as the law-making power, is the proper authority to do such work. Otherwise very important measures would be accomplished without discussion or the knowledge of the public. When the proclamation was known, there was a great protest raised against it. The people of the Northwest were especially stirred. Mass meetings were held, and it was pointed out that lands in seven States were thus set apart, and the senators and representatives of those States in Congress had not been consulted! The legislatures of those States protested. When the sundry civil appropriation bill came up in the Senate, the following resolution was attached to it, and then the bill was passed: "And all the lands in the States of Wyoming, Utah, Colorado, Montana, Washington, Idaho, and South Dakota, set apart and reserved by executive orders and proclamations of Feb. 22, 1897, are hereby restored to the public domain, and subject to settlement, occupancy, and entry under the land laws of the United States, the same as if said executive orders and proclamations had not been made."

ITEMS.

— A big strike of cloak-makers is on in New York City, 8000 operatives now being idle.

— The Supreme Court of Indiana holds that women cannot vote in that State.

— An Idaho representative declares that he was bribed to vote for Heitfeld for United States Senator.

— March 3, the House of Representatives passed the immigration bill over the President's veto.

— Andrew Carnegie, the great iron and steel magnate, is very ill at his home in Greenwich, Conn.

— The immigration bill, about which so much has been said, was vetoed by President Cleveland, March 2.

— Mr. Mc Kinley dined at the White House with Mr. and Mrs. Cleveland March 2. Mrs. Mc Kinley was not able to be present.

— The estimate for the expense of the British navy the present year is £22,330,000. This is double the estimate of fifteen years ago.

— Salvador Cisneros, president of the Cuban Republic, is reported to be dead. He was born in Cuba, and was a Spanish marquis, but gave up the title that he might be a better Cuban. He served in the ten years war.

— Heavy snow-storms have fallen the past week in the Northwest, but in the middle West heavy rains have fallen.

— *Harper's Weekly*, in an editorial of its issue of March 6, declares that the country was saved from repudiation by the ignorant foreign vote.

— By an explosion in a mine at Zacatecas, Mexico, March 1, 170 miners lost their lives. This is one of the greatest mining calamities in modern times.

— The colored people were everywhere present during the inauguration. Evidently they are very happy over the election and inauguration of "Massa Mc Kinley."

— Dr. William B. Sprague, of Coldwater, Mich., who was one hundred years old on Feb. 28, has lived under all the administrations, from Washington down to Mc-Kinley.

— Mr. Cleveland, in his veto of the immigration bill declares, "Violence and disorder do not originate with illiterate laborers. They are rather the victims of the educated agitators."

— President Mc Kinley has called an extra session of Congress to be convened March 15. The gold Democrats who, by their votes, gave him the presidency, are not particularly pleased with this.

— One hundred and eight ships of war of different kinds are now under process of construction in Great Britain, for the British government. Sixty-six of these will be completed during the year.

— William J. Bryan entered the House of Representatives at Washington, D. C., Feb. 24. He was heartily greeted and cheered by the Democrats, and many Republicans joined in welcoming him.

— The people of South Dakota protest very vigorously against the action of President Cleveland in setting apart a forest reservation in the Black Hills, as it practically closes a very rich mining region.

— By a new arrangement between Russia and Japan, these powers are to exercise a joint protectorate over Korea. It is thought that the superior power of Japan in the East led Russia to concede so much to Japan.

— Julio Sanguilly, an American citizen imprisoned in Cuba, has been pardoned by the queen regent of Spain, upon the condition that he shall leave Cuba. This was brought about by certain confidential letters from Mr. Olney.

— The city of Chicago has voted a tax upon cigarettes, which will materially lessen their consumption. The number sold in the city annually is 250,000,000. The teachers in the city schools took an active part in securing this ordinance.

— It is stated that the pope has appointed a commission to ascertain how far the Canadian bishops interfered in the late Canadian elections. The defeat of the party favored by the bishops affords the pope a good pretext for a condemnation of their interference.

— The great rubber factory of Milltown, N. J., employing five hundred hands, has just been closed by an act of the great trust known as "The United States Rubber Company." Hundreds of families are left without work and in want. A trust has no conscience, and apparently no place for one.

— The House of Representatives by a vote of 277 to 3, has endorsed the Senate resolution calling for an international money conference. The silver Democrats voted for it, declaring that while they have no faith in its success, they would interpose nothing in the way of the other party from carrying out its platform.

— A bill aimed at pugilism has been introduced into the House of Representatives. Dr. Wilbur F. Crafts drafted the bill for the benefit of the one who introduced it. It was referred to a committee. The bill provides that no reports nor pictures in regard to pugilists shall be published. No one expects it to pass.

— The grand table spread for lunch in connection with the inaugural ceremonies, with the fancy edibles and wines, had no attractions for President Mc Kinley. He sat down at the table with his overcoat on, looked at the tempting display, and said to a waiter, "Give me a roll, and a bit of corned beef hash; no wine for me."

— The Colorado Legislature has passed a law requiring teachers in the public schools to teach the pupils the evil effects of tobacco upon the human system. The superintendent of schools in Dolores county, Colo., in harmony with the spirit of that law, has refused to grant a teacher a certificate, because he uses tobacco. This is good sense, because example often goes further than teaching. A swearing minister and a smoking doctor should not be tolerated.

— A Kansas representative who stands for Labette county in that State has introduced a bill into the State legislature, providing for the incorporation of the ten commandments into the penal code of Kansas. Very severe penalties are provided in the bill against those who violate it. For instance, for having another god, \$1000 fine; for not observing the Sabbath, \$500 fine; adultery, imprisonment for life; for taking God's name in vain, the penalty is the same as for Sabbath-breaking. The father of the bill is very much in earnest.

— Admiral von Hollman, secretary of the navy of Germany, asks for a large increase of the German fleet of war vessels.

— Senator Wolcott, of Colorado, has returned from Europe, where he went as a kind of self-appointed agent of the scheme for international bimetalism, and has taken his place in the Senate.

— There is a report that the schooner "Competitor," held by the Spanish government in Havana, Cuba, as a filibustering ship, has been released by Weyler; but that while it was on its way to this country, it was attacked by a Spanish gun-boat, and sunk with all on board.

— General Weyler claims to have defeated the insurgents in several late engagements. The insurgents have captured a train in Havana Province. The latest from General Lee is as follows:—

HAVANA, MARCH 5.—Secretary of State, Washington, D. C.: All quiet. No excitement here now. I hope to secure prompt trial of all Americans in prison. Those found innocent to be released, and those guilty sent out of the island. LEE.

— The Senate has promptly confirmed all the nominations of President Mc Kinley for the members of his cabinet. There were some objections urged against the confirmation of Mr. Bliss and Mr. Gage. The objection against Mr. Bliss was that he is not a lawyer, and that against Mr. Gage, made especially by the silver Republicans, was that, being a gold Democrat, he will not, as Secretary of the Treasury, carry out the Republican pledges in regard to bimetalism.

— The Catholic *Mirror* warns its readers against what it terms a blasphemous fraud. This is an alleged prayer, said to have been found in Christ's sepulcher. Of course it is a fraud; but what a pity it is that that church is not always so careful in regard to frauds! For centuries the church has trafficked in relics of all kinds—rags, bones, chains, and what not. It was by a forged document found (?) in Jerusalem that Sunday was established in England about the year A. D. 1000.

— The New York *World* has lately addressed a letter to the Democratic State committees of all the States, asking their opinion as to whether, in case of another Democratic national convention, Mr. Bryan would get the nomination. The replies to these questions have quite surprised the *World*. Out of forty replies only one expresses any doubt that Bryan would get the nomination. Throughout the whole Democratic party the feeling seems to be unanimous that if a national convention of the party should now be held, Mr. Bryan would be nominated by acclamation.

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 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,
J. H. KELLOGG,
S. N. HASKELL,
A. R. HENRY,

W. W. PRESCOTT,
J. H. MORRISON,
G. E. TYSZKIEWICZ,
W. C. WHITE,

LYCURGUS MC COY,

Trustees.

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 Wednesday, 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. Any shareholder who cannot be present has the privilege of selecting and empowering some one to represent him by proxy. Blank forms for proxy will be sent to any who may request them.

W. C. SISLEY,
U. SMITH,
A. R. HENRY,
W. H. EDWARDS,

H. W. KELLOGG,
J. N. NELSON,
G. C. TENNEY,
Directors.

THERE will be a general meeting for District 3 held at Decatur, Mich., March 13, 14, beginning Friday evening, March 12. We hope all who can do so will make an effort to be present. Elder Evans will be with us.

A. J. OLSEN.

Deaths.

FITCH.—Near Palestine, Tex., Mrs. Callie Fitch, aged 23 years.

STEPHENSON.—At Gravett, Ark., Josie Eva Stephenson, aged 1 month, 2 days.

SPEAR.—At Galvez, La., Feb. 12, 1897, Brother B. B. Spear, aged 60 years.

AYERS.—Died at College View, Neb., Jan. 28, 1897, Brother M. S. Ayers, aged 66 years.

BOUTILLIER.—At French Village, —, Edna Boutillier, aged 11 years, 6 months.

KIRKENDALL.—At Stuart, Neb., Feb. 12, 1897, of *la grippe*, William Kirkendall, aged 70 years, 7 months.

ORCUTT.—At Moultrie, Fla., Feb. 12, 1897, of *la grippe*, Brother Nahum Orcutt, aged 72 years, 9 months.

ROGERS.—Near Frost Post-office, Mich., Feb. 5, 1897, of cancer, J. S. Rogers, aged 70 years, 8 months.

LUCE.—At Camden, N. J., Dec. 31, 1896, of old age, Sister Esther Luce, in the eighty-seventh year of her age.

RICE.—At Mountain Grove, Mo., Feb. 19, 1897, of paralysis, Caroline R. Rice, in the seventieth year of her age.

FELT.—Died at College View, Neb., Nov. 30, 1896, Mrs. Clara Felt, wife of W. J. Felt, in the fortieth year of her age.

RIVERS.—At Ruatan, Bay Islands, Spanish Honduras, Oct. 15, 1896, of fever, Sister Martha H. Rivers, aged 61 years, 1 month.

Publishers' Department.

A QUESTION OR TWO.

HAVE you seen the new tract called, "How the Sabbath Came to Me"? If you have seen it, we know you have read it. But what are you doing to circulate it? Thousands should have the chance to read it. Let us pass it along. You know it is furnished very cheap. Order your supply from your tract society, or from any of our publishing houses.

REVIEW AND HERALD PUB. CO.

NOW READY!

WE now have the revised edition of "Daniel and the Revelation" completed, and orders for the same will be filled promptly. This book has perhaps brought more people into the truth than any other that we have printed. It is a source of encouragement to see the interest that so many of our canvassers are manifesting in the sale of the book. We hope that many thousands of copies will be sold this year. It is furnished as follows, with the usual discounts to agents and tract societies: Cloth, marbled edges, \$2.25; cloth, gilt edges, \$2.75; library, marbled edges, \$3; full morocco, gilt edges, \$4.50. REVIEW AND HERALD PUB. CO.

CROWD OUT THE TRASH.

I BELIEVE the Lord has had a purpose in all the modern improvements to facilitate education and increase the circulation of reading-matter; for he says in Mark 13:10, "The gospel must first be published among all nations." Hence he has caused knowledge to increase in all necessary directions. A growing desire to read is found on all sides, and shall we be satisfied to let people fill their minds with the trashy reading-matter that Satan has caused the market to be flooded with to-day? Shall we not rather join the ranks of the noble men and women now engaged in helping to publish the gospel in its closing work, advance God's cause in the earth, and thus hasten the Saviour's coming?

MORRIS LUKENS.

KING HEZEKIAH.

You have often wondered what it was that King Hezekiah had done that put him in such a strait that he was obliged to confess his offense to Sennacherib, and agree that whatever Sennacherib put upon him he would bear.

REVIEW AND HERALD PUB. CO.

READ THEM NOW.

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

"Patriarchs and Prophets," by Mrs. E. G. White, points out the dangers of our times by dwelling upon the warnings given in the word of God concerning the course of ancient Israel.

"The Fathers of the Catholic Church," by Elder E. J. Waggoner, is a work that has never had the appreciation from us that its merits demand.

"Here and Hereafter; or Man's Nature and Destiny," by Elder U. Smith, examines fully the doctrine of the conscious state of the dead and the eternal torment of the wicked.

"The Empires of the Bible," by Elder A. T. Jones, is just from the press, and is brimful of valuable information and instruction.

"Rise and Progress of Seventh-day Adventists" is a book written by Elder J. N. Loughborough, who has had a personal connection with this cause from its beginning.

PUBLICATIONS WANTED.

The following-named persons desire clean copies of our publications sent, post-paid, to their addresses:—

- E. S. Priddy, Bastrop, La.
G. E. Norwood, Fayetteville, Ark.
Mrs. Ida Carmichael, Keene, Tex.
Mrs. E. C. Rogers, 607 Myrtle Ave., Jacksonville, Fla.
Miss Marie A. Brück, 700 South Fourth Ave., Waco, Tex.
Mrs. C. E. Tenney, 1017 Hogan St., 5th ward, Houston, Tex.

L. O. Johnson, San Pasqual, Cal., would like to obtain the following numbers of the REVIEW: No. 27 of 1890; Nos. 1, 2, 3, 4, 5, 9, 11, 12, 25, 27, 28, 29, 30, 31, 32, 33, 34, 35, 41, of 1891; and Nos. 31, 32, 33, 46, of 1893.

ADDRESSES.

The permanent address of Elder B. F. Purdham is Archdale, N. C.

The address of Mrs. James Morrison is 8 Howis St., Dorchester, Mass.

The address of John F. Jones will be 613 Orange St., Wilmington, Del., until further notice.

WANTED.

EMPLOYMENT.—Carmi Sprague, of Monticello, Piatt Co., Ill., would like to obtain employment of any kind among Seventh-day Adventists.

EMPLOYMENT.—A young man of twenty-five years, who speaks both German and English, desires work where he can keep the Sabbath.

Two missionary farmers' families to help sustain a colored farm orphanage. Rich cotton, corn, and truck land, rent free, to those who will equip and use it for the above purpose.

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, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Lapeer, Imlay 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.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 7, 1897.

Table with columns: EAST, WEST. 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.

*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.

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.

- Alcoholic Medication.—16 pp. .02
Alcoholic Poison.—4 pp. .10
Best Education, The, and Its Purpose.—A supplement to "Christian Education."—32 pp. .04
Bible Conversion.—16 pp. .02

- 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
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. .10
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. .10
Parable of the Ten Virgins (Matthew 25).—24 pp. .03
Perfection of the Ten Commandments.—8 pp. .01
Present Truth.—32 pp. .02
Prophetic Scar.—16 pp. .02
Prophetic Symbols.—.05
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

- 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. .10
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
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.

REVIEW & HERALD PUBLISHING CO.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 9, 1897.

CONTENTS OF THIS NUMBER.

POETRY.—"Behold, I Stand at the Door," M. E. Smith, in <i>Harper's Bazar</i> —Hymn of the Eighteenth Century, as Sung by Ole Boquist—Sometime, E. Field—Smile It Down, <i>The Household</i> —"Here Am I; Send Me," W. H. HOLDEN.....	145, 147, 150, 151, 155
CONTRIBUTORS.—Christ Represents the Beneficence of the Law, E. G. WHITE—Our Work and Workers, J. W. ATT—The French Revolution, P. T. MAGAN—Value of Education, E. D. KIRBY—Have Faith in God, P. CIDDINGS.....	145-148
SPECIAL MENTION.—The Cretan Imbroglio, M. E. K.—Romish Frauds, M. E. K.—The Deadly Cigarette, M. E. K.—Examples of National Reform, M. E. K.....	149
HOME.—The Generation of the Righteous, S. M. I. HENRY—Duty of Parents, L. E. MERRIOW—A Day in the Kindergarten, M. RUMBERY—Honorable Death, M. E. KELLOGG—The Importance of a Practical Knowledge of Music, E. BARNES—"In Your Tracks," A. D. WELLMAN.....	150, 151
EDITORIAL.—Proceedings at the Conference, G. C. T.—The World's Disease and Remedy, U. S.—The Sabbath and the Passover, M. E. K.—Fails to Connect, U. S.—In the Question Chair, U. S.....	152-154
PROGRESS.—Reports from South Africa—Wales—Wyoming—Missouri—North Carolina—God Working for the French.....	155-157
MISSIONARY WORKERS.—To Our Isolated Sabbath-keepers, INTERNATIONAL TRACT SOCIETY.....	157
NEWS.....	157, 158
APPOINTMENTS.....	158
DEATHS.—Fitch—Stephenson—Spear—Ayers—Boutillier—Kirkendall—Orcutt—Rogers—Luce—Rice—Felt—Rivers.....	158
PUBLISHERS' DEPARTMENT.....	158, 159
EDITORIAL NOTES.....	160

Editorial Notes.

How often, as we notice the rapid succession of events, we exclaim, "How time flies!" But it makes no difference with time; time does not become decrepit with years. It is we who are passing away.

A writer, speaking of the importance of becoming thoroughly instructed and well grounded on the great fundamental doctrines of Christianity, says, "When the head gets dark, the heart gets cold." The relation between an intelligent faith and spiritual fervor could hardly be better expressed.

"Happy is that people," says the psalmist, "whose God is the Lord." If this applies to a people, it must apply equally to every member of that people; and we may say, "Happy is he whose God is the Lord." How long, then, should such a one be happy? Inasmuch as he is happy because his God is the Lord, he ought to be happy just as long as that is the fact.

The past two Sabbaths two stirring discourses have been given in the Tabernacle, by Brother H. W. Miller, in which the home duties and home responsibilities of the Christian were held up in the light of the sanctuary. The word of God is very plain and definite on many lines of conduct on which the professed followers of Christ are prone to become careless and indifferent. Some straight, cutting truths were applied to the congregation, as they always should be, without fear or favor.

A writer in a late number of *Our Hope* announces that he is about to "hold a joint discussion" with a Seventh-day Adventist minister upon the Sabbath question, and says: "I have many scriptures as well as much history proving the first day of the week to be a memorial day in honor of the resurrection of Christ." Well, this is very interesting information! If he has any scriptures where the word "memorial" is used in relation to the first day of the week, we shall be exceedingly glad to see them. And if he knows of any scriptures that declare that any

special "honor" should be put upon that day because of Christ's resurrection upon it, or for any other cause, we hope he will not, for any reason, hold them back. Thousands of people have been looking for such texts for years; but heretofore, we are compelled to state, they have looked in vain.

It is recorded of Christ, in Matt. 13:58, that when he was in his own country, he did not many mighty works there, because of the unbelief of the people. It is a startling thought that many of the results Christ wishes to accomplish in our relation to him rest upon our co-operation, and may be frustrated by our unbelief. Shall it ever be said of us, as is recorded of the inhabitants of Galilee, that we stood in the way of the work of the Lord?

How often we hear people exclaim, "My time is limited," as a reason for extraordinary energy in the prosecution of some enterprise, or to show why their time should not be taken, or their attention diverted in this direction or the other. The prophet informs us that Satan is laboring under the same pressure. His time is limited, and he knows it. He is therefore come down in great wrath (*thumon*, fury). Do we bear in mind also that our time is limited, and that what we do must be done quickly?

"Ye have not chosen me, but I have chosen you," said Christ to his disciples. John 15:16. In connecting people with his work, Christ takes the initiative, and that throws all the responsibility onto them. If we first chose Christ and entered upon the work of the gospel as an enterprise of our own, the time might come when we would feel that we had the privilege of modifying our plans, changing our tactics, or laying down the work altogether, as we were the prime movers in the matter. But since Christ has chosen us, he has charge of the enterprise, and we cannot shirk our duty to be his representatives before the world, without showing the basest ingratitude toward our best Friend, and deserting the one who has called us to the highest honor possible in this world.

It will be seen in our News department this week that a member of the Kansas Legislature has introduced a bill to embody the ten commandments into the laws of that State, each specific precept constituting one section of the bill, and all to be enforced by appropriate penalties. It is not very likely that this queer piece of State legislation will at this time be carried, but we may at the same time notice the incongruity of such a law. Worshiping idols is forbidden; but one may make an idol of a farm, horse, or any other thing. Imagine a court holding that a man loves his farm too well, and amerencing him in the sum of one thousand dollars! Then, again, section ten forbids coveting, and the penalty is a fine or imprisonment at the discretion of the court! Now the probability is that ninety-nine one-hundredths of all the people of Kansas are covetous, and hence amenable to the law. It would be very easy for a State to raise a large revenue by such a law, but the wisdom of such a plan may be doubted. As far as the fourth section of this proposed law is concerned, those who keep the seventh day, or Saturday, would obey the law, or at least would do what the law demands; but they would un-

doubtedly be the first to be prosecuted, since the courts would hold that the law means something it does not say! God's law is spiritual, and when worldly men attempt to enforce it by worldly enactments, they make a sad mess of it.

Reference has been made to the apparent concert of the powers in restraining the Greeks from rendering assistance to the Cretans in their struggle against Turkey. But the news this morning (March 7) is that Greece assumes an attitude of defiance, declaring that she will stand by the Cretan Christians, even if she herself is wiped off the map of Europe. King George says that to withdraw the Greek forces from Crete now, would be the signal for a terrible massacre of Christians. Some of the powers, presumably Russia, are beyond question secretly encouraging the Greeks in their position, though wearing a different mask in the face of Europe. And it seems inevitable that if the Greeks persist in their resistance to the powers, it will bring on the crisis, and soon involve them all in the great struggle so long expected, and decide the destiny of Turkey in Europe.

ANOTHER PIONEER AT REST.

FELL asleep in Battle Creek, Mich., March 3, 1897, Sister Louisa M. Howland, wife of the late Stockbridge Howland, who died in this city some fourteen years ago. Sister Howland was born in Maine, Feb. 24, 1806, thus being at the time of her death a few days over ninety-one years of age. In 1830 she was married to Stockbridge Howland, above named. Brother and Sister Howland were prominent in the first message, and passed through all the experiences of the '44 movement. They were all ready to welcome the first rays of the advancing light which led on to the third message in 1845. At their large house in Topsham, Me., Brother and Sister White, when first called to lead out in this work, were always sure of a hearty welcome and the warmest Christian hospitality. Often at this hospitable home, their children were cared for, that they might be free to give themselves to the work of the proclamation of the message; and here, in after years, their eldest son, Henry N. White, was laid to rest. Thus the home presided over by Sister Howland might not inappropriately have been styled the cradle of the message, as there it found nourishment and support when all its friends could have been counted on the fingers of one's hands. It was afterward christened "Fort Howland," as the work began to spread, and its friends began to multiply.

The life of Sister Howland, thus spanning the time from the beginning of the message to the present, becomes one of interest to all the friends of the cause. She has been a woman of remarkable health and untiring activity, and possessed of that grace which in the mint of heaven is stamped with the highest value, the "meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:4.

Some three months ago she fell and fractured her hip, which confined her to her bed and was the cause of much suffering. But all was cheerfully and patiently borne. Sustained by the Christian's hope, she looked forward to rest in the grave as a welcome change. Sunday, February 28, she was stricken with pleuro-pneumonia, and at 3 A. M., March 3, calmly fell asleep. Funeral March 4, attended by a large number of special friends.

U. S.