

The Adventist REVIEW AND HERALD HOLY BIBLE IS THE FIELD OF THE WORLD

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

VOL. 74, No. 15.

BATTLE CREEK, MICH., APRIL 13, 1897.

WHOLE No., 2215.

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.]

SOME OTHER DAY.

THERE are wonderful things we are going to do,
 Some other day;
 And harbors we hope to drift into,
 Some other day.
 With folded hands, and oars that trail,
 We watch and wait for a favoring gale
 To fill the folds of an idle sail,
 Some other day.

We know we must toil if ever we win,
 Some other day;
 But we say to ourselves, There's time to begin
 Some other day;
 And so, deferring, we loiter on,
 Until at last we find withdrawn
 The strength of the hope we leaned upon,
 Some other day.

And when we are old, and our race is run,
 Some other day,
 We fret for the things that might have been done
 Some other day.

We trace the path that led us where
 The beckoning hand of a grim despair
 Forced us to by-ways wild and bare,
 Some other day.

— Selected.

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.

WORDS TO PARENTS.

BY MRS. E. G. WHITE.

God calls upon parents to take heed to the warnings and counsels given in his word, and train up their children, his purchased possession, in the nurture and admonition of the Lord. He has spoken to parents in regard to the character-building of his own property. He has spoken decidedly against all iniquity, and against all its supposed modifications. While parents have the power to discipline, educate, and train their children, let them exert that power for God. He requires from them pure, faultless, undeviating obedience. He will tolerate nothing else. He will make no excuse for the mismanagement of children. The leaven of goodness, of purity, of true holiness, is to be placed in the hearts of children, as good seed in good soil.

But too often children are allowed to grow up without religion because their parents think they are too young to have Christian duties enjoined upon them. They may go to church, or stay at home, or wander about on the Sabbath, just as they please. Like Eli, the parents advise, but do not command. They do not exercise the control that God requires shall be exercised, and

the curse for mismanagement of children falls upon them.

The question of the duty of children in regard to religious matters is to be decided absolutely and without hesitancy while they are members of the family. They should be taught that they must not play cards, attend theaters, or hold dancing-parties. They should be warned against indulgence in liquor drinking and against choosing companions whose characters are doubtful.

Children who are misruled, who are not educated to obey and respect, link themselves with the world, and take their parents in hand, putting a bridle on them, and leading them where they choose. Too often, at the very time when the children should show unquestioning respect and obedience to the counsel of their parents, the parents slacken the reins of discipline. Parents who have hitherto been bright examples of consistent piety are now led by their children. Their firmness is gone. Fathers who have borne the cross of Christ, and kept the marks of the Lord Jesus on them in singleness of purpose, are led by their children in questionable and uncertain paths. Fathers and mothers are giving way to the inclination of godless children, and assisting them with money and facilities to make an appearance in the world.

O what an account such parents will have to render to God! They dishonor God, and show all honor to their wayward children, opening their doors to amusements which they have in the past condemned from principle. They have allowed card-playing, dancing-parties, and balls to win their children to the world. At the time when their influence over their children should be strongest, bearing a testimony of what true Christianity means, like Eli they bring themselves under the curse of God by dishonoring him and disregarding his requirements, in order to gain the favor of their children. But a fashionable piety will not be of much value in the hour of death. Although some ministers of the gospel may approve this kind of religion, parents will find that they are leaving the crown of glory to obtain laurels that are of no value. God help fathers and mothers to arouse to their duty!

If parents would bring their children up in the fear of the Lord, they themselves must walk in the way of the Lord. If they neglect to educate and train themselves; if they cherish those traits of character which disqualify them for patiently training their children in right habits; if they will not take the responsibility of reaching a high standard for themselves, failing to become sanctified through the truth and transformed in character, how can they impress upon their children the necessity of forming correct habits? Such parents cannot elevate the souls of any within the sphere of their influence.

It is the duty of those who claim to be Christians to present to the world well-ordered, well-disciplined families,—families that will show the power of true Christianity. If parents fail to make the effort required to do this, their children should be placed under the care of those who will feel it their duty to do the work which the parents have neglected.

Parents are not to regard those who tell them disagreeable truth as enemies. In our experience

we have become acquainted with parents who would turn away impatiently from wise counsel, to accept the words of their children because they belonged to them, though the children were not telling the truth. A mother who lacks discernment, and who does not follow the guidance of the Lord, may educate her children to be deceivers and hypocrites. The traits of character thus cherished may become so persistent that to lie will be as natural as to breathe. Pretense will be taken for sincerity and reality. Children thus educated will repeat words they have heard others utter, though they may have no sense of their real meaning.

Parents should set their children an example of strict truthfulness. They should never utter one word that is not true. They should train their children to respect Christians. Parents, do not allow your children to see that you take their word before the statements of older Christians. You cannot do them a greater injury. By saying, I believe my children before I believe those whom I have evidence are children of God, you encourage in them the habit of falsifying.

Parents and teachers, be true to God. Let your life be free from deceitful practises. Let no guile be found in your lips. However disagreeable it may be to you at the time, let your ways, your words, and your works show uprightness in the sight of a holy God. O, the effect of the first lesson in deceit is terrible! Shall any who claim to be sons and daughters of God give themselves up to deceitful practises and lying?

Never let your children have the semblance of an excuse for saying, Mother does not tell the truth. Father does not tell the truth. When you are tried in the heavenly courts, shall the record be made against your name, A deceiver? Shall your offspring be perverted by the example of those who ought to guide them in the way of truth? Instead of this, shall not the converting power of God enter the hearts of mothers and fathers? Shall not the Holy Spirit of God be allowed to make its mark upon their children?

It cannot be expected that children will be altogether guileless. But there is danger that through unwise management, parents will destroy the frankness which should characterize child experience. By word and action parents should do all in their power to preserve artless simplicity. As children advance in years, parents should not give the slightest occasion for the sowing of that seed which will develop into deceit and falsehood, and mature into untrustworthy habits.

In their important work parents must ask and receive divine aid. Even if the character, habits, and practises of parents have been cast in an inferior mold, if the lessons given them in childhood and youth have led to an unhappy development of character, they need not despair. The converting power of God can transform inherited and cultivated tendencies; for the religion of Jesus is uplifting. "Born again" means a transformation, a new birth in Christ Jesus.

The time is coming when all parents must meet their children at the bar of heaven. That will be an important period. How will Eli meet his children and the consequence of their evil works? How will Abraham meet his household? Par-

ents, how will you meet your children? You know that every case will be judged according to the deeds done in the body. Will you neglect the present opportunity of instilling correct principles into the minds of your children?

Children need painstaking effort; for if Satan is given any opportunity, he will make their ways perverse. O that mothers and fathers would realize their responsibility and accountability before God! What a change would take place in society! Children would not be spoiled by being praised and petted, or made vain by indulgence in dress. They would not be indulged in wrong. They would be taught to fear the Lord and to walk in his ways. Parents, do not, through mistaken love for your children, neglect to train them aright. Educate and train them for God. Put yourselves in the school of Christ, and learn of him, that you may teach the same lessons to your children. As you do this, God will bless you, and make you a blessing.

HEALING.

BY F. W. VESSEY.
(Spokane, Wash.)

WE read in Luke 9:11: "And the people . . . followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing." Now there are more who have need of healing to-day than there were at that time; but we are prone to think that medicines are more powerful, and physicians use them more skilfully, than in those days, and that "God will bless the means provided and used in faith." There is the danger. Where is the *faith*? Is it in God, or in the doctor? in the drug or the appliance? "Whatsoever is not of faith [in God] is sin." Shall God heal, and the doctor or the drug get the glory? "I the Lord thy God am a jealous God." From this it seems that when the doctor and drugs are the "means employed" in extreme cases, God usually waits until these prove to be futile; then in dire extremity the prayer of faith is offered, and God answers in healing power. "Man's extremity is God's opportunity." Read the one hundred and seventh psalm, where five cases proving this adage are given. It is God's wisdom so to manifest his love that men may be led to believe on him. For this reason was the greatest of all miracles wrought. (Read John 11:15, 25, 26, 40, 42, 45.) "But though he had done so many miracles before them, yet they believed not on him." John 12:37.

We have recently had three instances of God's healing power in the Spokane church; and in obedience to Ps. 107:32, we desire to "exalt him also in the congregation of the people, and praise him in the assembly of the elders," that others may be encouraged, and have their faith strengthened.

After Sister Nelson "was given up to die" by the doctor, with cancer of the stomach, God raised her up; and she is in better health than before, sound and well. Brother B. Van Dorn, an elder of our church, is now up and attending to his duties, though about five months ago the doctor informed his family that he must die with tuberculosis of the lungs and bowels. The third case is that of Sister Williamson's daughter Helen, who was also sick with consumption of the lungs and bowels. She also was attended by the best medical skill, and all was done for her that love of parents and friends could suggest; but the dread disease could not be checked. Then, after the usual "consultation" with another physician, the dread verdict was rendered, "All has been done that can be done; we are powerless to do more." Then drugs were put aside, and with "strong cries" the Lord was besought anew; and this time prayers were effectual. Healing began at once. Restful slumber, diminution of all unfavorable symptoms,

and rapid gain in flesh and strength followed; and now the dear daughter, who has fully given herself to Jesus, is rejoicing in his love and favor, and wishes thus publicly to praise his holy name. This is written at her request, her mother also acquiescing.

THE SEPTEMBERERS.

A Saint Bartholomew's Day for the Priests and Nobles.

BY PROF. P. T. MAGAN.
(Battle Creek, Mich.)

(Concluded.)

CRUELTY is not the growth of any particular country; it is not found in greater degree in France than it would be in any other state similarly situated. It is the unchaining of the passions of the multitude which in all ages produces this effect.—*Alison.*

The American aristocracy are asleep. They know not the volcano over which they dance and sing. With muffled tread the awful day of reckoning is coming swift and sure. What can be said or done to save these precious souls from that which hurries on apace? How can they be saved from the wrath of the American Septemberers? Yea, and who will turn the heart of the Septemberer class so that they shall be kept from doing these awful things? They, too, are the purchased possession of the One to whom "The nations are as a drop of a bucket, and are counted as the small dust of the balance."¹ I have often thought that if I could only rescue men and women from the sorrows and the troubles, from the cruel and inhuman tortures and deaths which their fellow men will wreak upon them, I should be satisfied. In many ways these things have seemed more terrible to me than even the fires of God, which ultimately will consume the wicked at the time of the second resurrection. I have thought of David. He was offered his choice of three punishments. "Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or, that there be three days' pestilence in thy land? And David said, . . . Let us fall now into the hand of the Lord; for his mercies are great: and *let me not fall into the hand of man.*"²

The rich have done wrong; they have been oppressive and exacting; they have robbed the fatherless and the widow. This is all true, not of every rich man, but of many. "Vengeance belongeth unto me, I will recompense, saith the Lord."³ Some one must labor for those who compose the mob, that "the light of the glorious gospel of Christ, who is the image of God," may "shine unto them."⁴ The image of God must be restored in their souls, so that they shall omit to do these dire deeds of blood, and leave the exercise of vengeance unto him to whom it belongs.

Here is a part of the diary of a French aristocrat who passed through the Paris Septemberers. As it is read, I earnestly pray that the heart may go out to God in supplication for grace to save, and power to rescue souls from such fearful anguish:—

AT HALF PAST TWO O'CLOCK ON SUNDAY, SEPTEMBER 2, we prisoners saw three carriages pass by attended by a crowd of frantic men and women. They went on to the abbey cloister, which had been converted into a prison for the clergy. In a moment after, we heard that the mob had just butchered all the ecclesiastics, who, they said, had been put into the fold there.

NEAR FOUR O'CLOCK.—The piercing cry of a man whom they were hacking into pieces with hangers, drew us to the turret window of our prison, where we saw a mangled corpse on the ground opposite to the door. Another was butchered in the same manner a moment afterward.

NEAR SEVEN O'CLOCK.—We saw two men enter our cell with drawn swords in their bloody hands. A turnkey showed the way with a flambeau, and pointed out to them the bed of the unfortunate Swiss soldier, Red-

ing. At this frightful moment, I was clasping his hand, and endeavoring to console him. One of the assassins was going to lift him up, but the poor Swiss stopped him by saying, in a dying tone of voice, "I am not afraid of death; pray, sir, let me be killed here." He was, however, borne away on the men's shoulders, carried into the street, and there murdered.

TEN O'CLOCK, MONDAY MORNING.—The most important matter that now employed our thoughts was to consider what posture we should put ourselves in when dragged to the place of slaughter, in order to receive death with the least pain. We sent, from time to time, some of our companions to the turret window, to inform us of the attitude of the victims. They brought us back word that those who stretched out their hands suffered the longest, because the blows of the cutlasses were thereby weakened before they reached the head; that some of the victims even lost their hands and arms before their bodies fell; and that such as put their hands behind their backs must have suffered much less pain. We calculated the advantages of this last posture, and advised one another to adopt it when it should come our turn to be butchered.

ONE O'CLOCK, THURSDAY MORNING.—After enduring inconceivable tortures of mind, I was brought before my judges, pronounced innocent, and set free.⁵

M. Jourgniac de Saint-Méard, who has written for posterity the story of his anguish, was one of a very small company who escaped from the Septemberers' tribunal. A few escaped after their relatives had in some way or other satisfied the brutal desires of the Septemberers. One of these was the venerable Sombreuil. He was sentenced to death. From the prison his daughter perceived her father. She rushed out among pikes and swords, and clasped her parent in her arms. In a flood of tears she besought the murderers in such piteous accents that even their fury was suspended. "Drink," said one ruffian, handing her a pot full of blood, "drink the blood of the aristocrats." She drank, and her father was saved.⁶

Only a few escaped. The great majority suffered deaths distinguished by wanton cruelty. One case above all others has excited universal sympathy among writers and readers of history. Marie Therese, Princess de Lamballe, had been superintendent of the household of Queen Marie Antoinette, wife of Louis XVI. She it was who had received for her services one hundred and fifty thousand francs per annum, as pin-money.⁷ She had sought neither the position nor the money. Her noble birth had placed her there. She knew no other life, and meant no wrong. There are many similar cases at the present day. Maybe they are not Christians, but they are human. Mercier says that Madame de Lamballe was "beautiful, gentle, obliging, and moderate."

It was in the prison La Force that this unfortunate lady was confined. She was led before the terrible executioners in scarfs. "Who are you?" "Louise of Savoy, Princess de Lamballe." "What part do you act at court? Are you acquainted with the plots at the palace?" "I was never acquainted with any plot." "Swear to love liberty and equality; swear to hate the king, the queen, and royalty." "I will take the first oath; the second I cannot take; it is not in my heart." Sentence was not pronounced at this time, but the end was nevertheless near. Says Peltier:—

The Princess de Lamballe, having been spared on the night of the second, flung herself on her bed, oppressed with every species of anxiety and horror. She closed her eyes, but only to open them in an instant, startled with frightful dreams. About eight o'clock next morning, two national guards entered her room, to inform her that she was going to be removed to the Abbaye. She slipped on her gown, and went down-stairs into the sessions room. When she entered this frightful court, the sight of weapons stained with blood, and of executioners whose hands, faces, and clothes were smeared over with the same red dye, gave her such a shock that she fainted several times. At length she was subjected to a mock examination, after which, just as she was stepping across the threshold of the door, she received on the back of her head a blow with a hanger, which made the blood spout. Two men then laid fast hold of her, and obliged her to walk over dead bodies, while she was fainting every instant.

⁵ Extracted from a journal entitled, "My Thirty-Eight Hours' Agony," by M. Jourgniac de Saint-Méard.

⁶ Thiers, "History of the French Revolution," Vol. I, page 359. Appleton edition.

⁷ See Taine, "Ancient Régime," book 1, chap. 4, sec. 3, par. 5.

¹ Isa. 40:15.

² 2 Sam. 24:13, 14.

³ Heb. 10:30.

⁴ 2 Cor. 4:4.

They then completed her murder by running her through with their spears on a heap of corpses. . . . I must not venture to describe the excesses of barbarity and lustful indecency with which this corpse was defiled. I shall only say that a cannon was charged with one of the legs! Toward noon the murderers determined to cut off her head, and carry it in triumph around Paris.⁸ A wretch in the Rue Saint-Antoine bore off her heart and ate it. . . . At the Abbaye, an old soldier named Damiens, buries his saber in the side of the Adjutant-general Laleu, thrusts his hand into the opening, tears out the heart, and "puts it to his mouth as if to eat it." "The blood," says an eye-witness, "trickled from his mouth, and formed a sort of mustache for him."⁹

For six days and five nights the butchery continued uninterrupted. They killed, they drank; they drank, and killed again. In all there were about five thousand victims.¹⁰ At last the murders ceased, but only because the supply of victims was exhausted. Then commenced that awful saturnalia of hell, in which the bands were playing while men and women danced around the corpses, singing the Carmagnole. Lights were placed upon the breasts of the dead, in order that the merry-makers might not stumble over them as they whirled about in their mad revelries. Women, mounted aloft, beat time on the naked bodies.¹¹

From weariness the mob ceased its revels. The dead-carts came, and bore away the bodies, which were thrown into trenches, previously prepared by the municipality for their reception. They were afterward conveyed to the catacombs, "where they were built up and still remain, the monument of crimes unfit to be thought of, even in the abodes of death, which France would willingly bury in oblivion."¹²

It must ever be remembered that all this took place but little over one hundred years ago, in a land where science shone most brightly; where literature flourished; where manners were more polished than at the present time—in a land where grace and elegance of dress and motion had attained to an acme of perfection after which nineteenth-century society yet strives; in a land of great riches, and, withal, of great poverty.

With sadness and shuddering the story is told. Would to God that it might be omitted! but it cannot be omitted. The honest historian is in duty bound to relate it. It cannot be omitted, because the French people did not omit it. The Septemberings were a result; causes had gone before. Like causes are at work today; similar results are sure to follow. And on this there is the "more sure word of prophecy." "*Cruelty is not the growth of any particular country; it is not found in a greater degree in France than it would be in any other state similarly situated.* It is the unchaining of the passions of the multitude which in all ages produces this effect." "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

THE GOLDEN RULE.

BY J. S. MILLER.
(Sanitarium.)

"WHATSOEVER ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12. Perhaps no other passage in the whole Bible is so comprehensive as this. These words are the words of Christ, and all his words are spirit and life. Hence they contain that which, if followed, will result in good citizenship in this world, and in eternal life in the world to come.

This rule is far-reaching enough to cover man's duties to his fellows and to his Maker. Were

this divine injunction adhered to, selfishness would be unknown. Standing armies and expensive ironclads, courts of justice and penal institutions, would exist only in name. Man would respect the rights of his fellow men, and the social, financial, and political troubles which are now spread over our country like a pall would be removed. Men would not bind in chains and incarcerate in dungeons those whose religious tenets were not identical with their own. The liquor traffic and its attendant evils would vanish like dew before the morning sun.

This happy condition cannot be reached by legislative enactments: it is an individual work—a work of the heart. O that men might, regardless of party or sect, observe this golden rule, and see how quickly the evils now weighing like an incubus upon society would disappear!

A PRAYER.

BY CLOA A. YERGIN.
(Battle Creek, Mich.)

To thee, O Lord, I lift my burdened soul;
Receive, and by thy hand my life control.
Cleanse thou my heart from every secret sin;
Implant thy love and Spirit, then, within.

Cast me not from thee, O my God, my King,
But teach my lips thy constant praise to sing!
O give to me a shelter in thy fold!
Kind Shepherd, shield me from the wind and cold.

Lord, thou who dost regard the sparrow's fall,
Wilt thou not harken though I faintly call?
O I am weary, burdened so with sin!
Accept my heart,—thy purchase,—reign within.

Yes, take it, Father; for "thy love, I own,"
At last "has broken every barrier down."
Keep thou my feet from any step astray;
O help me, Lord, to ever choose thy way.

Be thou my comfort, joy, and ceaseless song;
Deliver from the careless, wandering throng;
Forgive the weaknesses and sins now past,
And to thy kingdom take me home at last.

A LESSON FROM THE BOOK OF JOSHUA.

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

It is one of the easiest things in the world for people to misunderstand other people. More, the very best people may do so. And what is worse, sometimes such good people sit in judgment upon the actions and even the motives of others, act as prosecutor, jury, and judge, and, as far as they can, play the part of executors, and are all the time laboring under the greatest misapprehension in regard to the facts in the case. Without calling attention to numerous occurrences of this kind which have come under my own personal observation, since they would be too personal to be mentioned, I would refer the reader to an instance of this kind recorded in the twenty-second chapter of Joshua, where a large number of people were made the subject of a very grave charge of wrong by no less exalted personages than the elders of Israel; and when the facts were known, the elders were found to be in error in their charge! I will briefly relate the facts, as stated in the Scriptures; but the reader should carefully read the whole chapter.

The possession which God gave to Israel was divided by the River Jordan, the larger portion of their inheritance being on the further side as the children of Israel came to it from the east. By an agreement made between Moses and the tribes of Reuben and Gad, these tribes were to have their inheritance on the east side of the river, leaving their flocks and herds there, with their wives and children; while the men, armed for battle, and not discommoded by their families, should pass over in advance of all Israel, and take part in the conquest of the land until it should be won. (See Numbers 32; Joshua 4:12.)

When the conquest of the land was accomplished, these two tribes, and also half of the

tribe of Manasseh, by an especial permission of Joshua, returned to their homes on the east side of Jordan, with the blessing of Joshua, because of their conduct in the war, upon them. Joshua 22:1-6. As they reached the Jordan, they seemed to have a sense of their isolation on the other side of the river; and as a memorial of their part in the conquest of the land, and as a sign that they were a part of Israel, they built there a lofty altar, "a great altar to see to." Verse 10.

But this very praiseworthy undertaking was entirely misunderstood by the "elders of Israel," who regarded it as a signal of rebellion instead of a token of union. They thought the altar erected must be for sacrifice, and that this meant another place for worship, and a withdrawal from worship in Shiloh, where the ark was at that time. Hence we read that "the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them." This was a very human performance,—first to charge with wrong, and then prepare to deal out summary punishment, without waiting to hear what those accused have to say upon the matter. The Reubenites and Gadites and Manassehites had borne themselves nobly in the war; and the presumption would be that they were still loyal to Israel, of which they were a part. But this last action, perfectly honorable, but misunderstood and wrongly interpreted, eclipsed in the minds of the elders of Israel all their previous good conduct, and led them to the hasty conclusion that they were in rebellion against Israel, and that the monument they had erected was a sign of it.

Filled with this thought, and never questioning that their own interpretation of the meaning of this action of these tribes was correct, the elders of Israel and all the hosts of Israel gathered to battle, and sent on ahead of them ten of the princes of Israel, evidently one from each one of the tribes. They came to the Reubenites and Gadites, and without waiting for any explanation, at once began to accuse them of sin and rebellion, referring to the "iniquity of Peor" (verse 17) and to Achan's sin, as parallels with their own!

When they were through with these severe and entirely unjust and unwarranted charges and innuendos, the Reubenites and Gadites replied to these elders of Israel, and gave the true meaning of their object in building the altar, making a most noble plea in defense of the rectitude of their intention, and closed by saying: "God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, beside the altar of the Lord our God that is before his tabernacle." Verse 29.

To the credit of the elders of Israel be it said that when they learned the real motives of those they had so vigorously accused, they were pleased at their conduct, and refrained from assuming a menacing attitude further, declaring: "This day we perceive that the Lord is among us, because ye have not committed this trespass against the Lord: now ye have delivered the children of Israel out of the hand of the Lord." Verse 31. The evident meaning of these last words is that had they gone to war and destroyed their brethren, as they had proposed to do, the Lord would have meted out a fitting retribution upon them; but now they were saved from such a calamity.

It would seem that while the elders greatly mistook, and in their misdirected zeal preferred grave charges, in which there was no truth, against their brethren, they were perfectly honest in their intentions. Acting hastily, and ascribing wrong motives to those who had given every evidence that they were true to God and to Israel, was the sum total of their offense. Hence they could be forgiven; and when they saw their own wrong, they recognized the hand of God among them, and made the wrong right by suitable acknowledgment.

⁸ Peltier, quoted by Shoberl, editor of Thiers's "French Revolution."

⁹ Taine, "The French Revolution," Vol. II, book 4, chap. 9, sec. 5, par. 6.

¹⁰ Alison, "History of Europe," Vol. I, chap. 6, page 401. Edinburgh, 1835.

¹¹ Taine, *Ibid.*, sec. 5, par. 6, and sec. 6, par. 1.

¹² Alison, *Ibid.*

The record of this remarkable event was not put in the inspired word by accident. Like other things, it was written for "our admonition, upon whom the ends of the world are come." Men at the present time are just as liable to judge of the actions and motives of others, and condemn them upon the evidence of their own opinions, as they ever were. Even the elders of Israel may be led to do so. The lesson to be learned from this experience is that we should walk carefully and softly before the Lord in such matters. Never charge one with wrong intentions simply upon hearsay or your own opinion, unsupported by the clearest evidence. Be as free to credit others with proper motives as you are to ask that others do the same for you; and above all, should you go wrong in such matters, follow the noble example of the elders of Israel in being willing to accept reasonable explanations, and to withdraw unwarranted charges.

"TRY THE SPIRITS."

BY L. D. WESTFALL.
(Olympia, Wash.)

REPORTS are that miracles, especially of healing, are being performed in many places. Only the vigilant will understand this apparently promiscuous bestowal of a spiritual gift. Is it all of God? Does he whose ways are perfect thus distribute spiritual gifts? God still says, "Obey my voice, and I will be your God, and ye shall be my people." Jer. 7:23. We must obey him in order to receive the Holy Ghost. Acts 5:32. All gifts are different operations of God within—various manifestations of the power of the one Spirit. 1 Cor. 12:4. God's remnant people were foreshown to be obedient to him, and to have the testimony of Jesus, the Spirit of prophecy, and having this grace, to "come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7; Rev. 12:17.

Satan sees present truth, and in order to stay its power, wages war upon its advocates, seeking to divert their minds, and to center them upon his deceits and "lying wonders." He worked through the magicians and sorcerers before Pharaoh, in order to offset God's work through Moses. "The prince of this world" (John 14:30) will multiply his deceptions as the end draws near. His lines of work must nearly parallel the works of God, as outlined in prophecy, else even the careless would detect his designs. He will exercise his genius to mislead those who are religiously inclined. The worldly minded are already his. "Of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. Satan turns his back upon those already won, and "walketh about [the righteous], seeking whom he may devour" 1 Peter 5:8. He has power to bring disease and death (Job 2:7; Heb. 2:14); and in order to heal an object of his torture, he may withdraw his afflicting hand, thus allowing the health and life given of God to be revealed. Satan may *appear* to heal by ceasing to exercise his destructive agencies.

God heals by annulling Satan's efforts to destroy, forgiving sins, and renewing the inner and outer man. Ps. 103:3, 4. Then Satan is powerless to afflict God's charge. "No weapon that is formed against thee shall prosper." Isa. 54:17. Unless God had told us how to test the spirits, we might have been victims of the "spirits of devils, working miracles." "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John 4:2. The recipient of God's Spirit will reveal that Jesus Christ is come in *his* flesh—the recipient's flesh. In word and act, in every fiber of his being, Christ should be manifest. Christ is "the same yesterday, and to-day, and forever." Heb. 13:8. If he by the presence of the Spirit, lives in a soul to-day, that soul will live as Christ lived. "He that seeth me seeth him

that sent me." John 12:45. "As for God, his way is perfect." Ps. 18:30.

Any person exercising spiritual gifts, and knowingly fighting God's law and the Spirit of prophecy, is not of God. If man has now the Holy Ghost, he has the same Spirit that breathed God's word, and that Spirit is always in harmony with itself, without "variableness, neither shadow of turning." A spiritual gift to one member of God's church is a gift to every member thereof. 1 Corinthians 12.

GOSSIPING.

BY L. MAY BENTLEY.
(Ogdensburg, Wis.)

IN Lev. 19:16 we read, "Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the Lord." Again, "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." Prov. 26:20. It has been said that if men knew what others have said of them, there would not be four friends in the world. A person, after talking of his friend's defects, and showing him up in the worst possible light, will meet him as friendly and good-naturedly as ever, thus adding the sin of hypocrisy to that of backbiting. This is not as it should be, especially among those who profess to be Christians—Christ-like.

When the habit of gossiping is once really formed, no man can break it in his own strength. Thus his so called freedom of speech makes him a slave. This lack of power is stated in Rom. 7:15, 18. The only way to overcome this is to have the heart so filled with the love of Christ that we shall have no time for criticizing others. It is not so much by the number or length of prayers offered, or by the amount of religious ceremonies performed, that God estimates our religion, as by the way we treat our fellow men. They are his creatures. We are to see the workmanship of God in each human being, and recognize and treat each individual as God's property. The soul of every person is as precious in the sight of the Lord as our own; for the same price has been paid for both. Therefore, when we mistrust our fellow men, and talk about them, we are doing despite to him who is our common Master. As we are merciful and kind to others, so God will be to us.

THE RAIN AND THE SNOW.

BY S. ADDIE BOWEN.
(Randolph, N. Y.)

IN that beautiful chapter, the fifty-fifth of Isaiah, there is a very helpful lesson for us. The Lord says, "As the rain cometh down;" and while the main thought requires the entire verse, with the next, to get the principal comparison introduced by the little word "as," I wish now to refer only to the first clause.

Suppose we lift a pail of ten quarts of water, weighing about twenty pounds; we realize that water is heavy. Now on a rainy day look up into the gray clouds, and think of the tons and tons of water held over our heads, and imagine, if you can, what would happen to us, to buildings, everything we can see, if all this water were to come down in a solid mass. Instead of that, the Lord lets it down drop by drop, and it kills no one, not even a fly.

"As the rain cometh down." Drop by drop the earth drinks it in, forests absorb it, and the air is cleansed from impurities. Sometimes, to be sure, a tempest comes, and damage results; but this is when another element, the air, drives with great force the otherwise moderately moving drops, and that thought is not in this verse.

"And the snow from heaven." The clouds look just about the same when a snow shower is overhead as when rain is coming. How does the snow come down?—Quietly, gently, float-

ing down in beautiful shapes. It doesn't look a bit like rain-drops, yet it is water in another form, and it also "watereth the earth."

Leaving out the main comparison, let us bring in the conclusion, "So shall my word be." The word of the Lord, its promises, its instruction, its comfort,—all that we at any time need,—come quietly, gently, watering and refreshing our souls. If we are restless, complaining, hardening our hearts, no benefit will be realized from the experiences which the Lord designed as refreshing showers to us. A mass of baked clay soil cannot at once drink in the rain, as does that which is not hardened.

There is great danger of mistaking the experiences we meet. If our souls thirst after God, then his word will be to us what the rain and the snow are to the thirsty earth. It will refresh us, and cause us to bear fruit to his glory. And as we are watching for his blessings, let us remember that rain and snow do not come from a *cloudless* sky. Dark, cloudy experiences have the most refreshment, comfort, and fruit-bearing blessings in them. "As the rain cometh down, and the snow from heaven," so may the word of the Lord come to our hearts.

THE PRECIOUS PROMISES.

BY JOHN M. HOPKINS.
(Westport, Minn.)

As the Lord is true, it follows that all he has ever spoken is true. There are no non-essentials in his word, and none of it will return unto him void. Every part of it has its place and work.

To the Christian, perhaps there is no part more precious than the promises—the "exceeding great and precious promises." One of these is that the Lord is "a very present help in trouble." Ps. 46:1. Another is, "I will never leave thee, nor forsake thee." Heb. 13:5. Jesus said, "In the world ye shall have tribulation." Our individual experience testifies to the truthfulness of this. From whatever source the trials may come,—from without, or from our own evil propensities,—they will come; and as we draw nearer the end, they will become more frequent and severe. But the Master also said, "Be of good cheer; I have overcome the world." John 16:33.

Jesus is our "very present help in trouble." He is always near. His ears are ever open to our cry. We know he has heard and answered our prayers. We know he has taken sin from our hearts. We know he has many times enabled us to resist and overcome temptation. We know he has strengthened us to bear and to do. We know he has put joy and gladness into our hearts, and words and songs of praise and thanksgiving upon our lips. We know that often when the way has seemed lonely and hard, and the enemy was taking advantage of our weaknesses, we have gone to Jesus, and told him all about it, and he has been to us a "present help."

We wish Christians would appreciate this blessing more than they do. The sympathizing Lord does not want us to stand aloof from him in weakness and despondency. He invites us to come near, to make a confidant of him. His love for us is deep, strong, and abiding. He wants to help. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel ["few men," margin]; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel." Isa. 41:10-14.

These promises are just as sure as when they were written, seven hundred and twelve years before Christ, and they are just as applicable now as then. Let us believe and apply them, and the Lord will most surely verify them to us.

Special Mention.

PASSING EVENTS AND COMMENTS.

The Long Reign.—It was on the 20th of June in 1837 that Princess Alexandra Victoria, who had just passed her eighteenth birthday, became queen of England. The death of her uncle, William IV, brought this great responsibility upon the youthful shoulders of this lady hardly out of her girlhood. On the twentieth of June next the British people purpose to celebrate, in what is regarded an appropriate manner, the consummation of a sixty years' reign, the longest that has marked the history of that country. It has been said that personal government came to an end in Great Britain with the death of William IV, and it is certain that Queen Victoria has not contended for the autocracy of the throne. On the other hand, she has been willing to yield to the growing tendencies toward democracy that have so decidedly manifested themselves among the English people during her reign. This tendency has not been created by any dissatisfaction with the sovereign; for it may be questioned whether any sovereign has ever ruled so vast a people, over an empire that has occupied the foremost rank in progress, with such unquestioned success, and has finished that reign in the possession of such unbounded and almost universal love of the people as good Queen Victoria.

She has not sought to obtrude her wishes or whims against the wishes or welfare of her realm. With dignity and with firmness she has held to what she regarded the right, and her counsels have been in the interests of peace and good-will among men. Her private life has ever been an example of uprightness and purity. Her affection for her husband, Prince Albert, who died in December of 1861, was deep and true. He was to her a faithful consort and an efficient counselor. His memory has been sacredly cherished through the long widowhood. All good people will unite in a tribute of honor and respect to this worthy sovereign lady. To her good offices the people of this country owe much. "God save the Queen!"

Peace Treaty in a Storm.—The treaty between this country and England, providing for the settlement of international difficulties, which a few months ago was so loudly heralded over the world as the inauguration of the millennial dawn, does not seem to have as peaceable a time in coming into real existence as its advocates anticipated. Congress, or at least the Senate, has been wrestling over the matter most of the time since, and to-day it seems as little likely of realization as at any time. There are senators who appear to be on principle opposed to anything that looks like a friendly compact with England; not that they are really in favor of war, but because they like something to talk big and loud about. Numerous amendments have been proposed and adopted during the course of the discussion, and it is not at all unlikely that the whole arrangement may be repudiated before they are done with it at Washington. One obstruction to its adoption is the fact that it originated with the administration that is now out of power, to which no glory is now to be permitted any further than is necessary. Altogether, the prospects are not as peaceful as they were a few months since.

Matters in the East.—The past week has witnessed no abatement of the Grecian animosities toward their neighbors, the Turks. On the contrary, the anniversary day of Grecian independence occurred last Tuesday, when enthusiasm for war reached a higher point than at any previous time.

Prince George, the general of the army, had issued strict orders that the soldiers should not indulge in any extraordinary demonstrations; but

yet there were, all over the country, wild cries for Crete, for war, and the king. A despatch says that "it is no exaggeration to say that events in Athens have alarmingly intensified the situation. The danger of war is greater at the present moment than at any time since the invasion of Crete." The forcible blockade of Athens, or of Piræus, which is the port of Athens, is apparently delayed only by the disagreement of "the powers." These are becoming restless over the situation and the continued strain of affairs. It is probable that this cloud of war will pass over as others have done; for the long delay is giving time for better counsels. Besides, things are not ready as yet for the great struggle that is to close this Eastern question, and all other earthly questions, to be precipitated. But it will come some of these days, and soon. How necessary it is that we make good use of our time in that part of the world as well as elsewhere; for the night soon cometh, in which no man can work.

She Gives It Up.—Mrs. Phœbe Couzins, widely celebrated as an advocate of what is popularly called women's rights, has by the kindness of friends been brought home from California, a confirmed and perhaps hopeless invalid, suffering from rheumatism. She is now in a sanitarium in St. Louis. Her renunciation of her former claims and doctrines has been made public. She declares that woman suffrage, for which she has battled so long and ardently, is a failure. She thinks that women in politics are no better than men; and affirms that the great majority of women prefer to be left to the purity and peace of their own homes rather than to be dragged into the slime and worry of politics. She is doubtless quite right, and we are glad she is coming to her senses, even in old age. Among other things, she says the following: "I look upon the outside life, impelled by necessity, as in a majority of cases to be simply experimental. It cannot be conclusive; for the vast majority of women prefer the quiet domestic life, while man by nature seeks the conflicts of the outer world and its theories, and grows therein. Woman in public life will never prove satisfactory. She is naturally a home-keeper. I would advise all young women to marry and become housekeepers."

Spiritualism on Exhibition.—A friend has sent us a clipping from a Sioux City (Iowa) paper, giving the account of one of the leading lawyers of the State concerning spirit manifestations in that city. The man does not claim to be a believer in the system, but is nonplussed by what he saw and experienced. The spirits of the dead appeared in tangible form, grasped his hands, talked audibly and confidently of things that were unknown to ordinary mortals, but of which the gentleman was cognizant. One character was that of a master mason who took the gentleman aside, and confidentially went through with the whole set of grips and signs peculiar to the different degrees of that order. One apparition appeared to be an aunt who had been long dead, and who displayed a remarkably intimate knowledge of family matters. All this time the medium sat bound hand and foot, with his hands full of oatmeal. If this is legerdemain, then the lawyer says it is the slickest of the kind that he has ever heard of.

MOODY IN CHICAGO.

MR. MOODY has been in Chicago, preaching with all of his old-time force and vigor. As an evangelist, Mr. Moody is a marvel. There have been many noted evangelists in this country, but most of them were of a sky-rocket character. The time of their activity and usefulness lasted but a few years. Mr. Moody is not so. He is a steady light in the darkness, and he seems to grow more in love with his work, and to be more successful in it, as he grows older. One, no matter what his religious faith may be, must be

very narrow-minded who cannot see in Moody the voice of one crying in the wilderness of sin, and helping to prepare the way of the Lord, to make ready a people for his coming.

The position taken by him upon the law of God cannot be too highly commended. He is in spirit an evangelist of the old school. The distinctively modern theory that the law of God is abolished, is not tolerated by this great preacher of righteousness. There is a place in his theology for both the law and the gospel, and this, no doubt, is one of the secrets of his power and success in his chosen life-work. Like Paul, he preaches "repentance toward God, and faith toward our Lord Jesus Christ." In his opening discourse in Chicago, taking the ten commandments for a text, he said: "Perhaps some of you may think the ten commandments are a thing of the past, that they have gone out of date. I am inclined to think that a great many have been carried away by that delusion. I believe the wretchedness and the misery and woe that are in all our American cities have come from the fact that people do not believe that old law. They have turned aside, and have brought untold trouble and agony upon themselves."

This is good, wholesome doctrine. He would hold up the mirror of God's law, that the sinner may see his miserable, undone condition, and so realize the necessity of fleeing for refuge to the hope set before him. Would that there were more such men to present the law of God as the convincer of sin and the rule of the regenerate life, and to offer the gospel as the perfect and only salvation for sin.

M. E. K.

THE LATEST IN CHURCH FESTIVALS.

THE modern methods of raising money for religious purposes, by festivals, necktie-socials, and many other kindred ways in which fun and frivolity are used as a means for the promotion of the gospel, or at least as the means of paying the minister his salary, are too well known to need extended comment. But man is an inventive animal, ever on the alert for new devices; and the promoters of church festivals seem to be forever racking their brains for something unique in their line. The latest invention in the way of church entertainment is what is known as "midget weddings." Two little children under five years of age, go through the farce of a wedding. All the immediate participants are of the same age. Of course it is all done in the church, so that the odor of a supposed sanctity may be thrown over the affair. Much expense is laid out on some of these weddings. In one instance ten full dress suits, made as for men, were ordered for the boys, and as many long-train dresses for the little girls. Here are two great evils: First, to the children themselves; and second, the disgrace to the church in which the ceremony is held, and the damage resulting therefrom to the cause of Christ.

The *Christian Advocate* (Methodist) refers to this new invention in church festivals in the following language, which should be endorsed by every Christian:—

It is difficult not to write something about such profanations of the house of God. To connect the solemn words of the marriage covenant with such a scene, to promote such precocious publicity, to contribute to such extravagance, and to lay the foundations for such consummate vanity, are not so disreputable a profanation as it would be to exhibit a mock communion service, but are a long stride from common sense and reverence in that direction. This would never be endured if it were not for the vanity and thoughtlessness of the parents of the "midgets" and their innocent accomplices. Many of these will say that this is the utterance of a cynic. This is all they can say, and it is not true. None recommend amusements that are neither profane, vulgar, nor presented in improper places, nor more regularly patronize them and promote them, than we; but we would not "scrawl a joke on an epitaph," nor profane the house of God by mockeries of religious services which transform it into a place of mirth; nor would we promote in it any entertainment in which mirth is the principal feature.

M. E. K.

The Home.

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

A CHILD TRAGEDY OVERRULED.

BY FANNIE BOLTON.
(Battle Creek, Mich.)

SHE was a trying child; there was no doubt of it. She was a deep, unfathomable child, still and close and trying. There may have been a reason for it, too, if there is anything in prenatal influence. For months before her birth, her mother had lived in sorrow of heart, bitterness, and silence. There were plenty of people around her. There were her children, who had been born when she felt sure of her husband's love. There were the servants, too, who looked at her with curious, half-sorrowful eyes. But the one who had made the sunshine of her world was not there. He came home when all were asleep except his sleepless, reproachful-eyed wife. Where had he been?—To the club, to the social dance, to this friend's or that for a chat, for a friendly game of cards, and a drink; and his home-coming was anything but happy. Not that Mrs. Morehouse scolded, or wept, or reproached him. No; but how cold, how silent, how apparently indifferent, to him! It was the cruelest of all reproaches.

During the long evenings, she could have lingered with the children or visited with the servants; but she could not bear their eyes. Too proud to tell her sorrow or receive their consolation, she hurried to her desolate chamber, not to weep, but to flash defiance from her dark eyes, to close her lips with firm self-restraint, and to lock her grief and indignation in her stony heart. It seemed her only defense. She felt that she must let her heart grow cold, or her love, her grief, would kill her. There were others upon whom he was lavishing the gallant courtesy, the winning smile and affection, that had won her in her girlhood; but he had cast her aside now, and no longer remembered that he had vowed to love and cherish till death. Then she had no resource in God. If he knew and loved her, why did he permit all this to come to pass? And so her manner became a denial of what was in her soul.

But do not blame him too hastily. He had been brought up to please himself, and had never learned the lesson of self-denial. If she had been well, and could have entertained him by her rare singing and playing, could have entertained the company that did him homage, he would have stayed at home. And many an evening his better nature was aroused, and he said to himself, "I'll stop at home with Malta and the children to-night;" for his heart, after all, craved their affection. But when he came in, and sought to caress her, she withdrew from his arms. At his word of endearment, she gave him a scornful, unbelieving glance. The wall of restraint was built up more firmly between them. The jealousy that made her sorrow, drove her husband away, and after an hour of pain, he would snatch his hat from the rack, and go out to seek elsewhere what he said he could not find at home.

When the baby was born, Mrs. Morehouse came to the gates of the grave. Death stared her in the face. Things began to look different. As her husband went softly here and there in her darkened chamber, she studied his face with hungry, wistful eyes. When he thought her asleep, she saw his tears fall, and noted how pale and worn his face had become. She became convinced that she had misjudged him somehow, and if him, perhaps God. Eternity was before her; there was no hope of life.

"Read," she whispered, pointing to the Bible; and in quiet tones her husband read of the Saviour's rejection, mockery, and crucifixion

for the sake of men. She was touched with his words of love and forgiveness. The divine love melted the barriers down. "Forgive," she whispered, and he laid his head on her white hand and sobbed, asking her forgiveness. "God forgive me," moaned the man, and she echoed his prayer. The last hour was near, and while the children and husband wept around the bed, she slowly repeated the Lord's prayer. From one who had reproached God in bitterness, sweet came the acknowledgment, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. . . . Forgive us our debts, as we forgive our debtors." Her husband's loving clasp could not restrain her from the woosings of death, and she passed from his grasp into the land of silence, to sleep in Jesus till the resurrection morn.

People wondered at the grief manifested by Mr. Morehouse; for they had talked of his seeming indifference to his wife. The servants had whispered here and there of the chill that stood so between them. Many said that it was repentance and remorse that kept him a recluse from society so long. He did not seem to recover from the blow. "Never will marry again, I suppose," said one of the gossips.

The friends came to see the motherless babe. It had a dainty little face, brown eyes, light golden hair, and a complexion the color of a seashell; but the scowl on its brow marred its beauty. She was not much trouble, seldom cried, seemed passive. At first the father wet the little face with tears; but as the months passed on, and the baby never seemed to care for her father, or for anybody, he gradually lost much of his interest. She never spoke a word till two years old, and would run away from the children to play alone, or to sit quietly looking straight ahead, as if in a brown study.

The servants said she was pretty enough, but not engaging. Not like Carl, the oldest boy, who was full of life, love, and mischief, and was the very joy of the house; not like Esther, who was a motherly, sweet little woman, who nursed a family of dolls, played Sunday-school, and preached to the chairs; not like Frankie, with his droll questions and funny ways. Alma—that was what her father named her, remembering his love—seemed to deny her name. Mr. Morehouse bought her presents, tried to caress and win her; but all in vain. She would slip out of his arms, lay the playthings down on a chair, give him a look out of her brown eyes that would remind him of the old days of sorrow, and run away from him.

Now human hearts are not like God's. We love those who love us, and even regret and remorse lose their edge. Mr. Morehouse felt it was no use. His child did not and would not love. He confessed that she was a mystery, and said that if he believed in witches and changelings, he would have thought that some waif had been left him instead of his own child. "There is nothing in her like me," he said, "nor like her dear mother, except—" and then he would fall into silence.

Alma was about four years old when Miss Randolph began to visit at the house. Miss Randolph was a bright, genial girl, with a light heart, an attractive face, and well-rounded figure. Mr. Morehouse saw with pleasure that the children, with the exception of Alma, delighted in her society, and that he, too, was comforted.

"Perhaps," he said, when she had promised to be his wife, "Alma will be a different girl when you are her mother."

"I am sure of it," she exclaimed. "The dear child needs a mother, and I shall take her right in. You have told me yourself that you love the other children best. Poor little soul! I suppose she feels it all."

Mrs. Morehouse the second began her task; but her love was of the same order that had failed before. Alma was so trying. She was slow,

undemonstrative, sullen, and unbelieving. The assurances of affection seemed to make no impression. There was no softening of the heart. How strange the child was! Mrs. Morehouse did not understand her. There seemed no avenue to her heart. She was a quick, impulsive little woman, and Alma's slow, sleepy, sullen ways wore on her patience.

(To be continued.)

THE WEAVER AND THE PEDDLER.

BY MRS. OGDEN LEWIS.
(Detroit, Mich.)

THERE lived in a cottage just over the way, A stretcher and peddler, who wrought by the day. The stretcher wove garments for all in the State, Which the peddler would peddle from early till late. The stretcher would make from the tiniest bit A garment for one whom *she* thought it would fit.

Then the peddler, with satchel and garb, on the street From house to house peddled, or chanced she to meet Some one on the walk who was going to town, She'd stop to exhibit the newly made gown. She wove for the people, she wove for the church Where her name was enrolled (if the record you'll search).

They kept the whole town in a jangle and jar; For some hung so crooked, some in dirt trailed too far, Some robes were too large, and some were too small, But still they went on (though entreated by all To mend their own clothes), till one day in their glade Moved two other folks of the very same trade.

These new neighbors took—as clever's could be— The robes of those sisters and stretched to a T. But the poor sisters (twins) set up a great fuss, And wished *their own* garments to make. Such a muss! They called in the parson to settle the prate, To show him their garb so imperfect of late.

The parson bent low with a fatherly grin, Elbow and hand betwixt knee and his chin: "Well, I thought you would ketch it some day; for the gowns You've fixed up for folks in the churches and towns; And now that some other has fixed up your dress, You're ready to perish in tears of distress.

"To me it seems fit—none too large have they stretched it; A leetle bit tighter they might, perhaps, fetched it, Ter match with the robes you've put onto folk. Too crooked they've been! too tight in the yoke!" The peddler was quiet, revealing a frown; For she it was peddled them over the town.

The parson went on: "Had you fine linen* worn, You'd not other garb stretched till threadbare and torn. O weave ye no more! Leave that to thy Brother, Whose blood bought the right; there can be no other Who's able to weave robes that fit; d'ye see? He's weaving them now, both for you and for me."

The two busybodies in prayer then united (For the peddler and stretcher were one; have you cited? Stretcher the mind, and peddler the tongue; Two persons alike brought a fuss them among. The garment is character, and sounds, ah, so well Till your own is at stake for some other to tell!

And then, O so handsome you want them to make it! If failing in this, to the parson you take it, Forgetting the guilt of your own tattling tongue, Forgetting that others by you have been stung). Those neighbors their Brother's white garments now wore,

And stretching and peddling were heard of no more.

HOW TO STUDY THE CHILD.—NO. 4.

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

As long as sin exists, there will be disobedience, and the necessity of maintaining authority, but *whose* authority? There must be government, but who shall govern? There must be discipline, by punishment and reward, but by whom? The solution of the problem turns on the answer to these questions.† No two children can be justly treated alike as to rewards and punishment. In the government of God there are diversities of consequences as well as of gifts. One man can be made to suffer only

* "For the fine linen is the righteousness of saints." Rev. 19:8.
† Allow me to refer you to the article on "Government in the Home," in the REVIEW of Feb. 2, 1897.

through the mind, another through the body, until from this suffering the whole being has become sensitive and responsive. I have seen a drunkard who cared nothing for shame and dishonor in the sight of men, but only for the painful physical reaction from a debauch. Just as soon as he became sick, he wanted help to reform,—until the next time,—while another would be so burdened with mental anguish at the thought of his degradation, that he would suffer alone in some back alley, field, or any hiding-place, until it was over. Little is to be hoped of either class until the whole man, body, soul, and spirit, shall come under the pain of consequences, as God has foreordained them, and so work toward true repentance and faith.

Those to whom God has entrusted the care of children cannot afford to allow personal feelings to prevent the attainment of the desired result in discipline. This desired result is character, and the only process by which it can be obtained is self-government. Self-government is a science, which must be carefully taught, and as carefully acquired by the most constant practise. The father and mother should, under God, be the instructors, themselves taught of him hour by hour, that they may be able, by well-ordered lives, as well as by the word of God, to teach and lead the children.

A system of rewards and punishments is necessarily a constituent part of any plan of government, and is of such a nature that it must be kept in the hand of the ruling power. Parents under the government of God are appointed to administer for him, never for themselves; and so must learn the divine method, which is so different from man's that it is not easily comprehended. Rewards are always out of proportion to punishments. God as a ruler abounds in rewards; man, in penalties. God bestows larger and better than merit calls for; man, more and sharper severity. To know how, and in what proportion, to distribute both, is a study worthy of a statesman, and more necessary in the family than in the state.

As a rule, discipline by suitable reward is more effective than by penalty, especially if the beginnings have been right between parent and child. To cultivate all that is kindly, pure, and sweet in mind and heart, is of the greatest importance; but this alone will not meet the emergency. Since the seeds of sin are there, they will appear in some ugly form, in spite of all that can be done, until by his own consecration and acceptance of Christ, the child shall be born again to newness of life; and some provision must be made to meet probable wrong-doing, so that a crisis shall find the parents agreed, and at one with God. Penalty should follow such wrong-doing in the case of the young child as quickly as possible; for his memory is not able to hold the relation of cause and effect, and if this connection is lost sight of by him, it will be worse than useless for him to suffer for his act. If the parent is angry, he is in no condition even to notice the act without danger. Anger cuts him off from God, who only can teach him how to meet the need of the hour.

Punishment should never be administered by the parent; that is not his prerogative. God does not allow it, and will only bring good out of it through crucifixion and needless loss. "Vengeance belongeth unto me," says the Lord. Man is not capable of punishing justly; and injustice is the most cruel wrong. One human being has no more right to punish another than has one child in a family to punish his fellow. Failure to recognize this is the point at which all failure begins. There can be no success in the home without the blessing of God, and no one who crowds himself into the seat of authority, and so seeks to crowd God out, can expect him to crown this usurpation with salvation, much less if the usurper professes to be a follower of Christ. God will forbear much more with those who are wholly in the dark than with those who are known as

light-bearers. Instead of punishment by any human power, the penalty which God made inevitable should be taught the children, and then they should be left to him alone. We must do this sometime, and the sooner the better.

Sin tends to desolation. As we count duration, it seems a long while coming; but though it tarry, such is its ultimate end. Let the disobedient child find what this means as soon as possible, before he is old enough to despair and become reckless. Do not shut him up alone to make him sense this desolation. That is to treat him like a criminal. In an extreme case it may be necessary; but leave that treatment for the extremest case of rebellion. First try to understand the motive of the act. You may find that while the act is all wrong, the motive was perfectly pure and true. In that case it is only necessary to teach him how to do properly that which he had in mind. Correct the fault with the utmost tenderness and love, showing him the wrong clearly, but making him feel that the eyes of your love can read the intention which lies back of the error, and appreciate it for all it is worth. Think of angrily slapping a child for pulling up a plant, however rare and costly, that he might bring it to the mother! See him with his two little hands holding it carefully, his face beaming with joy, because he has found such a beautiful gift for her. See the mother's angry face, hear the blow, and then cease to wonder if the child grows up hateful and wayward. Much of human punishment is more or less after this unfortunate order. What seems to be an overt act of disobedience, aggravated by impudence, may be simply a reproduction of some scene which the parents have enacted before the child. A disagreement which he re-enacted with vivid impersonations has brought many an innocent little student of life into trouble. He has received punishment for doing the very things, saying the very words, in the very same tone, which he had heard from those of whom he must learn his lessons in living.

In any case let the child have a chance to explain without fear. You should be able to study the reason for his conduct, because the results may be tremendous. He may be stubborn, or for some cause unable to explain at once; give him time. Win his confidence, and when he has explained as well as he can, or if he refuses, and you have become sure that his conduct must be visited with penalty, come away and leave him alone. He may follow you; do not notice it,—this is his privilege,—but take your work and the other children, and leave him again, and again, and again, if it takes a whole day, or if it takes a week, and you have to travel over the whole house, and if the work has to be neglected. Teach him once thoroughly that if he will refuse to come into harmony with the true life, he must sooner or later live alone. If you begin early enough, a few moments will suffice so to enforce this truth that it will take root, and bear the peaceable fruits of right-doing; especially if you are wise and true enough to teach it from God's word, in connection with the blessed gospel, which is sweet with the fellowship of Christ. A mischievous boy, who was always provoking quarrels by meddling and annoying the other children, was cured by this process in a short time. No child likes loneliness. Homesickness is deadly; and as a penalty, being God's own institution, is unequalled.

Every child must learn for himself where danger lies, and how to avoid it. Your experience will not even warn him; he must learn by his own.

In a certain home there was an open fire and a baby girl. It was before the days of fire-screens. The coals were continually popping out onto the hearth, and the child would always run to try to pick them up, while some one else would run to snatch her away, crying, "Burnie! burnie!" which was to her simply another way of playing and caressing, until one morning the

father said, "Let her alone. She must learn to protect herself." So she was allowed to go on toward the fire. She lifted her little hand to her face as she felt the heat, but did not much more than pause. The opportunity was hers at last; she would improve it, and get the desire of her eyes. On she went, and seized the coveted jewel that lay crackling and sparkling on the hearth. Just an instant of surprise,—then a bitter cry, and a fall into the arms that were waiting to close about her and comfort her. It was severe, but the lesson was fastened, as with nails, in a sure place.

A wilful child cried in anger, "I will run away; I don't love you any more."

He went unhindered, but followed by watchful, loving eyes. Messages to neighbors closed all doors against him. He wandered about, until, weary and homesick, he lay down beside the fence, and fell asleep. When he awoke, he found himself in the world alone, with nothing left to do but repent and return to his father's house.

If a child has the heart of a prodigal within him, it is well that he find it, as well as its cure, as early as possible, before his legs grow long and strong enough to carry him so far that he will never find his way back.

THE USE OF NUTS.

It is well known that oil or fat enters largely into the formation of nuts. This fact has been in the past in some minds a reason for discarding them, as such supposed them to be indigestible and well-nigh unfit for use. There is no doubt that many have suffered from the indiscreet use of nuts; for it is quite possible so to misuse them as to receive injury therefrom, and such is the case with the use of every good thing.

The fact is that the abundant fats contained in nuts render them a valuable and essential factor in the diet of those who do not use animal fats. The practise of hastily biting nut meats into chunks, and swallowing them in large quantities, without chewing, is about as foolhardy as anything one could imagine in the line of eating. They should be very carefully masticated. Nuts are one of the most harmful things to be eaten between meals, as in that form they are not easy of digestion.

Since the invention by the Food Company of this city, of which Dr. J. H. Kellogg is founder and head, of nut butter, nuttose, bromose, and other emulsified forms of nut products, much light has been shed upon the dietetic use of these products of the soil. Nearly all classes find these products congenial to their taste, their digestive apparatus, and highly beneficial to their strength. They supply "a long-felt want" in the vegetarian dietary. The Food Company is sending out large quantities of goods to all parts of the country.

We have seen a simple and very effective device, or mill, manufactured by Brother Joseph Lambert, of this city, for grinding nuts, notice of which is given in our business notices on another page. These machines are all that is claimed for them; and by their aid, nuts may be reduced to a pulp, or butter, and made available for table use as shortening or seasoning.

It is a blessing to mankind that at this time, when cows are becoming so generally diseased, the products of nature are being brought to our attention, and placed before us in available forms.

T.

THE more intimate friends become, whether married or unmarried, the more scrupulously should they strive to repress in themselves everything annoying, and to cherish, both in themselves and each other, everything pleasing. I think each should draw on his love to neutralize the faults of his friend; it is suicidal to draw on his friend's love to neutralize his own faults.—*Gail Hamilton.*

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 13, 1897.

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ABIDING WHERE WE ARE CALLED.

THE apostle Paul, writing to the Corinthians in the seventh chapter of his first letter, says, "Let every man abide in the same calling wherein he was called." Not long since we took occasion to allude to this injunction in view of the very general and very natural tendency to want to change our calling, or position, when we change our religious faith, and adopt views which render us peculiar in our practises. It is very common for people who embrace the third angel's message to feel at once called upon so to change their location as to bring them into immediate association with those of like faith. This matter is not mentioned with a desire to censure any one for indulging this spirit; for nothing is more natural than to desire the association of those of kindred minds; and to be situated amongst those whose minds and tendencies are incongenial may become quite disagreeable. But each one should ask the question, before deciding to change his location, whether he may not thus in a great measure defeat the purposes the Lord had in view in calling him into the truth.

There is no doubt that the providence of the Lord leads men and women in different stations in life to a knowledge of the truth for these days for the very purpose of creating a light or erecting a standard for the benefit of others who are similarly situated, and this is the consideration which the apostle urges upon us in the chapter referred to. The foundation principle of our service, in whatever calling we are placed, is stated in these words contained in the same chapter: "Ye are bought with a price; be not ye the servants of men." No Christian has any business to serve any man. One is his Master, even Christ. The farmer boy following the plow, the kitchen maid, the clerk in the store, the school-teacher, the minister,—whatever the calling or the profession,—every one is to be everywhere and only the servant of Christ. One becoming so will not unfit himself for the position which he holds, or for the relation which he sustains to his fellow men.

The service of Christ calls upon us to do to others as we would like them to do to us. It calls upon us to render faithful service, "Not with eye-service, as men-pleasers; but as servants of Christ, doing the will of God from the heart." And one may do the will of God from the heart in washing dishes, in driving the plow, in teaching school, in chopping wood, preaching the gospel, or whatever line of work he may be employed in. If any one finds himself in a place where he cannot ask God's blessing, or doing work which is contrary to the will of God, such would better change; but this does not apply to any honorable or useful employment.

The special object of this article is to say a few words to teachers of public schools, although the principles will apply to farmers, artisans, and all others as well. Our school boards are continually in receipt of applications for positions as teachers in our schools. There is nothing im-

proper or wrong in that fact, provided the providence of God seems to be leading one in that direction; for our schools need teachers. But natural inclination, or the desire to affiliate with those of kindred faith, should not be the motive in such a choice. The Lord has called a large number of teachers into the present truth. Perhaps there is no denomination which contains in its membership a larger proportion of school-teachers than the Seventh-day Adventist. We do not assert this as a fact, for we have no means of knowing it; but all who are acquainted with the facts will agree that the proportion of teachers in our midst is very large.

And this is significant of more than one thought. There are but few individuals who hold a position where they can wield a more weighty influence than instructors of the youth and children. By a large proportion of the families of this generation, the duty of child-training and culture is by the parent relegated to the teacher. This is not as it should be, but it is as it is, and the teacher thus becomes the conservator of the destiny of the children and the welfare of society.

Now, why should we not as Christians accept the position to which God has called us, rather than seek to withdraw from the field of usefulness to which we have undoubtedly been assigned by the divine providence? Why should not Seventh-day Adventists engage in teaching in the public schools where there is a favorable opening for them to do so? We suggest that the leadings of God's providence be studied and carefully followed; and that instead of seeking to limit our influence to do good, we seek to let our light shine, to remember that it is said, "Ye are the light of the world," "Ye are the salt of the earth." Therefore if we are called to be teachers in the public schools, let us therein abide with God. There should not be any Jesuitical scheming to attain this end. It is not the business of the servant of Christ to insinuate himself into places to which his Master has not called him. All that is required is to be willing to stand where he wants us. In many cases he wants us where he finds us. In others he will lead us where he wants us, if we are willing and careful to be led. If the work of teaching the children and youth of this generation is to be placed upon teachers, then there is an imperative call for Christian teachers, and there is no higher or nobler call.

G. C. T.

"A GREAT DISCOVERY."

THIS name, as all our readers are aware, is the title which is given to a new theory on the Sabbath question, lately introduced by S. W. Gamble, a minister in the South Kansas Conference of the M. E. Church. We have been requested to review briefly his claims, pointing out the error of his premises and the incorrectness of his conclusions. His article appeared first in the *Chicago Tribune* of Monday, Dec. 28, 1896, from advance sheets of the *Christian Endeavorer*, in which paper it appeared in January, 1897. The whole scheme seemed so utterly fallacious that but little attention was given to it in the *REVIEW*, on the ground that when brought face to face with the ordinary intelligence of the Christian world, its weakness would be apparent, and it would soon disappear from view. As, however, it seems to be hailed by so many as the long-looked-for evidence on which to set aside the claims of the seventh day, although it ut-

terly demolishes all preceding theories on that side of the question,—theories which have been claimed to rest upon such clear evidence and upon such plain testimony of the Bible,—it may be well to give it further notice, not as a matter of contention or in a spirit of controversy, but simply to show wherein it is contrary to facts, and out of harmony with the sacred record. In response to the foregoing request, we therefore offer a few additional thoughts upon the subject.

It will be sufficient to examine the three principal propositions embraced in the theory, upon which all the others depend. These are, (1) That the Sabbath was given to the Jews alone to commemorate their deliverance from Egyptian bondage; (2) That the Sabbath was always the 15th of Abib, and the day following was the first day of a new week, thus making the weekly cycle depend on the day of the month, and making the Sabbath come on all the different days of the week successively, in different years; (3) That there was in the year one week of eight days, in which two Sabbaths came together, and the whole calendar was set forward one day.

Let us bestow a few thoughts upon each of these points, in their order:—

1. The Sabbath was not given to Israel to commemorate their deliverance from Egyptian bondage. The reasons for this position are various: (a) The Sabbath was instituted at creation, two thousand years and more before a Jew existed, and twenty-five hundred years before the deliverance from Egypt. How and when the Sabbath was instituted is clearly stated in Gen. 2:2, 3, and reiterated in the fourth commandment; it was at the creation, when God rested upon the first seventh day of time, and then blessed and set apart that day; and for whom it was made, Christ emphatically declares, when he says that the Sabbath was made for man, the whole human family, and not the Jew merely. Mark 2:27. (b) The Passover was given expressly to Israel to commemorate their deliverance from Egypt; and the Lord never gives two memorials of the same event. Such an instance cannot be found. Ex. 12:14. (c) When God declared the Sabbath from Sinai, and gave the reasons for it, in the third month after their departure from Egypt, he said nothing about the deliverance from Egypt, but referred back to the events of creation, in which all the inhabitants of the world have a common interest. Ex. 20:8-11. (d) But did not Moses say, "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"?—Yes; and to this text Mr. Gamble flies with all haste, as every opposer of the seventh day has done before him. But he surpasses all his predecessors, and makes a most surprising declaration, to which we now call the attention of the reader. He says: "The ten commandments copied into the book of Deuteronomy are the real copy of the two tables; for Moses says, 'These words the Lord spake, . . . and he added no more. And he wrote them in two tables of stone, and delivered them unto me.' Deut. 5:22. . . . The ten commandments in Exodus 20 were written by Moses before he went up into the mount to get the tables; hence they are not a copy of the tables." (Italics ours.)

This declaration we have never before seen put forth. How Mr. Gamble knows that Moses wrote Exodus 20 before he received the tables,

at the close of his forty days' interview with the Lord, he does not tell us. But Moses does undertake to tell us in Exodus 20, *just what words* the Lord proclaimed from Mount Sinai. Did he make a mistake, and give us something the Lord did not proclaim? Did not the Lord write upon the tables just what he spoke audibly from the mount, no more, no less? and did he speak anything different, more or less, from what is recorded in Ex. 20:2-17? In amazement again we ask, Has Moses given us an imperfect record of that matter? and did the people not know what the tables contained till Moses gave his recital forty years later, as recorded in the book of Deuteronomy?

The various events recorded in Exodus,—the proclamation of the law from Sinai, the giving of the tables to Moses, the apostasy of Israel, the breaking of the tables by Moses, the preparation of new tables, the writing upon them by the Lord the same words that were in the first tables, the preparation of the ark for the reception of these tables, the erection of the tabernacle, and the whole orderly arrangement of the worship of Israel,—are all ascribed to the year in which they came out of Egypt.

Forty years elapsed before the rehearsal of their experience by Moses, as recorded in the book of Deuteronomy. Bearing this fact in mind, the language of Deuteronomy 5 becomes very simple and clear. Among other remarkable occurrences in their history he would not fail to mention the giving of the law by the voice of God, which no other people had ever heard. He gives an epitome of the law, largely in the language the Lord himself had employed, but accompanied with exhortations and comments of his own, and repeated reference to the time when the Lord had given them these commandments. It is simply a narrative, and as such could have had no place upon the tables in the form here given. "The Lord talked with you" (verse 4); "I stood between the Lord and you at that time," etc. Verse 5. Their minds were carried back to the time when God spoke the law in their hearing, as recorded in Exodus 20, with whose words they were familiar to the fullest extent; for Moses was given charge faithfully to teach them. Ex. 24:12. When he comes to the Sabbath commandment, he says, "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee." Think of these words being on the tables! Whatever was on the tables constituted the supreme law; but here reference is made to something *previously* commanded, as the reason for this injunction. Imagine, then, a supreme law, referring back for its authority to some antecedent law! It is impossible. These words, from the very nature of the case, could have had no place upon the tables. This is simply a rehearsal by Moses, and the words "hath commanded," refer to what the Lord had proclaimed in awful majesty from Sinai, forty years before.

Coming down to that part of the commandment which insures the man servant and maid servant rest (verse 15), Moses introduces an independent thought, as shown by the words, "And remember that thou wast a servant in the land of Egypt." For this cause they had special reason to keep the Sabbath, and give their servants rest, because God had delivered them from the house of bondage by his mighty power. Again, in verse 16, he says, "Honor thy father and thy mother, as the Lord thy God hath commanded thee." This, then, had been com-

manded at some previous time. When and where?—On Sinai, forty years before. But does it not say, "Therefore the Lord thy God commanded thee to keep the Sabbath day"?—Very true; but do not overlook the peculiarity of the language, even here. It does not say, "Therefore the Lord thy God now *institutes* and *ordains* for you a Sabbath day;" but it only says, "commanded you to *keep*" it. Then the Sabbath had been made before, and was there for them to keep. Where had it been made and commanded?—At creation; and the commandment reiterated on Sinai to Israel, forty years before, had given the great facts on which the institution itself was based. In Exodus 20 we have the original law, exactly as God spoke it, and exactly as it read on the tables of stone; and all denominations recognize this fact; for they invariably quote from this record when giving a copy of the decalogue.

Should any still persist that the language of Deut. 5:15 gives the only reason for the institution of the Sabbath, and shows that no others were under obligation to keep it except those who had had the experience there recorded, let them remember that they thereby confine all moral obligation to Israel alone; for all the other commandments are spoken of in precisely the same manner. (See Deut. 24:17-22; Lev. 19:35-37.) This latter reference is very comprehensive: "I am the Lord your God, which brought you out of the land of Egypt. *Therefore* shall ye observe *all* my statutes, and all my judgments, and do them: I am the Lord." The same argument that is used on Deut. 5:15 in reference to the Sabbath, applied to this text, would show, if true, that only the Jews were under any moral obligation whatever! But this would be a charge against the government of God, which we trust that none will be reckless enough, or thoughtless enough, to prefer.

It was certainly very consistent and very appropriate that Moses, in his farewell address, rehearsing their wonderful experiences, should appeal to their sense of gratitude to induce them to be faithful to God, and to show that the Lord himself considered that by his special blessings to them, he had placed them under peculiar obligations to be faithful in the observance of the Sabbath, and in keeping all his commandments; and can it be anything less than a perversion of his words to try to show from them that no others were under obligation to him? When Moses said, "These words the Lord spake" (Deut. 5:22), their minds would rest alone on the law which they had heard from Sinai, enough of which he had repeated to make clear to what he referred. Other points will be noticed next week.

U. S.

OUR COLLEGE.

Thus we may speak of the College here in Battle Creek; for there is no institution amongst us in which the stock is more widely distributed, and we may conclude that the interest in the institution is at least as widely distributed. Not only so, but this is the parent school. It is here that many of our workers have come to receive help in fitting themselves for usefulness in the cause of God. At the time it was built, the conception seemed to be that Battle Creek College would probably supply the future needs of the cause for schools of this grade; but the cause has outgrown the conceptions of many of us, and additional schools of a similar character have been established. But without speaking dis-

paragingly of any other institution, it may be said that the attention of our people, and of the world at large, is more centered upon the College at this point than upon any other.

Battle Creek College has had a history that has been marked by emergencies and vicissitudes. Our people are still loyal to this institution, created by their own acts under the providence of God. The interests of our work in every place are closely identified with those of the College. The work for which it was ordained is by no means fulfilled; indeed, it is probable that it has not yet been fully attained to.

The Spirit of God has spoken repeatedly in encouragement, warning, admonition, and reproof, of the work of the College. Its importance has been set before us and urged upon us. Especially of late have the Testimonies spoken of the urgent need of seeking for methods and aims that are in harmony with true wisdom, and that will more perfectly meet the requirements of our youth, especially of those who desire to enter upon some branch of gospel work.

Long and tedious courses have been disapproved of, and at the same time the necessity of obtaining a thorough education has been dwelt upon. Many of the methods and aims employed in ordinary schools have been declared unprofitable and useless for us; while at the same time, students and teachers have been exhorted to seek the highest attainments in education. It becomes evident that the worldly standard of education is not the Bible standard. God's methods are not man's. His thoughts are not our thoughts. He has clearly shown us that the knowledge of God is the highest possible aim of the student. Jesus the Christ is the manifestation of the Father's glory, and in him are hidden all the treasures of wisdom and knowledge.

Therefore, whatever line of study one pursues, the legitimate termination of that study is God. All truth emanates from the divine Being. Following a truth back to its origin, we find Jesus Christ, who in all things represents the Father. Natural sciences, philosophy, literature, history, and all the "ologies," cluster around the grand Source of light and truth from which they emanate. The world is an open book, on every page of which, in every line of which, the name, the character, the glory of God, are written. Every growing plant or tree, the brooks, rocks, and plains, the starry skies, the fleecy clouds, the gentle rain, the rending storm; every useful employment, every duty, every pleasure; all we do, all we are, or can hope to be,—all, all, are of God.

True education seeks to reveal God in all things by connecting every object in life with its Cause, thus bringing the whole life into association with God, and connecting him with all the work and practical things of life. Every useful employment thus becomes a part of God's work and plan just as truly as the flowers, or stars, or mountain ranges. Education becomes a highway to fields of practical usefulness where God and heavenly agencies work with men for the glory of the heavenly kingdom. The school becomes then a training-school for laborers together with God.

The time has come for Battle Creek College to lead its students into more intimate union with God and the heavenly plan of Christlike work and sympathy. Christian education does not lead to an ideal state of mental felicity in some ethereal region above the plane of true usefulness. It rather leads its disciples into the white and waving fields of the world's great

harvest, whence the call of God is coming to us to-day.

The Lord is waiting to bless his people, and to take them very near to himself; and to no class does he look with more eager desire to bless than to the devoted youth who are in our halls of learning, and to the scores of others who long to be there.

From time to time we may have somewhat to say along this line of work, and will note the steps of progress that are being made. Others, too, will, we hope, speak on kindred topics. The REVIEW will gladly co-operate with the teachers in all our schools in the advance work that is before them and before us all.

G. O. T.

In the Question Chair.

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

764.—AFTER THE WORKING OF SATAN.

Will you please explain 2 Thess. 2:9, especially the first clause? To whom does the pronoun "him" refer? "Even him, whose coming is after the working of Satan," etc. R. H.

Ans.—It will be noticed that the words "even him," are supplied words. They are not necessary; and they tend to obscure, rather than to make clear, the sense of the passage. The previous verse refers to the second coming of Christ. He comes to consume and destroy "that Wicked;" that is, the papacy, spoken of in the same verse. "Whose coming," in verse 9, the translators evidently supposed referred to this papal power, and made "the working of Satan" to be the means by which this power was developed. Hence they translated the Greek word *kata* by the word "after," making it an adverb of manner, meaning "according to," or "by means of," instead of an adverb of time, signifying "at the time of." So the idea of the translators, expressed in full, would be, And then shall that Wicked, the papacy, be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him, the papacy, whose coming (that is, revelation, or development) is by means of the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness, etc. The first objection to this view is that the papacy was not revealed, or developed, by the working of Satan with *all* power, etc. But that was the greatest manifestation that had appeared when the translation was made, and so the translators applied it to that, throwing in the words, "even him," to turn the reader's mind to that idea. They had not seen "the working of Satan," in the "signs and lying wonders" of modern Spiritualism, as we see it to-day. Hence we are able to make a more direct application of the scripture, without any supplied words, as follows: "That Wicked" (verse 8) refers to the papacy. The papacy was "revealed," or established (in 538), after the hindering power, paganism, was "taken out of the way" (in 508), as mentioned in verse 7. This papal power is to be destroyed at the coming of Christ, "whose coming [verse 9, that is, the coming of Christ] is after [or at the time of] the working of Satan with all power," etc. Thus the coming of Christ having been introduced in verse 8, verse 9 comes in to give a sign to show when that coming is to take place. It is to be when Spiritualism, as "the working of Satan" is at the climax of its power. Spiritualism thus becomes one of the most sure and

startling signs that the coming of Christ is at hand. The word *kata*, translated in our version "after," is not here an adverb of manner, meaning "by means of," but an adverb of time, meaning "at the time of." We have an instance of its use in this sense in 2 Tim. 4:1, where the word "at" is from the same term.

U. S.

MISSIONARY ACRE FARMING AND GARDENING.

SPRING has come; the snows have disappeared, and many of our missionary farmers and gardeners are already setting their plows and harrows to work getting ready for another missionary crop. Although the suggestion made last year was rather late for large returns, more than eight hundred and fifty acres were planted, and a splendid crop was gathered in, amounting to several thousand dollars, which has been sent in to the Medical Missionary Board, and is already helping missionaries in their work in the South and elsewhere. The splendid results are being recounted from month to month in the columns of the *Medical Missionary*. At the last General Conference it was voted that the proceeds of missionary farming and gardening should be specially set apart to constitute a fund for medical missionary work under the direction of the Medical Missionary Board. Any one familiar with the work which has been organized and conducted by the Medical Missionary and Benevolent Association during the last four years will appreciate the magnitude and importance of this work and the splendid results growing out of it, and will appreciate the necessity for a liberal contribution of funds for its support.

Those who engaged in missionary farming and gardening last year reported a most blessed experience, and a large number of the most thrilling incidents illustrative of special providential care were recounted, evidencing the special favor of God upon the effort thus put forth. This is a kind of missionary work in which almost everybody can participate. Cannot every one engaged in farming devote the proceeds of a few acres to the support of the Lord's work without embarrassment, and with the assurance that they will realize the promise, "There is that scattereth, and yet increaseth"? Those persons living in villages can obtain the use of a vacant lot or two, and plant it out to some profitable crop, the proceeds to be devoted to a missionary acre fund. The spare hours spent in the cultivation of such a crop may be as truly hours of communion with God as a church service or a prayer-meeting.

The Medical Missionary Board desires to receive, at the earliest possible moment, the names and addresses of all who will enlist in missionary gardening or farming for 1897. The number ought to be large enough to raise at least \$20,000 for medical missionary work during this year. A few names have already been received. Those who have not already sent in their names to the Medical Missionary Board will please report at once. Names may be sent to the undersigned, or may be addressed to the *Medical Missionary*. To every person who enlists, and will agree either to cultivate an acre himself, or secure others to join in doing so, we will send a copy of the Medical Missionary Year-Book, which contains the most interesting record of medical missionary work which this denomination has ever issued. It is an illustrated volume of more than 160 pages, and tells all about medical missions in all parts of the world. In addition,

we will send a little pamphlet giving some of the interesting experiences of missionary gardeners during the last year, and containing some important and highly interesting matter which has not heretofore appeared.

We hope to receive two thousand names at least, within the next thirty days. Let all who receive this notice take hold of the matter, and interest themselves in it at once; and let us see if we cannot secure for the Lord's work the proceeds of at least three or four thousand acres for the year 1897.

J. H. KELLOGG, M. D.,

President of the Medical Missionary and Benevolent Association.

MOVEMENTS OF MISSIONARIES.

IN the recent meetings held by the Foreign Mission Board since the close of the General Conference, several recommendations have been made for laborers in this field to connect with the work in other lands. Among these, the following will be of general interest:—

1. That Professor and Mrs. J. L. Shaw, of Union College, go to South Africa to connect with the Claremont school.
2. That Professor and Mrs. W. E. Howell, of Healdsburg College, go to Honolulu to answer the call for teachers from that field.
3. That M. E. Olsen go to Mexico to connect with the Spanish work.
4. That Miss Carrie Sadler go to Mexico to take the place made vacant by the ill health of Miss Ora Osborne.
5. That Professor and Mrs. G. W. Caviness go to Mexico to connect with the Spanish work, it being understood that Professor Caviness will represent the board on the Bible Revision Committee.

There attaches to this last recommendation special interest, when the circumstances are known. The only version of the Bible in use in Mexico by Protestants and Catholics is a version translated by the Catholics. This has in it many imperfections, and for some time the question has been seriously considered of either a revision of the present version, or an entirely new translation. Definite steps were taken toward the accomplishment of this purpose several months ago, when a joint convention, made up of representatives from all the Protestant missionary societies operating in Mexico, was called for the consideration of the question. It was then decided that within the next two years the work of revision should begin, the revision committee to be made up of a representative of each missionary society. It is expected that special study will be given the Scriptures by these members, preparatory to actual work.

In securing a man to represent our society on the committee, careful consideration was given to the question. Professor Caviness, by long years of study and teaching, as well as in the work of the ministry, has made himself thoroughly conversant with the original tongues, and with the Scriptures of truth. His release from Battle Creek College seemed opportune, and it opened up the way for him to go to Mexico with the view of entering upon this work.

It may seem to some of our people that much more help is being rendered the Mexican field in proportion to its size than many other needy fields of the world; but when it is considered that our work in Mexico will be made a training-center from which laborers will be sent to other Spanish-speaking countries, it will be readily

seen that we need a good force in Guadalajara, and also those who are competent workers.

These recommendations, together with the recommendation of the last General Conference for Elder Frank Armitage and wife, of Nebraska, to go to Matabeleland, embrace all the help that will be furnished at the present time to our foreign missions.

We trust that as these workers leave their homes, and go to distant lands to cope with new difficulties and meet new experiences, the prayers of our people will attend them. The work in Mexico needs the help our petitions can bring to it. Brother and Sister Howell, in Honolulu, need our prayers; and surely our sympathies and interests will go with Brother and Sister Armitage as they venture into the wilds of interior Africa, and also with Brother and Sister Shaw as they enter upon their responsible duties in connection with the Claremont school.

FRANCIS M. WILCOX,
Sec. Foreign Mission Board.

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.

AFRICA.

THE demand for food on the part of the natives has considerably lessened since my last report, and I think that, in four weeks, if all is well, they will begin to get grain from their gardens. Already they get *amajodas*, a species of citron, and are faring quite well as compared with their sufferings in the past. Many have died, especially aged people and children. But if crops are not destroyed, we hope we shall not be called upon to chronicle any more events like those referred to in our last reports. We have been greatly exercised in this matter, and it has been a hard trial for us all, but we hope it is nearly over. The children we have taken are still with us, and seem happy and contented. We were somewhat tried, as our food gave out, to know what we would do with them, or rather, what we could do. We laid the matter before the Lord in prayer, and asked that food might be provided; then we stated to the native commissioner the condition of the children, and later interviewed the administrator. We believed that food would come from some source. We came to the morning when there was not enough grain left for dinner; but when dinner-time came, we had three hundred and eighty-five pounds of corn in the house, a gift from the government to the children. The children knew the food was gone, and some of them had been concerned to know where more would come from; but we had assured them it would come from some source, and when I returned from Bulwayo with an order for grain, their happiness seemed complete. They met me, and their exclamations of joy were so great that nothing else could be heard until I cautioned them to be more quiet. When the grain given by the government was exhausted, we received a telegram from Cape Town announcing that \$116.88 had been telegraphed to us for food for the children. Thus we were made to feel that the Lord knew our needs, and supplied them according to his promise. Our brethren at Cape Town, learning of the scarcity of food, raised the amount above mentioned and sent it at once. We cannot express our gratitude to God and our brethren for these unmistakable tokens of interest in the work here.

As I write these lines, news comes to us from America that our brethren are doing all they can to supply workers for this field, and we are all looking forward anxiously to the time when we shall be able to give more attention to the details of the work.

Dear brethren who may be called by the Spirit of God and our brethren in authority, let the

simple, childlike pleading of this people inspire your hearts, and fill you with a burning desire to enter upon your work at once. Do not allow difficulties to frighten you. These are designed of God to strengthen you by enabling him to reveal more of his divine power in upholding and keeping you.

As I read our good papers, I can see clearly that a crisis is not far away, and yet I know the work is not yet done. I pray that the Lord will hasten the laborers, that the work may be done before the elements are so agitated that many cannot extricate themselves, who, if appealed to now, would and could listen. There is a good prospect for many trials here during the coming year, yet we know God is in the work, and we do not fear.

We are learning some things from our children. As they are taught the truth of God,—how he sent Jesus to this earth to labor, and finally to die for sinners; how he was placed in the grave, from whence he was called, and ascended again to the Father, and now sees and knows all that is done here on earth; how he will soon come again to take those who love him to himself, and destroy the wicked, their simple faith makes it real to them, and they have a desire to be found among those who will be ready to meet him. Quite a number of our children are grasping these things in this way. Can children or others do more or better in any country? Send us help, that many may have this same hope. These children are young, mostly from four to eight years old; but they are as bright as any children, even though they have a darker skin. We are all of the best of courage, and will, by God's grace, labor till the work is done.

G. B. TRIPP.

CHILE.

SANTIAGO, ANGOL, LOS ANGELES, AND MULCHEN.—On the 12th of January I left Valparaiso for a trip to the south. I stopped at Santiago a few days, during which time eight more were added to the little band of baptized believers. There is still a good interest in Santiago, and a growing desire among those who accept the truth to see that others have an opportunity to accept or reject it. Those who have houses suitable for meetings throw them open, and invite all their neighbors to attend. I am very glad that the whole duty of leading these meetings does not devolve upon Brother Balada alone; there are four or five of the twenty members of this church who can, and often do, preach the gospel with a fluency which would be surprising did we not believe that God can, of the stones of the street, raise up children unto Abraham; and that he can, does, and will, with the *third* message even as with the *first*, raise up, from extraordinary sources, heralds of his soon coming, who with his power will call the attention of all to his downtrodden law. The efforts of these lay workers are not wholly confined to the city of Santiago, but several adjacent towns are likewise being stirred by the simple proclamation of the old, *old*, but sadly unknown word.

From Santiago, accompanied by Brother Balada, his wife, and Brother Albornoz, a dental student, I made a two days' journey to Angol. This distance is not so great as to require two days' travel by fast train; but the fast trains do not carry the cheapest accommodations, so we concluded to save the extra expense for travel, and apply the amount to the tract fund. (Right here is a good place to remind our brethren of the United States that we need tracts in Spanish very much.) At Angol we rented a hall in the central part of the city, and held a ten days' meeting. Three were baptized. Several others had kept the Sabbath, but previous to our visit a special effort was made to restore them to the Sunday fold. Brother Albornoz, through whose preaching they first accepted the Sabbath, preached to them from Gal. 3:1. While they

have ceased to obey the truth, they have not been restored to their former faith. This led their pastor to hold a long conversation with us, in which he told us he could do nothing with his flock. They would not believe anything he told them, which is not to be wondered at if he tells them no more truth than he used in his conversation with us. "Truth, like the sun, submits to be obscured, but like the sun, only for a time."

From Angol we went to Los Angeles, where we were most hospitably entertained by a family that loves the truth very much, but some of them are connected with the wholesale traffic of beer, which they thought was not sufficient ground for us to refuse them baptism. We asked them if they expected that the Lord would come next week, would they continue in the business, and hope to hear the "Well done." We have great hope that the business will be changed. This is an influential family in this city. The father-in-law and the sister-in-law of the head of this family were baptized. Four were baptized at this place.

From Los Angeles we went to Mulchen. Here we were blessed with a fine shower of rain, the first we had had for several months. The Lord was with us, and blessed us in a spiritual way also. One man, Crispus-like, "believed on the Lord with all his house." The pioneer Protestant of this place, who was formerly a Methodist, and had preached some for them, joined us, and is now happy in the truth. His wife is also with us. He is a poor man in this world's goods, but rich in faith. If any of our readers would like to aid the work in a very needy yet fruitful part of Chile, let them aid this brother in a financial way. Remember that a very little, when a man has nothing, will go a long way. Nine were baptized at this place, and more will soon follow, I think, if the work is followed up by constant agitation, pleading, and warning.

From Mulchen we started north, but had to stop at Los Angeles again to baptize the four mentioned above, as they did not let us know that they desired baptism until we were ready to start for Mulchen.

Leaving Los Angeles, Brother and Sister Balada went directly to Santiago, and I to Concepcion, where a sister desired baptism. She began keeping the Sabbath several months ago, in Valparaiso, but postponed baptism until this summer. Her husband is a very intelligent young Englishman, and desires to take his stand with us, saying that he thinks we are "teaching a doctrine absolutely correct;" but his faith is not strong enough yet to cause him to give up his lucrative position and take his stand with the few, the poor, the despised of the despised.

At this juncture the work in Valparaiso needed attention. So on February 25, after more than six weeks' absence, I returned, having baptized twenty-five at the above-mentioned places. The Lord is going out before us, and is preparing hearts for the reception of his last message. To him and to him only be all glory and praise.

Valparaiso, March 1. G. H. BABER.

NEWFOUNDLAND.

SINCE writing last to the REVIEW, we have had some interesting meetings. Two have decided to obey the truth, and there are several others who are convinced that we have the truth, and that they ought to obey. We believe these will take a stand with us not far in the future. There are six who we expect will go forward in baptism and unite with the church as soon as the spring opens, and the deep snow is gone. This work is the Lord's, and he certainly will carry it forward, it matters not what man may do to hinder it. We feel to praise the Lord for what he has already done, and is doing, and will do if we are faithful to him. Although so far away, we feel that some of the blessing of the Lord that was experienced by those who attended the Gen-

eral Conference has reached even to this field. The discourses reported in the *Bulletin* that have reached us have been read with interest, and, we trust, with much profit. Not only have we read the discourses presented at this last Conference, but we have been reading those which were presented two years ago, at the Conference held in Battle Creek, and these have proved a great blessing to us. If we are living near the close of time, we cannot be too diligent in the work of preparation, and we should make a right use of every means of grace. If ever there was a time when God's people needed the Holy Spirit, it is now. It seems at times as though the need of the aid of the Spirit of God is not felt as it ought to be felt at this time. The Lord has told us to ask him for rain in the time of the latter rain. Zech. 10:1. We are certainly nearing the time of the "latter rain," if we have not already reached it. Let us do our duty now, and have God's special blessing now.

March 16.

S. J. HERSUM.

CAPE COAST, WEST AFRICA.

I RETURNED to the mission farm about the middle of January, where I found everything progressing nicely. Brother Kerr was going on with the buildings very slowly, on account of a scarcity of water; but after I got there, he helped a village clean out a well, and secured an abundance of water.

Brother Dolphine had joined us in the work the first of January, and Brother Grant had returned with me, and we were preparing for vigorous work, but just at this point Brother Kerr took the fever. It lingered along for more than a week until it terminated in black-water fever. His kidneys were bleeding profusely, and we hastened him to the coast, where he could have medical attendance. I am thankful to say that at this time he is slowly improving. The fever leaves one with a very poor digestion; hence recovery is extremely slow. For a few days it looked as though he must die, but God interposed in his behalf, and I trust that he will be enabled to accomplish much for the Master yet. During the time of his illness Sister Kerr had a short attack of fever, but was soon better. As soon as I could get away from Brother Kerr, I returned to the mission for a few days. I left everything in very bad shape in my haste; but those to whom I had entrusted the work had been faithful, and everything was doing very well. Brother Dolphine's son Isaac looked after things until Brother Grant arrived, and now he and Brother Dolphine are carrying on the work and the school in my absence. I am very thankful for these brethren; for had it not been for them, our camp would have been completely broken up, but now all is moving along very nicely.

I expected to be gone only three days, but took the fever and was gone five. In the round I blistered my toe, and it became inflamed, and now I cannot wear my shoe. Twenty-three miles a day, under this hot African sun, means lots of strength spent, but I made it. While walking along with my foot paining me, I kept thinking how much strength a bicycle would save if only I had one; for almost the whole distance could be run with one foot. But means is too scarce for me to get one now; so I took my mind from this, and tried to plan to make one hundred dollars do the work of five hundred on a building for the mission.

But amid all this bustle and pain and anxiety there is a certain confidence that pervades the heart, that I would not give for all the world. Indeed, I realize, as I never expected to in this world, the truth of John 14:27: "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

At present we are all at Cape Coast. Brother and Sister Kerr went to-day to visit the colonial

surgeon at Elmina. It is eight miles away, and a very level, pretty road, so they hired a cart and some men to pull it, and went. Pray for us; for we need the prayers of God's people continually to uphold us. The rainy season—the deadly part of the year—will be here in April; and we depend much upon your prayers to hold us up before the throne of grace.

February 18

D. U. HALE

QUEBEC.

ON my return from the General Conference, I stopped at Peterboro over the Sabbath, March 20. I found those who came into the truth last summer during our tent-meeting of good courage, and others have decided to obey. A hall had been rented in which to hold their Sabbath-school and church services. Others seem interested, and many are convinced that we have the truth. May the Lord help them to obey. I was glad to meet Brother Morse here. Although he is over eighty years of age, he is of good courage, and willing to help all that he can in the work.

At Belleville I found all the brethren and sisters still firm in the truth. One brother left his farm, took a house in the city, and he and his wife entered the canvassing work. They have been blessed in this work. I spent Sabbath, March 28, at Kingston. Last November a brother and his family left Peterboro, and came to this place to sell our publications. They had been here but a short time when they met another canvasser, who was taking orders for other works. When his attention was called to the third angel's message, he at once became interested, and after some thought and study, decided to obey the truth. As a result he dropped the other books, and took those that contained the truth which he had embraced. In February he took one hundred dollars' worth of orders for "Great Controversy." God has blessed in this effort, so that over four hundred dollars' worth of orders for our publications have been taken since Jan. 1, 1897. I held a few meetings with those interested, and shall be very much disappointed if others do not yield to their convictions, and obey the truth.

I came to Smith's Falls, Monday, March 30. Last fall a brother and his family came here to engage in the book work. Soon after their arrival, one family accepted the truth, and the brother is now fitting himself to enter the field to sell our publications. It is encouraging to see souls embracing the truth as the result of the efforts of those who are willing to leave the society of those of like precious faith, and go out and settle where the message has never been presented. When the matter of families' moving out into new fields to hold up the light of truth came up at our tent-meeting in Peterboro last summer, after some thought I said, "Go, and may God's blessing go with you." What was our loss was gain to others. There are many in this conference who can go and do likewise, in the strength of Him who came to seek and to save that which was lost. That God may bless the work and the workers is my prayer.

April 1.

J. B. GOODRICH.

MICHIGAN.

I HAVE attended quarterly and yearly meetings with the following churches in Michigan: Shelby, January 9 and 10; Lake View, January 23 and 24; Greenville, February 6 and 7. Perfect union and harmony prevailed at these places in the choosing and election of officers. I spent the most of my time from January 10 to March 1 in Lake View and vicinity. Sixteen precious souls were converted; five united with the church, and others are awaiting baptism, which will be administered at the April quarterly meeting. We have had a most precious experience in seeing souls made free in a Saviour's love,

and with an assurance that Jesus had pardoned all their sins. One dear brother who had been under discouragement, and had not attended meetings for nearly three years, has again taken a noble stand for the truth. This brother's son was one of the converts, which was a source of joy and comfort to his parents. Several others are interested, and we hope that in the near future they will take their stand among the people of God. The church here at Lake View is greatly encouraged by what the Lord has done for his people.

Although nearly seventy years of age, I am well, and of good courage in the Lord. I have had the blessed privilege of being connected with this people in this work for more than forty years, for which I praise his holy name.

J. L. EDGAR.

OHIO.

CINCINNATI AND COLUMBUS — The Lord is still on the giving hand in Ohio. From February 19 to March 3 I was with the church in Cincinnati. Six were baptized and added to the church. March 12–24 I spent in Columbus. Many have been added to that church since I labored there some four years ago. I received a hearty welcome, and was glad to meet with them again. Five persons were baptized here, and eight were received into the church.

At this writing, April 4, I am again in Cincinnati. Yesterday two more were planted in the likeness of Christ's death. We pray that they may ever prove faithful, and be also in the likeness of his resurrection. We shall remain here over next Sabbath.

J. G. WOOD.

MISSOURI.

AURORA SPRINGS. — Since coming to this place, about five months ago, we have been holding meetings. Many are interested in the Sabbath question, and are deeply convicted as they hear the solemn tones of the third angel's message. About three months ago we organized a Sabbath-school here of from thirty to forty members. Thirteen have accepted the Sabbath. Some desire to be baptized and connect themselves with the Adventist Church; others are in the valley of decision. The people are so much interested here that they desire some tent-meetings this spring and summer. Thinking it would be a good plan, we have purchased a tent with considerable seating capacity, and expect to hold tent-meetings in this community during the coming season. Pray that our work may result in the salvation of many souls.

EDWIN S. AND H. B. RICHARDSON.

April 5.

DAKOTA.

ON my way home from General Conference I had the pleasure of stopping one night in my old home town, Sioux City, Iowa. Here I met with the church and enjoyed an hour's worship. My next stopping-place was at Hurley, S. Dak., where I spent a few days in the home of Elder N. P. Nelson. While there, four meetings were held with the Swan Lake church. In company with Elder Nelson, I went to Sioux Falls to attend the State meeting. This meeting was held March 17–22. From the first this meeting was graced with much of the presence of God. I have attended many general and State meetings, but I can say in honor of the good Master that this meeting was the best I ever attended. The Sabbath-school work, tract and missionary work, and instruction for the church along other lines were considered. The greatest blessing was poured out while considering the subject of paying tithes. I am sure those present will never forget the goodness of God during that hour's study. Many confessed their sin in the withholding of God's holy money, and said they

would do so no longer. The interest from without was good, and many said it was a good place to be.

From this place Elders N. P. Nelson, L. M. Crowther, and the writer went to Fargo, N. Dak., to hold a general meeting. At this place Brother J. F. Gravelle and I held a six weeks' meeting just before General Conference. The interest was such that it was thought best for Brother Gravelle to follow up the work. On returning, we found a greater interest than we left, and souls are being gathered in.

I am now at home for a few days, but will soon return to Fargo to assist in the work there. Though the winter has been a severe one, the work has gone forward in at least a few places in cold North Dakota, as well as in the southern part of this conference. For all this we thank the Lord.

G. F. WATSON.

COLORADO.

SALIDA AND HOWARD.—About the first of last June I was called to assist Elder Ziegler in tent-meetings at Salida. The Lord's hand was leading the work, and a company of sixteen was organized about the first of August, before taking the tent down to go to the State camp-meeting. After camp-meeting I returned to follow up the interest, and labored in Salida until the first of January, during which time eight were added to the company, making twenty-four in all.

January 4 I came to Howard, a small town twelve miles from Salida, and the evening of January 5 began meetings in a hall, with an attentive audience. I continued holding meetings for just a month, and was then compelled to close, diphtheria having broken out in the neighborhood. By the 10th of March the disease had been checked, and I commenced meetings again, with a larger attendance and deeper interest than before. As a result, up to this date, twenty-one have accepted the truth, and are keeping the commandments of God. Among this number there are six or seven children from the ages of eight to twelve years that have been converted, and want to unite with the church. There has been no personal influence brought to bear upon them, but they have voluntarily begun the observance of the Sabbath, and some have discontinued the use of all the hurtful articles of diet objected to by this people, showing the deep moving of the Spirit of God. Truly, God is moving on the hearts of the people, and the spirit of love is reaching the hearts of little children in a way that reminds us of the early days of this message. (See "Great Controversy," page 366.)

B. W. MARSH.

WISCONSIN.

DURING January and February we spent nearly six weeks at La Crosse in connection with our mission workers there. Sixteen souls expressed a desire to walk with God, most of whom we have reason to believe may ripen into true children of God under the efforts of Brother and Sister Kisner, who have had charge of the work there.

This was a wonderful meeting in many respects. Not only were young hearts moved by the power of God, but some far in the autumn of life yielded to the power of love, and gave their hearts to the Lord. The chains of those who for long, weary years had been in bondage to the lusts of the flesh were severed by the great Emancipator. With some the struggle was long and fierce, but they came off conquerors through Him that loved us. Special seasons of prayer were held by the sisters, laying siege to the throne of grace in behalf of husbands and children, crying, like Jacob: "I will not let thee go, except thou bless me." The Lord heard, and the impenitent yielded to the Spirit's power in several instances.

Later we held meetings at Lagrange, Irving, Shamrock, and Millston. Brother Sanders as-

sisted in the two last-named places, and six others have commenced to walk with God.

The yoke has set snugly the past winter, but has been easy, and the burden has been light. We rejoice in all the ways of the Lord, and in the new and precious thoughts that have come to us through the columns of the *Bulletin*. O the precious gospel! how glad we are to proclaim it, and to tell the world that Jesus came to save sinners! I have enjoyed much of the love and power of God in my own heart the past winter in holding up Christ, the Light of the world. Precious seed has been sown in several places, of which we hope some one may reap a bountiful harvest in the future, and thus the sower and the reaper may rejoice together.

J. B. SCOTT.

NORTH CAROLINA.

HICKORY.—We are of good courage, and have been drinking in the good spirit that came through the *Daily Bulletin*. We shall look for advance steps from this time forward in the great work; for a short work will the Lord make on the earth. We have spent the most of the last ten weeks at home in Asheville, visiting the people, holding Bible readings, and preaching. We have spent very little time at home for over two years. We are thinking of starting a church school at Hickory, N. C., and we hope to have the prayers of all our friends that the Lord may lead the children into the truth, and that it may be a school where the young will learn the truth and be saved. Now is the time to use all the means we can to save the young. My heart aches as I see the young leave the truth as they go to worldly schools. May the Lord send us the means to help forward this work is my prayer. Our friends will notice that our address is changed from Asheville to Hickory, N. C.

D. T. SHIREMAN.

SOUTH CAROLINA.

LAURENS, GREENVILLE, BRUSHY CREEK, AND CHICK'S SPRINGS.—Having recently visited the above-named places, I am glad to be able to report progress and increased interest all along the line. At Laurens quite a number are much interested, and a spirit of searching for truth seems to be among the people. At Greenville a tract and missionary society was organized. We trust that this society, though small, will do efficient work for the Master. At Brushy Creek I found the new church building nearly ready for use, the inside work and the painting yet remaining to be done. This can be finished as soon as the pledges which are now out are paid in. We hope all will be prompt in this matter, so that the Lord's house can be finished. The visit to Chick's Springs seemed to be a profitable one. There is only one family here keeping the Sabbath. We not only found them of good courage, but many others seem not to be satisfied, and are seeking for more truth. The work at Greenville has been done in a quiet way. Since January 1, I have given 44 Bible readings, made 137 visits, and distributed 350 periodicals, besides about 7000 pages of tracts. Several are interested, and one intelligent lady has accepted the truth, and will unite with the church soon. We thank the Lord for his mercy and kindness to us, and are encouraged to press on till the end.

April 1.

J. O. JOHNSTON.

THE SILENT MESSENGERS BEING CIRCULATED AMONG THE FRENCH.

It has been my privilege for the past few months to turn my special attention to putting our French literature into circulation among the French in this and other countries; and in the space of about twelve weeks I have been enabled, by the grace of God, to dispose of about sixty dollars' worth of our small French tracts. Lately

I have accompanied these by a new pamphlet entitled, "Review of a Polemic Essay on the Sabbath Question," which has just been issued by the REVIEW AND HERALD Publishing Company. I have sent these by mail to persons in twelve townships in Wisconsin, and to readers in seven other States, in two British provinces, and in France, Belgium, and Italy. I have been enabled to do this by means secured from sales and from donations by French brethren and sisters who have the cause at heart. Will not our other French brethren help in this important work by obtaining French literature of the REVIEW AND HERALD, Battle Creek, Mich., and sending it to their friends; also by forwarding to me addresses, accompanied by a little money to help pay for more works to follow those I have already sent out? My postage alone amounts to quite a sum. Will not those of other nationalities also interest themselves in the French, and help us at least by sending addresses? I keep a strict account of receipts and expenses, and those helping may, if they desire, have a statement of how the money is spent.

Let us work prudently and earnestly in this golden time of peace, ere the time comes when it will be more difficult to arrest the attention of the people by our literature. Now is the time to scatter our literature like the leaves of autumn. Brethren, let our hearts be enlarged toward the benighted French in this and other lands. The Lord is coming, and soon the time will come in which no man can work. Let us hasten to do our work while it is day.

Since last reporting, some of our leading Belgian-French brethren of Robinson have come to the Marinette mission to get brightened up, and receive more life, spiritual strength, and courage, by doing missionary work; and they have been greatly blessed in working for their countrymen. I have helped them, taking long walks of about ten miles several times a week, and returning to the mission late at night. God has been with us, even among Spiritualists, some of whom are very thankful for light on the two kinds of angels and on the state of the dead. One, a leader, claimed to be led by the spirit of a neighbor woman who died not long since. He saw the danger of losing his influence, and exclaimed to one who was trying to enlighten him on the state of the dead, "Will you break up our circle?" Well, thank God that a few honest souls are getting free, and will, I trust, gradually see the light of present truth. They will be looked after, in my absence, by some who volunteered to come here at their own expense and spend a few weeks in working for souls. These workers are glad they came, and will be on hand to help when help is needed.

I have also, in the absence of Elder O. A. Johnson, aided Brother N. P. Nielsen in holding Scandinavian meetings. The interest among that dear people is deepening daily, notwithstanding the efforts of ministers to turn them away from our meetings. Three Americans have decided to go with us.

One more fact will, I trust, encourage us all to work for those of other tongues, whom a wise Providence has placed among us for us to enlighten. Through the kindness of Elder O. A. Johnson, the address of a professor of six languages, an ex-Catholic priest, whom Bible workers and Elder Johnson had visited in a neighboring city, was forwarded to me. I have been greatly blessed in corresponding with this man and in sending him French literature. He writes very encouragingly; says he has read Elder Smith's work on Daniel and the Revelation, is thankful for the French reading-matter he has received, is convinced on the leading points of present truth, and wants to be baptized by immersion and prepare to work with our people. He is well versed in Latin, Spanish, Italian, Holland, French, and English, and is thirty-one years of age.

D. T. BOURDEAU.

1220 Merryman St., Marinette, Wis.

News of the Week.

FOR WEEK ENDING APRIL 10, 1897.

NEWS NOTES.

Mexico is coming to a front place among the nations of the world under the judicious government that it now has. The message of President Diaz to his congress was a document of much interest, as showing the advancement that is being made. Religious liberty is extended to all. The domination of priestcraft has been radically checked. Mexico is at peace with the rest of the world. Matters of dispute with the United States are being settled peaceably by arbitration. Education is being encouraged and extended. The exports during the past fiscal year amounted to \$105,000,000, of which at least two thirds were minerals. Since September, eighteen new charters for railways have been taken out.

Affairs between Turkey and Greece remain practically stationary, although trouble on a small scale is taking place on the Grecian and Turkish frontiers. Greek brigades have opened guerrilla warfare, and are being met by the Turkish troops; and although a general state of war has not been declared, neither side has taken off its conservative attitude. The relation of "the powers" is what restrains them, as the great nations of Europe are not willing that the struggle should take place, lest it should prove inimical to their interests; but the state of tension is becoming intense, and it would seem as though something positive must be done before many days. Both armies are holding themselves in readiness for orders for advancement in force, and preparations for war are actively carried forward.

It is expected that there will be a great rush in London on the occasion of Jubilee Day, the celebration of the sixtieth anniversary of Queen Victoria's coronation, which will occur on the 20th of June next. The *Present Truth* says: "The average price of a seat to view the service outside St. Paul's Cathedral on Jubilee Day, says a newspaper, will be £5. There is a great demand for windows by speculators, who wish to sublet them at a large profit. A millionaire offered £1000 for a window at Ludgate Circus, which was refused. On Ludgate Hill £3 has been offered for each seat at windows. Not only are tradesmen insuring the queen's life to save them from loss in the event of her death before Commemoration Day, but intending sightseers who have bought seats are insuring against disappointment in the event of the route to St. Paul's being changed.

Great preparations are being made in New York for the celebration of the next anniversary of the birthday of General Grant, which will occur on the 27th of April. The dedication of the monument erected to his honor will take place then, and it promises to excel in its imposing proportions any previous similar occasion in our history. It is calculated that the procession will be twenty miles in length. Invitations have been extended to all the States, and many will be represented by their governors and other dignitaries. The President, vice-president, and diplomatic corps will be present from Washington. The ships of our nation, such as can be got together, will be called on to lend dignity to the occasion; and other countries have been asked to send in as many vessels as can be spared, and several have accepted the invitation.

General Julio Sanguilly recently arrived in this country from Cuba, where he had been tried by the Spanish authorities, and sentenced to a long term of imprisonment. By virtue of his claim to be a citizen of the United States, this government took much pains to secure his release from prison, and he was glad to make his way to this country. He was under promise not to return to Cuba during this present war, and not to render further aid to the rebels; but he was hardly ashore before he was busily engaged in raising a filibustering expedition destined for Cuba. He was arrested at Jacksonville, Fla., on the 7th inst., and is now held a prisoner by the government that a short time ago was working ardently for his release. His movements were closely watched by agents of Spain, and his scheme was nipped in the bud. He has but little sympathy, and is deserving of none. His perfidy should be punished.

The floods in the Dakotas have ravaged both the Northern and the Southern State during the past week, the waters attaining a height seldom reached in the history of these States. A despatch dated April 7 says: "A veritable panic has been caused among farmers on the Missouri River a few miles above here by the cutting of the banks. So rapidly are they going, that houses many rods from the stream at noon are now being hustled back to save them from destruction. There are many large orchards at the point affected, and these are going into the current fast. The Jim and Vermilion

rivers are rising to-day, and washing out miles of railway track. Higher up the Missouri, ice from the Yellowstone is gorging badly, and similar trouble may occur here within forty-eight hours. The Missouri is not unusually high for the season, but on both banks for a score of miles above and below Sioux City, it is paring off farm land in chunks of ten or twenty acres at a time. The principal damage just now is being done in the vicinity of McCook, S. Dak., and Salix, Sloan, and Onawa, this State. Hundreds of acres of valuable land have already pitched over into the current, and more is constantly following. At McCook two whole farms are missing, and parts of a dozen others have gone with them." Later news brings accounts of increased destruction of life and property. At least forty lives have been lost in the floods in South Dakota, Iowa, and Nebraska, and many more are missing. In North Dakota, where the snow is not yet gone, the situation is becoming more alarming, but in the southern regions the waters are slowly abating.

It would appear, from information which we gather from the Old World, that Cecil Rhodes has succeeded in convincing the British government that his course in South Africa was quite justifiable. At least he seems to have lost all the ill savor which the Jameson raid on the Transvaal created for him. He has now returned to South Africa, and it is stated openly that the British government will shortly call "Oom Paul" Kruger, president of the Transvaal, to account; or, in other words, that they will send an armed force, and the terms of settlement will probably be the swallowing up of the Boer republic by the British Empire. The latest despatches inform us that the British government has taken possession of an island at the entrance of Delagoa Bay, and that a squadron of war-ships from Cape Town will proceed there to take possession of the island in the English name.

ITEMS.

— Professor Ayrton, of London, predicts that the time is near when two friends may put themselves into such electric connections that they can communicate with each other wherever each may be on the globe.

— Theodore Roosevelt, ex-president of the board of commissioners of police of New York City, and a celebrated reformer, has been appointed assistant secretary of the navy by President McKinley.

— It is reported that the Washington authorities have assurance that General Rivera will not be executed by the Spaniards. There is such a protest against such a course as would make it very obnoxious to the world at large. We have no word that Spain calculated to shoot him at any time.

— Carter H. Harrison was elected mayor of Chicago on the 5th instant. He is a son of the former mayor of Chicago who was so ruthlessly assassinated in 1893. Mr. Harrison is thirty-seven years of age, and was elected by a vote that gave him a majority over his three principal competitors combined.

— Susie F. Swift, one of the best known among the brigadiers of the Salvation Army, has announced her conversion to the Roman Catholic Church. It is understood this was brought about through the influence of Rose Hawthorne Lathrop, with whom Miss Swift became acquainted in the course of her work among the poor of the city.

— George Müller, of Bristol, has passed his ninety-second birthday in full vigor of mind and body. In a recent speech he said he had received seven million dollars. He has had 9700 children under his immediate care, of whom 4000 have been converted. He has sent \$1,235,000 to missionaries, and he has distributed 275,000 Bibles and 1,460,000 Testaments.

— The remnant of Captain Jack's tribe of Modoc Indians, now living in Modoc county, Cal., in the neighborhood of the scenes of Captain Jack's treachery and General Canby's death in 1872, are in a pitiable condition, verging on actual starvation. In all there are about 200 families of the tribe. The winter has been a severe one, and the Indians have been unable to obtain the necessaries of life.

— In Shanghai, China, on April 5, a mob of 5000 coolies made an anti-foreign demonstration. The volunteers were called out, and detachments of marines and sailors were landed to assist the authorities in restoring order. The police eventually forced the coolies to retire to the French settlement. It is reported that two men were killed during the disturbance. Volunteers and police are guarding the approaches to the English settlement.

— A federal convention of the Australian colonies has been held at Adelaide, the capital of South Australia, and it was decided to organize a federal union of the colonies on very much the plan existing in this country. The chief executive will be appointed by the home government, which will be the principal visible tie that will bind Australia to the mother country. But in that country, as in this, it is one thing to propose a scheme, and quite another to get it adopted.

Special Notices.

BATTLE CREEK COLLEGE.

THE College is sending out to church elders in District 3 a letter, the object of which is to enlist the cooperation of those who are willing and able to assist in obtaining the names of worthy but poor young people who desire to obtain an education. Arrangements are now being made by which it is hoped to render substantial aid to such as wish to fit themselves for some branch of the Lord's work, by giving them opportunities to work their way through school, and at the same time secure useful training in different lines of industry. The institutions located here are planning to work together for this purpose. It is expected that the school year will be divided into four terms, covering the whole year. The work of the College will be adapted to the wants of this class of students, though at the same time, the regular lines of work will be offered to those whose circumstances are such that they can pursue them. The College desires to obtain the names of those worthy youth who would like to avail themselves of this opportunity. Will our people assist in this work? Will young people of either sex, who are interested, write at once, stating their circumstances, age, educational attainments, physical condition, ability to work, purpose in going to school, and such other information as will aid in deciding applications? Correspondence should be addressed to Prof. E. A. Sutherland, College, Battle Creek, Mich. Applications will be considered by a committee, in the order in which they are received.

NEBRASKA CONFERENCE, NOTICE!

As I am now to make Indiana my field of labor, and shall fully enter upon my duties the last of April, and as Elder H. E. Robinson will now take the presidency of the Nebraska Conference, Tract Society, and Sabbath school Association, all mail relating to conference, Sabbath-school, or tract-society matters should be sent to him at 1505 E. St., Lincoln, Neb.

W. B. WHITE.

CANADIAN READERS AND OTHERS WHO MAY BE INTERESTED.

THE evidences are very numerous that indicate that this year is a good one for the book work in this field—far better than we have had for a long time. Already a number of our agents are reaching the old-time success. Here are a few samples of recent records of sales made by our workers in one week: \$64.90; \$76.30; \$77.70; \$62.45; \$64.42. One canvasser writes thus: "I left home the 15th of February, and returned on the 22d of March, and have never met such bad weather. . . . But the Lord kept me in health all through the trip." Notwithstanding the unfortunate time of year and the bad weather, this brother's sales for the time stated were \$181.75. We are receiving numerous reports of very successful deliveries. All these things, and the remarkable blessing of the Lord that accompanies the labors of the workers, show very emphatically that now is a most opportune time for pushing the book work here. We are prepared to offer unusually favorable conditions to those who engage in this work, and want to hear from all who are interested in it. Write to the undersigned at once, and learn important particulars. Do not delay this matter a moment. We have excellent territory for quite a number more of good canvassers. Address me at 268 Crawford St., Toronto, Ontario.

G. W. MORSE.

INDUSTRIAL SCHOOL.

THE Battle Creek Sanitarium Industrial School has been a great success. Some sixty young men and women have been by this means enabled to avail themselves of the educational advantages necessary to prepare them for work in the cause. Arrangements have now been made whereby the number can be greatly increased. The Sanitarium farms, consisting of more than five hundred acres, will furnish work for two hundred vigorous young men during the busy season of the year. During the last season more than three hundred persons were employed for a considerable portion of the time. The canning factory proved a very successful venture, and will furnish employment for a considerable number in addition to those who are employed upon the farms and in the health-food department. It is now proposed greatly to enlarge this branch of work; and by arrangements which are being made with the Battle Creek College, the students will have the advantages of that well-known educational institution. As a result of recent changes made in the course of study, and methods of the school, exceptionally excellent opportunities are offered to young men and women who wish to prepare themselves for work in connection with the cause either in home or foreign fields.

Will our readers who are acquainted with worthy

young men and women that should be encouraged to prepare themselves for usefulness in connection with some department of the work, bring this to the notice of such persons, so that we may correspond with them, and thus assist them to an opportunity to assist themselves? The season is already advanced, and hence application should be made at once. Address J. H. Kellogg, M. D., Battle Creek, Mich.

IOWA, NOTICE!

THERE will be a local camp-meeting held at Nevada, Iowa, May 25-31, 1897. It was voted at the last spring meeting to have no State camp-meeting this spring, but instead to hold a greater number of local meetings in different parts of the State. This local meeting will, therefore, in part take the place of the State camp-meeting, being held in connection with the State conference meetings. Laborers from other conferences will be present. The city has allowed us the use of the fair-ground and large buildings, which will be seated and used in the place of the larger pavilion tents, making a pleasant change if the weather should be cold or damp. There are stalls for horses also. The grounds are half a mile northeast of the city. There will be a provision-stand and a dining-tent on the grounds. Meetings will be held in both English and Scandinavian. A workers' meeting will precede this meeting, commencing May 19. It has been planned that this workers' meeting shall not be, to any extent, given to arranging and settling the camp, but filled with instruction in different lines of church and field work, and seeking new experiences in the things of God. Every house in Nevada and vicinity will be visited, and from the first night of the workers' meeting to the end of the meeting proper, the evenings will be given to topics of our faith suitable for instruction to those not of our faith. Railroad reductions have been applied for, and more will be said of this later. We trust that many are planning to attend this meeting. CLARENCE SANTEE, Pres.

Appointments.

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

THERE will be canvassers' institutes held in Michigan as follows:—

Vassar, April 21-27. Bunker Hill, April 29 to May 4. Each meeting begins at 7:30 p. m. of the first date. These churches have kindly promised freely to care for all who will attend these institutes and enter the work. We hope there will be a good attendance at each place. Brother Mead will be with us. All should try to come. A. J. OLSEN, State Agent.

THE thirty-fourth annual meeting of the Iowa Conference of Seventh-day Adventists, for the election of officers and the transaction of all conference business, will be held in connection with the local camp-meeting at Nevada, Iowa, May 25-31. Each church should see that delegates are elected, and credentials immediately filled out for them, and sent to the conference secretary, Mrs. L. Flora Plummer. We are exceedingly anxious to see a full delegation, as questions of vital importance to the cause in Iowa will be considered. All delegates are requested to be present in time for the first meeting. CLARENCE SANTEE, Pres.

DEDICATIONS.

AINGER, Mich., April 23-25. Meetings begin Friday evening. Dedication services as the brethren may arrange. We hope for a general attendance from neighboring churches. Trufant, April 30 to May 2. Program same as above. I. H. EVANS.

ADDRESSES WANTED.

I WOULD like to learn the present address of the following-named persons: Milan Stedwell, M. B. Edwards, R. D. Whitney, J. F. Christy, B. M. Jackson, and Chas. T. Newman. Any one knowing the same will confer a favor by advising me of the place. 243 S. Boulevard, Atlanta, Ga. C. N. WOODWARD.

ANY one knowing the address of Mrs. Laura Brintnall and Mrs. Sarah A. Ready, both formerly of Kansas, will confer a favor by sending the same to Mary Anderson, Greenleaf, Kan.

CHANGE OF ADDRESS.

THE address of Elder W. H. Falconer is now 287 Burrows Ave., Winnipeg, Manitoba.

THE address of Elder C. W. Olds is 54 Caroline St., Jancsville, Wis.

NOTICE!

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

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

At a session of said court, held at the court-house in the City of Marshall, Mich., March 29, 1897.

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

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

CLEMENT SMITH, Circuit Judge.

Publishers' Department.

NOTICE particularly what Elder Loughborough has to say this week in regard to the new work "The Empires of the Bible," by Elder A. T. Jones, notice of which has appeared in several recent issues of the REVIEW.

YEAR-BOOK OF THE MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

THIS is a fine volume of nearly two hundred pages, containing forty-four cuts, and gives a history of the origin, development, and work of the various sanitariums, missions, and other medical and philanthropic enterprises, some twenty-eight in all, which are conducted under the supervision of the Medical Missionary and Benevolent Association. It is one of the most interesting and important missionary volumes ever issued by Seventh-day Adventists, and contains a most interesting record of a unique and remarkable work. This would be a splendid volume for circulation among influential people, presenting, as it does, one of the most important features of our work, and one which has been heretofore much neglected. Address Medical Missionary, Battle Creek, Mich.

"THE EMPIRES OF THE BIBLE."

SUCH is the title of a book of 410 pages written by A. T. Jones, or rather compiled by him. I have just completed a careful reading of this book, which traces the scattering of the descendants of Noah, after the confounding of the language of the people, showing what countries at the present time are those thus settled. In the history of the nations, from Nimrod till the captivity of Israel and Judah, quotations are largely made from the cuneiform tablets of those nations themselves, and so the history of those nations is largely that given by their own rulers.

The reading of this book has been to me a rare treat, and I have not only got much light on the Scriptures thereby, but also a clearer idea of the empires of the world for the time thus covered than ever I have had. I commend the book to the attention of all who wish to study the true history of those early times of our world. J. N. LOUGHBOROUGH.

LITERATURE WANTED.

THE following desire literature suitable for gratuitous distribution, sent by post to their addresses:—

American Sentinel: Dr. E. E. Battles, Westcott, Phelps Co., Mo.

Sigs: Ollie Fagan, Pocatello, Idaho.

Review: Mrs. B. O. Cole, 7 Shaw Ave., Memphis, Tenn.

Instructor and Medical Missionary: Esther Smith, 2509 North 19th St., Omaha, Neb.

Literature and Bibles: Miss M. A. Brück, 700 South 4th St., Waco, Tex.

NOTICES.

HOME.—A permanent home for a girl twelve years of age. For particulars address F. H. Williams, Westcott, Phelps Co., Mo.

FOR SALE.—A house and lot near Mt. Vernon Academy. Address M. E. Richardson, 304 N. Mulberry St., Mt. Vernon, Ohio.

A FIRST-CLASS broom-maker, a Seventh-day Adventist, who can come recommended as an honest and faithful workman. Correspondence solicited. F. M. Arnold, Muskegon, Mich.

POSITION.—A Danish butter-maker of the S. D. Adventist faith desires a position either in creamery or large dairy farm. Best of references. Wages reasonable. Address C. O. Black, Box 210, Oregon, Wis.

FAMILY NUT-BUTTER MILLS.—I am manufacturing and selling hand-mills for making nut butter especially adapted to family use. These mills are simple, durable, reliable, and cheap. A child can operate them. I also sell shelled nuts at lowest rates; roasters, and the entire outfit for grinding nuts. For circulars, testimonials, or any particulars, write to Joseph Lambert, corner Kalamazoo and Washington Sts., Battle Creek, Mich.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect January 11, 1897.

EASTBOUND.

Bay City, Detroit, Port Huron, and East..... + 7.00 A. M. Bay City, Detroit, Port Huron, and Int. Stations... + 3.45 P. M. Port Huron, Susp. Bridge, New York, and Montreal, * 8.23 P. M. Detroit, Port Huron, Susp. Bridge, New York, and Boston..... * 2.40 A. M.

WESTBOUND.

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

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

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

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

WESTBOUND.

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

CONNECTIONS AT DURAND.

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

* Daily. † Except Sunday.

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

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 7, 1897.

Table with columns for EAST and WEST, and rows for various stations including Chicago, Detroit, and Buffalo. Includes times for Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, Western Express, Kalam. Accom., and Pacific Express.

*Daily. †Daily except Sunday.

Train No. 6, Jackson Accommodation, will leave daily at 7.20 p. m., and train No. 5, News Express, will leave daily at 5.05 a. m. for Kalamazoo. Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.25 p. m. and 6.35 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 18, 1897.

CONTENTS OF THIS NUMBER.

POETRY.—Some Other Day, <i>Selected</i> —A Prayer, C. A. YERGIN—The Weaver and the Peddler, O. LEWIS.....	225, 227, 230
CONTRIBUTORS.—Words to Parents, E. G. WHITE—Healing, F. W. VERREY—The Septembers, P. T. MAGAN—The Golden Rule, J. S. MILLER—A Lesson from the Book of Joshua, M. E. KELLOGG—"Try the Spirits," L. D. WESTFALL—Gossiping, L. M. BENTLEY—The Rain and the Snow, S. A. BOWEN—The Precious Promises, J. M. HOPKINS.....	225-228
SPECIAL MENTION.—Passing Events and Comments, T.—Moody in Chicago, M. E. K.—The Latest in Church Festivals, M. E. K.....	229
HOME.—A Child Tragedy Overruled, F. BOLTON—How to Study the Child.—No. 4, S. M. I. HENRY—The Use of Nuts, T.....	230, 231
EDITORIAL.—Abiding Where We Are Called, G. C. T.—"A Great Discovery," U. S.—Our College, G. C. T.—In the Question Chair, U. S.—Missionary Acre Farming and Gardening, J. H. KELLOGG, M. D.—Movements of Missionaries, F. M. WILCOX.....	232-235
PROGRESS.—Africa—Chile—Reports from Newfoundland—Cape Coast, West Africa—Quebec—Michigan—Ohio—Missouri—Dakota—Colorado—Wisconsin—North Carolina—South Carolina—The Silent Messengers Being Circulated among the French.....	235-237
NEWS.....	238
SPECIAL NOTICES.—Battle Creek College—Nebraska Conference, Notice!—Canadian Readers and Others Who May Be Interested—Industrial School—Iowa, Notice!.....	238, 239
APPOINTMENTS.....	239
PUBLISHERS' DEPARTMENT.....	239
EDITORIAL NOTES.....	240

Editorial Notes.

At the last moment we learn that a canvassers' institute will be held in South Lancaster, Mass., beginning April 27. Particulars next week.

The officers chosen by the REVIEW AND HERALD Board of Directors for the ensuing year are as follows: President and Manager, W. C. Sisley; Vice-President, J. H. Morrison; Secretary, G. C. Tenney; Treasurer, C. D. Rhodes. H. W. Kellogg declined serving on the board, and Elder S. H. Lane, of Chicago, was chosen to fill the vacancy caused by Brother Kellogg's resignation.

We commend the fidelity of a servant who seeks to please his employer rather than those to whom he is under no obligations. Should not, then, the Christian be more anxious to please God than to court popularity with his fellow men? Has the old rule been changed in any particular, that "we ought to obey God rather than men"?

The scene with which this world's history will close is to be one most grand and awful in its nature. The evidences which show it to be near are so plain that he who fails to wait and watch for it is without excuse. But to wait is not to sit down in idleness. True waiting is to be diligently alive in the work of preparation, both for ourselves and others, in reference to that solemn event. It is, as Christ says, to be giving the household "meat in due season."

The question which most profoundly concerns us in reference to the future state, is what we ourselves shall be rather than what shall be our surroundings. This question the apostle answers. He says, "Now are we the sons of God, and it doth not yet appear"—not what shall be our location, what our prospects, what our occupation; but—"what we shall be." Then he covers the whole ground, and includes every promise, by adding, "But we know that when he shall appear, we shall be like him; for we shall see him as he is." Marvelous are the privileges to which we are already admitted in

reference to the church of the First-born! From strangers, we are made friends; from servants, admitted into the divine family as sons; from rebels to God's government, we are transformed into joint heirs with his only Son.

The many friends of Elder S. N. Haskell will be interested to know that he was united in marriage with Miss Hetty Hurd, the ceremony taking place in New South Wales on the 24th of last February. Sister Hurd has been an acceptable and faithful Bible worker for several years in connection with the work in London and more recently in South Africa. The REVIEW joins with all their friends in wishing to these servants of the Lord much joy and much of the blessing of God as they unitedly labor to his glory. It is expected that Brother and Sister Haskell will spend some time in New South Wales, especially at Cooranbong, where the school is to be located. We understand that the school is to be opened for work this month.

In a private letter to the editors, Elder G. B. Tripp, of Matabeleland, suggests that as there are many of our people who would be glad to aid them in their work if it would be convenient to do so, it might be practicable for them to extend aid by sending garden seeds of various sorts. He says: "We need garden seeds of every kind, and in large quantities, as we often have to sow the seed over and over again before we can get the plants started." These seeds could be tied up in substantial cloth sacks, and sent through the mails in small packages, marked "Samples." To buy seeds there is very expensive, and the postage would not be a very great item. Of course only the best kind of seeds should be sent. He also mentions their need of picture-books for the children, Bible scenes preferred, "Gospel Primer" being a very acceptable book among the children. Address plainly, G. B. Tripp, Buluwayo, Matabeleland, Africa, Adventist Mission Farm.

Why should any one be troubled or in doubt concerning his religious experience, in view of the instruction which John gives us on this matter? He says: "If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." 1 John 3: 20, 21. That is, if there are wrongs about us of which we ourselves are conscious, so that our own heart, or conscience, condemns us, we know we cannot have acceptance with God; for he knows our errors and shortcomings better than we can possibly discern them; and our duty is then plain, to put such wrongs and failures away at once. But this is not saying that we are then all right in the sight of God; for he sees the imperfections of which we are not aware; but when we have reached the point where our hearts do not condemn us, then we have confidence to come to God; and then whatever other advance steps we need to make in the work of reform, he will show them unto us, and thus we can go forward in the upward path of sanctification.

Mr. S. Malcom, of La Harpe, Kan., writes us that the statement made in the REVIEW of January 12, to the effect that we were informed that Mr. Gamble claimed to have caused "Father" Enright to back down from his thousand-dollar offer, and the note from Mr. Enright

denying this, were misleading. He claims to have conducted the correspondence with "Father" Enright himself, and to have caused Enright to back squarely down, and that Mr. Gamble's name was not mentioned. We desire not to misrepresent any one, either by charging him with what he did not do or failing to credit him with what he did do. We were credibly informed that Mr. Gamble claimed that honor (?); but Mr. Malcom states that he never did. We have not taken the trouble to inquire of our informant or to question "Father" Enright, but willingly state the matter as Mr. Malcom sees it.

There is not the slightest reason in the facts for any withdrawal of the offer of one thousand dollars for Scriptural evidence of Sunday sacredness; for it does not exist. But all can see that in an effort to arrange such a test as the offer implies, insurmountable difficulties would be sure to arise. The appointment of judges of such evidence satisfactory to both sides would be almost if not quite an impossibility. Hence there is no great weight to be attached to such offers; but the facts are worth more than the money to any one, and they are within the reach of all who will search the Scriptures.

The secretary of the General Conference Committee furnishes us with the following items of business transacted by the committee during its recent meetings in this city:—

The proposed educational journal is to be called *The Christian Educator*, and is to be issued in May. The editors will be Professors E. A. Sutherland and F. A. Howe. It is understood that three numbers will be issued before the next school year.

The work in Ontario was joined to the Quebec Conference, under the title of the Quebec and Ontario Conference. Elder Goodrich has been asked to labor again in Maine, and he has accepted the call. Elder Eugene Leland has been invited to take charge of the new conference, but his reply has not as yet been received.

Elder H. L. Hoover, of Missouri, will go to New Mexico. Elder Luther Warren will leave Dakota for the Upper Columbia Conference. Elder Geo. B. Wheeler, of Massachusetts, will go to Washington, D. C., to engage in work in the capital city. Elders Lewis Sheafe and J. R. Buster will engage in tent work in Louisville, Ky., for the colored people. Elder M. G. Huffman will go from Maine to the Tennessee River Conference. Elder Durland has been chosen president of the Michigan Conference, on account of Elder Evans's having been chosen to have charge of the interests of the General Conference Association. Elder E. J. Hibbard, of the Bible department, Battle Creek College, goes to Walla Walla to fill Professor Sutherland's place the rest of the year.

The canvassing work has been divided up again, and F. L. Mead will have charge of the same in Dist. 1; A. F. Harrison, in Dist. 2; Z. Sherrig, in Dist. 4; E. M. Morrison, in Dist. 6. The other districts are not as yet provided for.

There are other matters that were decided by the committee, but it often requires a good deal of correspondence and a long time to get matters in shape for publication. This fact explains the delay that must necessarily attend the publication of these things, as it is often embarrassing to do so before the parties interested have assented to the arrangement.