

The Adventist REVIEW AND HERALD

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

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"AFTER."

"THERE remaineth therefore a rest to the people of God." Heb.
4:9.

After the toil and trouble, there cometh a day of rest;
After the weary conflict, peace on the Saviour's breast;
After the care and sorrow, the glory of light and love;
After the wilderness journey, the Father's bright home
above.

After the night of darkness, the shadows all flee away;
After the day of sadness, hope sheds her brightest ray;
After the strife and struggle, the victory is won;
After the work is over, the Master's own words, "Well
done."

After the hours of chastening, the spirit made pure and
bright;
After the earth's dark shadow, clear in the light of
light;
After the guiding counsel, communion full and sweet;
After the willing service, rest at the Saviour's feet.

After the pain and sickness, the tears are all wiped
away;
After the flowers are gathered, no more of earth's
decay;

After the deep heart sorrow, an end of every strife;
After the daily crosses, a glorious crown of life.

— 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 remem-
brance was written before him for them that feared the Lord,
and that thought upon his name." Mal. 3:16.

"PREPARE TO MEET THY GOD."

BY MRS. E. G. WHITE.

"LET your loins be girded about, and your
lights burning; and ye yourselves like unto men
that wait for their Lord, when he will return
from the wedding; that when he cometh and
knocketh, they may open unto him immediately.
Blessed are those servants, whom the Lord when
he cometh shall find watching: verily I say unto
you, that he shall gird himself, and make them
to sit down to meat, and will come forth and serve
them. And if he shall come in the second
watch, or in the third watch, and find them so,
blessed are those servants. . . . Be ye there-
fore ready also: for the Son of Man cometh at
an hour when ye think not."

We are here warned not to defraud our souls
of the privileges and rights which the Lord has
provided in order that we may be rich in faith,
and heirs according to the promise. We are to
watch as for a thief in the night. The first
symptoms of spiritual slumber are to be sternly
overcome. The first inclinations to spiritual in-
dolence are to be firmly resisted. "Be sober,
be vigilant," exhorts the apostle. Every mo-

ment is to be faithfully employed. "He that
shall endure unto the end, the same shall be
saved." We are told to work out our own salva-
tion, and the power by which we are to do this
is plainly stated: "For it is God which work-
eth in you both to will and to do of his good
pleasure."

Many are losing much by growing less fervent,
less ardent and zealous toward God and in behalf
of their fellow men. Let all watch and pray,
guarding their present and eternal good by re-
sisting every temptation. Let them beware of
resting content with spasmodic efforts to serve
God. By yielding to fitful impulses, and in-
dulging in passionate words and unholy actions,
they mar their prospect of the blessed hope.

Those who would be ready to meet their Lord
must keep their lamps filled with the oil of grace.
It was a neglect to do this that distinguished
the foolish virgins from the wise. They had
lamps, but no oil; their characters could not
stand the test. The wise virgins had not only
an intelligent knowledge of the truth, but through
the imparted grace of Jesus Christ, their faith
and patience and love constantly increased.
Their lamps were replenished by their vital con-
nection with the Light of the world. While
the foolish virgins awoke to find their lamps
burning dimly, or going out in the darkness, the
wise virgins, with their lamps burning brightly,
entered the festal hall, and the gates were shut.
Greatly rejoicing at the sound of the bridegroom's
voice, they joined the bridal procession.

The oil with which the wise virgins filled their
lamps represents the Holy Spirit. "The angel
that talked with me came again," writes Zecha-
riah, "and waked me, as a man is wakened out
of his sleep, and said unto me, What seest thou?
And I said, I have looked, and behold a candle-
stick all of gold, with a bowl upon the top of
it, and his seven lamps thereon, and seven pipes
to the seven lamps, which are upon the top
thereof: and two olive-trees by it, one upon the
right side of the bowl, and the other upon the
left side thereof. . . . Then answered I, and
said unto him, What are these two olive-trees
upon the right side of the candlestick and upon
the left side thereof? And I answered again,
and said unto him, What be these two olive-
branches which through the two golden pipes
empty the golden oil out of themselves? And
he answered me and said, Knowest thou not what
these be? And I said, No, my lord. Then
said he, These are the two anointed ones, that
stand by the Lord of the whole earth."

The anointed ones standing by the Lord of
the whole earth, have the position once given to
Satan as covering cherub. By the holy beings
surrounding his throne, the Lord keeps up a
constant communication with the inhabitants of
the earth. The golden oil represents the grace
with which God keeps the lamps of believers
supplied, that they shall not flicker and go out.
Were it not that this holy oil is poured from
heaven in the messages of God's Spirit, the
agencies of evil would have entire control over
men.

God is dishonored when we do not receive the
communications which he sends us. Thus we
refuse the golden oil which he would pour into

our souls to be communicated to those in dark-
ness. When the call shall come, "Behold, the
bridegroom cometh; go ye out to meet him,"
those who have not received the holy oil, who
have not cherished the grace of Christ in their
hearts, will find, like the foolish virgins, that
they are not ready to meet their Lord. They
have not, in themselves, the power to obtain the
oil, and their lives are wrecked. But if God's
Holy Spirit is asked for, if we plead, as did
Moses, "Show me thy glory," the love of God
will be shed abroad in our hearts. Through the
golden pipes, the golden oil will be communi-
cated to us. "Not by might, nor by power,
but by my Spirit, saith the Lord of Hosts." By
receiving the bright beams of the Sun of
Righteousness, God's children shine as lights in
the world.

Only by knowing God here can we prepare to
meet him at his coming. "This is life eternal,"
said Christ, "that they might know thee the
only true God, and Jesus Christ, whom thou
hast sent." But many of those who profess to
believe in Christ do not know God. They have
only a surface religion. They do not love God;
they do not study his character; therefore they
do not know how to trust, how to look and live.
They do not know what restful love is, or what it
means to walk by faith. Opportunities to hear
and receive the messages of God's love are un-
appreciated and unimproved. They fail to un-
derstand that it is their duty to receive, that
they may enrich others. They have not that
faith which is given to those who accept Christ
as their personal Saviour; therefore they do not
keep the last six commandments. They do not
walk in love toward their brethren. They do
not know what it means to yoke up with Christ
and learn of him. They are not like him in
character. They do not receive him as the one
who takes away their sins, and imputes to them
his righteousness.

The world by wisdom knows not God. Many
have talked eloquently about him, but their sup-
posed sound reasoning, their subtle arguments,
bring men no nearer to him, because they them-
selves are not in vital connection with him.
Professing themselves to be wise, they become
fools. Their wrong impressions and imperfect
knowledge of God do not lead them to become
partakers of his divine nature. Their lives are
not conformed to his image. A correct knowl-
edge of God is not a hearsay report, but an in-
telligent, experimental knowledge.

In his lessons and his mighty works, Christ
is a perfect revelation of God. This Christ de-
clares through the inspired evangelist. "No
man hath seen God at any time," he says; "the
only begotten Son, which is in the bosom of the
Father, he hath declared him." "No man know-
eth the Son, but the Father; neither knoweth any
man the Father, save the Son, and he to whomso-
ever the Son will reveal him." These words show
the importance of studying Christ's character.
Only by knowing Christ can we know God.

As our representative, Christ stands on the
highest possible ground. When he came to the
world as God's messenger, he held the salvation
of God in his hand. All mankind was delivered
to him; for in him was the fulness of the God-

head. He is the light of the world, and he came to illuminate the world. Had that light been hidden, the world must have perished; but it is God's plan that man shall not perish, but have everlasting life.

So fully did Christ reveal the Father, that the messengers sent by the Pharisees to take him were charmed by his presence. Under the Holy Spirit's convicting power they forgot their commission. As they beheld the soft light of the glory of God that enshrouded his person, as they heard the gracious words that fell from his lips, they loved him. And when, returning without him, they were asked by the Pharisees, "Why have ye not brought him?" they answered "Never man spake like this man." As we behold Christ, we shall be changed into his image, and made fit to meet him at his coming.

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be attained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting, combined with earnest work. The union of these two makes us complete in Christ. The active and devotional must be combined as were the human and divine in Christ. So God's children glorify him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, hope, and faith. The will and the affections will be consecrated to Christ. Thus they prepare to meet their Lord; and when he comes, they will say, with joy: "This is our God; we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation."

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless."

THE REIGN OF TERROR.

BY PROF. P. T. MAGAN.

(Battle Creek, Mich.)

In the field of battle and on the scaffold, thousands perished daily, and the worst of it was that no one was any longer shocked at it. Once the signal was given, once the idea was fully established that lives must be sacrificed, everybody seemed to dispose himself for this horrid purpose with an extraordinary facility. All acted without remorse and without repugnance. Human sympathy and pity had fled away, and men and women, entirely devoid of the Spirit of God, acted like demons—for what is a demon but a being whom God has utterly deserted, and given over completely to the control of Satan? People accustomed themselves to the existing state of affairs. They became hardened, like the judge who condemns the criminal to death, like the surgeon who sees men writhing under his instrument, like the general who orders the sacrifice of twenty thousand soldiers. They framed a horrid language according to their new operations; they even contrived to render it gay, and invented striking words to express sanguinary ideas. Men who were one day engaged in the peaceful occupations of the

arts and commerce, were the next seen applying themselves with the same facility to the work of death and destruction. It must ever be remembered that this atrocious work was not done by hardened criminals; it was not performed by highwaymen, but by men who had been "yesterday engaged in the peaceful occupations of the arts and commerce." It was all done, not in a land of savages and heathen barbarians, but in the most refined and elegant country then existing on the face of the earth. It was all done about one hundred years ago,—in the days of our forefathers; in the days of Washington, and Jefferson, and Madison, and Hancock. It was all done at the time when the good ship of the United States started out on its grand career. And once again, it was all done just after those immortal principles of liberty and human rights were announced in the Declaration of Independence and in the Constitution of the United States.

The method of trial itself in Paris was at once odious, interesting, and extraordinary. Fouquier-Tinville was the public accuser; that is, the state's attorney. He had an amphitheater constructed in the hall of the revolutionary tribunal that would contain from one hundred to one hundred and fifty accused at a time. This he called his "little seats." Carrying his atrocious activity still further, he had even caused a scaffold to be erected in the very hall of the tribunal itself, and he proposed to have one hundred and sixty persons from the Luxembourg tried at one and the same sitting.

But even the atrocious government back of him could not stand this, and ordered him to desist. The one hundred and sixty were then divided into three parts, and tried and executed in three days. Carts ordered for every day were waiting from the morning in the court of the Palace of Justice. The poor wretches who had been accused could see them as they went upstairs to the tribunal. There sat Dumas, the president. He looked like a maniac, with a pair of pistols before him on the table. He simply asked the accused their names, and perhaps one or two very general questions. In the examination of the one hundred and sixty, he said to one of them, named Dorival, "Do you know anything of the conspiracy?" "No." "I expected that you would give that answer; but it shall not avail you. Another." He addressed a person named Champigny, "Are you not an ex-noble?" "Yes." "Another." To Gudreville, "Are you a priest?" "Yes; but I have taken the oath." "You have no right to speak. Another." To a man named Menil, "Were you not servant to the ex-constituent Menou?" "Yes." "Another." To Vely, "Were you not an architect to Madame?" "Yes; but I was dismissed in 1788." "Another." To Gondrecourt, "Had you not your father-in-law at the Luxembourg?" "Yes; but I was disbanded in 1789." "Another."

Such was the form of trial, if trial it could be called. The heartless judges mingled indecent ribaldry and jests with their awful cruelty. Victims perished at the rate of fifty or sixty a day in Paris alone. "That goes well," said Fouquier-Tinville, "heads fall like tiles;" and he added, "It must go better next decade; I must have four hundred and fifty at least." In order that this might be accomplished, spies were set to work. These wretches became the terror of the prisons. They were themselves often confined as suspected persons, in order that they might do their deadly work more thoroughly. When the real prisoners found out who they were, they often gave them large sums of money not to put their names on the lists. Nevertheless these lists were made up at random. The informers said of one that he used aristocratic language; of another, that he had drunk on a certain day when the defeat of the armies of France was announced. The names which they furnished were inserted in so many acts of accusation, and the prisoners received notice of these charges the

evening before their trial. These papers, in the language of the jailers, were called the "evening journals." When those unfortunate individuals heard the rolling of the tumbrils which came to fetch them, they were in an agony as cruel as death. "They ran to the gates, clung to the bars to listen to the list, and trembled lest their name should be pronounced by the messenger. When they were named, they embraced their companions in misfortune, and took a last leave of them. Most painful separations were frequently witnessed—a father parting from his children, a husband from his wife. Those who survived were as wretched as those who were conducted to the den of Fouquier-Tinville. They went back expecting soon to rejoin their relatives. When the fatal list was finished, the prisoners breathed more freely, but only till the following day. Their anguish was then renewed, and the rolling of the carts brought fresh terror along with it."

The guillotine was placed in a large open square known as the "Place Louis XV." Around the scaffold were placed rows of chairs, which people hired, as at other places of amusement, to witness the operations of the "holy guillotine." Women used even to go to that horrid place, take their sewing and their knitting along with them, and sit and feast their eyes on the awful sight.

But all this was the logical and legitimate result of the monopoly of wealth by the nobles and the monopoly of religion by the church. The people were getting even now, and a fearful day of reckoning it was. And wherever there are trusts, and monopolies, and huge aggregations of wealth for the purpose of making money and of oppressing the poor, there,—in that same country,—will not similar scenes surely result? Human nature is ever the same; and when it once bursts through the chains of restraint, it is like a wild beast, all the more ferocious for having been caged.

When men feel that they are oppressed and crowded down, they will protect themselves by force and by anarchy, if they think they cannot do it by any other means. It is a common maxim that "self-preservation is the first law of nature." Grant it; but it is the first law of human nature, not of divine nature. Some men will gain wealth by fraud and selfishness; other men will garner by violence and bloodshed what the first have wrongfully collected. And now is the time to save the selfish men from their selfishness, and the violent men from their violence. Said the prophet Samuel to Saul, after he anointed him king over Israel: "The Spirit of the Lord will come upon thee, . . . and thou shalt be turned into another man." A precious recompense is awaiting all who, by earnest prayer and reading of the word of God, will possess themselves of the power to change men's hearts. It takes life to beget life. But is it not worth the while of every one naming the name of Christ to seek to win souls from the error of their ways, and to turn their hearts to God, that some of these fearful crimes may be prevented ere the day of probation passes, and the fatal die for woe is cast forever?

SELF-SUPPORTING MISSIONARIES.

BY E. H. MATHEWSON, M. D.
(Chicago, Ill.)

It is certainly a noble purpose which leads men to forsake their native land, and, with the financial aid of a mission board, go to some distant country with the hope of bringing the gospel light to others. It shows still more perseverance to go without the financial encouragement of others, and make one's own living, while spending all one's income as well as spare time in the service of the Master. The work to-day demands men of just such perseverance

¹ Thiers, "History of the French Revolution," Appleton edition, New York, Vol. III, page 56.

—men who are so anxious to push the work in missionary lines that they will make every thing they do count in this direction. Paul felt that he was a debtor to all nations—Jews and Greeks alike. We all know the feeling which a debtor has when under obligation to another. How hard he will work to redeem his promise! Especially is this true when he expects to sustain a loss if he does not meet the obligation.

We, like Paul, are debtors; and if we fail to pay our debts in the line of religious effort or personal work for others, we shall sustain a loss. God has wisely given us the work of carrying truth to others. He sees that we need just such an experience to fit us for salvation, and to perfect our character. If we fail to do the work committed to us, we suffer and others suffer as a result. Paul's feeling as a debtor led him to make tents as opportunity offered. He worked at his trade for his support, and at the same time his one thought and purpose was to help others. Paul was a self-supporting missionary, and yet he was a home missionary.

We are often led to look to some far away country which needs missionary effort as if duty were calling us, and we sometimes think what a grand undertaking it would be to become a self-supporting missionary; but let us ask, What are the advantages in being a self-supporting missionary? In the first place, it relieves the board of so much expense; and it also adds to the personal interest of the worker himself, as the more he risks, the greater his enthusiasm and the greater the effort. God wants this class of missionaries in the home field. He wants his people so full of interest in the work that their property, their work, and their thoughts will be always used with the view of fulfilling their obligations to others. All Christian professors who are not subjects of charity are self-supporting, and the question may well be asked, Are they self-supporting missionaries? They may pay their tithes, they may attend services regularly; but is the chief work of their life the supporting of themselves, or the supporting of the missionary work? It surely should be the latter.

If one were asked by the missionary board to go as a self-supporting missionary, he would probably be anxious to make missionary efforts; but does not God ask us to join his work with heart and soul? If we have really joined it, should not his work be our first duty and our whole aim in life? If this is true, then our work, in whatever line it is, is only secondary duty as it was in the case of Paul. He did not wish to be a burden financially to the work or to others. The only consistent thing for us, as for him, is to use our work, our property, and our means of support, to aid in carrying on God's work.

If we are farmers, we should be missionaries, doing our work, helping to support God's work, and at the same time supporting ourselves so that we can at all times be ready to do work for others, in the town, in the community, by correspondence, and in any and all ways possible. We need farmer missionaries abroad, and we need them here. If we are mechanics, canvassers, painters,—no matter what our calling,—our work as Christians at this age of the world is missionary work for others, with these callings furnishing our means of support. Let us not become so interested in our calling as to become so physically worn out or so engrossed with care as to neglect the true calling of God. There is an advantage in being self-supporting missionaries, even above that of being a minister. If you are a farmer, you have the means of reaching the farmer's heart better than has the minister who is not a farmer. In your work you meet farmers and gain their confidence in a way that a stranger, minister or not, could not do; you are the missionary best fitted to do the work for that class. The same is equally true in other professions; and an opportunity is offered to all Christians in every community to go to work for the Lord, and to give that their first thought.

If all would pay their tithes, we are told that the treasury would be full; so those of us who are laborers together with God in any avocation of life have the privilege of assisting in filling the treasury, so that the work everywhere may prosper. Our work provides our means of support, so that our life may be spent as was the life of Paul, working for others. What a band of self-supporting missionaries we might have if all professed Christians would enlist in such an effort!

HOLD THOU MY HAND.

BY VIOLA E. SMITH.

WHEN life is bright, and pleasure's charms surround me,
Hold thou my hand, dear Saviour, night and day,
Lest joys allure, and Satan's smiles confound me,
And so I miss thy straight and narrow way.

Hold thou my hand in life's dark night of sorrow,
When sun and moon shall set, and stars grow pale;
When dawns for me no radiant to-morrow,
But black despair shall reign, and hope shall fail.

When mists of doubt and unbelief enfold me,
And, Peter-like, I sink in waters deep,
Stretch forth thy mighty hand to save and hold me,
And with thy voice command the waves to sleep.

And when into death's awesome vale descending,
I'll fear not by its chilling wave to stand
If I may feel thy presence o'er me bending,
And in the gathering gloom thou holdst my hand.

THOSE "MILLENNIAL DAWN" DATES AGAIN.

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

MANY readers of the REVIEW will remember two articles by the Editor, bearing date of January 26 and May 4, the first being a reply to the query of a correspondent, and the other a reply to the *Watch Tower*, which had attempted a refutation in its April number. These articles were concerning the dates of the seventy weeks, the fifteenth year of Tiberius Caesar (Luke 3:1), the date of the baptism and crucifixion of Christ, and the end of the seventy weeks in A. D. 34, the REVIEW maintaining that the beginning of the seventy weeks took place in 457 B. C., and the crucifixion in A. D. 31, which position is unassailable.

It will be remembered that the *Watch Tower* maintains that the foregoing position is incorrect, from the standpoint that Luke is supposed to have dated from the sole reign of Tiberius Caesar on the death of Augustus in A. D. 14, which position the REVIEW has shown to be incorrect; nevertheless there are a number of *Tower* advocates who will not yield to the plain facts of the case, but persistently maintain that their positions are correct. The writer of this article proposes to put their positions to the test, and after having forced the advocates of this theory to stand upon the logic of their position, we will turn on the great search-light of sacred and profane history, and behold them without any position whatever! This done, they will be left to sink amid the sands of supposition without chart, rudder, or sail. This can be done; and if the reader will carefully follow up the existing facts as they are introduced, he must certainly be convinced that the position taken by the *Tower* is erected upon the foundation of supposition, amid the quicksands of uncertainty.

Before the introduction of evidence, it is only justice to say that there are many honest souls among the *Tower* advocates, who are being led into error on this question from the fact that they fail to take in connection all the facts of scripture as compared with other scripture, which would lead them out of the domain of darkness into the glorious light on the sanctuary question.

First, we will investigate the facts surrounding the dates of Nehemiah's commission, as is understood by the author of a publication known as the "Millennial Dawn;" and if we find his position respecting the date of this commission

to be self-contradictory and suicidal, we must therefore conclude that his chain of evidence is incorrect in this one particular, and is likewise incorrect in every particular. If by the use of the Scriptures alone we can prove the utter weakness of this one link, showing that it cannot be long where he places it, then we have proved the complete disarrangement of his entire theory. In order that all may have an exact understanding of his position, and in justice to all who may cherish his views, it is proper to state that he attempts to figure backward from Luke 3:1 as the basis of the claim that Luke dates from the sole reign of Tiberius Caesar, which date is easily ascertained, and in which particular there is no discrepancy among scholars. Taking this as his basic standpoint (which question of joint or sole reign is more a matter of supposition with himself than with historians), he reckons backward to find the date of the beginning of the seventy weeks (*Watch Tower*, April 1, page 105), and finds that if Nehemiah's commission can be made to date from 454 B. C., then all is in harmony with his theory.

We now introduce into evidence his statements as found in Vol. II, page 67, of "Millennial Dawn," the author of which is the editor of the *Watch Tower*:

But there was another decree granted to Nehemiah in the twentieth year of Artaxerxes to rebuild the walls of Jerusalem, which at that time were still unrepaired (Neh. 2:3-8; 6:15; 7:1), and it is from this decree to restore and build Jerusalem that this prophecy of Daniel should be dated. . . . The date of Nehemiah's commission is ordinarily stated to be B. C. 445. But Dr. Hales's work on chronology (pages 449, 531) and Dr. Priestly's treatise on the "Harmony of the Evangelists" (pages 24-38) show this common view to be nine years short, which would give B. C. 454 as the true date of Nehemiah's commission.

Compare the foregoing statement by the same author in the April number of the *Watch Tower*, page 104:—

The beginning of the seventy weeks (490 years) of Israel's favor (Dan. 9:24) was so obscure and indefinite that the Jews could not and did not know positively when to expect Messiah. [*Italics mine.*]

How can the *Tower* contend that the commission of Nehemiah should date from 454 B. C., and afterward claim that it is "indefinite," not "positive," and still continue to assert, with a positive assurance, that his reckoning from Luke 3:1, according to his interpretation (sole reign of Tiberius Caesar), is correct? If the sole-reign theory is correct, how can the other be doubtful?

The facts involved in Nehemiah's commission are as follows: It was merely a verbal permission for him to visit Jerusalem. Persian decrees were put in writing. Dan. 6:8. The "letters" that the king granted to Nehemiah were issued to the "governors beyond the river, that they may convey me over [assist him to pass through without molestation]." Neh. 2:7. He then visited Jerusalem. "The rulers knew not whether he went. He had not told it to the Jews or to the priests, nobles, or rulers, nor to the rest that did the work." He requested of the Jews that they "build the wall." They undoubtedly supposed that such procedure would not be allowed, inasmuch as it was not mentioned in the decree granted to Ezra; hence they had not as yet undertaken the task, fearing lest they arouse the jealousy of the governors of the surrounding provinces, and it be reported to the king that they were fortifying their city with the intention of returning to former hostility. (See Neh. 2:17-19; 6:1-7.) The wall was finally completed in fifty-two days. Neh. 6:15.

It must be remembered that the prophecy allows "seven weeks," or forty-nine years, for the complete restoration of the city; while Nehemiah's principal work occupied but fifty-two days. It is quite apparent that Nehemiah's work did not meet all the requirements of the prophecy. Ezra's decree granted all Jews who would return, the privilege of returning, and was general in its stipulations, granting: "What-

soever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily." Ezra 7:21.

According to the reckoning of the author of "Millennial Dawn" for the date of the commission of Nehemiah; namely, 454 B. C., the "troublesome times" must have their beginning with Nehemiah's commission, which is not true, as the building of the temple and city had been in progress during thirteen years prior. (Compare Ezra 7:7 with Neh. 2:1-9.) Between the 20th of Artaxerxes and the 32d of Artaxerxes — a period of twelve years — Nehemiah was at Jerusalem. Neh. 14:4-6. He cleansed the chambers of the temple of unsanctified assistants, and brought thither again the vessels of the house of God (Neh. 13:9), which Ezra had taken to Jerusalem twenty-five years before. During all this period was being fulfilled the "troublesome times" dating from Ezra's decree up to and including all of Nehemiah's experiences.

On page 66 of "Millennial Dawn," Vol. II, I read:—

Most writers on this subject have commenced to count this period from the seventh year of Artaxerxes, when a commission was given to Ezra, etc.

It should be remembered that the commission granted to Ezra is spoken of as a decree (Ezra 7:21), while Nehemiah's grant is neither spoken of as a decree nor as a commission, but simply as a request. Neh. 2:4. In view of this we will now consider the following facts:—

This permission was granted to Nehemiah in the 20th year of Artaxerxes (Neh. 2:1), or thirteen years later than the decree granted to Ezra, which was in the seventh of Artaxerxes. Ezra 7:7. The author of "Millennial Dawn," having chosen 454 B. C. as the date of Nehemiah's commission, must now admit the truth of the following logic, as erected upon his own basis: Nehemiah's commission being granted in 454 B. C., or thirteen years later than the decree given to Ezra, — difference 20th Artaxerxes (Neh. 2:1), minus 7th Artaxerxes (Ezra 7:7) leaves 13 years, — he is forced to admit, while contending for his 454 B. C. standpoint, that Ezra's decree was granted in 467 B. C.: thus, $454 + 13 = 467$. Since he is either compelled to admit this fact or to renounce his 454 B. C. date, we will now examine another point upon a different hypothesis.

Artaxerxes began to reign B. C. 464. (Prideaux, Con., Vol. I, page 222; Smith's "Comprehensive Dictionary," art., Artaxerxes.) From the "Schaff-Hertzog Encyclopedia" I quote: "Artaxerxes Longimanus reigned from 464-425 B. C." We now gather the following facts: Ezra's decree was granted in the 7th of Artaxerxes (Ezra 7:7), and Artaxerxes began to reign in 464 B. C.; therefore, $464 - 7$ gives us 457 B. C. as the date of Ezra's decree. If this be true, it proves, beyond any reason of doubt, that Nehemiah's commission was granted in 444 B. C.; thus, $457 - 13 = 444$ B. C.

Is the author of "Millennial Dawn" still willing to contend for the 454 B. C. date of Nehemiah's commission? If so, we will now force him to assume a still more absurd standpoint, the truth of which he cannot deny, or else renounce his 454 B. C. position. It is as follows: (1) Since his own logic forces him to admit that Ezra's decree was granted in 467 B. C.; (2) since there is an intervening period of thirteen years between the decree granted to Ezra and the commission of Nehemiah; and (3) since the reign of Artaxerxes began in 464 B. C.; (4) therefore, he is forced to conclude that the decree granted to Ezra by Artaxerxes (Ezra 7:7) was not granted by Artaxerxes, as is stated, but three years prior to the reign of Artaxerxes! Thus the difference between 467 B. C. (according to his logic as the date for Ezra's decree) and 464 B. C., the date of the beginning of the reign of Artaxerxes, is a period of three years, which gives him no scripture or history with which to substantiate his position! Will he abandon his position, and

submit gracefully to the truth? or will he still persist, in the face of all these facts, to attempt to contradict and disarrange all facts of Bible and history in order to establish the year 33 A. D. as the year of our Lord's crucifixion? How much more reasonable it is to conclude that Luke dates from the beginning of the joint reign of Tiberius Cæsar, which is in perfect harmony with all facts of history, than it is to surmise that he dates from the beginning of his sole reign, which finds him in contradiction with the Bible itself respecting the date of the beginning of the seventy weeks, as well as all facts of profane history.

In order for the editor of the *Tower* to refute the 457 B. C. date, he is necessarily compelled to disarrange the entire astronomical evidence of the canon of Ptolemy as well as a host of historians, leaving him nothing to build upon but the sole-reign supposition, which is purely supposition, and not supported by a single fact of history, and in direct contradiction to the facts of sacred history.

Thus it is that we are forced to conclude, in the words of another, with more emphasis than ever: "These dates and eras are absolutely unassailable, and can never be overthrown."

THE REFORMED PRESBYTERIAN CHURCH.

REFERENCE has been before made in these columns to the fact that the Reformed Presbyterian Church, or Scotch Covenanters, by a vote at a late synod held at Beaver Falls, Pa., condemned the course of Dr. McAllister, editor of the *Christian Statesman*, for writing certain articles on church unity, which for some time have been appearing in that paper. The Reformed Presbyterian Church is evidently afraid that Dr. McAllister is becoming too liberal in his views of what constitutes the church. The Reformed Presbyterian Church believes in national reform, — that this nation should be made a Christian nation by law, — but while it seeks the assistance of Christians of other faiths than its own to carry out its ideas, it wants it distinctly understood that this work must be done under the lead and direction of the Reformed Presbyterian Church. It has the medicine that is warranted to cure the nation, but it advises its patrons that no medicine advertised for this purpose is genuine unless the bottle containing it has the letters "R. P." blown in the glass! Nothing else will cure. The synod above referred to has the same feeling toward other organizations, which it seeks to use as allies, as one individual Scotch Covenanter had toward the members of his own local church. Said he: "There are only two Christians in our church, — myself and Sandy, — and sometimes I have my doots about Sandy!" Dr. McAllister has evidently grown too broad for the circumscribed bounds of Reformed Presbyterianism, and the body of his church is beginning to have "doots" about him. The doctor himself, in his defense and explanation, says:—

For a number of years, through unhappy circumstances, an antagonism has been growing up in the body against many forms of associated Christian effort. A strong tide of ultra-conservatism has been growing — a flood-tide since 1891. Co-operation with brethren of other churches, before encouraged, is now condemned. An exaggerated sense of responsibility for the convictions and practises of other portions of the church of Christ is shriveling the broader sympathies that heretofore have characterized the leaders of the old Covenanter Church. A spirit of intolerance toward everything that does not square with certain convictions and interpretations is developing to such an extent that it not only makes a denominational protest against Christian brethren of other denominations the test of loyalty to Christ, but the same spirit also requires conformity with its narrow construction of the principles of the Covenanter Church as a test of loyalty to them.

This condition and trend of the Reformed Presbyterian Church, as described by Dr. McAllister, is not at all surprising. The whole

bent of that church appears to be to compel others, — gaining and using the force of civil law if need be, — to think and practise precisely what it thinks and practises. If it reaches out, and tries to ally itself with other Christians for the carrying out of the so-called reforms which it proposes, it desires to use them rather than to co-operate with them. The chief trouble with the Covenanter Church, and with all the host of those who wish to make this nation Christian by such legislative enactments as they conceive to be necessary, is, to use the very words of the doctor, "an exaggerated sense of responsibility for the convictions and the practises of other portions of the church of Christ."

Christians of any denomination may believe that the particular organization with which they are united is the one nearest right, but this should be coupled with the belief that there are also Christians in other denominations. When a Christian draws a line anywhere around one denomination, or around half a dozen denominations, and excludes all the others, he is wrong. More than this: if upon those outside of this circle of his own drawing, he endeavors to bring the power of the civil law to compel their assent to his creed, he has not yet learned either the spirit or the methods of true Christianity. He is following the papacy. And this, to our mind, is precisely what the Reformed Presbyterian Church and its allies have been attempting to accomplish. But the spirit of narrow bigotry, for a time partially eliminated by the formation of a wider union, has concentrated upon itself; and Dr. McAllister is feeling the effects of it.

Our sympathies, it is needless to say, are with the doctor in his trial. Still he has no reason to complain. His church is only administering to him a little of the medicine, in a very mild form, that he, his church, and his allies, are trying to give to others. His mental and spiritual horizon is a little larger than theirs, but he excludes good Christians from his scheme of church unity. He draws a little larger circle than does his church, but there is much that he has not taken in yet, that is just as good as what he has included. We congratulate the doctor that he is able to see beyond the narrow limits of the Reformed Presbyterian Church, and would assure him that there are "regions beyond," which even his eagle eye has not yet penetrated.

M. E. K.

GOD'S LOVE IN PUNISHMENT.

BY C. H. DAILEY.
(Webberville, Mich.)

THE question is often asked, If "God is love," why does he destroy the sinner in the lake of fire? Does he glory in such work? I would say that he does not glory in the destruction of the wicked, neither does he send them to hell. They send themselves there by becoming the servants of sin. In Rom. 6:23 we read, "For the wages of sin is death." Then if we commit sin, we must receive the wages of sin. "The soul that sinneth, it shall die." Though God has pronounced the sentence of death upon the sinner, it is an erroneous idea that he hates him, and delights in his destruction. Sin must be destroyed, and those who choose sin must go with it and its author. God's wrath is not against the sinner but against sin. He has provided a way by which the vilest sinner can be pardoned. He has sacrificed the choicest gift of heaven in his behalf; but to sin he can never be reconciled. Christ came to this world to give life and light to men. If we have Christ dwelling in us, the sentence of death is not upon us, but the promise of life everlasting. Christ resisted sin in every form; his victory over Satan was as complete as was Adam's failure. He obtained the victory over Satan and death; and if he dwells in us, and we in him, we are made perfect, and are not subject to eternal death.

Special Mention.

PASSING EVENTS AND COMMENTS.

Matters in the East.—But little transpires of the doings of the peace council conducted by the powers that are trying to arrange a compact of peace between Greece and Turkey. Very naturally, the sultan does not like to lose the advantage he has gained in the brief contest, but chooses to reap some profit to himself and his empire. He insists upon the possession of Thessaly as a part of the spoils of war. In this claim he is supported by the Mohammedan patriarchs and ecclesiastics, who have a religious conviction that the conquests of war are the conquests of their religion, and that the spoils should not be allowed to return to infidel hands. On the other hand, the nations are fully determined that the Turkish Empire shall not be strengthened by this formidable acquisition of territory. The close of the armistice draws near, and during all the time the arrangements for peace have been in a great measure disregarded by the Turks, who have proceeded to strengthen their positions, and to assume new positions giving them greater advantages. It is stated that if the sultan will not yield his demands before the close of the armistice, the European powers will force him to yield his claim on Thessaly, by the power of arms if necessary, so that the outlook on the Eastern question is again assuming a threatening aspect.

The Production of Gold.—The recent discovery of vast deposits of the yellow metal has greatly stimulated the production of gold. A gold-mining convention was held at Denver last week, at which were assembled representative gold-miners from all parts of the world. It was stated at that convention that the gold produced for 1897 will amount to more than \$230,000,000, and that the increase is going on from year to year at a rapid rate. In 1892 the gold product of the world amounted to \$150,000,000. South Africa, Australia, and the United States are each increasing their output of the precious metal. The production of gold is augmented, not only by the discovery of new fields, but also by the invention of more perfect processes of saving gold. Many of the dumps of old mines are being worked over at a good profit by modern processes. It was formerly supposed that gold could be found in only two or three kinds of rock; now it is known that gold exists in all kinds of stone. Should the increase of the gold product continue, it is difficult to tell what the result would be in the monetary world, since gold is the acknowledged standard of value. Its greatly increased production will have the effect of weakening the standard, so that keen-eyed prognosticators already begin to see difficulty ahead in the cheapening of gold.

A Terrible Destroyer.—Louis Gathmann, of Chicago, has invented a shell with which the United States military authorities have been for some time experimenting. A few weeks ago one of these shells exploded prematurely, and burst a \$40,000 cannon. It was supposed that the matter would be dropped then, as being too dangerous to handle. But it seems that experiments are still being carried forward. The shell is charged with three hundred pounds of gun-cotton, which it is expected will explode when the shell strikes its objective point. At an experiment the other day, several chickens were placed near the seventeen-inch target; some were located in open air, others were in close compartments. All but two were found dead, and those in open air had their heads and feathers torn off, though no part of the shell struck them. The live chickens were both crazy, and one shortly died. Others kept in reserve at a distance were

also killed, all by the terrific force of the explosion. It is concluded that the force of such an explosion would kill every man on board a battleship struck by this terrible engine, and the ship itself would be destroyed. The modern war-ship becomes a terror not only to its enemies but to its crew as well.

Comforting to Cyclers.—It is reported that the cyclists of Chicago are not a little comforted by a discourse on Sunday observance by a suburban minister last Sunday. Sunday cycling has been so generally denounced by the pulpit, and even threatened with the power of Caesar, that the devotees of the wheel have hardly known whether to brave the storm and have their pleasure, or surrender the pleasure to save their reputation. The minister claimed that in the words, "The Sabbath was made for man, and not man for the Sabbath," our Lord put the broadest possible interpretation on the Sabbath law. "And," he continued, "we know that the early Christian church, in establishing the first day of the week as a day of rest and worship, and in commemoration of our Saviour's resurrection, in the place of the seventh day, or Sabbath, adopted views concerning its observance as liberal as any advocated by the most advanced religious teachers of to-day." Again, the gentleman is reported as saying: "Let it be our aim to cherish the distinctive character of an American Sunday, and make it, in its highest purpose, a day of rest and gladness. By so doing, we shall remember the Sabbath day and keep it holy."

Seventh-day Adventists are often charged with being the worst foes of Sunday sacredness. But it is undoubtedly true that such sentiments, expressed by a doctor of divinity, having in his hand such a mingled cup of unwelcome truth and feeble bosh, casts more cold water on the Sunday cause than the advocates of the truth can possibly do. It will be noticed that the speaker does not charge Christ with having changed the Sabbath; but attributes that work to "the early church;" and he is equally correct in claiming that the church did not give to Sunday the aspect of a day of holy rest and contemplation, but of a joyful holiday, in which bicycling would be a proper element.

WHICH POWER?

ONE of our Presbyterian exchanges says: "If we had the money, we would build a two-million-dollar Presbyterian temple in Chicago. There is no use of ignoring the power of the impressive and the spectacular—it is tremendous. It justified the erection of that golden dream on Mount Moriah three thousand years ago. It is the chief element of power in the Roman Church, in the Greek Church, and now the Episcopalians are striving after it, and there is no denying that they profit largely by it." The reader will please notice that the apostolic church is not mentioned as one whose chief strength was in grand temples; but was there ever a church with such power as that church possessed? That the "chief element of power" in the Roman and Greek churches lies in the "impressive and the spectacular," is a very poor reason why straight Protestants should seek such display. For our part, we believe that two million dollars could be better expended in many other ways than in building a temple in any place on this sin-cursed earth. There is not, or need not be, much spectacular display in practical charity; but such expenditure of money would lead more people to Christ than would any number of pompous temples. It is better to lift up Christ by doing as he did, and manifesting his spirit, than by building temples. The grand temple on Mount Moriah, ceasing to be anything but a spectacular display, was thrown down so that not one stone was left upon another; but the words of Christ, spoken by the wayside, are a living power to-day.

There is a power in the spectacular, but it is not worthy to be compared with the power of the Holy Ghost. One man fully imbued with that power will do more real, lasting good than will a hundred cathedrals. What cathedral will compare with Paul, Luther, Whitefield, or Moody as an evangelistic power?

Cathedrals crumble to decay, but the lives of men whose hearts God has touched, become like beacon-lights, illuminating their own and succeeding generations. Paul, Peter, John, Luther, and Wesley are still the means by which God saves men.

M. E. K.

AS EUROPE SEES US.

THE following free lance at America from a European paper (the *Nachrichten*, of Basel, Switzerland), cannot fail to be read with interest. Its very sarcasms are founded on facts calculated to suggest serious thought. It reads:—

America is a country in comparison to which Europe is but a small peninsula. The United States is an empire by whose side the powers of Europe appear as petty states. America is the land of unmeasured capacity and dimensions; the land of dollars and electricity; the land where the plains are wider, the rivers greater, the waterfalls higher, the bridges longer, the express-trains faster, the catastrophes more horrible, than in all Europe; the country where the buildings are taller, the rascals more numerous, the poor poorer, the millionaires richer, the thieves bolder, the murderers less bothered, and educated people less rare, than anywhere else. It is the land in which the teeth are more false, the corsets tighter, diseases more dangerous, corruption more common, insanity more systematic, the summer hotter, the winter more chilly, fire warmer, and ice colder, time more costly, and men more restless, than in sleepy old Europe. It is the land where old men are younger, and youths older, than elsewhere; the land of immeasurable resources and of the most prodigious avarice. In short, America is the land of the greatest contrasts, the craziest presumption, the most reckless hunt after the dollar; it is the land of everything colossal and unapproachable—the last, of course, from the American point of view.

SUN-WORSHIP.

MISSIONARIES among the Indians in Oklahoma express great surprise that the Christianized Indians there still retain some features of their former worship of the sun. They still worship that luminary, though now they call the sun "Jesus." The *Inter Ocean*, commenting upon this, says:—

There is nothing either surprising or discouraging in this. Our own ancestors went through substantially the same experience in their emergence from heathenism to Christianity. It took more than one generation really to effect the great transition. The order of things in all progress, religious or secular, is gradual. Gibbon remarks that the Christian religion achieved, in less than a century, the final conquest of the Roman Empire, but it was little more than a nominal conquest. It took many generations to eradicate paganism from Europe, and to this day there are traces of it to be found in the customs and superstitions of the more ignorant.

There is much truth in these remarks. Paganism was blended with Christianity, and the union is still maintained. It is not only "found in the customs and superstitions of the more ignorant," but among those who pass as the most highly educated. Why is it any worse for the "poor Indian, whose untutored mind sees God in clouds and hears him in the wind," to worship the sun, calling it Jesus, than it is for his more cultured brother, the missionary, to keep the day of the sun, the observance of which is derived from ancient pagan worship of the sun on that day? Surely, if a little of the old Baal-worship survives in the partially Christianized Indian, it is not so strange as that it should survive the centuries of Christian knowledge, supposed to be based upon the Scriptures, which have ever been saying, "The seventh day is the Sabbath of the Lord thy God." It is to be hoped that Indians and missionaries will clear themselves of the worship of the sun in any form or manner, and that they will worship the Lord alone, and keep the day which he commanded to be kept.

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.

AN ANSWER TO PRAYER.

O FOR a heart of unfaltering trust,
Humility's twin!
O for a love that would kneel in the dust
Gladly for Him!

O for a mind that could down sordid cares,
And restful be;
For a strength to resist the delusive affairs
That encompass me;

For eyes that look faithfully upward, and see
Christ's sweet face;
For a spirit that's longing forever to be
Seeking his grace.

Peace and contentment beyond earth's decree,
O Father, give!

Swiftly his answer comes back unto me—
"For others live!"
—Nellie F. Pratt.

OUR FATHER IN HEAVEN.

THIS is the title by which we are permitted to address the Creator of all things. But the simple permission thus to address the God of heaven is not all there is to this grand fact; for he is our Father. In everything that this dear relationship embraces, God fills to an infinite fullness the part of a parent. By the process we call "adoption," children may, in this world, assume the name and advantages of another family than their own. But our relation to our Heavenly Father is more intimate than that. Jesus prayed that the world might know that the Father loves his earthly children with the same love with which he loved Jesus Christ.

But the lesson that is before us now is that in his relation as father, God is a model parent; and that all who earnestly desire to fulfil, in the best and fullest sense, the duties and office of the parent, will do well to study and imitate the great Model with care.

Love is the great binding and actuating principle between parents and children; but love does not lead the wise parent into the folly of over-indulgence. Wisdom is a necessary quality of successful parentage. Love, guided by wisdom, seeks to protect as well as to provide. It looks to the future as well as to the present. It does not shun the painful duty of chastisement. But the apostle points out that with earthly fathers the chastisement is often for their pleasure, but that of our Heavenly Father is "for our profit, that we might be partakers of his holiness." Even of his only begotten Son we read that, "Though he were a Son, yet learned he obedience by the things which he suffered." Jesus did not need the discipline of hardship for the development of his own character; but that he might become to the rest of his Father's children a true and faithful Elder Brother, he was voluntarily brought into active contact with adversity in all its forms, in order that his sympathy with the earthly children might be perfect. Love might plead with the Father to spare his Son such an ordeal; but love for us, his fallen children, and faithfulness as a true Father, caused him not to shield the Son of his love from the ordeal of suffering.

With us it becomes a necessity to develop permanent characters through repeated trials, through conflict and suffering. The wise parent will not sacrifice the most important possible acquirement, a noble character, through an unwise indulgence. The child who is not taught to deny self, to overcome difficulty, to labor and bear hardship, to be disappointed, and to endure with patience, has not learned the secret of a successful life. The parent that does not, with loving care, discipline his children in these things is not wise.

God as a wise parent studies his children. The psalmist said: "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassedst my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." It may not be possible for us to know our children as well as the Lord knows his; but every wise parent will seek to approach as near to such a knowledge as possible. It must be confessed, however, that many come far short of it. The subject of child study is and has been receiving some attention in these columns of late, and the Spirit of God has been directing our attention to its importance for years, and all through the ages this example of our Heavenly Father has been before us. But yet there are Christian parents who give far less time to the study of their children than they do to their domestic animals. They do not seek to know their thoughts, or to become acquainted with their ways.

God compasses the paths we take, and goes with us wherever we go. But there are parents who take but little pains to know who or what are the associations of their children. Children are permitted to go into company or upon the streets, to be absent from the home for hours, perhaps through the evening or the night, and the parents are in ignorance of their whereabouts or of their associations. Legions of children have been led to ruin in this way. But the Lord never loses sight of one of his children for a single moment, night or day. He is exceedingly jealous of our associations and of the influences to which we are subject. He tells us plainly that if we affiliate with the world, we are not his friends. God wants his children to confide in him, and to induce them to do so, he takes them into the closest relationship to himself. The counsels of the Father and the Son are made known to us. He calls us not servants, but friends. He encourages us to cast our care upon him, for he careth for us. Toward every one of his children our great Father in heaven maintains constantly and ever the attitude of loving solicitude. No one is more tenderly loved than the lost wanderer on the mountains. The prodigal is met with a loving embrace while a long way off, and his confession is cut short with an affectionate welcome that ignores in silence every sin he has ever committed.

The fatherhood is not only a blessed and comforting truth; it is a subject worthy of the most careful study by those who have taken upon themselves the sacred duties of parentage. The thoughts here presented are mere suggestions on a subject of vast proportions and of the greatest moment. We commend it to the thought and prayer of our readers.

STUDIES IN CHILD CULTURE.—NO. 7.

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

As an illustration of the influence of early education in respect to what is known as honesty, I might write columns, but will give one incident to show how a man with at least average honesty of heart may live the life of a thief, carrying written in his face the reflection of the inner integrity instead of the outward evil.

While I was in charge of Bethesda Mission, a young man came in with the hungry crowd, whose face was noticeable for its expression of peculiar sweetness and patient resignation, like that of one who had endured much, as he had, poor fellow! for he was a notorious sneak-thief, and was always experiencing interference with his "work."

Bethesda Mission was for lost men, and we tried to make all who came feel at home; consequently, there were usually present enough of the class which he represented to make our welcome seem practical, and he came to be a regular

attendant. It was not long before he was converted,—surprisingly soon, in fact. And yet when we came to understand him, it did not seem so surprising, after all. His conversion was like what might be expected from any one who had suddenly seen light, and determined to follow it. He had been an honest-hearted lad all the time,—honest as Paul when he was a persecutor. He was doing the best he knew, and God dealt with him accordingly. I have often since wondered if the so-called "slick fellow," with the gentlemanly bearing and "not bad" face, whom everybody despises, was not really at heart much like this one.

Brought up to the business of sneak thieving from his earliest recollection, and while still young, becoming a member of a gang, each of which was under obligation to bring in a certain number of overcoats each week during the "overcoat season," he did his part to the best of his ability. Each member of the gang had his own field. This boy's "duty" was to slip into the hallways of up-town residences, and take the overcoats that were left hanging. This was his regular "work,"—the way in which he met his proportion of the common expenses, and contributed to the common fund. He was ambitious to "do well in his business," was "faithful," and could be "trusted to any extent."

As he sat in the mission one night while I gave the teaching of God's law as related to theft, carefully explaining in what theft consisted, he saw the truth, and accepted it on the spot. He determined never to do that sort of "work" again. He came to our "salvation corner" to be prayed for, and instructed in the way of life. His was one of the most beautiful experiences which I ever shared, as he was led into the knowledge of sin and its perfect remedy. In telling his story one evening in the meeting, he said: "It is wonderful how changed everything is to me. I am working now, doing jobs. I am glad I have learned the difference between working honest and stealing, which I did not know till I came in here. I never think of going into a place to sneak a coat any more, because I know it is not right. I always intended to do right, though I did such wrong things all my life. Until I came in here, and found out the difference, I thought it was my honest duty to sneak overcoats. I work different now. But as I think it all over, sometimes I know I tried just as hard to do honest then as I do now. I had just so much to do for those I was working with, and I tried *honest* to do my part. I guess that is why God brought me here, and showed me Christ and the right way; for he knew I wanted to do the square thing, and did n't know how. Being converted and having Christ have helped me a lot."

"How shall a child be taught to understand and respect the rights of others?"—By having his own understood and respected.

One father found the richest pleasure of his life in teaching his six-year-old daughter the principles involved in individual rights, responsibilities, and privileges. A newcomer was expected in the home. Katie was permitted to share in this family anticipation, and was also promoted to a beautiful little white and-blue room of her own. When she was fully installed, her father took it upon himself to teach her as to her personal rights in this, her own domain.

"Now, Katie," he said, "you see you have your own room. All these pretty things are yours."

"All my very own, papa?"

"Your very own, and this room is your own place, where you can come and close your door and be alone, just as mama can in her room; and if people want to come in, they will knock on your door just as they do on mama's, and wait for you to answer, 'Come.'"

"You, papa, and mama?"

"Yes, indeed; we would never think of coming in without permission, unless some accident happened that made it necessary."

"Like knocking the pitcher off, and breaking it, and sending the water all swashing as I did in mama's room once?"

"Yes, any such catastrophe, or if you were ill, would make it necessary for some one to come in, whether you answered, 'Come,' or not."

"What if I should say, 'Not just yet,'—would you have to wait, papa?"

"I certainly should."

"Let's play it, papa. I'll go in and shut the door, and you stand right there and knock, and I'll tell you, 'Come in.'"

"But this is not to be play, Katie. There is *play*, you know, and there is *earnest*. Anything that is *play* can change any time, but *earnest* cannot change, except in case of accident or distress, as I said. Now this is *earnest*, not play; so we will not make play of it. No danger but papa will come knocking at your door soon enough, and then you can say, 'Come,' or, 'Not yet, please,' or, 'No.' You *could* say 'No' if you wanted to."

"But I should n't want to."

"Well, but it's a good thing to be able to say 'No' if you do want to; and where there is good reason for it, one must say it."

Then as an earnest, serious look came into the little upturned face, the child asked, "If I should say 'No,' papa, sometime, would n't you knock again?"

"I can't tell just now what I would do, but I probably should knock again if you did not say, 'Come in,' or come out after a while. I can tell better what I shall do when I hear you say 'No.'"

"You know I won't mean it, papa."

"Then, Katie, it would be very wrong to say it; for God would hear the 'Come' which you meant, and the 'No' which you said; and as they did not agree, what would he think? And what would papa think when he found out? We must try to talk so that God, as well as everybody who hears us, will know just what we mean by what we say."

THE LITTLE FOXES.

BY MRS. L. D. AVERY-STUTTLE.
(Battle Creek, Mich.)

THE Sabbath morning dawned calm and bright. A peaceful halo almost like the light of heaven seemed to rest upon the quiet village. Over the neighboring hills, and quivering through the balmy air, came the music of the church bell. Yet in spite of the peaceful hour, in spite of the happy bird songs, in spite of the bright sunlight and the Sabbath stillness, Mrs. Willis was not happy. She had been hurried and nervous all the week, and especially had the preparation day been crowded with duties that it seemed to the weary woman would never be done,—crowded with work which one pair of hands, be they never so willing and skilful, could hardly accomplish; and Mrs. Willis was neither the one nor the other. Every duty of the week had been done under the protest of aching head and weary hands, from which her accustomed skill had seemingly departed. The fact was, Mrs. Willis had dyspepsia, and the warm biscuit and jellies and rich pies and puddings, which formed an important part of the bill of fare of the Willis household, had contributed not a little toward the feeling of depression which hung like a dark cloud over her.

It seemed as if all her troubles culminated on this Sabbath morning. Baby was teething, and was as cross as babies are apt to be during this trying period. Frankie, the six-year-old mischief, was never still; and it must be confessed that even John, patient and kind ordinarily, as the head of a Christian household should be, was undeniably fretful.

Mrs. Willis was a Christian, and she knew well how to gain strength and help. Just as the sound of the first bell calling to the worship of God died away, she stepped from her closet

with a more peaceful expression upon her face than it had worn for a week.

"Frankie! Frankie! come now, dear, it is time for church," she called; but Frankie was nowhere to be found.

"Strange," muttered Mr. Willis, "that that boy is never on hand."

At last, when every one was getting anxious and worried, a very penitent and sorrowful little figure appeared in the doorway. The neat suit of navy blue was muddy and wet, and the carefully combed curls were sadly disarranged. In the little damp arms was a wretched looking, half-starved kitten.

"O Frankie, how could you! you naughty, naughty boy! after mama had dressed you for church!" and poor Mrs. Willis felt all her good resolutions departing.

"I went down to the brook, 'cause my mama looked cross, and kept saying, 'Don't, Frankie,' an' then I seed this kitty,—guess *her* mama looked cross at her, and she run'd away. I'm awful sorry I'm all spoilt, mama, but please can I have the kitty?"

For answer Mrs. Willis roughly seized the kitten, and with a not very gentle manner proceeded again to prepare the "naughty boy" for the house of God.

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes."

The man of God read the text slowly, earnestly, solemnly. He explained that it seemed much harder to put away what we call "little sins" than those of a more outspoken nature. "My brethren," said he, "let us put away these foolish words, these hasty words, these unkind words, that nagging manner, that harsh tone; let us banish forever from our faces that look of care, and worry, and unrest. These are some of the 'little foxes.' They spoil the peace of our best-loved friends; they make wretched and unhappy the lives of the little ones whom God has given us; they act as canker-worms in our own hearts; they destroy our peace and corrode our happiness; and O, how they grieve the loving heart of the tender Saviour!"

It seemed to Mrs. Willis that every word was spoken only to her. Had John remarked to the pastor about her peevishness and ungente temper? Good, loyal John! how she had grieved him!

"Then," continued the minister, "there are other 'little foxes' which need our attention, or they will bring to naught our best efforts to do right. We are admonished that whether we eat or drink, or whatever we do, we should do all to God's glory. Some of us have the habit of putting such food into our stomachs that it requires a constant miracle of grace to keep us in a good temper. Rich puddings and pies, sweetmeats and spices, are incompatible with the grace of God. How do these little foxes spoil the tender vines in the Master's vineyard!"

The red blood tinged the cheek of at least one conscience-stricken listener, and from her heart ascended an earnest prayer for help, and a determination to watch thereunto with all diligence.

The next week John noticed a neatly framed motto hanging over the dining-room table; and even little Frankie spelled the words out carefully: "Take us the foxes, the little foxes, that spoil the vines."

THE TELL TATTLE FAMILY.

BY A. SMITH.
(Grandville, Mich.)

THIS article is designed for Sister Tell Tattle and her relatives. No others need read it. If she does not belong to your church, she may be a member of an unfortunate church over in the next town. Please send it to her.

To Sister Tattle.

DEAR SISTER: I have been told that when Sister Trust moved into your neighborhood and

joined your church, you told her, as you have told many others, all about the past life of Sister Magdalene; how, when she was a young woman, she lived a fast life, had married a second time without a divorce from her first husband, and many other scandalous things that you believed to be true of her, but which I have proved, by investigation, to have been badly exaggerated by you.

Then you told all you knew, and some things that your imagination made you think you knew, about Brother Sharper,—how exacting he was in deal, and how he foreclosed a mortgage that he held on the house and five-acre lot owned by Brother Shiftless, and then compelled that poor brother to pay rent for the use of the property as long as he lived, etc., etc.

I was at the evening prayer meeting last week. You were not there, of course, nor was Brother Sharper. Sister Shiftless was there, and as part of her testimony, said: "All the brethren and sisters know that there has been a great deal said by the Tattle family concerning Brother Sharper's dealing with my husband, now deceased. But I wish, in justice to Brother Sharper and to the church, to explain the transaction most referred to. My poor husband, as you all know, was not a good manager, and as the result, our family often suffered much inconvenience, to say the least. At first I felt incensed against Brother Sharper for what looked to me like hard, unjust dealing; but he evidently foresaw that we would lose our home anyway, and so got the property into his own hands for what now appears a good purpose. But the rent he charged us, about which there has been so much talk, he always more than returned to us in the many ways in which he and his good wife provided for us as we had need. When my husband died, Brother Sharper handed me a deed, properly executed, of my home, in my own name. How can I express my deep gratitude to God and to Brother Sharper for the blessing thus bestowed upon me and my dependent children! To me now there is a meaning to Job 29:13 that I never understood before."

The next day Sister Flattery told Brother Sharper all about Sister Shiftless's testimony, and he broke down and wept, and said, "I know that before I experienced a change of heart, I was a close, unscrupulous dealer, but ever since then it has given me pleasure to undo, as far as I could, every injustice of my past life. The Lord has forgiven my sins, and I rejoice in doing his will."

Sister Magdalene, about whom you talk so much, gave a fervent testimony at the meeting. She is a real help to the church, serving the Lord just as fervently as she once served the world. You wickedly misuse her. A few weeks ago I noticed you talking in a low tone to Sister Prejudice. I heard only a little of what you said, for you became silent when I drew near, but I did catch the words, "Sister Rash, . . . Sister Wayward," and, "Don't say that I told you."

The next Sabbath I noticed that Sister Prejudice bowed coldly to Sister Rash in response to a friendly greeting, and that she did not recognize Sister Wayward's greeting at all. Naturally, I looked to you for an explanation, and saw a ghoulish expression of satisfaction upon your countenance. Then I understood that you had been doing some of your Satanic work. Now, Sister Tattle, let me say that whenever you wantonly talk about the forgiven sins and wrongs of God's people, you insult Jesus; for he has taken those forgiven sins upon himself. Remember what he says, "Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto me."

How would you like to have your wrongs published to everybody who would listen to the tale? Yet you and your family are doing just that kind of wickedness. Yours is the most numerous family in the church throughout the world to-day.

The Review and Herald.

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

BATTLE CREEK MICH., JULY 20, 1897.

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THE DISPENSATION OF THE SPIRIT.

THE dispensation which was instituted by our Saviour, and formally inaugurated on the day of Pentecost, has been designated "the dispensation of the Spirit." It is properly so called. By thus denominating the dispensation in which we live, we do not imply that there was no Spirit of God in former dispensations. Such an implication would be a serious error. Nor does the change of dispensations imply any change in fundamental principles. To assert that it did would impute partiality to an impartial God.

The very beginning of the sacred record brings to view the Spirit of God as an active agent in the work of creation; and it has ever been an active force in the divine operations. But men have not always recognized its agency, or perceived the presence of the heavenly representative. But whether perceived and appreciated or not, the Spirit of God has ever done its office work in the hearts and lives of men; and such as yielded to its control learned to feel their dependence upon its influence. In the prophetic writings we have frequent references to the third person of the Deity. The Psalms also abound in allusions to the divine Spirit. Indeed, we may conclude that men have ever been as dependent upon the Holy Spirit for every good motion and impulse as they are now.

Why, then, is the latter dispensation distinguished as that of the Spirit? Since the flood, the history of God's people may be divided into three chapters, or dispensations, having their distinguishing geniuses, or leading characters. In the first we have the patriarchs, or fathers, to whom the Lord communicated his word directly or by the visits of angels. Sacrifices and offerings were presented by the individuals or heads of households, as visible, tangible representations of heavenly things; and for guidance men depended upon direct revelations of God's will. In the next, or Mosaic, dispensation, Moses was the leading character; and the Lord caused a miniature representation of the work of propitiation to be established upon earth in the sight of his people. Here he located the Shekinah, or sign of his presence. Around these he established a very complete code of laws, which formed the genius of that age. The practical operation of those laws was designed to convey to his people a knowledge of spiritual things. To those who studied them, the rites, ceremonies, and sacrifices of those times bore rich lessons of spiritual truth.

As the coming of the Saviour drew near, there were tokens of the dawning of a clearer day. Joel prophesied in the name of the Lord that in those days God would *pour out* of his Spirit. The Saviour taught of the Leader, Advocate, Teacher, or Comforter, which he would send after his departure; and upon the day of Pentecost that promise was fulfilled. But the outpouring of the Spirit was not for that day alone.

That was the beginning of a work which was to continue to the end of time, yes, forever.

By object-lessons, as we teach the kindergarten, God had held up to the view of his little children the unseen world. To his older children he reveals the agency of his own representatives, and bids us look beyond the seen to the unseen. We have fully reached a time when, by the aid of faith, and in the full light of the teachings and experiences of the past, the operation and power of the Holy Spirit are clearly revealed. While God may in justice wink at the times of ignorance that are long since past, he now expects that every child of his will realize his utter dependence upon the guidance and help of his own appointed guide and teacher. He who lives devoid of the Holy Spirit has absolutely no connection with God. He is without a divine guide, or teacher. He may have the law in printed form, he may have the whole Bible; but it is useless to him for good without the Spirit of God to accompany it. On this account there are many who have made the study of the Scriptures a lifelong work, and have no knowledge of God, and none of the characteristics of his children. He who does despite to the Spirit of God cuts himself off from all hope. He cannot repent, because there is nothing to draw him to repentance. He cannot cease from sin, because there is nothing to prompt a single impulse for a holy life.

Those who are trying to gain heaven without the constant aid and guidance of the Spirit are following a vain pursuit. How blest are we who behold the grand truth of the Spirit's mediation! What a privilege to know his indwelling power! There is but one step higher, and that is to be brought into the immediate presence of the Father from whom all blessings flow. In the coming dispensation God himself will be our leader and companion. There, associated with God the Father, the Son, and the Holy Spirit, we shall delight to study the wonderful plan by which the infinite God has revealed himself to finite man.

G. C. T.

WHERE IS THE WORLD AT?

THE slang of this heading will be pardoned in view of the subject it is intended to bring to view. Men are accustomed in these days to congratulate themselves on the improved age of the world in which they live. They feel that the world was never so enlightened; that men have never before reached so high a state of development; that general information is widespread; that the past were ages of ignorance, superstition, credulity, and cruelty, but that the present is an age of wisdom, intelligence, freedom, truth, culture, refinement, sound minds, and kind hearts; and that the nineteenth century can look upon all preceding ages, especially the less remote, with pity and contempt, on account of the low and ignoble beliefs and customs to which mankind were slaves.

But is it so? Has the present age so much of which to boast over the past? Have not all the ills—mental, moral, and physical—with which the world has been afflicted, sprung from the evil one? and is he not more experienced and more active to-day than ever before? Is not human nature the same in every age? and aside from divine help and influence, is it on any higher level than in ages past?

Within the sixty centuries which have elapsed since the days of Adam, how far back are we

obliged to go to find an exhibition of the worst characteristics of the human heart?—Only through one of these centuries, only a hundred years, to the French Revolution, which Brother Magan has been describing so graphically in these columns. The thought that such scenes could occur within so short a distance from our own time, and in a nation standing in the forefront of all the nations of the earth in everything which is considered to be a mark of modern advancement, culture, and refinement, is a most instructive object-lesson to all those who think the world has reached a stage in which the evil passions and weaknesses of human nature cannot again show themselves as they have done in the past.

A brother has sent us a column clipped from a Boston (Mass.) paper, filled with advertisements of palmists, clairvoyants, fortune-tellers, etc. It is not strange that there should be at any time, a few people, ignorant, weak-minded, and superstitious enough to patronize, to a limited extent, such characters; but the astonishing feature about this is that they should find patronage enough to warrant such expensive advertisements, and above all, that they should be obliged, as some of them declare, to *increase* their facilities and enlarge their quarters to accommodate the growing demands made upon them. All take pains to state that they are able to give each one's future in regard to love and marriage, point out lucky ventures in business, etc., which sufficiently indicates the nature of their work and the element of curiosity upon which they play. One says she "is the seventh daughter of a seventh daughter," and adds that "it is a *well-known fact* that *only* a seventh daughter can predict future events *truthfully*."

To what depths of heathenish and idiotic superstition will people descend? That anything of this kind should be found in any community claiming to be civilized is bad enough; but that it should be increasing at the rapid rate at which it seems to be doing, is the sickening feature of the situation.

In the REVIEW of last week, mention was made of another "holy relic" trumped up by the Roman Catholic Church, and claimed to be a part of the skeleton of the apostle Paul (!), sent here to the United States to filch untold sums of money out of the pockets of the deceived votaries of that church. Could anything be more disgusting than that a church claiming to be divinely ordained and heaven inspired, should keep its millions of adherents in such a condition of abject superstition that they would be crazy, at cost to themselves, to worship a bit of old bone, which is more likely than otherwise to be the same part of the anatomy, out of a similar animal, as that with which Samson slew the Philistines, and then call it a part of the apostle Paul!

In view of the bloody wrath of the French Revolution only so short a time ago; in view of the growth of the fraud and imposition of the modern fortune-teller and clairvoyant; in view of the dark and colossal cloud of ignorance and superstition fostered by the Roman Catholic Church, and a like condition in the Greek Catholic Church; and in view of the fact that many Protestants are tumbling over one another to get back to Rome, may it not well be asked, in reference to our times, after the style of the drunken congressman, "Where is the world at? What sort of times are we living in? Where is boasting?"

"When the Son of Man cometh, shall he find faith on the earth?" A few will have it. Let every reader see that he is among the number.

U. S.

A CALL TO OUR YOUTH.

THE communication in another column from Brother Stauffer, of Brazil, does not come from a source that we call "official," and yet it is worthy of careful thought. The conditions existing in our South American missions are remarkable; and yet they are typical of the world-wide situation. It was but recently that our first workers went to that continent. They found a comparatively new and unknown world, ripe for the great harvest. The calls for help have ever been more than could be filled; and the workers have, in each of the countries, found many honest souls waiting for the message that God has given us to give to the world. Companies and churches have sprung up as by magic. The success that has attended the efforts put forth in Chile, Argentina, Brazil, and other places shows clearly that God has been at work with the laborers—that his Spirit has preceded the proclamation of the truth. From the very first there have come from those countries earnest calls for additional help.

South America is not peculiar in its readiness for the word and work of God. "The field is the world;" and, "The fields . . . are white already to harvest." With differences in minor details only, the situation is the same in all parts of the earth. The isles wait for his law; and while darkness and error prevail, there never was a time when the world stood more in need of, or more ready to receive, the help of the Christian laborer than now.

How can we meet the call of God and mankind that is now upon us? We can do so by the assistance of omnipotent grace, which will co-operate with consecrated service even when our efforts are weak and unworthy. The third angel's message, with its great works of reform that minister to the bodies and souls of humanity, contains the very truths of which the world stands in perishing need. The Christian worker, when equipped with the practical knowledge to be obtained in our various institutions of training and education, is prepared to do a work that but few can accomplish. The trained physician, teacher, nurse, or helper finds opportunities everywhere. And the religious truths we cherish form a complement that gives to our workers a fitting out that is precious and timely.

But where are the workers? Here, again, we are not lost for an answer. There are in our ranks thousands of young men and young women who are now looking eagerly to discover what the future has for them. They have aspirations for a life of usefulness and influence. One of the most encouraging features of our work is that so many of our sons and daughters are seeking a place in the Lord's vineyard. It is true we have no Epworth League, no Christian Endeavor Society, no Union; but whether we have an organization for our youth, or not, there is no class of youth in the world before whom better opportunities for training and preparation are placed, or to whom more effectual doors are open.

There is a timidity, a distrust of self, that prevents many from doing what they see ought to be done, and causes very many to look to the conference or Mission Board or some of our in-

stitutions for support and backing. But this, we feel sure, is not necessary. The call of God is, "Go ye also into the vineyard, and *whatsoever is right I will give you.*" God is the only backing that men need. If he calls, it is safe to go. Not that promiscuous and independent work would be advisable; we would counsel all to go forth under the call of God and the sanction of the boards appointed to have the oversight of the work. But God is a faithful employer. "Whatsoever is right" he will surely give. Young men and young women with no one dependent upon them should study such calls as are coming to us from all parts of the earth. With a knowledge of the truth, qualified as a teacher or a nurse, or better, as both; qualified to go into homes and teach cooking, sewing, and other points of domestic economy; and best and most necessary of all, qualified to exhibit the real genuine spirit of the blessed Jesus,—why should not thousands of our young people soon enter the field as active, and yet perhaps silent, workers, sowing the seed of Christ's saving gospel by a quiet, consistent life of unselfish devotion?

Some may feel called to go to Africa, some to Europe, some to South America, some to Mexico or to the islands of the sea. All right, go; and God be with you. How shall you go? Ask God to open the way. Get a commendation from some minister who knows you; write to the workers in that field; write to the secretary of the Foreign Mission Board if it be a foreign field. But where shall you get the means? Well, if God wants you to go, he will help you; and when you are ready, tell some good brothers or sisters that you want to go, and that all you lack is some money. In some way it will come. But go, not expecting the conference or board to support you. The knowledge and training you have should give you a support.

We long to see a move all along the line. We want to see this work close in power. But if everybody continues to wait for everybody else, when are we going to see it? God lays responsibilities upon individuals rather than conferences or boards; and the legitimate use of our organizations is to foster the work, and assist individuals in getting at it. But our work must be done as unto the Lord. Where are five hundred young workers for South America?

G. C. T.

TURKEY.

ALTHOUGH agitated by the troubles in Crete and excited by the war with Greece, Turkey has been a fruitful field for our laborers during the last winter and spring. Besides Brother Baharian, who spends all his time in the work, four Armenians and one Greek devote part of their time to spreading the truth while working at their regular trades. Brother Baharian has spent the winter and spring at Constantinople and in the province of Nicomedia, where there are now several companies of believers. This time he was able to remain several weeks at Ovajuk, the village just across the bay from the city of Nicomedia; this is the village which, at the introduction of the truth, made such a great uproar, and twice drove away the workers, and stoned the house where they lodged and held meetings. At last the truth has gained the victory.

Writing of his last visit there, Brother Baharian says: "At Ovajuk five were baptized, four of them young people. The testimony of all was that a real change had taken place in

their lives. One of them, who had derided and scoffed at his mother's baptism, saying, 'Have you been washed? have you been washed?' now was so much changed as to surprise all. When I asked these young people as to the significance of baptism, they answered: 'It is to die with Christ and to live with Christ; and we have committed ourselves into his hands to be so.'"

The Greek who has been laboring at Samsoun, on the shore of the Black Sea, in company with another Greek, went to Marsovan, some distance to the south in the interior; but they were not long there before being arrested, and at the last news were still in prison. Farther to the south, the Armenian who was in Cilicia, laboring in Tarsus, went to Smyrna; soon after his arrival he was arrested and kept in ward three days; after quite a long examination the pasha released him, being convinced of his sincerity. His effort will be the first in behalf of present truth in Smyrna. Next to Constantinople, this is the largest and most important center in Turkey for trade with Europe, and European influence is almost more marked here than at any other point.

Last October one of our Armenian brethren, a sculptor, went from Constantinople to Egypt to find work; he now reports that another Armenian in Egypt has begun to obey the truth, and they both call for help for that field. There are also calls from Brusa, and from Adrianople; at the latter place, one has been keeping the Sabbath for more than a year, and is calling earnestly for some one to come there in behalf of the truth. Several new ones are now attending the meetings at Constantinople.

It seems quite worthy of note that at just the time when our Sabbath-schools are about to donate means for the extension of the work in this field, interests should be springing up in so many places in widely separated portions of the field. Is not this a reminder from the Lord that the field is white to the harvest? And should we not in consequence make the greater efforts to extend the work there? While we are donating means for this field, let us not forget to pray the Lord to prepare workers for it. The Lord has gone before us, opening the way; let us follow as he leads.

H. P. H.

A "FAR CRY."

THE *Interior*, commenting upon and discrediting a tract which referred to the prophecy of Joel as affording evidences of Christ's soon coming, says that this is what a Scotchman would call a "far cry." But it may be remarked that God's thoughts are far thoughts. He sees the end from the beginning. Peter, on the day of Pentecost, referred to the prophecy of Joel, and said that certain things predicted by that prophet were being fulfilled. That was a "far cry;" but was not Peter right in his application of the prophecy? Other things in that same prophecy were not fulfilled on the day of Pentecost. The sun was not turned into darkness then. Christ refers to the same darkening of the sun and other celestial phenomena, and says that they shall be evidences that his coming is near. All the Scriptural prophecies may be called "far cries;" but they are God's thoughts, and we shall do well to take heed to them. The prophets had predicted the chief events in the life of Christ, and the Jews, though seeing them taking place, did not believe. Those prophets, who spoke and wrote so long ago, could not have predicted anything about this son of the carpenter Joseph. So reasoned the rulers of the Jews. "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." Acts 13:27. So it has ever been, so it will be in the last days. Now, as then, may God say, "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Verse 41.

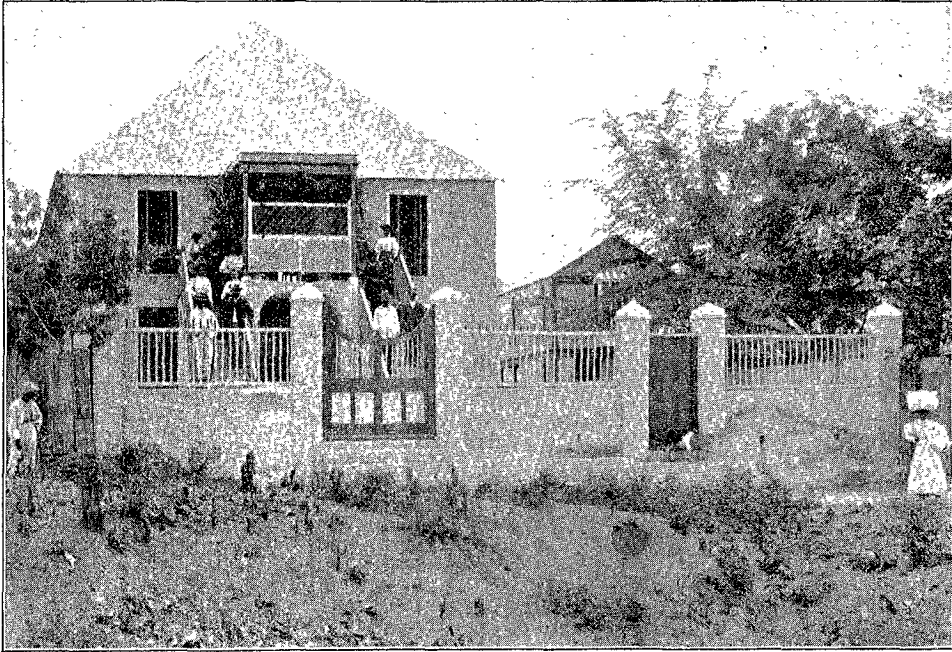
M. E. K.

Progress of the Cause.

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

THE CHURCH IN KINGSTON, JAMAICA.

THE illustrations that appear on this page are from photographs of the meeting-house recently erected by our people in Kingston, Jamaica. One is the front view, and the other shows the interior. We are happy to be able to show such



signs of progress in the West Indies. Such buildings give a permanent character to the work. The pictures should have appeared some weeks ago, but were delayed in the mail. T.

BRAZIL.

It is just four years this month since personal labor has been put forth in spreading the message in this country. The Lord has blessed from the beginning. Over two hundred persons are now keeping the Sabbath in Brazil. This country has been overlooked, and it seems as if our people do not realize the importance of the work in this field; yet the Lord has a work to be done here, and a people to be saved for his name. In many places, souls are longing for the truth; and when it comes to them, they receive it with joy. At one place where a few honest souls have been praying for help, there was great rejoicing when it came, and they recognized the answer to their prayers. Some thirty took their stand for the truth at this place. Among them are some with a burden to engage in spreading the message; but they lack the necessary training, and no one is here to give them the proper education. It is our aim to develop native talent, so we shall not have to look so much for help from outside. But we need trained workers to do the developing for us. Do not the Testimonies say that "workers are to be sent out from our colleges to all parts of the world"? Now, is not Brazil a part of the world? Is it not entitled to at least two such workers? Could we have one German teacher and one medical missionary speaking the same tongue (for the work as yet is principally among the Germans), we might content ourselves, and look with a little more satisfaction into the future.

If you, our German brethren, who read these lines and are qualified for this work, feel a burden to respond to the call, please make your desire known to the Mission Board in charge of this field. We had hoped to receive this help from the General Conference, but now may the Spirit of God so impress the Mission Board with the importance of our need, that they will grant us some help at once. Brethren, remember the work in Brazil.

A. B. STAUFFER.

May 30, 1897.

OUR TONGAN SCHOOL.

AFTER we were temporarily settled in rented rooms, I canvassed the village of Nukualofa, in which we live, to see what the prospects were for starting a school. I visited none but Europeans and a few half-castes, as I was unable to make my business known in the native tongue. Most of the families seemed pleased with the idea of having a school in English, as there was none in the village, and the nearest was the Catholic school at Maofaga, one mile away. Some Prot-

estants were sending their children there rather than not have them attend school at all. I succeeded in getting the promise of the attendance of twelve, which number included nearly all the white children.

It was a little over a month before we were settled in permanent quarters, ready to begin our little school. The fourth day of November was appointed for its commencement, and the pupils were notified. A day or so before the time arrived, we learned that a man had been to the families that had promised to send their children to our school, telling them that his wife was going to start a school, and had succeeded in getting all but two to attend their school, which was to begin on the same day as ours. The day arrived, and Mrs. Hilliard opened school with one scholar. The next day another was added, and this was all that came for about two months, when a third was added. In a short time some

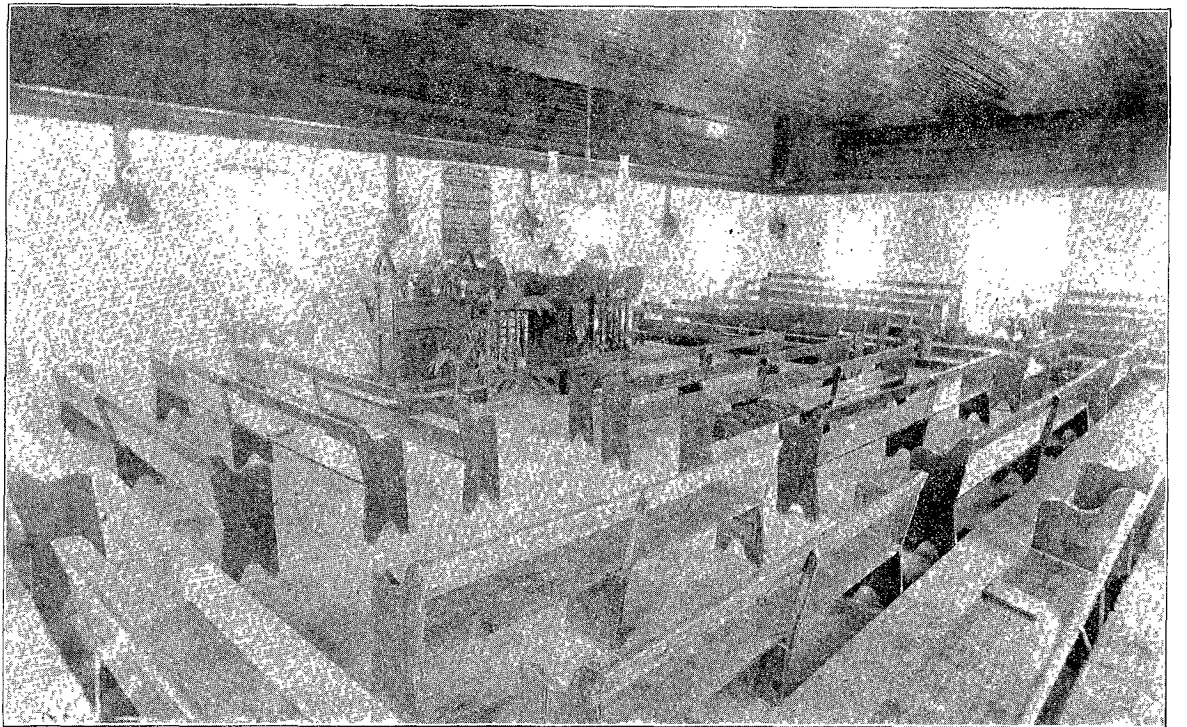
the natives more than anything else we could have done. He is very handy as an interpreter for us, his father, and some of the natives.

We have been visited time and again by native parents with their children, urging us to take them into our home; but have had to refuse the most of them, as our room is too limited properly to accommodate them. We have promised to take one more the first of July, which will make three that we have taken into our home, and will try to educate in right principles as well as in book knowledge. They pay us \$10 per quarter, and furnish their food. The regular tuition is \$7.50 for each, per quarter, except where three attend from one family, when a reduction of one third is made. The present enrolment is twenty-two.

Some in adjacent villages are sending their children to our school, and one is in attendance from the island of Haapai. The interest in the school seems to be increasing and spreading. The Lord has blessed the efforts in this line; for which we feel very thankful. It requires patience and wisdom to deal wisely with these Tongan children, who can understand but very little that is said to them in English. We feel that we have failed in some respects, but this makes us feel like seeking God all the more; for the heavenly boon of wisdom is promised to all liberally, and the Lord knows that the ones who are ignorant are the very ones who need it most.

These Tongan parents take a deeper interest in the education and improvement of their children than do many American fathers and mothers. Their co-operation is a great help and encouragement to us. They often visit the school, and it is gratifying to see their faces light up with a smile while listening to their children as they recite their lessons.

All who attend the school seem to feel under obligation to attend our Sabbath-school. The close union of church and state that exists here has so thoroughly inculcated, in the native mind, the idea that religious and secular matters should be inseparably interwoven, that they naturally seek to blend them in whatever enterprise they undertake. This is why they promise that if we will take



were dissatisfied with the other school, and took their children from it, sending them to our school. That school soon closed. The attention of a native, who lives neighbor to us, was attracted to the school, and he sent his little boy of nine years. This child had attended the school but three months when his father desired us to take him into our home. This we did, thinking that it would be a help to us in learning the Tongan language. He learned English much faster than we could learn Tongan. Of course this pleased his father, and also advertised our school among

their children into our school, they shall attend our Sabbath-school. One native said to me, "If you will take my little nephew to live with you, I will give you \$10 a quarter, furnish his food, and when you start your church, I will see that he becomes a member of it." Poor man! How little he understands the transforming power of the Holy Spirit! While we appreciated his kindness and good motive, we could not help seeing that his perceptions of Christianity were superficial and formal only. How much we desire that these poor natives may become en-

lightened and transformed by the power of Christ! We trust that the school is a beginning in this direction, and with your prayers we shall try to be more faithful in our work.

We feel quite encouraged with the size of the school when we consider that the population of the island is only a little over seven thousand, and that there are four schools in this village, two of which teach English. There are also small schools in nearly all the villages, in which the Tongan language is taught. The Catholics have just completed a large building, a portion of which is to be used for the teaching of the English language by the sisters. Just a little before this school was to open, the government started a free school in the English language in its church building. Since then the government has erected a schoolhouse, and the enterprise looks like a permanent one. There are two hundred and fifty pupils in attendance. We feared that this would affect our school, as no tuition was required. It did take two of our pupils, but the father of one soon came back, and asked us to take his boy into our school again, and also asked us if we would not take him into our home. We agreed to this, and he paid the boy's schooling in advance. The law demands that every Tongan boy, between certain years, shall attend the government school at least one day in the week. We gave the boy the privilege of doing this, and the father paid us full tuition, upon his own offer. The boy is now living in our family. Occasionally one is added to the school, while now and then one is dropped. On the whole, the school is increasing notwithstanding the difficulties.

E. HILLIARD.

NEW YORK.

BROOKLYN.—We pitched our tent in this city on the old circus ground, corner of Saratoga avenue and Macon street, three weeks ago. Our audience is good, our large tent, 70 x 50 ft., with a seating capacity of fully 550, being well filled almost every night, while on Sunday nights it will not hold all who come to hear. Between seven hundred and eight hundred were out last Sunday evening to listen to a discourse on the subject "Who changed the Sabbath?" After the sermon a vote was taken, with the result that only one voted against us. A hearty affirmative vote agreed that the papacy changed the Sabbath. Quite a goodly number have already decided to walk in the light. Much opposition comes from some who fear they will lose their congregations. Sermons have been preached against us. We pay no attention to these things, but tell our audience that we have a great work, and cannot come down to fight. We endeavor to hold up the living Christ and the power of the Holy Spirit in every discourse, and the people can see the truth to the praise and glory of God. Brother Jesse Stevens, who accepted the truth in Rock Hall, Md., five years ago, is my tent-master. We trust in the promise of Christ, and shout the victory, and the Lord gives the increase.

My address is 905 Jefferson Ave., Brooklyn, N. Y. REVIEWS, *Signs*, and tracts can be used to good advantage in this large city. If any have reading-matter of this kind to spare, let them send it, postage prepaid, to my address.

E. E. FRANK.

KANSAS.

THE work in this State is moving steadily onward. We have seven tents in the field, and another will start in a few days. Reports show that some success is attending the labor put forth. Elder Stebbins and I. F. Thorn are at Larned, where several have begun to obey the truth. From June 9-13 a local camp-meeting was held at this point in connection with the tent-meeting. Over one hundred and fifty of our people were in attendance, and it was a very profitable

gathering. Elder Westphal was present, and labored for the German speaking people.

At Arkansas City, Elder Brock reports six or eight who have recently begun to obey the truth, and many more who are interested. The company there have recently moved their tent to another part of the city. The work at Leavenworth has been greatly blessed. Last January two Bible workers went there, and began the paper and Bible work. They each had one hundred and twenty-five paper readers, and a large number of these have become interested. Elders Gregory and Fortner pitched a tent there this spring, and a good work is being done. Twelve or fourteen have been added to the church, and still the work is moving onward. We began selling the *Signs* in Kansas City, Kan., about nine months ago. The workers there report that a goodly number have read the papers all this time, and are deeply interested. The outlook is very encouraging there also.

Elder G. G. Rupert held a meeting in Topeka, and nineteen were added to the church as the result. These persons became interested through reading the *Signs*. The church at that place used, during the winter, six hundred and fifty of these papers, and as a result a general interest has sprung up all over the city. For all these blessings we are thankful.

During the year our agents have sold, in value, as many books as were sold altogether last year, although we have been compelled to put our strength into selling the small books. A few have been at work for "Daniel and the Revelation," and have succeeded well. I am certain that this good book will sell if we can get men to work for it who love the truths it contains. We hope to see a number take up this work after the camp-meeting.

July 2.

W. S. HYATT.

TENNESSEE RIVER CONFERENCE.

SINCE May 1 I have labored most of the time among the churches. Two have been baptized at Sand Hill, Ky., and one at Murfreesboro, Tenn., since my last report. Our spring council at Springville, Tenn., was a very pleasant and profitable occasion. I have also labored to some extent near Camden and Gadsden, where some interest to hear the truth has been manifested. June 29 Elder M. G. Huffman, who has recently come to this conference to labor, and myself, came to Lebanon with a tent, and began meetings one week ago. The interest is fair. Elder Pegg and Brethren Burrow and Lowry have been holding tent-meetings in Mayfield, Ky., with some good results.

July 8.

F. D. STARR.

THE QUEBEC CAMP-MEETING.

I ARRIVED on the camp-ground, Monday, June 21, the fourth day of the meeting, and found the large tent down for safety on account of the rain and wind that prevailed. During the day the services were held in a large building on the grounds. The weather was quite unfavorable for the meeting, most of the time being so rainy and cold that the public did not venture out to any great extent. One favorable omen was apparent,—the same ones were in constant attendance, and it was very evident that they were seeking for light. After my arrival, the preaching was largely done by Elder Leland and myself. The Spirit of God was manifested in a large degree, witnessing to the truth proclaimed and the individual work in the camp. Some difficulties which have long existed in the conference, and have been very detrimental to the work here, disappeared. As the tender, loving Spirit of God came in, confessions were freely made, and all rejoiced in the Lord. From many sources was heard the expression, "This is the best meeting that I ever attended." Certainly the power of love was seen upon this camp, and it will remain as an object-lesson to all in attendance.

The fifth day of the meeting, Brother Morse, who represents the book work in the provinces, arrived, and immediately entered upon his work, giving some very timely and instructive talks upon the necessity of getting our literature before the public. He also perfected an arrangement with the conference whereby the Toronto office assumes the tract society work, and furnishes literature direct to all our people in the conference, at about fifty per cent. discount from regular prices. The brethren and sisters seemed to appreciate this, and bought over one hundred dollars' worth on the ground. Certainly it seems that if a little self-denial is practised, the province of Quebec can be covered with our literature the coming year, and that each one can have a part in this glorious work.

Although the conference is numerically small, and funds are scarce, we were greatly encouraged as the brethren came forward and paid old pledges, and expressed a determination to be faithful in paying tithes in the future. We were glad to see Elder Rickard, who has borne so many burdens in this conference, and has been suffering from the hand of disease, sufficiently recovered to engage in the work again.

The business meetings passed off harmoniously. Elder Leland was chosen president of the conference, and Elders Rickard and Blake were placed on the committee with him. After the closing service, Sunday evening, an ordination service was held, and Brother Walter Blake was set apart to the gospel ministry. May the blessing of God rest upon his labors. There were four conversions to our faith during this meeting, and four were baptized. Two tent companies are to be in the field this summer, one conducted by Elders Leland and Blake, and the other by Elder Rickard and Brother Carroll Drown. These have already entered their fields of labor. May the blessing of God rest upon these laborers and this conference.

P. F. BICKNELL.

THE CALIFORNIA CAMP-MEETING.

THE California camp-meeting was held at Oakland, according to appointment in the REVIEW, at Bushrod Park, where it has been held for several years in the past. It was held at Alameda last year, but it was the universal opinion of all that it would be better to hold it this year at Bushrod Park. The grounds were all that could be desired, the weather was fine, and the attendance quite good; but our people are so well known in this part of the State that it is difficult to attract the attention of the public as much as it would be if the meeting were held in other cities of the State.

There is quite a sentiment in California in favor of holding the annual camp-meeting in connection with the business meetings of the institutions located here,—the Pacific Press Publishing Company, Healdsburg College, and the Rural Health Retreat,—calling the delegates in at that time, and doing all the business of the several institutions in connection with the meetings of the conference. It is thought that it would be more satisfactory to hold camp-meetings in different parts of the State than to have so many business interests connected with the camp-meeting. There are some objections to this, the business meetings coming early in the season, before the camp-meeting season begins, when it will be difficult for the General Conference to furnish such help as would be needed for meetings of as much importance as these meetings are. We had only the labors of Elder Irwin for a few days in the camp-meeting, but his labors were very much appreciated. He stayed with us until Wednesday evening, when he left for the East to look after other important interests.

The meeting opened Thursday evening with a deep interest manifested by all. The first Sabbath the deep movings of the Spirit of God were seen among the people, both old and young.

After a stirring discourse by Elder Irwin, a call was made for all who desired to connect more closely with the Lord to come forward, and several hundred came forward for prayers. After these had been separated from the congregation, and taken to tents provided for them, a more general call was made, and as many more came forward. From the confessions made and the earnest desires expressed, it was seen that a determination was taking hold of the people to seek the Lord with all the heart. Thus the first Sabbath of the meeting passed, a good work being done. The meetings continued throughout the week with such exercises as are peculiar to camp-meetings, and finally closed with much of the blessing of the Lord seen in the work. The work of the conference throughout the past year has been marked with some degree of success. Three new churches were admitted to the conference, and many were present who had recently embraced the truth, and were rejoicing in it.

The matter of finances has been a perplexing question in the conference, yet when the treasurer's report was read, it was seen that there had been an increase of nearly one thousand dollars in tithes over the amount paid in last year.

The institutions located here had already held their annual meetings so as not to take the time of the camp-meeting; but each one was represented, and resolutions and plans that were of general interest to all were discussed. The work of the college was considered, and considerable time given to it, as it is one of the most important branches of our work. We hope to see many more young men and young women at the college the coming year than during the last year or two. I know of no field where there are so many who ought to be educated for the work of God as in California; and if the proper efforts are put forth to assist them to attend school, I think we shall see many of them in the school next year. I am glad to say that steps were taken which, when carried out, will open the way for a number to work a portion of their time, and in this way pay a part of their school expenses. The Health Retreat was represented by Dr. Sanderson and others, who gave talks on the subject of health, how to live, and such other points as were of special interest to the people.

The California Conference has important interests upon its hands, almost every nationality being represented within its borders. One of the many perplexing questions is, What can be done to meet all the interests that are springing up? The work in the cities has proved of so much importance the past year that hereafter it will be carried on in a more systematic way than in the past. It is well known that Elder W. C. Grainger is now in Japan, learning the language, in order that he may be better able to carry on the work in that country. Labor put forth among that people has been productive of much good; and now, with a missionary located in the field itself, with the native help which he has, it is hoped that much more can be accomplished than has been done in California alone.

The meeting closed with the brethren, generally speaking, praising the Lord. A good spirit was present all through the meeting, and the people returned to their homes much benefited by the work that had been done. Some changes were made in the officers of the conference, Elder W. T. Knox, being elected president. Quite an interest was awakened among the ministers to study the special testimonies lately given and the scriptures referred to in them. As no time could be devoted to this during the meeting, it was decided to spend a few days in this study after the meeting closed. This was done, and the Spirit of God witnessed to the work by coming in to bless in a remarkable manner. A class of canvassers was formed and instructed during the time. Several of the employees from the Pacific Press joined the class, some of them going into the field to canvass. Work is quite low in the office just now, and those who have taken

the instruction in the canvassing work will continue to canvass until there is more work to do, when they will be called back to take up the work in the office again. We look for a good work to be done by those who take up the canvassing work. The field is already white for the harvest, but where are the reapers? The laborers left the place of meeting much encouraged for the work the coming year, and we look for success to attend their efforts.

A. J. BREED.

THE WORK IN THE SOUTH.

MAY 22-24 I was with the church at Gainesville, Ga. It will be remembered that this is where Elder Mc Outcheon and Professor Keck were arrested a few years ago for some indoor work on Sunday, preparing their schoolroom. There seems to have been quite a change in public sentiment at this place since then, and the brethren are well regarded. The greatest apparent danger to the church now is not from persecution, but from relaxing that vigilance and energy that are so necessary to defeat the subtle influences of the enemy. Earnest devotion, with complete consecration to the service of God, will insure the victory in this time of test, and secure the overcomer's reward. This little church may now arise and do a noble work for the Lord.

After this visit, I spent two days with Brethren Bollman and Bird at their tent in Chattanooga, Tenn., speaking once. The attendance was not large, but very respectful attention was given to subjects presented, and we trust some will receive the message. Sisters Simmons and Hobbs are doing good service in Bible work and canvassing for the *Signs* in connection with the tent effort.

I next visited the work at Graysville, Tenn. The year's school work of the academy closed very pleasantly, with hope and good cheer on the part of both teachers and students. Several of the students are now out with the district agent canvassing for our good books. Good reports of their courage and success are being received. Some profitable meetings were held with the church in the different lines of work. I was there during the special days appointed for prayer and contributing means to assist the work in this time of need. This company had just raised \$600 to repair their church, and build an addition to it, yet over \$200 was taken up in the collection on Sunday. Had all our churches done as well proportionately, I am sure much more would have been realized.

The school here is in very great need of more room to accommodate students. The present home has cellar and kitchen room sufficient for the probable attendance, but an additional cottage for lodging is a necessity. One thousand dollars in cash, with the work that will be donated, would amply provide the additional room. It was proposed to ask for forty men and women in District 2 to give \$25 each to erect the building. The matter was presented at a meeting of the brethren; and about ten minutes after the proposition was made, ten men responded. Fully \$300 in cash will be given by this little church in addition to the amount they have freely given to the enterprises already mentioned. We now earnestly appeal to brethren and sisters of District 2 to come to the assistance of this institution. It has a most important mission in training workers for the Southern field. Are there not at least thirty more in this district who will gladly and readily respond with \$25 each to aid in this good work? We shall surely expect to hear from you. Report to Prof. W. T. Bland, Graysville, Tenn. He will gladly acknowledge all contributions.

I next visited our industrial school near Huntsville, Ala. Notwithstanding the limited facilities, a good work is being done for the colored people. Brother S. M. Jacobs still superintends

the farm and work here, and has the confidence of the students and citizens. The people look upon the enterprise to educate and elevate the colored race with increasing favor. A majority of the home students remain upon the farm, earning their way for another year of school privileges. To visit the South and see the many openings for work among the colored people, and then to visit our school at Oakwood, is to be convinced that such an institution is greatly needed, and to see that precious time and opportunities have been lost in not having it sooner. O that God would mightily stir our people to see the situation of these needy fields,—how starving souls are dying for lack of the bread of life! Then, it seems to me, hearts would open, and a glad response would be given in labor and money to forward the work. The mission of the Oakwood school is to train young men and women in Christian life, that they may go out and labor for those of their own race. Who will have a part in supplying this school with much-needed facilities, and thereby share in the consequent blessing? This school, like the one at Graysville, sadly needs more room for lodging students. Fine, expensive buildings are not asked for or needed. Two thousand dollars in cash, with the work that will be gladly furnished, will quite well provide for this. There are those who could furnish this amount alone, and it would be a great blessing to them as well as to the cause, if they would do so. Dear brethren, these opportunities, if not filled by us, will soon pass, with their blessings, to others, and "deliverance will come from another quarter." It is not yet too late for "self-denial work."

I next visited the work in Birmingham, Ala., where Brethren Hottel and Sturdevant are holding a tent-meeting. The attendance and interest are fair, and we hope to see a good company raised up here. Brethren R. S. Owen and W. T. Drummond have their tent in Macon, Ga., and J. O. Johnston and S. Brownsberger, in Abbeville, S. C. The two last-named companies I have not yet visited.

June 23 I reached Charleston, S. C. Elder I. E. Kimball and his wife have been here for nearly eight months, and by distributing papers, giving health talks, introducing health foods, and holding public meetings, they have made a beginning in getting the message before the people. We hope that by patient, continued efforts, the truth may be planted in the hearts of many souls who will remain faithful until the work closes and the Master comes.

N. W. ALLEE.

SOUTH LANCASTER ACADEMY.

THE friends of the South Lancaster Academy will be glad to know that the agricultural department of the academy will be under the charge of D. M. Hull. Brother Hull is a practical gardener and fruit farmer. He is also a member of the New England Conference Committee, and is well known in that conference. This move to carry out the instructions concerning the tilling of the soil, and the selection of W. A. Wilcox, of New York, as business agent for the academy, have given new hope and courage to the many friends of the academy. Brother Wilcox has been present at the Pennsylvania and New England camp-meetings. God has given him a burden to labor for the school, and is blessing him in this work. He will attend the principal camp-meetings in the district, and as soon as his business in New York can be arranged, he will give his full time to the work in the district.

To make the agricultural department a success, we must have means to get it started. While there is a debt upon the school, we do not feel free to increase it, even for this purpose. We must have a barn large enough to stable ten cows and a team, with room for tools, etc. To build this and purchase tools, with other necessary

outlay for underdraining of the land, etc., will take means. One brother, a farmer of Pennsylvania, recently visited the academy, and saw the need of the school. After learning of the plans of the trustees to carry out the instruction of the Testimonies in the cultivation of the soil, he has given \$500 toward a barn and tools. I would be glad to hear from any who would like to join this good brother in helping to get this good work started. We shall be delayed in this work unless the hearts of some are stirred up to help; for we do not feel free to go in debt to carry out this enterprise. God has his servants somewhere with means to accomplish this that he has said should be done. The prospects are good for a large attendance the coming school year.

My address is Mesopotamia, Ohio.

R. A. UNDERWOOD.

MASS MEETING OF THE FRIENDS OF THE BATTLE CREEK SANITARIUM.

On Thursday evening, July 8, a large and very enthusiastic company of people gathered in the chapel and gymnasium of the Sanitarium for the purpose of taking preliminary steps looking toward the organization of a new philanthropic association to take in charge the work which has been conducted by the Sanitarium during the last thirty years, the charter of the old corporation having expired April 9 of the present year, by Statute of Limitation.

On motion of Elder J. O. Corliss, Dr. J. H. Kellogg was appointed chairman of the meeting. After a brief statement of the object of this gathering of the friends of the Sanitarium, and prayer by Elder Corliss, the chairman gave a survey of the history of the institution, in substance as follows:—

I suppose there are very few persons present who do not know the essential features of the history of this work. Thirty-one years ago there was organized in this place, and upon this spot, the work which has been carried on here since that time for the relief of suffering humanity and the promulgation of various reforms, particularly those pertaining to bodily health. The only work which has ever been recognized as the legitimate business of the institution, is to help suffering humanity, to promulgate the principles of health and sanitary reforms, and to forward various lines of philanthropic work.

The time has now come when this work must be discontinued, when this institution which has been built up here must be closed, unless a new association is organized to carry forward the work. The statutes of this State prescribe that an incorporation shall exist but thirty years. This institution was organized and started thirty-one years ago; but its legal incorporation did not take effect until the ninth day of April, 1867, which was thirty years ago last April. Since the ninth of last April, therefore, this institution has been in the hands of the circuit court of Calhoun county, and the business of the institution has been conducted by the court, which has entire charge of all the affairs pertaining to the old association called the Health Reform Institute.

I presume no person connected with the work at its beginning imagined that it would grow to its present proportions. At the present time we have twenty-five buildings, and more than a thousand people; yet this represents but a small part of the work which has developed from that small beginning. Twelve sanitariums have already been established, six in this country and six in other countries, besides two or three in process of erection. From twelve to fifteen hundred persons are engaged in these various institutions, and in the work here represented. There are between thirty and forty medical missions and dispensaries where these principles are represented; and more than half a dozen journals are now advocating these same principles, instead of the one small journal of sixteen pages issued thirty-one years ago.

Now the question comes home to us, Shall we stop here? or shall we go on and organize a new association with such modifications and improvements as our experience has shown us to be wise?

Following Dr. Kellogg's remarks, Elder W. C. White, son of Elder James White, one of the founders of the institution, spoke of his own experience and the work of the Sanitarium. He was followed by Elder Corliss, Mayor Metcalf, and Brother A. R. Henry.

It was voted that a committee of twenty-seven be appointed, with power to appoint sub-committees,

to devise ways and means for the organization of an association to take up and carry forward the work which has, for the last thirty years, been conducted by the Health Reform Institute, which has now become defunct.

It was voted that all persons holding certificates of stock in the Health Reform Institute, or who had contributed to its funds for benevolent purposes, should be competent to take part in the proceedings of this meeting.

On motion of A. O. Tait, J. H. Kellogg was elected as the chairman of such committee.

Each of the following-named persons was then separately appointed *viva voce* as a member of this committee: A. R. Henry, Elder W. C. White, J. S. Comins, Dr. H. Heald, G. H. Murphy, C. M. Christiansen, Dr. David Paulson, Dr. Howard Rand, Elder Jerome Fargo, W. K. Kellogg, H. G. Butler, A. O. Tait, Wm. A. George, W. H. Hall, Mrs. L. M. Hall, Elder J. H. Morrison, Elder J. O. Corliss, Dr. D. H. Kress, Elder H. Nicola, Elder U. Smith, G. W. Amadon, Elder I. H. Evans, W. C. Sisley, Elder G. A. Irwin, Dr. Abbie Winegar, Dr. Lauretta Kress.

The chairman then stated that there was no legal power in this meeting, but that the committee was empowered to represent the meeting, and to take legal steps toward the organization of an incorporation.

On the request of the chair that all stockholders in the old Health Reform Institute present raise their hands, forty-eight responded.

The meeting was then dismissed, leaving the large committee just appointed to formulate plans for the new organization. At a meeting of the committee held after the larger meeting, a sub-committee of eight was chosen to devise and recommend plans for the contemplated organization.

SECRETARY.

News of the Week.

FOR WEEK ENDING JULY 17, 1897.

NEWS NOTES.

The British Parliamentary Committee, which for some months has been trying to decide who must bear the blame for the Jameson raid into the Transvaal, has at last rendered its report. It places the chief responsibility upon Cecil Rhodes. Of him the report declares that "he seriously embarrassed both the imperial and the colonial government; that his proceedings resulted in an astounding breach of international comity; that he utilized his position and the great interests he controlled to assist and support revolution, and deceived the high commissioner, as well as concealed his views from the members of the colonial ministry and the directors of the Chartered Company." A minority report intimates that Mr. Chamberlain, the colonial secretary, is not entirely clear in this matter.

A sprig of the English nobility, who was a captain in the British army, lately committed suicide. He was heir to a large property, but fast living had plunged him into debt, and made him despondent. He left a letter, saying: "I cannot stay in the army, and I cannot live on nothing outside, so I am sure this is the best. God knows where I am off to." It would seem that, born in the upper crust of aristocratic drones, the thought that he could engage in any kind of honest work to get a living had never occurred to him. Horace Greeley once remarked that the worst idea that a man could entertain was that there was a better way to get a dollar than squarely to earn it. But there are many thousands of persons who entertain such ideas. The American tramp belongs to this kind of gentility. He has little fear of death, but work gives him an awful fright.

One of the most striking scenes at the late jubilee in honor of Queen Victoria in London, was the dinner, or rather, several dinners, given to the poor of London. This was the work of the prospective queen, Princess Alexandra, than whom no one, not even the queen herself, is more loved by all the British. These dinners were served in different parts of the city. The children, and especially those who were crippled or infirm in any way, received the most kind attention. The work was undertaken in the most careful and systematic manner. The destitute were sought out, and tickets were given to them. The princess herself was the

general manager, which office involved much hard work. The Prince of Wales also took a deep interest in this philanthropic work, and, with his wife, was present at some of these dinners. Royalty never is so noble as when administering to the poor, and in this philanthropic work the prince and princess have gained the esteem of all good people.

There is a prospect that Congress will champion the birds, and make some general provision for their preservation. A bill has been introduced into the House by which the duties of the Fish Commission are to be so extended as to include the care of birds. In this way the United States may take a paternal interest in the birds, and prevent their destruction. It is also proposed that varieties of birds which are nearly extinct shall be especially looked after, and that they be placed in favorable localities for propagation. Most of our States have laws for the protection of birds, but no laws are more generally disobeyed. If some of the time devoted by Congress to the interminable talks for and against the tariff could be utilized to save the birds—

"... who make sweet music for us all,
In our dark hours, as David did for Saul,"

it would be a decided change for the better. When the general government once moves in this matter, States will perhaps show a little more vigor.

Weyler has transferred the war, or tried to transfer it, into the eastern provinces, and the Cubans are preparing for raids through Matanzas and to the gates of Havana. The town of Bayamo, situated in the interior, has been evacuated by the Spanish troops. To defend it and supply it with provisions has cost Spain thousands of soldiers. The heat and rain are working havoc in the Spanish army; and Cuba, long known as the graveyard of the young men of Spain, is holding her reputation well. To add to Spain's difficulties, the U. S. Senate Foreign Relations Committee, which for a long time has had the matter of the arrest and imprisonment of the crew of the "Competitor" under advisement, has just rendered its report, which will not be at all pleasant reading for Spaniards. The committee holds that their arrest and imprisonment were entirely illegal, and contrary to international law, and it suggests that the President be empowered to take such measures as he sees fit for their release. The report does not hesitate to call the trial a "mockery," and many strong and rugged Anglo-Saxon words are used, which cannot fail greatly to irritate Spanish pride.

The Conservative German papers of the United States are outspoken in declaring that the numerous trusts are endangering the peace and stability of the nation. They point out that Americans are paying more for sugar than in England, though America is quite a sugar country, and England is not, and say that if America has an attack of Socialism, the trusts and those who abet and defend them must bear the blame. One paper says: "The poorest persons in the land are made to pay tribute to half a dozen individuals who control the market. Is it to be imagined that the people will allow this extortion to continue for a long time? Is it not much more likely that the people will seek to obtain by brute force the justice denied to them? In England the tyranny of monopoly caused Charles I to end on the executioner's scaffold. In France Louis XVI paid for a similar system of monopolies with his life. America freed herself from England as the result of monopolies. After such examples it is not likely that the American people will quietly submit to tyranny at the end of the nineteenth century." Another makes the following statement: "The simple fact is that, under the protection of the Constitution, every kind of villainy, every form of extortion, every violation of the people's rights, is carried on. The Constitution is respected if it fosters the accomplishment of private aims. In every other case it is simply meaningless. The people in reality have much less influence here than in any monarchy of Europe."

ITEMS.

—Thirty-two persons were killed in a railroad wreck in Denmark, July 12.

—The Cuban insurgents have begun another invasion of the province of Matanzas.

—Quentin Bandera, the noted Cuban insurgent leader, is reported killed in battle.

—The Bank of Spain, Madrid, has issued \$27,000,000 in excess of its authorized circulation.

—The United States ex-minister to Russia, George Lothrop, died at Detroit, Mich., July 12.

—President McKinley has decided to hold his message on the currency question until December.

—The Minnesota Board of Pardons has refused, upon petition, to pardon the Younger brothers.

—The finest poem on Queen Victoria's Jubilee was written by a woman,—Ellen Thorneycroft Fowler.

— The Anglo-Egyptian army operating in the Sudan is to be increased by a reinforcement of 10,000 men.

— The Senate has voted that henceforth the government will not pay over \$300 per ton for armor plate.

— An old woman, reputed to be a witch, was killed for that reason at Las Vegas, N. M., a few days ago.

— The national, or gold, Democrats have three State tickets in the field. They are in Ohio, Kentucky, and Iowa.

— The rise in sugar indicates that the Sugar Trust is getting of Congress, in the way of tariff, about what it wants.

— President Mc Kinley will spend his summer vacation at or near Plattsburg, N. Y., on the shores of Lake Champlain.

— It is now estimated that fully three hundred persons have died from the excessive heat during the late heated term.

— American citizens in Morocco being deprived of their treaty rights by that government, two ships of war have been sent there.

— The average cost of producing one dollar in gold is thirty-seven cents. This illustrates the difference between value and price.

— The United States is opening recruiting stations for the navy around the Great Lakes, hoping to get many lake sailors for the U. S. navy.

— A convention of Jewish reform rabbis, held at Montreal, July 7, by a resolution condemned the plan for a Jewish state in Palestine.

— A victory of the Brazilian government troops over the insurgents is reported. The battle is said to have been the most sanguinary of the war.

— A bronze statue of Marquette, the famous Jesuit missionary and explorer, was unveiled at Marquette, Mich., July 15, with appropriate ceremonies.

— The Spanish government has offered to pay the United States \$40,000 for the murder of Dr. Ruiz, who was found dead in his cell at Guanabacoa, near Havana.

— The rains and storms which followed the hot wave the past week were particularly severe and destructive in New England and other States on the Atlantic Coast.

— Gold-fields so rich that from \$50 to \$150 a day is sometimes secured by a single miner by the primitive process of panning it out, are reported from Alaska.

— While walking on the deck of his yacht at Ode, Norway, July 11, Emperor William of Germany was struck in the left eye by a falling rope, causing a slight injury.

— The gold brought to San Francisco by the miners in the Yukon region reminds Californians of the days of '49. One party brought 350 pounds of the precious metal.

— Work on the Panama Canal is kept up continuously, and there seems to be a fair prospect that the canal projected by De Lesseps will at some time be carried through.

— The German officers in the Turkish army deny that they conducted the campaign in Thessaly. They say that had they done so, Greece might have been beaten in much less time.

— Proof has lately been furnished that indicates that the British colonial secretary, Mr. Chamberlain, as well as Cecil Rhodes, knew of the proposed illegal raid into the Transvaal before it happened.

— The intense heat has been followed by a cold wave. At Muncie, Ind., there was a flurry of snow on July 12. Three days before, at the same place, the mercury registered 104° in the shade.

— The Trans-Mississippi Congress lately convened at Salt Lake City, Utah, by a very large majority passed a resolution in favor of the free coinage of silver. W. J. Bryan was one of the orators of the occasion.

— President Mc Kinley had prepared a message dealing with the currency question, and was about to submit it to Congress; but upon advice of party managers, has deferred it until the tariff shall be settled.

— It is now ascertained that when the Indian pilgrim steamer "Sultan" foundered and sank in the Indian Ocean, June 15, the first boat-load of passengers were thrown into the water and eaten by sharks.

— The severity of the famine in India has now passed. Abundant rains insure good crops; and with the reduced population, the supply of food, though not so large as formerly, may be enough for the people.

— Forty families of Polish Jews, landed lately in New York City, were prevented from leaving the city, and will be returned by the government, their destitute condition making them liable to become public charges.

— A general strike of the Amalgamated Society of Engineers in England is now on, and 100,000 men are idle. Not all these are engineers, but many are dependent on the action of the engineers for their work.

— Agnes Judson, the seventeen-year-old daughter of the lighthouse-keeper near Stratford, Conn., swam half a mile out to sea, and rescued two men from drowning,

July 11. This American Grace Darling should be celebrated in poetry and in song.

— The sultan expresses himself as ready to accept the \$24,000,000 indemnity from Greece guaranteed by the powers, with the frontier suggested by them, but few believe that there will not be some hitch when the real terms shall be arranged.

— Mayor Harrison, of Chicago, by a prompt use of the veto power, has saved the city from certain wealthy corporations which were seeking to control it for their own purposes, and by so doing seems to have gained the friendship and confidence of good citizens of all parties.

— A case is reported in which a young man had his life saved by a dime novel. The novel was in his pocket over his heart, and it stopped a bullet. This is the only instance on record where a dime novel has done any good; and this was an external, not internal, use of it.

— There is a rumor that Spain and Japan have formed an offensive and defensive alliance against the United States by which they agree that upon any interference of the United States with either Hawaii or Cuba, they will attack the United States simultaneously on both coasts.

— The breaking of a reservoir at Fishkill, N. Y., July 14, caused a roaring flood of water to rush down the Fifer Valley, by which many persons—how many is not known—were killed, and a large amount of property was destroyed. Fourteen bodies have been recovered.

— The strike of the coal-miners is assuming immense proportions. Few acts of violence are committed, but in a quiet but decided way the miners are demanding a higher wage. The visible supply of coal is fast diminishing, and the strikers are confident that they will soon gain their demands.

— The month of June is reported to be the dullest month for business known in this country for thirty-seven years. As an illustration of the poverty in our cities, it is related that in Williamsburg, N. Y., 112 families, comprising 600 persons, were evicted from their homes in one day for non-payment of rent.

— Monsignor Merry del Val, the papal delegate to Canada, has issued a circular letter to Archbishop Langevin, of Manitoba, and through him to all the Catholic bishops and priests of Canada, directing them to accept the present condition until the pope shall have time to look the matter entirely over, and render his decision.

— Recently a man tried to throw his mistress out of a high window, and was only prevented by a policeman, who clubbed him into submission, and then rescued the woman. The woman declined to prosecute, much to the disgust of the policeman, who then had the man fined for disorderly conduct. Upon this the woman sold some jewelry and paid the fine.

— Wm. G. Kennedy, who has lain in prison in Indiana for twelve years under a sentence of life imprisonment for murder, will be pardoned, a woman who saw the murder now coming forward, and testifying positively that he was not the murderer. She had no reason for silence but to avoid publicity. Surely here is a woman who does not care to talk.

— The week has revealed the fact that Admiral Beardsley, commanding the two U. S. ships of war at Honolulu, has been instructed that if he thinks there is any danger of a Japanese uprising there, or any attempt on the part of the Japanese government to seize the Hawaiian Islands, to land a body of men, run up the U. S. flag, and assume control of the islands. There is a good deal of curiosity in Washington to learn how this action will affect the Japanese government. There are 20,000 Japanese in the islands, and the Japanese government very naturally feels an interest in them.

Special Notices.

INDIANA, NOTICE!

It has now been decided that the State camp-meeting will be held at Logansport in the city park, Aug. 24 to Sept. 5. The location is a very desirable one, and will answer our purpose nicely. Electric cars run to the grounds every seven minutes, thus affording easy transportation. The water is good, and the ground is covered with a beautiful sod. The first few days, beginning Monday, Aug. 23, will be spent in arranging the grounds, and the regular camp-meeting will begin Friday evening, Aug. 27. The conference and tract society will hold their first session and organize their work on Friday afternoon of the first week, so all delegates should be present at that time. It is expected that reduced rates will be obtained on the railroads; the conference secretary will announce this later. We hope this gathering will be a feast of good things to all who attend, and we confidently expect that the Lord will greatly bless.

W. B. WHITE.

CHANGE OF APPOINTMENT.

THE appointment for the dedication service at Monroe Center, Mich., July 23-25, is now changed to July 30 to Aug. 1. I am also informed that the name of the church should be Grant instead of Monroe Center, as given in the previous appointment. We trust that all will note the change of time, and attend the meeting July 30 to August 1. Elder Burrill will be present.

J. H. DURLAND.

CAMP-MEETINGS FOR 1897.

DISTRICT 1.			
Atlantic,			
Virginia, Charlottesville,	Aug.	12-23	
Vermont, Rutland,	"	19-30	
Delaware, Wilmington,	"	13-23	
*Maine, Augusta,	" 26 to Sept. 6		
New York,	Sept. 2-12		
West Virginia, Clarksburg,	" 9-20		
DISTRICT 2.			
North Carolina, Hildebrand,	July	23-31	
Kentucky and Cumberland Mission, Elizabethtown,	Aug.	10-16	
*Tennessee River Conf., Milan,	"	24-31	
Florida, Tampa,	Oct.	1-10	
DISTRICT 3.			
Indiana (northeast local), Kendallville,	July 29 to Aug. 8		
" (local), Rushville,	Aug.	5-15	
" (general), Logansport,	" 24 to Sept. 5		
Illinois, Forrest,	" 26 " " 5		
Ohio, Springfield,	" 5-16		
*Michigan (general), Owosso,	" 19-29		
DISTRICT 5.			
Texas (local), Brenham,	July	14-21	
Texas (general), Fort Worth,	July 30 to Aug. 10		
Kansas " Council Grove,	Aug. 25 to Sept. 6		
Colorado " "	Sept.	2-12	
Missouri " Clinton,	" 9-20		
Arkansas " Ozark,	Sept. 22 to Oct. 4		
Oklahoma " Guthrie,	Oct.	7-17	
DISTRICT 6.			
North Pacific,	Aug.	5-12	
California, Los Angeles,	"	19-29	
Montana, Butte,	Sept.	2-12	
Idaho, Boise City,	" 23 to Oct. 3		
Utah,	Oct.	5-12	

* Preceded by a workers' meeting.

Appointments.

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

I WILL meet with the church at Monterey, Mich., Sabbath and Sunday, July 24, 25. Meetings will begin Friday evening. I hope to see a good attendance of our brethren at that time.

J. H. DURLAND.

THE next session of the Virginia Conference and Tract Society will be held at Charlottesville in connection with the annual camp meeting, Aug. 12-22. The first meeting of the conference will be held Friday, at 10:30 A. M.

D. C. BABCOCK.

THE next annual meeting of the Indiana Conference and Tract Society will be held in connection with the State camp-meeting at Logansport, Aug. 24 to Sept. 5. These organizations will hold their first session Friday afternoon, Aug. 27, at five o'clock. All delegates should be present at this time.

W. B. WHITE, Pres.

Publishers' Department.

TENT-MEETING SERIES.

WE now have ready for delivery a series of thirty-two leaflets, designed especially for use in connection with tent-meetings and other meetings in new fields. The leaflets cover a variety of subjects, but are largely on the Sabbath and the law. Many of them are made up simply of texts of scripture set in display type. The plain word of God is that which, more than anything else, will bring conviction to the mind; and why should we not have an abundance of little leaflets made up almost wholly of texts of Scripture? Samples of this new line of leaflets have been sent to all our ministers and others supposed to be holding meetings. These little tractlets are so brief that when two or three are placed in any one's hand at the close of a meeting, or at any other time, he can read them through at once. This is a rushing age, and we must meet the people with small nuggets of truth in order to arrest their attention.

While this list of leaflets is designed especially for meetings in new fields, they will, nevertheless, be most valuable for all to use in their general work. Send to

GEO. J. SADLER,
Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., JULY 20, 1897.

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Editorial Notes.

We are pleased to learn of increased interest in the meetings held by Elder Bollman in Chattanooga, Tenn. This same good news also comes to us from Elder R. S. Webber, at St. Martins, N. B.

A late despatch from London announces that Mr. Henry Labouchere, president of the Twickenham Liberal-Radical Association, at a meeting of that organization, attacked severely the policy of Lord Salisbury, exclaiming, "England might as well guarantee the integrity of hades and the dominion of the devil as of the Turkish Empire."

The brethren who have returned from the meeting of the Foreign Mission Board at Philadelphia, report a very good and successful meeting. We shall be able to furnish a report of proceedings next week. Brother P. T. Magan was elected as an additional member of the Board, and Elder J. E. Jayne was chosen Foreign Mission Secretary.

With pleasure we learn of the very favorable opening and progress of the summer school now being conducted by the Sanitarium in this city. At the commencement there were two hundred enrolled, and this number has been considerably increased since. A varied program of lectures and studies, with physical labor, keeps the students well employed.

An effort is being made by all our schools to encourage a better attendance. In the first place, the schools are being brought more closely to conform to the requirements of the youth whose desire and purpose it is to obtain a fitting up for actual work. In the second place, there has been, in nearly every instance, such a readjustment of the necessary expenses as will place the schools within the reach of nearly all who wish to reach them.

Speaking of affairs in the East, the New York Independent attributes the German emperor's apparent friendship for the Turk to the fact that Turkey's half million soldiers, trained by German officers, would come very

handy to Germany in case of a general European war. "So," it says, "William keeps on the right side of Turkey. But after all, Russia is one of the six [powers] that will decide the matter; and when Russia gets ready, there will be a rectification of the boundaries which will sweep the Turk out of Europe."

"This one thing," says the apostle, "I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And to Lot, fleeing from Sodom, prototype of those who, in the last days, are to flee from the city of destruction, the charge was, "Look not behind thee." Forward is to be the Christian's course,—looking forward, pressing forward,—but if one is continually looking back, how can he avoid stumbling and falling? Leave old sins and past failures when once repented of and forgiven. The future needs all our attention.

A report of the "International Christian Endeavor Convention," telegraphed to the New York Independent, of July 15, speaks of the opening meetings as successful, although the delegates had not all arrived. It then adds, "In greater degree [successful] were the sunrise services that have been held daily." The italics are ours, to raise a query as to the significance of services held at the rising of the sun. Is this covert sun-worship? If so, it might as well be openly acknowledged; for every student of ecclesiastical history knows that sun-day (the institution the Endeavorers are committed to defend) and sun-worship began together and belong together.

The Scriptures point out the fact that just before earth's final cataclysm of calamity, war, and destruction, the idea will be cherished in men's hearts, and the words will be upon their lips, that peace and safety are to envelop the world. This is usually understood to mean that the Lord will not come, and that men will maintain this friendly attitude toward one another. But an exchange goes further, and declares that it will be peace and safety, even if the Lord does come. It says: "However, should he [Christ] come in 1900, there need be no alarm; for he will appear with the olive-branch instead of fire and sword, and the proclamation will be, 'Peace on earth, good-will toward men.'"

The College directors are receiving numerous responses to the circular letter sent out by them asking for the opinions of friends of the institution in regard to the advisability of either winding up the present organization or so changing the form of its charter that the work of the school may more closely conform to the object for which the school should exist. There is a perfect unanimity of expression as to the advisability of taking the necessary steps to have this accomplished, all expressing themselves as unqualifiedly in favor of such a move. It seems that the only question now is as to when the meeting shall be called. Nearly all are in favor of immediate action, while some think it advisable to wait until the time of the next annual meeting, which will occur in the spring. There will be a meeting of the directors called soon to consider this point. Meanwhile the Board extend

thanks to all who have responded, and would be glad to hear from any others who are interested in the matter, especially from stockholders.

Mention has been made in this paper of the aggressive work of the Jesuits against the Protestants in Madagascar, since the French took possession of the island. Their outrages in seizing the property of the Protestants and breaking up their congregations have been most high-handed and oppressive. But a cardinal principle of the French Republic is the separation of church and state; and accordingly the French general, Gallieni, according to latest reports, has taken up this Jesuitical abuse. He has defeated in a measure their machinations, forbidden the further seizure of evangelical churches on their baseless pretexts, and compelled them to restore some ninety places of worship which had been unjustly seized and appropriated to Roman Catholic worship. Let the good work go on.

THE GERMAN PAPER.

This week's issue of our German paper will largely deal with Spiritualism in its various phases and bearings. Hand some copies to your German neighbors. Extra copies sent, post-paid, at 1 cent a copy, or 75 cents a hundred.

PRICE OF TRACTS REDUCED.

For some months past, the REVIEW AND HERALD managers have favored an essential reduction, to users, of the prices of tracts. It is due to those who purchase reading-matter for gratuitous distribution, that it should be furnished at a price as near the cost of production as can consistently be done. And thus to furnish these leaflets is, according to the light we have received, the duty of the publishing houses. Some of our conferences find that they can procure their tracts more cheaply of other publishers than we have been furnishing them, and are already looking in that direction. No one can dispute their right to do this if they choose; but it would be undesirable all around. We believe the work would not be as satisfactory as it would be if done by our own publishers. Besides, with the facilities we have for publishing, we ought to be able to compete with any one in quality and prices when both are considered. Our patrons have a right to expect this.

In this connection we would say that if any of our people should contemplate the purchase or publication of special editions of books or tracts, we solicit correspondence with a view to obtaining special prices. For some time our tracts have been sold at the rate of 8 pages for one cent, with 50 per cent. discount, which really amounts to 16 pages for a cent. The managers of this Office feel, and have for some time felt, that this price is too high; and have decided to make the rates on tracts published here as follows: Two sizes will be recognized, the ordinary, or Bible Students' Library size, and a smaller size similar to Apples of Gold, or Words of Truth, series. The retail price of the former will be 24 pages for one cent; and for the small ones, 32 pages for one cent. Tract societies will receive a discount of 33½ per cent. It is confidently expected that this effort on the part of the publishers will be reciprocated by our people by a largely increased use of these effectual agencies for spreading the truth. These rates will go into effect at once.