

The Adventist Review and Sabbath Herald

Oscar Craig

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

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THE SABBATH.

BY MRS. S. M. I. HENRY.

(Sanitarium.)

WHEN the busy work of the week was done,
With the last faint glow of the setting sun,
The Sabbath stole softly into my room,
Her garments sweet with a strange perfume.

'T was the breath of Eden, before a leaf
Had fallen to hint that life was brief,—
Before the dews of that garden fair
Had woven a cloud for the light to wear.

In changeless calm on her quiet breast
Was folded Jehovah's perfect rest;
And her hands were filled with gifts, to prove
The truth of that Prince whose name is Love.

A sweet old charm about her clung,
Of the time when the days of earth were young,
Before their shadows had dreamed of fears,
Or ever their nights were wet with tears.

A something prophetic was in her face;
And her chamber became a holy place
As she opened to me an ancient book,
And a wondrous truth from its casket took,—

A Word, with whose entering cometh light,
And a faith that far transcendeth sight,—
The answering of a thousand prayers,
And the peaceful ending to strifes and cares.

Blest day of days! thy deepest shades
Are shot with a light that never fades;
Thou holdest in every briefest hour
The hiding of Great Jehovah's power.

And to thee is given the golden key
That unlocks the secret of things to be,
That keepeth the wealth of ages sure
For the children of light—the loving and pure.

Our Contributors.

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

THE UNFAITHFUL SERVANT.

BY MRS. E. G. WHITE.

"THEN he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For

unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

The teaching of this parable is plain. All the gifts of intellect or of property which any one has are entrusted to him. They are the Lord's goods, and are to be used to his honor and glory. They are to be improved and increased by use, that the Lord may receive returns from them. But the Lord receives no returns from many talents; for, like the unfaithful servant, those to whom they are entrusted put them where they are not increased.

All in whose hearts selfishness is cherished will listen to the temptations of Satan, and will act the part of the unfaithful, slothful servant. They will hide their entrusted treasure, neglecting to use their talents for the Lord. All such can reap only as they have sown. They have sown sparingly, or not at all, and they will reap sparingly. But although the Lord has told them this in words too plain to be honestly misconstrued, they cherish dissatisfaction in their hearts, and complain that the Lord is a hard master; that they are dealt hardly and unjustly with. By this they sow in other minds the seeds of discontent and unbelief. Agents of the enemy, by precept and example they lead others to neglect to obey God. Disaffection is sown, to yield a harvest of disaffection.

To-day this work is being done by many who claim to know God. They speak in a repining, complaining manner of the Lord's requirements. They do not directly charge God with being unjust, but they complain of everything touching the question of using their influence or their means in his service. Whoever they may be, if those to whom the Lord has entrusted his gifts do not make the best use of their endowments, if they do not co-operate with the heavenly angels by trying to be a blessing to their fellow men, they will receive the denunciation from the Lord, Thou wicked and slothful servant. You had my gifts to use, but you neglected to use them. You claimed to know me, but your words in regard to my requirements were unjust. You, who thought you knew so much, wickedly misrepresented me, and led others to think that I was unjustly hard and exacting. "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." In that day these unfaithful servants will see their mistake, and will realize that by selfishly putting their talents where the Lord could receive no increase from them, they have not only lost all they had, but have lost also the eternal riches.

The Lord has spoken regarding those who complain of his dealings with them: "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." This spirit is cher-

ished in the hearts of many. They are not sanctified by the Holy Spirit, and are discourteous, even to the Lord of Hosts, charging him with partiality and injustice. But those who reveal this distrustful, murmuring, jealous spirit do not keep the ordinances of the Lord, and their service is not accepted by him.

Never will a murmur that the Lord has dealt unjustly, reaping where he has not sown, and gathering where he has not strewed, pass the lips of the true servant of God. Those who accept Jesus as their personal Saviour will live lives of humility, patience, and love. They did not give themselves to the Lord for the sake of the profit they should receive. They have become one with Christ, as Christ is one with the Father, and daily they receive their reward in being partakers of the humility, the reproach, the self-denial, and the self-sacrifice of Christ. They find their joy in keeping the Lord's ordinances. In true service they find hope, and peace, and comfort; and with faith and courage they go forward in the path of obedience, following him who gave his life for them. By their consecration and devotion they reveal to the world the truth of the words, "I live; yet not I, but Christ liveth in me."

"They that feared the Lord," writes the prophet Malachi, "spake often one to another; and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Were the words spoken, words of complaint, of faultfinding, of self-sympathy?—No; in contrast to those who speak against God, those who fear him speak words of courage, of thankfulness, and of praise. They do not cover the altar of God with tears and lamentations; they come with faces lighted up with the beams of the Sun of Righteousness, and praise God for his goodness.

Such words make all heaven rejoice. Those who utter them may be poor in worldly possessions, but by faithfully giving to God the portion he claims, they acknowledge their indebtedness to him. Self-serving does not make up the chapters of their life-history. In love and gratitude, with songs of joy upon their lips, they bring their offerings to God, saying as did David, Of thine own we freely give thee. "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Let there be silence while you think whether you are among the number that fear the Lord, and that think upon his name.

Christians are to recognize the fact that they are doing God's work. They must be faithful in the improvement of their days and hours, conscientiously discharging their God-given duties; for God will not accept haphazard work. We need to fear lest covetousness, which is idolatry, shall become a prevailing power; lest God's professed people shall stand before him guilty of the same sins as was the unfaithful servant. Those who truly serve God will fear him, but not as did the unfaithful servant, who hid his talent in the earth because he was afraid the Lord would receive his own. They will fear to

dishonor their Maker by failing to improve their talents.

Those who work unselfishly, with an eye single to the glory of God, will grow in humility, in goodness, and in true Christian courtesy toward God and their brethren. Those who thus grow in humility and obedience will gain a knowledge of God's will, and will have increased power with God. The powers of darkness will press against them to hinder their progress in the divine life, and to hedge up the way, that the word of God may not be presented to others; but they depend upon an arm more mighty to save than that of man, and in his strength they gain the victory.

Christ has identified himself with suffering humanity, and in the lessons given just prior to his crucifixion, he has plainly specified the work he desires his servants to do. Any neglect on the part of professed Christians of the duty they owe to their brethren is an offense against Christ. Those who hide their talents, who refuse to impart their blessings to others, dishonor Christ in the person of his saints. Please read the twenty-fifth chapter of Matthew, and let all who have these illustrations before them think whether the words are applicable to them. We need to be filled with the breath and life of Christ, that we may be co-workers with him; for thousands are unconverted, thousands are dying without hope and without God in the world.

All are to be judged according to their works, not according to their profession. What revelations will be made in the day of Judgment! Many who have called themselves Christians will be found to have been not servants of God, but servants of themselves. Self has been their center; self-service has been their life-work. By living to please themselves and to gain all they could for themselves, they have crippled and dwarfed the capabilities and powers entrusted to them by God. They have not dealt honestly with God. Their lives have been one long system of robbery. These now complain against God and their fellow men, because they are not recognized and favored as they think they ought to be. But their unfaithfulness will be revealed in that day when the Lord judges the cases of all. He will return "and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

In that day those who think that God will accept meager offerings and unwilling service will be disappointed. God will not put his superscription upon the work of any man, high or low, rich or poor, that is not done heartily, faithfully, and with an eye single to his glory. But those who have belonged to the family of God here below, who have striven to honor his name, have gained an experience that will make them as kings and priests unto God; and they will be accepted as faithful servants. To them the words will be spoken, "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord."

"And I saw a great white throne," writes John, "and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." "And he said unto me, It is done. . . . He that overcometh shall inherit all things; and I will be his God, and he shall be my son." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Is not this promise worth everything to us? Is not the reward which is to be given to every faithful servant large enough? And shall we not make it our life-work to offer our Maker faithful service, to keep his commandments, that we may be "heirs of God, and joint-heirs with Christ," counted worthy to "inherit all things"?

UNCLE ELKINS AND HIS NEPHEWS.

A Conversation.

BY ELDER J. N. LOUGHBOROUGH.
(Frederikshavn, Denmark.)

Nephews.—"With thankful hearts for all our Heavenly Father's mercies, we are here again to listen to more concerning the early days of the message."

Uncle.—"I am glad of these opportunities. You do not get all the benefits from them, by any means. I am also benefited in looking over past experiences. To go over what I have seen seems almost like living it again. To talk of what the early 'pioneers' in the work have told me brings up many pleasant recollections and associations."

N.—"We took you off the line you had been tracing by our question last week, but we wish you to continue the line you were following before we asked that question."

U.—"I think I was talking of how the people were moved out to get means to help the ministers, and to aid in printing the truth."

N.—"Yes; but while the people who received the truth were poor, and could do but little, did not the laborers also consider the money placed in their hands as sacred, and economize all they could, to make it go as far as possible?"

U.—"Certainly. And they labored with their hands, even, like the apostle Paul, that they might help spread the truth. Here is a statement made in a letter written by Brother White, from Connecticut, to Brother Howland, in Maine, July, 1848: 'God gives me strength to labor hard all day. Praise his name! I hope to get a few dollars to use in his cause. We have suffered from labor, fatigue, pain, hunger, cold, and heat, while endeavoring to do our brethren and sisters good, and we hold ourselves ready to suffer more if God requires. I rejoice to-day that ease, pleasure, and comfort in this life are a sacrifice on the altar of my faith and hope. If our happiness consists in making others happy, we are happy indeed. The true disciple will not live to gratify beloved self, but for Christ, and for the good of his little ones. He is to sacrifice his ease, his pleasure, his comfort, his convenience, his will, and his own selfish wishes for Christ's cause, or never reign with him on his throne.'"—*Testimonies for the Church, Vol. I, page 85.*

N.—"That letter surely spoke of Christlike consecration. May we ask if it was manual labor he was performing at that time?"

U.—"Yes; he was mowing grass with a hand-scythe, and that, you doubtless know by experience, is wearing labor. We will let him tell what he did with the money thus earned: 'The means earned in the hay field was sufficient to supply our present wants, and also pay our expenses to go to western New York and return.'—*Id., page 86.* They went to Oswego county, N. Y., to meet for the first time with the Sabbath-keepers in that part of the field. Thirty from that State came together, and though that meeting was small, it told mightily for the infant cause in the State of New York."

N.—"Did those who were thus laboring from State to State have homes and nice furniture of their own?"

U.—"For some five and one-half years of the first of the public labors of Brother and Sister White, their housekeeping, in different places, as Topsham, Me.; Rocky Hill, Conn.; Oswego, N. Y.; Paris, Me.; and Saratoga, N. Y., was with borrowed furniture. In this way they lived, investing the money thus saved in the printing of the truth and spreading it freely before the people. The first furniture they ever purchased for housekeeping was in Rochester, N. Y., in the spring of 1852."

N.—"Well, if that is the way the early pioneers economized to get this message started,

it is a stern rebuke to many in these later times, who spend so much for self, in houses, furniture, and articles for show, and do so little to extend the light of truth to those who are in darkness."

U.—"Perhaps you would like to know how they did purchase at last, and how they still lived in order that the two papers (the *Review* and the *Instructor*) then published, might be sent out to the people. We will quote from a letter from Sister White to Brother Howland's family, in Topsham, Me., dated April 16, 1852: 'We have bought two old bedsteads for twenty-five cents each. My husband brought me six old chairs, no two of them alike, for which he paid \$1, and soon he presented me with four more old chairs without any seating, for which he paid sixty-two cents for the lot. The frames were strong, and I have been seating them with drilling. . . . We are willing to endure privations, if the work of God can be advanced. We believe the Lord's hand was in our coming to this place. There is a large field for labor, and few laborers. Last Sabbath our meeting was excellent. The Lord refreshed us with his presence.'"

N.—"Well, such a spirit of sacrifice as that now would furnish, from the ranks of our people, means to sustain all the present branches of the work."

U.—"I will read another item showing how most of the traveling of the laborers was performed, and how they managed to save all the money they could for the cause. In Volume I of 'Testimonies for the Church,' is a statement from Sister White respecting this: 'We traveled by private conveyance, and stopped at noon to feed our horse by the roadside and to eat our lunch. Then with paper and pencil, on the cover of our dinner box or on the top of his hat, my husband wrote articles for the *Review* and *Instructor*. The Lord greatly blessed our labors, and the truth affected many hearts.'"—*Page 91.*

N.—"Is there not something in 'Testimony for the Church,' No. 32, recommending our laborers to like economy now?"

U.—"Yes; we read from page 156: 'Quite a sum may be expended in hotel bills that are not at all necessary. The cause of God is near the heart of the pioneers in this message, that they seldom took a meal at a hotel, even though the cost was but twenty-five cents each.' Speaking of laborers now, she continues: 'While they may not be called upon to deprive themselves of warm meals, as the early workers did in their itinerant life, they may learn to supply their real wants with less expense than they now think necessary. There are persons who practise self-denial in order to give means to the cause of God; then let the workers in the cause also practise self-denial by limiting their expenses as far as possible.'"

N.—"Is not that good advice? It is said, 'A penny saved is a penny earned.'"

U.—"Better than that, a dollar saved in the Lord's treasury is as good as two. What is saved from needless expense furnishes the treasury with that dollar with which to do good."

N.—"Was there not something in the *Review* not long since, from Sister White, on the matter of economy?"

U.—"Yes; here it is: 'There are many who possess an empty benevolence, who make no retrenchments, practise no self-denial or self-sacrifice. They leave that for some one else to do; but God calls for men who, through faith and prayer, will give themselves to the work; who will study, who will plan, and unite with their plans self-denial and self-sacrifice. This is the only kind of liberality that is after the order of Christ, and which will redound to the honor and glory of God. Until this benevolence is brought into active exercise, God's blessing cannot come upon his people in its fulness and power.'"—*Review, July 21, 1896.*

N.—"How quickly our hour has passed. We hope to profit by this lesson."

SOUL, BE STILL.

BY MRS. MELISSA SOLLARS.
(Spokane, Wash.)

O my soul, be hushed and still;
Thou shalt know thy Father's will. }
Just beside the pearly gate
Loving angels ever wait
Kindest messages to bring
From thy God, thy Saviour King.

O be still, and thou shalt know
Why thy Father leads thee so, }
Over mountain, desert wild,
Oft a weary, heartsick child. }
I have loved thee; thou shalt see
How thy Father keepeth thee.

Whom I love I chasten sore, }
Oftentimes, and o'er and o'er. }
O my soul, rejoice and sing,
Though the chastening pain will bring.
It is thus he will refine
Jewels in his crown to shine.

"NEITHER DO I CONDEMN THEE."

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

WHEN Christ came into the world, he expected to find sin of the vilest types. He followed the law, which had been teaching God's standard of judgment, and making man know that some one, between whom and himself there was much in common, measured the possibilities of both sin and purity, although the experience of each man revealed the fact that he, of himself, was unable to avoid the one or attain to the other. Imperfection was his lot. Personal condemnation—the mother of despair—was a companion from whom there was no escape.

The mission of Christ was to break this spell which caused despair, and to create hope. To do this he must not tolerate anything which could separate him from man. Sin had done that already, and this he must take out of the way, by putting himself between it and him whom sin would destroy, and he would save. He could not afford to bring with him into the world anything else that would necessarily keep him and man apart.

Nothing can ever be so effectual a barrier between individuals who ought to love and help one another, as a spirit of judgment and criticism. Hence he, the Judge of the whole earth, must empty himself of his eternal prerogative, disguise his knowledge of the sinner and sin, and treat him as a friend. However amenable to the law the culprit might be, Christ must condescend to win him to himself and to love of the law which condemned him to punishment, which punishment this strangely disguised Judge had taken upon himself.

Only the "mind of Christ" could ever have conceived such a scheme. Only those who have "partaken" of that mind can comprehend it. The Pharisees who brought the guilty woman to Christ (John 8:3-5) thought they knew the law, and the poor sinner believed they represented it, and was afraid, as well she might be; for, not knowing the mind which framed the law, neither she nor they could comprehend the depths of love of which its most arbitrary power was only an expression. There is nothing so arbitrary as love. It will stop at nothing that can compass the welfare of the loved object.

The sinful woman and the unloving scribes and Pharisees had no foundation for a knowledge of the deep, fatherly tenderness out of which the law had come, with all its penalties, as well as this Christ, who was charged with its fulfilment, and the revelation of the spirit which inspired it. This ignorance not only caused the sinner to despair, but made the scribes and Pharisees arrogant. Christ had to meet both this arrogance and fear with a spirit which was the life of the law; and also teach those to whom he was to leave his unfinished work how, through all time, to meet them as he had, until he should come again with judgment.

By nothing is the work of God hindered more than by failure to learn this lesson of "no judgment." "Neither do I condemn thee," said Christ; because condemnation is fatal to a work of salvation, and he came to save. Whom the judge condemns is never led away to liberty, to honor, to safety, but to punishment. Condemnation is the seal of doom. The work of salvation and of judgment can never be done at the same time and in the same office. So imperative was it that Christ should observe this necessity, in his work, that he refused to judge those who denied his own words. He said: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47.

In keeping with this he has forbidden the work of judgment to his fellow laborers in the gospel, but has, instead, committed to us the "ministry of reconciliation." 2 Cor. 5:18, 19. The work of the gospel is still to seek and to save those whom the law has doomed, and who, once they know their guilt, must stand overwhelmed with foreboding. Nothing will make a strong man so weak, a proud woman so desolate, as to become genuinely convicted of sin. To be found out by the search-light of the eternal law will turn the brightest and happiest soul sick unto death. Pitiable beyond compare, even in the sight of one who knows how quickly hope and joy may replace despair, is the condition of such a soul until it has heard the word of Him who said, "Neither do I condemn thee: go, and sin no more."

The most terrible mistake which any Christian worker can make, outside of actual sin, is to build up a wall of criticism and prejudice between him and those who ought to receive a message of warning and salvation from him. It is of no use to carry a message if one cannot deliver it. Many a would-be messenger has made his message of non-effect, because he has gone first as a judge into the house of sin and the presence of the foolish, where only a Saviour could be tolerated. If any man ever walked the earth who had the right to judge and condemn those who did not look at things from his standpoint, or know what he knew, or believe what he said, it was Jesus Christ; for he had the words which are life. If any man would not receive those words, he must die, and yet Christ said, "I judge him not." Even if he says to me that I have not told the truth, he said, "I judge him not."

How can the Lord withhold judgment when he knows so perfectly? some one may ask. Because "God sent not his Son into the world to condemn the world; but that the world through him might be saved," would be his reply now as then. John 3:17.

"But," says one, "did not the Lord say that 'by their fruits ye shall know them'? Is not that equivalent to judgment?" — Not to the mind of Christ, which must be in us if we are in him. He knew what was in man better than man himself knew. But that knowledge moved him to pity and brotherly love, to that sort of tenderness which will keep it all a secret between himself and the poor, vile heart. This is a matter, says this Lover of our soul, that must not be bruited abroad. It must be kept between us; since he (the sinner) knows it of himself, he will have all that he can endure from the law, which has already condemned him. I must make him know me, as well as the law. "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust." John 5:45.

Then notice how this Lover of the soul begins to excuse the poor sinner, and lay out his work for his relief. I know where the trouble is, he says, in effect; you have not believed. Something is wrong that we, together, must set right, so that you may be able to believe the law first, and then me, and the love which I am. If you cannot believe the one, how can you the other?

"For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Verses 46, 47. I, as your Advocate, must see that you have sufficient evidence to force conviction of truth. I must gather it, and pile it up before you. My love is great enough to wait for this evidence and the witness to do their work. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." John 14:26. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15:26. "At that day ye shall know that I am in my Father, and ye in me, and I in you." John 14:20.

The witness has done his work; the testimony has been received; and the result, even to the one who was waiting for condemnation, is knowledge that brings assurance and joy; and also a commission to take the same testimony and carry it farther on, with the requirement to avoid anything that would spoil its effectiveness.

So great was the necessity that those messengers should be fully qualified, that Christ himself prayed for them; not alone for his disciples, but for us, that we might be kept "from the evil"—that particular evil—which would injure us as bearers of the testimony of the gospel. "Neither pray I for these alone, but for them also which shall believe on me through their word." John 17:20. This brings his prayer down to our own time, and to you and me. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Verse 21. The supreme gift given of God through Christ is the power of the Holy Spirit; and this is given for one purpose,—thoroughly to qualify a true witness, one who will bear unimpeachable evidence of the truth.

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." Acts 1:8. It would be assuming a most terrible responsibility for one called to be a witness, as every Christian is, to cultivate, or even tolerate, anything in himself which would destroy the effectiveness of this power in his work, or make it impossible for him to lodge that testimony where it would tell in establishing the truth, and secure the salvation of a soul. And yet just that thing is done every day by the critical spirit of judgment which is abroad in the church.

We must of course know the evil as well as the good in the lives of men, but we should know it as Christ did; that is, we must recognize the sinner's lack, and his need of that radical change which shall make it possible for the wild olive to bring forth good fruit. By such knowledge only shall we be able to apply what we know of Christ. We must cultivate that sort of acquaintance with men that will arouse tenderness and not judgment; concern, not criticism; that will make us realize the desperate need of the poor sinner, so that we shall be ready to live for the same purpose for which Christ died; that will beget in us the instincts of the good physician and nurse combined, which produces that motherly nature, as it came out from God, by which alone the world can be won to him.

The time will be when Christ will judge men; when men will be made judges of one another; but then salvation will have become a history without a future. Let us fear to anticipate that time by one thought concerning any human soul. In my work with the most unfortunate classes of sinners, I have come to believe more and more that only God, who knows the heart, is capable of estimating the proportion of good or evil in any man, or of measuring out his responsibility. God was wise to reserve judgment unto himself, and his own set time; and he was good to us with a great benevolence, in that he gave us a

message of pure, unadulterated truth to carry abroad to our fellows. Happy is he who does his part faithfully, and leaves God's part carefully alone.

"THESE THINGS ARE THE BEGINNING OF TRAVAIL." 1789 AND 1897.

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

NATIONS, like individuals, have their time of trial; and if this be wasted or misused, their future course is inevitably evil; and the efforts of some few good and wise citizens, like the occasional struggles of conscience in the mind of a single man when he has sinned beyond repentance, are powerless to avert their judgment.—Arnold.

The immediate cause of the French Revolution was the embarrassed condition of the national treasury.¹ In the year 1788 the deficit was \$31,323,920. The revenue for the year 1789 amounted to \$91,637,957; the debt to \$1,267,500,000; and its annual interest to \$50,505,000. The annual expenses at this period amounted to \$78,000,000, exclusive of the interest on the debt. The annual expenses therefore, added to the interest on the debt, would equal \$127,505,000. Thus, figuring the annual income in round numbers at 470,000,000 francs, or \$91,650,000, there would remain a deficit of \$36,855,000.² This was the state of affairs financially when the storm burst in 1789. There had been deficits for a number of years, and each one was larger than the one preceding. Of course this lack had to be supplied from some source, and the officers of the treasury had recourse to an expedient which Lowell rightly denominates "one of the most famous errors of the government of old France."³ This was the practice of issuing what were called "anticipations." The same writer defines and comments upon "anticipations" as follows:—

These were securities with a limited time to run, payable from a definite portion of the future revenue. They were a favorite form of investment with certain people, and a great convenience to the treasury, but they constantly tended to increase to an amount which was considered dangerous. Thus the revenue of each year was spent before it was collected; and loans were contracted, not for any urgent and exceptional necessity of the state, but for ordinary running expenses.⁴

For some little time of late there has been a deficit in the treasury of the United States. That department of the government is at present running behind between \$70,000,000 and \$80,000,000 a year. In order to make up this lack, bonds have been issued to the amount of \$262,000,000. These bonds are practically the same as the French "anticipations." They are "securities with a limited time to run, payable from . . . the future revenue." Moreover, as was the case with the "anticipations," they are "a favorite form of investment with certain people," especially when such individuals can purchase them privately for a much lower figure than they are worth on the marts and markets of the world. Doubtless as it was with the anticipations, they are "a great convenience to the treasury;" but on the other hand, they "constantly" tend "to increase to an amount which" may be "considered dangerous." Finally, as it was in France, these loans are "contracted, not for any urgent and exceptional necessity of the state, but for ordinary running expenses." From all this it will appear that the condition of affairs in this branch of political economy is practically the same in the United States in 1897 as in France in 1789.

In the latter part of the year 1788 and the earlier months of 1789, the people of France began to wake up to the fact that these annual deficits of the treasury were unnecessary. Cer-

tain suspicions stole over their souls that the public moneys were in some way or other slipping into the pockets of private monopolists. The newspapers of the day were completely under the control of the monopolists, who governed the government, and manipulated things in their own interest. But the head of the ordinary Frenchman seemed *all at once* fairly to seethe to the bursting point with ideas on the condition of the country. As the columns of the press were closed against him, he had recourse to pamphlets and tracts. A perfect deluge of these burst over France in general and Paris in particular. "One collector is said to have got together twenty-five hundred different political pamphlets in the last months of 1788, and to have stopped in despair at the impossibility of completing his collection."⁵ Says Young, "Every hour produces its pamphlet; thirteen came out to day, sixteen yesterday, and ninety-two last week."⁶ The pamphlets were from all quarters, and bore all sorts of titles: "The Forty Wishes of the Nation;" "Plan for Matrimonial Alliance between Monsieur Third Estate and Madam Nobility;" "Te Deum of the Third Estate as It Will be Sung at the First Mass of the States General, with the Confession of the Nobility;" "Creed of the Third Estate;" "Magnificat of the Third Estate;" and "Requiem of the Farmers General." There was a perfect "rage for arguing on financial and government matters." Everywhere—by the fireside, on the street corners, at the public resorts, and especially at the Palais-Royal in Paris, the vilest of all the resorts—men and women, lashed to an unseemly pitch of fury, poured forth their panaceas for the financial and governmental difficulties from which the nation was suffering. Some of these remedies might have been good, had it been possible to put them into operation; many more were utopian and useless; while the majority savored of anarchy of the rankest kind. And if possible to make matters worse, the nobility took up the word "anarchy" against the commons, and made of it their hue and cry. Says Taine: "The nobles, the more to alienate the commons, began by charging these with 'revolt, treason, and treachery,' and demanding the use of military force against them."⁷

It will now be in order to turn from France, and focus the eye on the United States for a while, the year being 1896, just closed. During the early part of that year, a perfect furor of excitement swept over the land. This intense wave of popular feeling circled for the most part around the financial question as a storm center. It radiated, nevertheless, into the realm of trusts, monopolies, combines, and the like. At the opening of the year, probably not one man in a thousand could have explained the meaning of "16 to 1." Now every schoolboy is familiar with it. Of a sudden, tens of thousands of people—"all sorts and conditions of men"—awakened, and awakened in a kind of frenzy, to the fact that things in national finance and governmental matters generally weren't going just exactly right. By the firesides, on the street corners, at the resorts, everywhere, ideas, wise and unwise, were set forth on the money question. Pamphlets and tracts by the many million, discussing the question from every possible, as well as many impossible standpoints, fluttered into farmhouse, hamlet, and city. And again cries of "anarchy," "riot," and "treachery," have been heard on every hand.

Judge ye: Is there any similarity between the days of 1789 and the days of 1897? The things which happened then were "the beginning of sorrows,"⁸ or of "travail," as the Revised Version has it. And a fearful time of travail it was. But why sorrow and travail? How could

they possibly be born of a simple question of political economy? Ah, the fearful saturnalia of blood, the awful carnival of woe, which lay concealed in the womb of time at the beginning of 1789, was generated by a seed which contained, not a mere abstract question of financial expediency, but which was filled in one lobe with the insatiable greed of those who had, and in the other with the unslacked desire of those who had not. In the womb of 1788 and 1789 they "struggled," like those children of old, and in time they were brought forth, and the one in anger cried to the other, You have stolen my birthright! Yield, give up, disgorge!

Here are a few statements side by side. The one was written concerning 1789; the others, concerning these times:—

1788-89]

And then it became as fearfully apparent that the dangers springing from the financial difficulties were but as dust in the scales compared to those arising from the social and moral disintegration of the people, wrought by the ancient régime with the privilege corrosive. The economic effects of the iniquities and follies of the political and social system furnished only the occasion for the formal initiation of the Revolution. The real causes were their moral effects. Therefore these determined their character and course. Von Sybel is unquestionably right,— "The deepest wound of France was the hostile discord between the different classes of the people."—*Von Holst, Lowell Lectures on the French Revolution, Lecture 1, par. 7 from the end.*

1896-97.

The conditions of to-day are but little different from those which produced the French Revolution. . . . *Silver has been lost sight of. It is the proletariat against the plutocrat.—Hesing, in Chicago Times-Herald, June 30, 1896.*

I know that in this country and city there is a widening chasm between the rich and the poor. . . . We are on the eve of a great catastrophe. . . . You must recognize and understand the aggravations of the poor. Thank God that the money question has been settled as it has. It has focused the main question, the widening abyss between . . . the rich and the poor. Shall we wait until it is too late? That is what the barons of France did. —*E. Walpole Warren, in a sermon in St. Paul's, New York. Quoted in N. Y. Sun, Dec. 14, 1896.*

What do these things mean?—"A time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

REFLECTIONS.

BY C. P. WHITFORD.
(Orlando, Fla.)

ANOTHER year has quickly passed away. How rapid is the flight of time! What has the recording angel penned opposite my name in the great book of God's remembrance? Has it been a record of misspent time and wasted opportunities, or one of faithful devotion to the work committed to my care?

These are important questions, demanding our most serious and careful consideration. Without doubt we are living near the close of the great investigative judgment. At a meeting held in Battle Creek in 1856, Sister White was shown in vision the company then and there assembled, of whom she said, "Some will be food for worms, some subjects of the seven last plagues, and some will be alive, and be translated when Jesus comes."

Dear brethren everywhere, be of good courage. In due time we shall reap if we faint not. When the battle is fought, and the victory won, we shall meet and greet one another in that kingdom where Christ will reign through his own mighty power and unmeasurable love.

Wishing for all the joy of a home there, I remain a believer in Titus 2: 13.

¹ Allison, "History of Europe from the Commencement of the French Revolution to the Restoration of the Bourbons," chap. 2, par. 40.

² See Allison, *Ibid.*, quoting "Comptes Rendus par Calonne et Neckar."

³ Lowell, "Eve of the French Revolution," chap. 15, par. 1.

⁴ *Ibid.*

⁵ *Ibid.*, chap. 20, par. 21.

⁶ Quoted by Taine, "The French Revolution," Vol. I, book 1, chap. 2, sec. 4, par. 1.

⁷ *Ibid.*, book 2, chap. 1, sec. 2, par. 5.

⁸ Matt. 24: 8.

Special Mention.

JOINT CONVENTION OF THE REFORM ASSOCIATION AND CHRISTIAN CITIZENSHIP LEAGUE.

THE above meeting convened in Willard Hall, Chicago, December 17, and we give below a condensed account of the main points of the proceedings:—

There were twenty persons present when Dr. H. H. George called the meeting to order, and nominated D. S. Ferris as chairman *pro tem*. Mrs. Lucy Page Gaston, editor of the *Christian Citizen*, was secretary of the meeting. The attendance increased gradually during the day to three hundred persons. After reading scripture, and prayer, a resolution was adopted appointing a committee for the formation of an auxiliary society in the city of Chicago. The principal speakers of the occasion were Dr. McAllister, Dr. George, the chairman, and George M. Miller, a Chicago attorney.

The committee on resolutions, being called upon, it presented, through Dr. McAllister, the following:—

"As a convention of friends of Christian civil government, called together to consider the moral issues of our national life, we affirm the following propositions as principles of political science drawn from the word of God, and essential to our country's highest welfare:—

"1. The nation is a moral agent, called into being by God himself, and is directly accountable to him.

"2. Civil government is a divine ordinance, and the just and rightful authority of the civil power is derived ultimately from God, through the channel of the people.

"3. The nation and its government are, therefore, under God's moral law, which, in its fullest and most perfect form for man, is given in the sacred Scriptures.

"4. From this written revelation of divine law, we learn that Jesus Christ is the Saviour and King, not only of individuals, families, and the church, but also of nations.

"5. The law of Christ, given in his word, in its application to nations and governments, should be the acknowledged moral standard of our constitutional organization and governmental administration.

"6. The public trust of civil office cannot safely be placed in the hands of any class of men except those possessing the Bible standard of qualifications; namely, able men, chosen from among the people,—men who fear God, and hate covetousness.

"We rejoice in the growing recognition of these principles by leaders of public thought and by the masses of the people; and especially do we commend President Cleveland for his recent distinct official acknowledgment of Jesus Christ as Mediator, by whom, in confession of sin and thanksgiving, we are to come before God.

"And we believe that nothing but the frank acceptance and consistent and conscientious application of the above principles by our nation and government, will enable us to overcome the evils of the saloon; Sabbath desecration in all forms, including the conscience-debauching Sunday newspaper; the awful blight to our family and social life of unholy marriage and divorce laws, and all other forms of social impurity; nor to solve such perplexing problems as the relations of our public education to Christianity, or the relations of capital and labor.

"We can have no beginning or development of national life, or moral sense or conscience, until we make our appeal in national life to these principles of God's moral law.

"We extend our warmest sympathies, and pledge our aid to the utmost of our ability, to all who are contending for the maintenance of any of the Christian institutions in our government, as the friends of the Sabbath in Wisconsin and Colorado; and to all other laws on our statute-books, such as laws against gambling, obscene literature; and those seeking the re-enactment of repealed Sabbath laws, as in California; and to every effort to honor Christ and his law in the administration of our government.

"Finally, we recommend all the friends of Christian citizenship, Christian civil government, and Christian national reformation, by whatever name they may be known, while they may for the present wisely retain their separate organizations, and prosecute their distinct aims by their own general methods, to co-operate more and more fully and cordially, by frequent union conventions, and by a practical work against every public evil, and for every good cause in behalf of Christ and our country. By such united efforts we are sure that the day will be hastened when all the friends of Christian civil government will be one compact and every way harmonious host, marching forward under Christ our King, to the final victory, when our nation shall become the blessed nation whose acknowledged God is Christ the Lord."

The discussion of these resolutions was then taken up, and remarks were made to them by the speakers mentioned above. A careful perusal of the resolutions

will be a sufficient indication of the aims of the meeting and of the real purpose of these associations. The discussion only served to emphasize these impressions, and to state in most forcible language the determination of the National Reform Association and the Christian Citizenship League to place this nation upon an "undeniable Christian basis." We have room in this article for only a few allusions to the discussion which followed.

In regard to the first resolution, Dr. McAllister remarked that "the whole sphere of criminal law is in the realm of morals; and the nation, therefore, must be a moral agent directly under moral law." The temperance question, the Sabbath law, blasphemy, profanity, and administration of the oath, were cited as illustrations of this claim.

On the second resolution, among many other things, Dr. George said: "There was one mistake in making the Constitution of the United States. There is perhaps no better document in the world, in a great many respects; but we put the source of power with the people—in the wrong place. 'We the people do ordain.' Now 'we the people' do not ordain anything. We put that in the wrong place, and it will never be right until we take that down from where Christ put it, and put Christ in that place, and write, 'We the people, under Christ, and in obedience to his law, do ordain and establish civil government.'"

Speaking to the fourth resolution, Dr. McAllister said: "We are laboring here—this Christian Citizenship League, the National Reform Association, and other organizations of kindred character—to bring this beloved land of ours to a recognition of the fact that it needs the Saviour, as we are taught in the divine word." He said that in times of danger and emergencies this need had been recognized by the appointment of days of fasting and prayer; and that if we needed the gospel in times of trouble, we needed it in times of peace.

Mr. Miller spoke to the same resolution, and said: "But what I contend for is that if we insist upon the practise of the teachings of Jesus Christ, as given in the sermon on the mount, as a part of our national life, we will elevate the government to the shoulders of Jesus Christ. We have been singing for a long time that grand old hymn, 'Crown him Lord of all,' but I do not believe that we have meant it half the time. It may be easy enough for us to crown him Lord of all, in the church conference or in the prayer-meeting, but when it comes to crowning him Lord of all, as applied to all our life, individual and national, we come far short of what we ought to do. I believe we will never crown him Lord of all until we crown him Lord of the ballot-box, Lord of the jury-box, Lord of the city hall, Lord of the court-house, Lord of the State capitol, Lord of the national capitol. Then, and only then, will we elevate the government to the shoulders of Jesus Christ."

Mrs. Gaston on the same resolution referred to a paper distributed through the hall, which bore these words: "Except the state be born again, it cannot see the kingdom of God;" and she declared that this was the whole thing in a nutshell. She had a feeling that unless this nation came to a recognition of God, it would go down as a magnificent wreck. She believed that this was the leaven that was going to leaven the whole lump of this nation, and that here in these two organizations we have struck the key-note.

In this meeting the resolutions down to No. 4 were adopted; then the order was changed, giving time for the presentation of papers and speeches. Dr. George spoke at length on the "License System, Viewed from a Bible Standpoint," arraigning the government as the responsible party in the great liquor traffic that is being carried on, which he designated as being a covenant with death and an agreement with hell. A passage from the twenty-eighth chapter of Isaiah was read, and the application made to the situation under consideration.

The speaker thought that the time had come to bury the existing political parties, that they had become essentially corrupt and dead, and that the best thing that could be done was to put them out of sight forever. He said: "Let them be buried forever; and for Christ's sake, let them be buried to-day. The time has come when out of this indefinite number of political parties throughout the country, one more should arise. What is it?"

Some one shouted, "A Christian party."

The speaker continued, "That is it exactly,—a Christian party." Not a Sabbath party, not an anti-divorce party, not an anti-licentious party (though the speaker thought all these should be represented), but a Christian party; "and I would ask Christian people from every denomination and every party to rally into a great Christian party, and that soon. And I would want to be there to help make the platform. I would make the Bible the platform. I would settle the covenant with death, and cut the agreement with hell, and would start out with a new civilization entirely."

We have not been able to secure the remainder of the report of this meeting so far; but from what is presented, the reader will discover how deep-seated the folly of a union of state and church has become in the minds of those earnest

but sadly misguided people. The idea of administering civil government along the lines of the Sermon on the Mount is the barest nonsense. The field of civil government is as distinct from that of the gospel as are the two systems themselves. Imagine a police justice acting on the principle that requires us to forgive till seventy times seven those who do wrong and say, I repent! What a paradise for thieves and cut-throats such a government would be! When Jesus is Lord of the jury-box, of the ballot-box, and of the various departments of civil and political machinery, they will speedily come to an end. He will dash them to pieces like a potter's vessel.

"A LITTLE MILLENNIUM."

THE doctrine of the temporal millennium or the world's conversion, is that under the influence of the gospel, mankind will grow better, and that finally all will yield their hearts in allegiance to Christ. Perhaps we should say that this *used* to be the position of those who believed in the millennium, but now they have another idea. Tired of waiting for the millennium to come by the *conversion* of all sinners,—something for which there is no warrant in the Scriptures,—they now expect to bring it here by *legislation*. The plan is so very simple that it is almost a wonder that it was not discovered before. In brief, it is as follows: Make good laws, affixing severe penalties to every kind of evil, and enforce these laws vigorously. Evil being thus suppressed, good must increase. Continued and severe punishments will at last convince all that it will pay them to behave, and so all will behave, will be good; hence, the millennium!

Experiments on a small scale have already begun. One of these is in Williamsport, Pa. That city has a reform mayor, who is endeavoring to create a millennium in that town. If a report in a late number of the *Christian Statesman* be true, he has already succeeded. The report says that "Williamsport people are having a little millennium of their own." Of another town near there, the same writer says, "In —, where I write, there was yesterday no Sabbath-breaking visible; no street-cars desecrated the sacredness of the day, no Sunday newspaper defiled the streets and homes of the people." Here is evidently another little millennium. What made it?—No Sunday paper or street-cars. According to this, we must be getting away from the millennium; for fifty years ago there were no street-cars and no Sunday papers anywhere; hence the millennium at that time must have been universal!

I suspect that this little millennium in Williamsport is a striking similitude of the great millennium which will be experienced when the same kind of laws shall be extended all over the United States, and over all the so-called Christian nations. It will be agreeable for those who are in the majority, but a veritable place of torment to every one who shall venture to dissent from the constituted authorities in regard to religion. The real millennium must have been begun in Russia and Spain for a long time; for the laws in these countries are made in the interests of the church, and are very strictly enforced. But it is needless to say that in these countries, crimes abound, and the very governments themselves are little better than a crime against the liberties and rights of the people. May the Lord deliver us from the human, law-made millenniums.

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.

HELP OTHERS.

BY ELDER L. D. SANTEE.

(Princeville, Ill.)

"BEAR ye one another's burdens, and so fulfil the law of Christ." Gal. 6:2.

I hold we are nearer to heaven
When burdens for others we take,—
For every fond love-token given,
When given for pure love's sake.
O the heartache they soothe and they soften,
The sadness they cause to take flight,—
'Tis the rainbow that gleameth so often
On the dark, lurid clouds of the night.

Sometime there'll be rest for the weary,
And our burdens for others laid down.
Then the help we have given the dreary
Will brighten the stars in our crown;
Then the service of love we have given
To those who were burdened with care,
Will add to the sweetness of heaven
In the life we shall live "over there."

Soon the pure and the tried and the gifted
Will be borne by the angels above;
From the crosses of earth they'll be lifted
To the infinite bosom of love;
And there will be love's happy voicings,
And rapture expressed not in word;
And 't will add to their crown of rejoicing,
That they've walked in the law of the Lord.

"OF AGE."

CUSTOM, now reinforced by law, has fixed a point at which the commandment of God is made of none effect by our tradition as verily as it was made void by the pharisaic tradition which said, "Whosoever shall say to his father or his mother, It is a gift [to the temple], by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free." There is a point fixed in the age of children, beyond which their legal obligations to parents cease. It is true that not all children avail themselves of this provision; but at the same time there are perhaps very few who do not feel, when they have reached the age of twenty-one, that they turn a corner in their life's journey. This point marks the beginning of a new phase of life, in which they may act and live for themselves as they have not done before.

So far as legal definitions and regulations are concerned, there seems to be some necessity for a definite point of limitation of the claim of the parent upon the time and earnings of a child. Sometime in his history the child is entitled to assume the control of his time and money. But there would be no necessity for such limitations were the relations of parents and children regulated by the word of God. It is sin and transgression that make the intervention of the law a necessity.

It is not the legal provisions that are up for criticism here. But the fact that common custom has attached itself to the law, and from this the impression so largely prevails that the obligation of children to parents ceases at the point when the children become of age, is a pernicious one. It is true that from the earliest moment of life till death closes the story, the relations between parent and child are continually undergoing a change. At first, complete helplessness is the measure of the child's dependence upon the parent. Constant watchfulness upon the part of mother and father is the only chance the child has for life. This care extends for years, growing less and less imperative and minute as the child increases in strength, wisdom, and stature. By and by the father and son, the mother and daughter, stand side by side in life's battle. They are equally matched in vigor and strength, but not in experience. As time goes on, the

strength of the parents wanes, their hands droop, their steps are unsteady. The child is meanwhile ripening to maturity and strength. Finally the arms that were reached up in helpless infancy to father and mother, encircle the tottering forms of those who are rapidly passing down life's decline.

In all this work of transformation who will dare draw the line beyond which mutual obligations of parents and children do not extend? The Bible knows no such line. God does not recognize the arrangement that sin has rendered necessary. The young man or young woman who stands at the beginning of life's race in the buoyant strength of new manhood or womanhood, never was under greater obligation to remember and reverence father and mother than now. As strength departs from the parents and comes to the child, the sacred duties of childhood increase in number and importance. The child who receives life and protection from parents, and, coming to years of independence, forsakes them like a helpless drift on the ocean, is less than human. The beasts do so; but Christians do not.

As long as we have father or mother, the fifth commandment says to us, with all the solemn authority vested in God himself, "Honor thy father and thy mother." T.

THE HOME.

BY MRS. W. C. SISLEY.

(Battle Creek, Mich.)

It has been quaintly said that "the man who wrote 'Home, Sweet Home' never had a home." So we may truly portray the ideal home, at the same time feeling sadly conscious that we fall short of our ideal. But we never do better than we know; hence the need of a high ideal; and we should exert ourselves as far as lieth in us to reach it in our own experience.

The first home of which we have any knowledge was founded by God, when he "planted a garden eastward in Eden; and there he put the man whom he had formed." When this home was in readiness, God, seeing yet a lack, said, "It is not good that man should be alone; I will make an help meet for him." Soon entered sin to mar the sanctity of that home, with its far-reaching fruits extending even to our time. But that home was still incomplete. Children were given, in harmony with the word, for the replenishing of the earth. Now, as then, a home is not a home in its fullest sense where there are no children to fill the Heaven-appointed place. Sad to say, many of the so-called homes are not homes; they are so only in name, and indeed, many would not even bear the name. They are simply places where people stay.

Take the harems of the Turks, the Persians, and the Mohammedans, where polygamy generally prevails, or certain homes in our own dear America, where polygamy also exists. Are they truly homes? Could we visit the zenanas of India, what conditions should we there find? That we may better appreciate our homes, I will speak of the conditions surrounding our sisters in India, as quoted from good authority:—

"Zenana is that part of the domain of a native gentleman of India occupied by the women of his family. In Bengal, where is the typical zenana, the dwelling consists of two houses built each around its own court. The one on the street, where dwell the father, sons, grandsons, and great grandsons, has large, lofty, well-furnished rooms, open to the outer air. In the rear building the first floor is for cow-sheds, storage, and cook-rooms; above, are cells ten by twelve feet square, each having one door, and one small, grated window opening upon piazzas, which, in one, two, or three tiers, surround the inner court. Faint breath of heaven it is which, mingled with the odors below, reaches the rooms. The only furniture of these dismal cells, even when the ap-

pointments of the gentlemen's rooms are sumptuous, consists of a bedstead, with a strip of mat upon it, a chest, a brass cup, and sometimes another small mat on the brick floor.

"When the son marries, he brings his little bride to his father's house, and thus sometimes fifty women, each being an only wife to one of the male occupants of the outer house, are domiciled in the zenana. To each wife one of the cells here described is assigned, in which to rear her children; but at the time of birth she is deprived of the poor comfort even it might afford. She is removed to a cow-shed below, where, on a straw mat spread on a floor of beaten earth, with only a mat screen between her and the animals, she must remain for twenty-eight days without doctor or nurse, or any one to speak to her but a low-caste coolie woman. This treatment begins usually when the little mother is not yet eleven years old. These zenana ladies would rather die than be seen by a man other than their own husband; therefore a husband cannot visit his own wife until all the other women have hidden within their respective cells."

Could we call those places homes? Coming nearer, what do we find? It is said by some of the missionaries in our large cities that we can form no idea of the wretchedness found in them. One reports visiting a place containing one room, with a score or so of men, women, and children as occupants. The furniture consisted of an old stove, a shelf on the wall containing a few dishes, and on the floor, piles of rags for beds. What influence could we expect to go out from such a home? What would be the character of the children reared in such an atmosphere? What the home memories?

It seems like robbing a child of its birthright to leave it no sweet memories of home; but our lines have fallen in pleasant places. Not through any merit of our own, but through the Lord's tender mercy we have been favored with many privileges and blessings. And what is *our* duty to the home? Is it not that we should exert our every power to make our own individual homes what God would have them, that the influence going forth may help to elevate and carry blessing into other homes? As our children leave the home roof, will not their lives testify largely to the character of our work as parents?

In every home this motto should find a place, "Without me ye can do nothing." A home, to be a real success, should be a Christian home, its founders acknowledging entire dependence on God, realizing the sacredness of the home relation and of the marriage vow. "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh,"—one in purpose, one in heart, and yet each bearing his individual part in the responsibilities of home life. And on each inmate rests a degree of responsibility concerning the success or failure of that home. One may make himself a veritable nettle, to annoy and sting all who come in touch with him, or he may make of himself a heartsease to cheer and comfort.

Upon the mother falls the heaviest responsibility in home-making. We say heaviest, not in the sense of burden but of privilege; for in whose hands lie greater possibilities than in the mother's? Says a well-known writer, "The king upon his throne has no higher work than has the mother. She has in her power the molding of her children's characters, that they may be fitted for the immortal life. An angel could not ask for a higher mission."

It has been said that "the devil has a hard fight to hold his own where there is a praying mother." Yes, surely, we must pray; but we must do more,—we must work and watch also. In the language of another: "Be very vigilant over thy child in the April of his understanding, lest the frosts of May nip his blossoms. While he is a tender twig, straighten him. While he is a new vessel, season him. Such as thou makest him, such commonly shalt thou find him. Let

his first lesson be obedience, and his second shall be what thou wilt. Give him education in good letters, to the utmost of thy ability and his capacity. Season his youth with the love of his Creator, and make the fear of God the beginning of his knowledge. If he have an active spirit, rather rectify than curb it, but reckon idleness among his chiefest faults. As his judgment ripens, observe his inclination, and tender him a calling that shall not cross it. Forced marriages and callings seldom prosper. Show him both the mow and the plow, and prepare him as well for the danger of the skirmish as possess him with the honor of the prize."

A MIDWINTER DINNER.

ABSTRACT OF A LESSON IN COOKERY GIVEN BY
MRS. E. E. KELLOGG.
(Sanitarium.)

DINNER has long been considered the chief meal of the day. Aside from appeasing the wants of hunger, it has been made to serve many social and political ends. Among the laboring classes in all times the hour for dinner has been midday; but among fashionable people, the hour has been subject to a great variety of changes. In the thirteenth century the fashionable hour for dinner was nine o'clock in the morning. A century later it was ten o'clock, and during the fifteenth and sixteenth centuries the hour was eleven o'clock, and so on until at the present time the fashionable dinner hour is anywhere from one to five o'clock.

It seems always to have been the universal idea to dine pre-eminently well. Undoubtedly the reason for serving a dinner by course, as is so often done at the present day, was the necessity which arose of knowing how to manage the different dishes which composed the bill of fare. In ancient times as many as one hundred articles were often served at a single dinner; and there are cases recorded when even three hundred different dishes were served at one dinner. Hours of time were spent in consuming such a dinner. Such living had a very degrading influence on the morals of the people; for plain living and high thinking is an axiom true to all times and peoples.

It is customary to serve soup as the first course at a dinner, because soup taken hot at the beginning of a meal stimulates the flow of the digestive juice, and favors the digestion of other foods.

Generally, when we speak of soup, we are supposed to mean some preparation of meat and bones. I shall not speak of that kind, but of soups prepared from grains and legumes, which are in every way equal, and in some respects superior, to that prepared from meat and bones. We can ascertain this by comparing the raw materials, in respect to their nutritive value. Ordinarily, one pound of meat and bones is required for each quart of soup; and we will suppose, in comparison, that one-half pound of legumes, such as beans or peas, be required for one quart of soup. Peas contain eighty-seven and three-tenths parts in one hundred of nutritive material, while lean beef contains only twenty-eight parts in one hundred. Thus it will be seen that bean or pea soup contains much more nutriment than the meat soups. This is provided that all the nutriment which the food contains, still exists after it is cooked; but unfortunately, in the long cooking of beef soup, much even of the small amount of the nutritive element it contains is lost. Meat soup, while it contains very little of the nutritive element, does contain much effete and deleterious waste matter that was on its way out of the vital domain of the animal when it was slaughtered.

In the preparation of soups from legumes, grains, and vegetables, the first step is to cook all the material as for other purposes. If the material be legumes or grains, it should be

cooked slowly. The purpose of cooking food at any time is to secure a partial digestion of the food elements, and this for legumes and grains is better brought about if the cooking is slow and continuous. After having thoroughly cooked the material, the next step is to put it through a colander or vegetable press. The kind of colander or press will depend on the material. Coarse material, like potatoes, may be put through a coarse colander; while fine material, like peas and beans, requires a fine colander. This process is to remove any indigestible matter, like the skins of legumes, etc., and to make the material smooth and homogeneous.

After putting through the colander, the next step is to add to it a sufficient amount of liquid to make it the proper consistency for soup. If the material is composed almost wholly of starch, such as potatoes and rice, the best liquid to use is milk. If the material is beans, peas, or lentils, it does not require milk to add to its nutritive value, and hot water may be used. For many people this is preferable to milk. The next step is to add the seasoning. About one-half teaspoonful of salt is required to a quart of soup. If the soup material is cold, it must now be reheated, and a few slices of onion or pieces of celery may be added, if desired, for flavoring. When the soup is hot, they may be removed with a fork before serving. Celery seed is sometimes used in the place of celery, but it is less desirable because it is so often adulterated. Last of all, add to the soup the fat that is to be used as seasoning, such as cream, nut meal, or nut butter. If it is desired to have the soup especially light and nice, beat the cream before adding, or beat the hot soup with an egg-beater for a few minutes after adding the cream. A very good substitute for cream is the yolk of an egg. Take one yolk for every quart of soup, and beat thoroughly. The egg should not be added to the body of the soup, but the soup added to the egg by turning in a little at a time, and stirring, so as to keep the egg from curdling. The consistency of soup, when it is complete, should be about that of rather thick cream.

The soups above mentioned are in themselves foods, and should be retained in the mouth long enough for thorough insalivation. Soups prepared from meat are more nearly a drink, and for this reason it is not best to use them in connection with solid food. Croutons, prepared by cutting stale bread into cubes or squares, and browning thoroughly in a moderate oven, are excellent to serve with soups prepared from grains and legumes.

In addition to soup, our dinner should consist of some other foods. Generally the next course consists of vegetables. Vegetables contain very little nutriment. They are useful because of their mineral element, and for giving bulk to one's food. The potato is considered the best vegetable, and is the most commonly used. We are often troubled to know how to prepare potatoes so that they will be pleasing to the eye and palatable to the taste. Stuffed potatoes are very nice. After baking the potatoes, carefully cut off the top, take out the contents, mash, and season with cream and salt. Refill the skins with the seasoned potato, and wrap in fringed tissue-paper.

Parsnips come next in nutritive value, and are very palatable when cooked with celery. Boil the parsnips until about half done, then drain and add salt and a teaspoonful of minced celery. Turn rich boiling milk over them, cover, and stew fifteen or twenty minutes, or till perfectly tender.

A beet salad is very nice for dinner. Take chopped beets, add salt to taste, and a few teaspoonfuls of sugar. Squeeze over the top the juice of two small lemons.

In place of meat, which, of course, we could not allow elsewhere upon our bill of fare if we exclude it from soup-making materials, we would

serve nuttose, sliced thinly and served cold, or toasted and served hot with a brown sauce, or stewed with tomato.

These, with a well-cooked grain and plenty of good breads, afford an ample midwinter meal.

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY
J. H. KELLOGG, M. D.

Question.—Is there any such thing as appendicitis?

Answer.—Most assuredly there is, as some of you know to your sorrow. It is an inflammation of the *appendix vermiformis*. Attached to the lower part of the cæcum there is a little appendix, which is generally not larger than one's little finger. The opening to the appendix is closed by a little valve, which controls the circulation between the appendix and the cæcum. I think that appendicitis almost always originates in chronic inflammation in the cæcum,—with the large intestine,—that the colon becomes the seat of a chronic disease, and that this disease extends to the appendix, which then loses the power to perform its normal functions. This passage becomes obstructed in consequence of the swollen condition of the mucous membrane, and the pent-up substances, germs, etc., set up their mischief, irritation is begun in the colon, and the bacillus which is always present, causes suppuration and irritation, and that is probably the way this trouble begins.

I do not think the difficulty begins in the appendix. It is very seldom that cherry-pits, etc., are found there. I have, in several cases, looked very carefully for these, but I have never yet, in a single case, found a foreign body in the appendix. I have found hardened masses, but nothing in the shape of grape-seeds or cherry-pits, and I believe that when such things are found there, they were not the cause of disease, but that they happened to get in there in consequence of the appendix's being diseased in the first place. When the appendix is healthy, we do not meet any of that sort of trash in it; but when it gets diseased, and this valve becomes dilated and does not contract as it should, it becomes a sort of "open sesame" for things to pass through, as they would into a pocket.

Q.—Is there any such disease as neurasthenia?

A.—Neurasthenia is a name which doctors use in cases of nervous exhaustion, the name originating with Dr. George M. Beard. He devised the term to cover certain groups of symptoms of which people complained when they had nervous exhaustion. He formulated a variety of these groups. I met a gentleman the other day who complained that he was afraid all the time. It was not a fear of any particular thing, but it was an external fear. I met a similar case some time ago, in which a gentleman was afraid to cross a bridge,—not because he was mentally afraid, but because he was physically afraid. Just as soon as his feet struck the first plank of the bridge, he would break out into a cold perspiration, and then he would have to retreat,—he couldn't go any farther. There was a patient here some time ago who could not go upon the side of the street where there was a certain house. One lady could not be left alone a moment. A certain gentleman could not have the door shut; for it seemed to him as if he was being locked in, and he was afraid that if he was locked in and left alone, the house might catch fire, and he be burned up.

These are some of the symptoms of this condition called "neurasthenia." Such persons have the symptoms of almost any disease. It is of no use to treat these symptoms, as I have often said. We must go back of the neurasthenia, and find out the real condition of the patient, and treat him, not his symptoms.

The Review and Herald.

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

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A KINGDOM WHICH CANNOT BE MOVED.

"WHEREFORE we," says the apostle, "receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." Heb. 12:28.

In these words, Paul gives the secret of the stability of that kingdom of which he speaks; for all its subjects will be those who have been molded by the grace of God, and who serve him with reverence and godly fear. That which works the mutability and destruction of all earthly kingdoms is sin.

The highest conception which worldly men can form of a kingdom, is a kingdom of force,—one which can rule by power and riches and external influences. Such an empire as that was ruling in all its glory when Christ appeared here among men. But Christ understood the worthlessness and instability of the foundation on which such a kingdom rested; and with calm majesty he could face the representative of the mightiest empire of the earth, and declare himself a king in a realm as much higher than earthly governments as the heavens are higher than the earth,—a realm controlled by spiritual powers, and in which truth rules over all.

Christ said to Pilate, "My kingdom is not of this world." Yet he acknowledged that he was a king, and that he had come to bear witness to this great truth so far above the comprehension of men; and "every one," he continued, "that is of the truth heareth my voice." John 18:36, 37. Even such a scheming, policy-serving man as Pilate was awed by this strange assertion of a kingdom which his authority could not reach, and his power could not control, and into which he could prohibit no man from entering; and he asked in bewilderment, "What is truth?"

The Roman Empire soon crumbled to dust; but the movement which Christ so quietly and meekly inaugurated went on from strength to strength, and is now destined soon to culminate in a glorious reign of peace and righteousness, which shall never end.

This kingdom is founded on principles which are certain to establish and perpetuate conditions of the highest felicity in every direction of which it is possible to conceive. The world is weary of the unrighteousness, the strife, the inequalities of condition, the injustice and oppression, of all earthly kingdoms; and longs for a time when these things will be unknown. Such a one is promised in the word of God; and that is why we love it and long for it. Its principles are as enduring as the throne of God itself.

It will exercise *dominion*; but that dominion will not be such as reduces to slavery, but such as promotes the highest liberty; it will not be a fettering of the body, but the control of the heart, with all its will and affections. It is a dominion to which all will be so sweetly drawn that to be outside of it would be bondage and distress.

It will require *submission*; but that submission will be such as every heart wills to make, and against which there will be nothing in any one's whole being to shrink or protest.

It will have *authority*; but it will not be the authority of outward pressure, but of inward control; it will be spiritual authority, such as the whole mind and spiritual nature will be in harmony with. So it will be with every subject, that the deeper he can come under its dominion, and the more fully he can submit, and the more he can feel its authority, the more will his own bliss be enhanced, and hence every drawing and impulse of the being will be in that direction. In this the glory and pleasure of the happy subjects of that kingdom will consist.

Of such a kingdom well may it be said that it "cannot be moved." What will there be to move it? What can disturb its operation? What can threaten its stability? There will be no traitors within to plot against it. There will be no foes without, who desire to overturn it. Those within will find their highest joy and happiness in its perpetuation. And all other worlds will be in sweetest harmony and concord with this; for every creature in all the then united and happy universe of God will join in ascribing "blessing, and honor, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. So the prophet Daniel says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed" (Dan. 2:44); and again, "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. 7:18. Who would not desire to have a part in such a kingdom as this? Then let Christ rule in the heart *now*. Who would not continue that grand petition in the Lord's prayer, "Thy kingdom come"? Happy day when that prayer shall be fulfilled, and the King shall say to those on the right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

U. S.

PRAISE AND GRATITUDE.

Our hearts are filled with praise and gratitude week by week as we peruse the pages of our good church paper, the REVIEW. Especially cheered are we over the glorious reports found in the Progress department of the paper. Here are found those from the various workers in so many far-distant fields, telling of what the Lord is doing in opening the way for dear souls to receive the light of the message, and how heartily it is responded to, showing how hungry these souls are for some crumbs from the Master's table. Truly this is a time in which the providence of God has gone out before us in a most marked manner.

Then, again, we note with the deepest concern the privations and difficulties under which some of our brethren are laboring—especially in Africa, both in Matabeleland and on the West Coast; also in South America; and yet not a murmuring or complaining word, but only expressions of gratitude and thankfulness that they are permitted thus to have a part in the work. "Truly God is good to Israel, even to such as are of a clean heart."

The heart of every reader must be deeply touched by the earnest appeals for help in the way of means and additional laborers from our

missionaries in Africa, from various places in South America, far-away India,—yes, from the entire world.

The conditions existing in India, Matabeleland, and in West Africa, have served to open the way for our missionaries to receive and care for a large number of children. This is a very important movement. The only regret we can express is that we are not at present prepared to receive a far greater number of these dear children, that we might improve this golden opportunity offered us of training them for God. Shall not means be forthcoming from those who have an interest in this work, to such an extent that the work of the Lord shall not be hindered?

Dear reader, as you glance over the field, and note these things I have touched upon, and doubtless many more interesting features connected with the progress of the message, are you not deeply impressed with the thought that we have come up to the closing time of the work? that now,—yes, just now,—is the opportune time to work? that very, very soon, it will be too late to do more? O, then make haste to seek the Lord, and gain the consecration which will cause all to be placed upon the altar of his service. Haste to render every assistance in your power to forward the work of the Lord in this time of need. Many are, I fear, holding back for a more convenient time. "Behold, now is the day of salvation." "To-day if ye will hear his voice,"—not to morrow.

From every standpoint we have increasing evidence of the rapid closing up of the present state of affairs; and the reports coming to us from week to week in the Progress department of the REVIEW are in themselves one of the strongest evidences of the shortness of our time in which to work; for when the gospel of the kingdom shall have been preached in all the world, then the end will come.

O. A. O.

WHEN IT DOES NOT APPLY.

THE principle of religious liberty is of universal application; that is, that every man has the right to worship God according to the dictates of his own conscience, without interference or molestation from his fellow men in any capacity whatever, either civil or ecclesiastical. And this applies to those who follow a false religion, or who profess no religion, as well as to those who profess the true religion.

But there are limitations,—not to the principle, but to men's perversion of it. The line must be drawn in such a way as to prevent any encroachment upon the rights of others. When the plea of religious liberty is pressed to that extent that it tramples upon the rights of any portion of the community, it is carried beyond its legitimate bounds. Hence the Mormon cannot come in with this plea to defend his enslaving doctrine of polygamy; nor can the idolater, under the plea of religion, claim the right to offer human sacrifices. The state, as the defender of the rights of its citizens, has a right to restrain all such attempts.

On the same ground the state has a right to impose some restraint upon Romanism,—not as a religion, but as a political conspiracy, under the garb of religion, against the state and the civil and religious liberties of the people. The reason will appear more clearly from a little episode in the history of the Prince of Orange. When the Dutch were struggling for their liberties in the sixteenth century, the States of Holland, at

an assembly at Leyden, resolved to prohibit the public exercise of the Romish religion. The Prince of Orange, in his "Apology," published in 1580, gives, among other reasons for that step, the following:—

They who at first judged it for the interest and advantage of the country that one religion should be tolerated as well as the other, were afterward convinced by the bold attempts, cunning devices, and treacheries of the enemies who had insinuated themselves among the people, that the state was in danger of inevitable destruction unless the exercises of the Romish religion were suspended, since those who professed it (at least the priests) had sworn allegiance to the pope, and laid greater stress on their oaths to him than to any others which they took to the civil magistrate.

How can any government consistently place in public office, or elevate to positions of public trust and influence, those who are not citizens of the government; that is, those whose first oath of allegiance is given to a potentate of a foreign country, and whose obligations to their home government are considered only secondary? The Prince of Orange tried at first to follow this course; but of him the historian further speaks:—

The prince, in fact, had come even then to hold what is now the generally received maxim, that no one ought to suffer the smallest deprivation of his civil rights on account of his religious belief; but at the same time he felt, what all have felt who have anxiously studied to harmonize the rights of conscience with the safety of society, that there are elements in Romanism that make it impossible, without endangering the state, to apply this maxim in all its extent to the papal religion. The maxim, so just in itself, is applicable to all religions, and to Romanism among the rest, so far as it is a religion; but William found that it is more than a religion, — that it is a government besides; and while there may be scores of religions in a country, there can be but one government in it. The first duty of every government is to maintain its own unity and supremacy. . . . The force with which this consideration pressed itself upon the mind of William of Orange, tolerant even to the measure of the present day, is seen in what he says a little further on in his "Apology": "It was not just," he adds, "that such people should enjoy a privilege by the means of which they endeavored to bring the land under the power of the enemy; they sought to betray the lives and fortunes of the subjects, by depriving them not of one, two, or three privileges, but of all the rights and liberties which for immemorial ages had been preserved and defended by their predecessors from generation to generation." — *Wylie's "History of Protestantism,"* pages 101, 102.

This sets forth the situation exactly. If Romanists would confine themselves to what could legitimately be called religion, they would be entitled to all that is implied in the principle of religious liberty. But Romanism is, as stated above, more than a religion. It is a political conspiracy. What would Romanists do with this country if they had the power?—Deprive every true American of all his rights and liberties, and turn the country bodily over to a foreign potentate. And this they even dream of doing. The pope has enjoined them to enter everywhere into politics. And their methods of working are the same now as in the last century; for Rome never changes. "Cunning devices," "treacheries," "bold attempts," traitorous insinuations, are still current weapons. This is why the Jesuits have been expelled, in turn, from every civilized country under heaven, except the long-suffering and spiritually-blinded United States of America. And this country will by and by suffer bitterly for its tolerance or stupidity.

U. S.

STRENGTH AND COURAGE FOR THE WORK.

"Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." Deut. 31:6.

These words were spoken by Moses to Joshua and all Israel as they stood upon the very bor-

ders of the inheritance. The wilderness, with its varied experiences, was behind them; Canaan, the land of promise, in all its beauty, was before them. The children of Israel had already made important conquests, and God had wrought in their behalf and crowned their efforts with success. But just now they were to enter on the most active and aggressive campaign in all their experience. The great and walled cities, with their brazen gates that spoke defiance, the nations strong and numerous, the great sons of Anak, the report of whose stature had caused such terror in the congregation years before,—all these must be met and conquered, that the whole country might become the possession of God's people. Such were the circumstances under which Moses spoke the inspiring words quoted above.

Our position to-day is very similar to that of the children of Israel then. In the providence of God, we have been called to an important and extensive work. Our commission is summed up in the words, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." The work of giving this message has now been in progress for some time, and has taken on large dimensions. If we had not, like Israel of old, given way to doubt, and measured God's power by human possibilities, the work might have been much further advanced than it is. Yes; we might even now be enjoying the final triumph. But God has been long-suffering with us, the message has advanced notwithstanding our unfaithfulness, and a great and marvelous work has been accomplished.

But the time has come for a decided advance move. Aggressive activity must now characterize every individual worker, and that means every Seventh-day Adventist. The providence of God has gone out before us and opened the way everywhere in a most remarkable manner. We are confronted with difficulties, to be sure; but these can be easily mastered if we but move forward in living faith, consecrating every faculty and power to the service of God. Praise is due to God for past victories. He has led his people safely, and his right arm has wrought deliverances for us. We have every reason for encouragement with reference to the future. He will still be with us; for has he not said, "I will never leave thee, nor forsake thee"?

But while Israel stood on the very borders of the land, and on the very threshold of the fulfilment of their long-cherished hopes and expectations, the work of conquering the land, involving many severe conflicts with the enemy, was still before them. It is even so with us. While we are standing on the very border of the eternal world, and have already achieved many glorious victories in the work of God, there is yet much hard work ahead of us. The whole world is to hear the last warning message, and God expects us to proclaim it to them.

Everything is ready. The machinery is all in place, and in running order. The way is open everywhere. The Spirit of God is moving on the hearts of the people, and the reports from the workers in the field are excellent. But what are our churches doing? We have an abundance of excellent reading-matter in the shape of books, pamphlets, and tracts, dealing with almost every Bible subject. Those who are selling these are meeting with excellent success. Hundreds—yes, I might almost say thousands—more of our people might be doing the same. Here are our periodicals, in which the truth is

published in several different languages. They, too, should be scattered like the leaves of autumn. The *Signs of the Times*, our pioneer missionary paper, would soon reach a circulation of a hundred thousand if all our people were doing what a few are doing at the present time.

O, let us recover ourselves out of this lethargy! The prophet calls upon us to "awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." Let courage come into every heart; begin to work wherever the way opens, and encourage everybody else to do something. Get subscribers for the *Signs*, send the paper to interested persons, enlarge your clubs all around. Bring in the tithe, which is the Lord's, and be not negligent in the matter of offerings.

Time is short, and there is not a moment to lose. The message is rising, and the Spirit of God is giving power to the truth where it is presented in faithfulness. If any remain careless and indifferent now, the result can only be increased darkness, and final separation from the work. Therefore let us press onward and upward, looking unto Jesus, who is both the author and finisher of our faith. The battle is almost won; the final victory is in sight. There remain a few more conflicts with the enemy of our souls; they will be fierce, but we are commanded to be strong and of good courage. Therefore let every soul take courage anew, and may the year 1897 witness many glorious victories both in individual experiences and in the progress of the message.

O. A. O.

A NEW YEAR.

It is so common a custom to sentimentalize the transition from one year to another, that in some minds it has become childish if not vulgar to indulge in any "out loud" reflections over the event. The rapid passing of time brings repeated admonitions to our hearts. It is a most unfortunate spirit that leads the heart to harden itself against these admonitions. The psalmist prays, "So teach us to number our days, that we may apply our hearts unto wisdom." And again, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

The thought of life's frailty and uncertainty should be ever present with us. Sometimes when we have a narrow escape from sudden death, we are made to realize how death lurks for us on every hand. But in fact every hour and moment of our lives is a marvelous deliverance from death. The cessation of the heart's faint beat, the rupture of a blood-vessel with gossamer walls, a misstep in our walk, a mistake in our habits, an error in our diet, the reception of the minute agents of death that swarm everywhere,—any of these, and life may be forfeited. David said to Johnathan, "There is but a step between me and death." True it was of him; but Saul did not hunt David as persistently as death follows each of us.

But if we escape his snares, and live to the fullest period of human life, it is still a brief period, but a handbreadth. Life is a shadow that passeth away—like the grass that flourishes to-day, and to-morrow it is gone. Each passing year marks off a considerable portion of our probation. A youth starting out to have a good time with seventy dollars in his pocket would hardly pause till it was half gone; and only when there was but little left would he realize the true situation. Then dollars would

begin to count, and finally dimes and cents would be counted. But the first dollars were as precious as any. It is so in life. Youth is prodigal of time. To those in the morning of life seventy years seems a long time. Days, weeks, or years mean little to them. Soon they waken to the fact that their time is much of it gone, and that the real work of life has not yet been taken up!

No years in life are more full of opportunities, or more rich with possibilities, or so favorable for sowing the seed for a final harvest, as those of youth. And yet we cannot avoid the impression that the significance of life deepens with passing years. As age and experience accumulate, responsibilities increase. As opportunities pass away, the importance of improving those that remain becomes more grave. As time closes, eternity becomes more impressive; and the urgency of redeeming the time that has been wasted becomes greater.

How far to the kingdom of God?—We know not. But one thing we know, it is one year nearer than when we first wrote 1896 at the top of the page. How many years remain of life's journey?—The secret is with Him who holds our times; but life is brief. Where will 1898 find us?—Nearer our eternal destiny;—nearer God, so let us pray.

But standing where we do to-day, soul-stirring facts mingle with the sentiments of the hour. The year now gone has been crowded with events that should deeply inspire us with a sense of the grandeur of our times. At the close of a sultry summer's day we have often stood in almost breathless awe to watch the marshaling of the clouds, the unfolding of the mighty tempest, the lightning's sharp flashes, and to hear the rolling thunder. So now the agitations, crimes, and calamities, the rumors of war and mutterings of wrath, are to the observer of the signs of the times ominous of the coming storm that will close life's day.

Three years more and the century closes. But in the rapid whirl of events, who would venture a prediction of what these years contain? They may contain that great and glorious event, the second advent of our coming Lord! "Amen. Even so, come, Lord Jesus." G. C. T.

HE ANSWERED NOTHING.

THE instances in which Jesus declined to answer when interrogated both by Jewish priests and Gentile rulers, strikes the reader of the New Testament as something a little peculiar. For instance, when charge was brought against him that he claimed to be the king of the Jews, for the sake of rousing the antagonism of the Roman governor, he answered not a word, insomuch that Pilate greatly marveled. Matt. 27:11-14. Again, when before the high priest, he at first answered nothing to the many accusations brought against him. But when the high priest asked, "Art thou the Christ, the Son of the Blessed?" Jesus answered and said, "I am." Mark 14:60-62.

From the instances recorded, of which the foregoing are samples, Wm. Hanna, D. D., in his "Life of Our Lord," draws the conclusion that the principle on which he spoke or kept silent was this: Whenever the matter before them directly concerned his divine Sonship or Kingship, then he would answer, and help his accusers and judges in every way he could. He would even anticipate them in supplying the evidence they wanted. He would in this di-

rection co-operate with them in bringing about his own condemnation. But when the charges in any way concerned an earthly kingdom, or worldly aspirations or actions, he declined to answer. He would let those charges break down of themselves. And the object of this was that it might be solely as the *Son of God* that he should be convicted, condemned, and crucified.

U. S.

THE NEXT GENERAL CONFERENCE.

Date and Place.—The next, or thirty-second, session of the General Conference of Seventh-day Adventists, will be held at Lincoln, Neb. (Seventh-day Adventist church, College View), Feb. 19 to March 8, 1897. The session will be preceded by a Bible institute beginning February 9.

Legal Meetings.—The legal meetings for the election of officers and trustees of the Seventh-day Adventist institutions incorporated under the laws of the State of Michigan, must be held in Michigan. Informal meetings will be held in connection with the General Conference at Lincoln; but the election of officers and all other matters of record must be transacted in Michigan; therefore proxies of stockholders of the institutions concerned should be placed in the hands of those who can be present at the legal meetings which will be held at Battle Creek, Mich., immediately following the General Conference. Due announcements of these meetings will appear in the REVIEW. The organizations affected by these requirements are, the General Conference Association, the Seventh-day Adventist Publishing Association, the Health Reform Institute, and the Seventh-day Adventist Educational Society.

Entertainment.—(1) Of delegates. Union College will be able to furnish room and board to all delegates and their wives, at the rate of \$2.50 a week. The rooms will contain all necessary furniture, such as bedsteads, springs, mattresses, bureaus, commodes, chairs, and tables. All additional furnishings, such as comfortables, sheets, pillows, blankets, towels, and napkins, must be provided by those using the rooms. Delegates and their wives will be furnished full width beds; but the number of such beds being limited, all others will be furnished single beds; so it will be impossible for two delegates to furnish a bed together. It must be understood from the above that all bedding, except mattresses, on both single and double beds, must be furnished by the persons occupying the rooms. The rooms will be heated by steam and lighted by electricity. February is usually the coldest month of the year in Nebraska; therefore we would call special attention to the necessity of all providing themselves with sufficient clothing and bedding. (2) Of visitors. There will doubtless be a large number of visitors who will avail themselves of the opportunity of attending the General Conference. All these will be made welcome, and provision will be made for their entertainment among our brethren at College View and in the city of Lincoln. It will be necessary for all visitors to take bedding with them, in order to be properly cared for. It is expected that the accommodations of board and room will be at the same rate as to the delegates provided for at the college; namely, \$2.50 a week. The college will supply regular table board to those rooming outside, at the rate of \$2 a week. It will not conduct a restaurant, giving meals at all hours. Meals will be furnished transients at other places in the village.

Presidents of conferences should immediately send a list of their delegates, and all visitors should send their names to J. Sutherland, College View, Neb., who will record their applications, and assign them rooms.

The college gymnasium will be fitted up for a writing- and reception-room. Mail and *General Conference Bulletins* will be delivered there.

Transportation.—Steps have been taken to obtain reduced rates for general attendants, on the railway lines leading to Lincoln. Full announcements concerning this matter will be made at a later date. Arrangements for delegates have been about completed, and delegates east of Chicago should write for particulars as to reduced rates, to Elder L. T. Nicola, Battle Creek, Mich., and those living in the West, to Elder W. B. White, College View, Neb.

All trains, day or night, will be met by an authorized agent at Lincoln, and baggage will be taken to College View without delay. The rates for transfer for trunks will be twenty-five cents; for passengers by the electric street-railway line, five cents.

A waiting-room will be furnished at the corner of Thirteenth and O streets in Lincoln, where the cars start for Union College.

It has been arranged to hold evening services at the Y. M. C. A. hall in Lincoln, sixteen evenings during the session of the institute and General Conference. Evening services will also be held at College View.

For additional information in regard to entertainment, etc., address Elder W. B. White, College View, Neb.

The prospects are good for a large attendance at this meeting. The occasion will be one of unusual interest and importance to all our people. Let all pray that the Spirit of God may direct in the arrangements for the meeting, and that the gathering itself may be conducted so as to be the means of greatly forwarding the interests of the cause of God.

O. A. OLSEN, *Pres. Gen. Conf.*

In the Question Chair.

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

724.—JEWS FROM JUDAH—HEALING.

1. Will you please tell us in what scripture we find that the Jews are the descendants of Judah? 2. Why is it that Christ's disciples do not have the gift of healing as of old? S. C. C.

Answer.—(1) The term "Jew" is probably derived from Judah, and at first might have been confined to members of that tribe, but later came to be applied to any Israelite. The word does not appear till after the withdrawal of the ten tribes, B. C. 975, and was then applied to members of the two tribes which remained, Judah of course being the leading tribe. The first use of the word in the Bible occurs in 2 Kings 16:6, just before the captivity of the ten tribes, and was then used to denote the men of Judah who held Elath, and were driven out by Rezin, king of Syria. It is used in this sense some eight times in the later chapters of Jeremiah, as follows: 32:12; 34:9; 38:19; 40:12; 41:3; 44:1; 52:28, 30. After the captivity it was used to designate all who returned, among whom were some from all the tribes. Eze. 6:17. According to Acts 26:7, the term "Jew" in Paul's day was applied to all the inhabitants of Judea, without distinction of tribe. (2) The gift of healing and all the gifts ought to be in the church now, as in the beginning. U. S.

Progress of the Cause.

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

DENMARK.

GALTEN, AARHUUS. — On my way from Prussia to Norway, I spent the first day of the season of prayer (November 26) in Hamburg, speaking to the company there, after which we had the reading of the day and a prayer-meeting. The night following, I traveled all night to Aarhuus, then went by stage ten miles to Galten. Here I met with the company and others from the country beyond, who gathered here. About thirty in all gathered for this annual meeting. Some walked twenty and thirty miles to get to the meeting. I spoke to them three times. Two of the three meetings were held in a large room, the use of which was freely given us by one not of our faith. The room was well filled on these occasions. Our meeting on the Sabbath at the house of Brother Jensen, was a most precious season. About thirty adult Sabbath-keepers took part in this meeting. Brother Herriksen was my interpreter in these meetings.

The evening after the Sabbath I returned by stage to Aarhuus. There I met Brother Johnson, and spoke twice on the twenty-ninth to this newly organized church in the home of Brother P. Christiansen. That evening I came on with Brother Johnson to Frederikshavn, from which place we take the steamer this afternoon for Norway, where we have seven appointments for December, the last being a general meeting in Christiania. We praise the Lord for the tokens we see, from place to place, of the onward progress of the truth. The work is the Lord's, and it must succeed. Our daily desire and prayer is that we may be so connected with the Lord that he may use us as instruments in his hand for the forwarding of the work he would have wrought in and by us. J. N. LOUGHBOROUGH.

November 30.

BAY ISLANDS.

FROM a letter received from Elder F. J. Hutchins, Bay Islands, dated on the island of Utilla, November 24, we take the following extract:—

"We have been here in this island a month now, and have been holding meetings as often as we thought consistent. Two Sabbaths ago, three persons were baptized. At present there seems to be a growing interest here, and a real friendly spirit is manifested by many. One man freely gives us the use of his old store in which to hold meetings; and for this we are thankful. We now have money raised with which to buy lumber for the erection of a small church building. Its dimensions will be eighteen by thirty feet, and it will require about five thousand feet of lumber, at fifty dollars a thousand.

"Ten have been baptized here, and we hope to see more take a stand for the truth in the near future. The Wesleyans have sent for a man from England to take charge of the school here. He seems to be a very pleasant man, and is working a change in the children. We have been made welcome, during this visit here, at the house of a gentleman who is not religious; but I must say that he is kind, and has made us feel welcome. Our earnest wish toward him and his family is that they may be saved.

"We expect to build the church about the last of the year. We spent a week with the company in Ruatan on our way here, and one was added to the company there by baptism. The man who gives us the use of his building for meetings, also donates a lot for the church, and gives thirty dollars in cash toward the building. We feel truly grateful for this liberality.

While the Lord opens the way before us, we cannot but thank him for his goodness.

"Our health is good now, and so is our courage. While our suspense has been great here in regard to the boat, and teachers for our school, yet there is a comfort in faith."

CAPE COAST, WEST AFRICA.

SINCE my last report, I have been to the mission farm, and I extended my trip to Winnebah and Appam. I found all well at the mission farm and enjoying the work. Brother and Sister Kerr have a very nice garden growing, and are enjoying the vegetables from it very much. The okra makes a splendid addition to our palm soup. All the vegetables that we have tried do about as well here as in America, except the Irish potatoes. Sweet potatoes are growing finely.

After my arrival there, we hired some natives to cut bush on the place where we expect to build the house. It was quite a curiosity to see them cut the vines. A person who is used to clearing land in America, would think it all child's play, the way the natives go at it with their big knives; but it is the only successful way here, as the vines are so thick that you cannot penetrate the bush anywhere without first cutting the vines. What surprised me was the amount they cleared in this way. Fifteen men began work in the morning, and though six were turned off at noon, the rest succeeded in cutting the vines from several acres. In the afternoon there came a heavy shower that lasted for half an hour. Brother Kerr and I got our umbrellas and stayed with the men, and they never stopped work. After the shower was over, they began shouting and praising themselves for sticking to it through the rain, while they pulled off their cloths and wrung the water from them. They wear nothing while doing such work but a strip of cloth wound about them.

We got sufficient land cleared so that we laid off the foundation of the house, and hope to get enough built so the workers will have a place in which to live for the present, until we can build the mission. Of course we can do nothing in that line until donations come in so that we may have sufficient means with which to build. Nevertheless, by the help of the Lord, we shall start the school in the accommodations that we can afford now, and as the Lord receives what is his own, we shall be able to place his work here in more commodious quarters. We are very thankful to God that he has thus far opened the way so that we may make a beginning in the line of education. I am quite sure it will be a great power for good among this people.

At a village about six miles from the mission farm, the people begged so hard for a teacher that we promised them one. They gave us eight boys, and say we will get thirty or forty before the school has been in operation long. Pray that we may have a good, consecrated worker to fill this place. We need more help from America. Who will follow the Saviour in coming to this land of death, even as our Lord came to our land of death, and gave himself a ransom for us? Pray that we may have health to finish our work here, even as our Saviour finished his work on earth. It seems to me that there is a blessedness in the work here that I could find nowhere else.

From the mission farm I proceeded to Appam, where I met a prominent business man who is very much interested in the truth. I spent Sabbath, November 14, at Winnebah. I had three meetings with the brethren in that place. They were the best I have had on the coast. It did my soul good as I saw their faces light up as the Spirit of God made plain to their minds something of the love of God as demonstrated in the gift of his Son. There are three men in that place who have fully decided for the truth and are keeping the Sabbath, as the result of Brother Dolphine's work.

Returning to Cape Coast Castle, I found that Satan had been placing the allurements of this world before those interested, to draw them away from the truth. One of them had been offered a salary of nearly six hundred dollars a year, that may be increased to a thousand; but by the grace of God he was enabled to refuse, as he knew that he could not keep the commandments of God. He has chosen God above all else.

Brethren, we need consecrated workers. We need means to support them. The way is opening up much faster than we can fill it here. Now seems to be just the time for a mighty effort among this people. All the land of Ashanti is opened up now, with only one missionary station (Wesleyan) in all that country. They are more favorable to us than others, as they have it by tradition that Saturday is God's day. They are standing with open arms to receive us. Shall we go up to possess the land? It is for you to say. Brethren, come over and help us. May the Lord help you to help us.

D. U. HALE.

INDIANA.

RECENTLY I have visited Brookston, Reynolds, Idaville, Logansport, Lafayette, Carlisle, and Princeton. At Brookston I spoke two evenings to fair audiences. At Reynolds Elder Ellis joined me, and we continued the meetings over two Sabbaths. A church of fourteen members was organized. The friends here have built a small house of worship, which is almost paid for. At Idaville I spoke three nights, with a good attendance both of our own people and of those not of our faith. This was my first visit to Idaville, and the brethren and sisters seemed to appreciate it very much. At Logansport I remained from Friday until the following Tuesday. The meetings were excellent, although the attendance was small. Two persons were baptized. Brother and Sister Hadley are of good courage, and the work is onward at this place.

Elder Ellis went from Idaville to Lafayette the same day I went to Logansport. I joined him the following week, and while we were there, a church of nineteen members was organized. They have a neat little hall in the central part of the city, in which to hold their meetings. Brother and Sister Elliot, who are laboring in Lafayette, are of good courage, and the outlook for the work in that place is encouraging. Sister Craig, who has labored here for some time in Bible work, still finds plenty to do in that line.

Last Sabbath I was at Carlisle, where our southern camp meeting was held. The little company at this place is still faithful. Three families have recently embraced the truth at Carlisle as the result of the work done there. All of these were from the holiness band, and now as they see that the Sabbath is a sign of true sanctification, they rejoice greatly in keeping the day which is a sign of true holiness. The way is open for meetings in a schoolhouse two miles from Carlisle, and Brother Kenny will begin meetings there this week. We hope to see others soon join the little company at this place. I am now at Princeton, where I shall remain for two or three weeks to assist Elder S. S. Davis in the work. We have a hall spoken for in the central part of the city. Some of the best people in the town are interested as the result of missionary effort and Bible work. Sister Cora Glunt has all the Bible work here that she can possibly attend to. We hope for good results from this series of meetings.

The work throughout the State is encouraging. Good reports are coming in from the week of prayer. The missionary spirit seems to be reviving in some of our churches, and the Christian Help work is receiving considerable attention. Especially is this so in Indianapolis; the church there has adopted the plan of taking a collection for the poor once a month, besides collecting cast-off clothing, which is made over by the sis-

ters, who meet for this purpose every Wednesday afternoon.

One of the two directors, who were appointed for the State with the view of having them spend all their time in this line of work, has now spent several weeks in the field, giving instruction to the churches he has been permitted to visit; at each place his work has been well received and much appreciated by our people. We feel sure this is a move in the right direction, and that many of our brethren and sisters will be willing to take hold of the missionary work when they know how. The director can do a good work in teaching them how, and remaining with them long enough to demonstrate his instruction. Our canvassers' school will begin at Indianapolis, January 3. The outlook is favorable for a good attendance of persons of mature age, who will be able to do acceptable work in the future. We expect Brother Mead with us the first week of the school. The work is onward in Indiana, for which we praise the Lord.

J. W. WATT.

WISCONSIN.

MILWAUKEE.—The mission has now been established for a number of years, and that it has been the means of accomplishing much good is evident from the fact that we now have a church of about one hundred and thirty members, whereas, there were only two or three Sabbath-keepers here when the mission was established. With some help from the members of the church, the conference erected a building for church and mission purposes in 1891, which places the work here on a permanent basis. The church is about equally divided into two branches,—English and German,—Sabbath-schools and meetings being held in each language every Sabbath. In addition to the regular Sabbath services, meetings designed especially for those not of our faith are held in both languages each week, the German meeting being held on Friday evening and the English on Sunday evening.

Brother S. G. Schwarz, who is attending school in the city, leads out in the German work, while the writer has charge of the mission and the English work. Three lady Bible workers are connected with the mission, and are meeting with very good success. Sixteen Bible readings a week, in addition to tract work and visiting, keep these workers busy. The Lord is blessing our efforts, and people are accepting the truth and uniting with this church from time to time. Another encouraging feature here is the increased interest manifested by the brethren and sisters of the church in the work both at home and abroad. The season of prayer and fasting was a source of refreshing to all, and the contributions made to the general cause were larger than last year. We praise God for victories gained, and ask and expect that he will give us greater triumphs in the future. G. M. BROWN.

SINCE last reporting to the REVIEW, the work has moved on in this conference about as usual. Our working force is reduced a little in numbers. One Bible worker has been called by the General Conference to Manitoba; one has gone to the Sanitarium to prepare for the medical missionary work; and another is just preparing to spend the winter in school. Four of our young ministers will also use the winter months in the same way, that they may be better fitted for the Master's work.

There are seventy-seven churches on the conference record, and ten companies advancing toward organization. These are all receiving attention and help from our ministers as opportunity permits. A number of churches are situated so that it is necessary to maintain two or three meetings and Sabbath-schools, in order that all the members may be accommodated. Should one man undertake to visit all these places, and spend just one week in each locality, it would

require two years to see all. In the distribution of these churches and companies over the State, about one hundred communities are kept in touch with our people and the reading which they are putting in circulation. The result is that a field is opened up for work, which is much larger than we have been able to fill. The English, German, Danish, French, Swedish, and Polish languages are all represented among the believers here. Counting all the laborers in the different branches of the work, fifty persons have been in the employ of the conference for the last four months. Within this time, one hundred and ten have been baptized, and about one hundred and twenty added to our churches. One hundred and thirty, or more, have accepted the truth.

Instead of local camp-meetings being held late in the season, six general meetings have been conducted in different districts to take the place of these. More of our people have been accommodated with meeting privileges in this way than could have been reached by several camp-meetings. The expense has also been less both for the people and the conference, and besides these accommodations, all have been more comfortable. Other meetings of this character are now appointed,—one at Plainfield, December 8–13, and another for New London, January 25–31. In these general gatherings about three hours of the day are devoted to practical instruction relating to the different interests of the cause. The evenings are occupied in preaching. It has pleased the Lord to make the Sabbaths of these convocations precious seasons for the believers. At present three church buildings are in process of erection by our people in the State. Our Bible workers are now established in Milwaukee, Madison, Oshkosh, Green Bay, Marinette, Baraboo, Lacrosse, and Wausau. In some of these places the interest is encouraging, and the Lord is giving an increase of souls for the kingdom. My hope in the Lord is strong, and my health is quite good. I have been enabled to hold forty meetings during the month of November, besides attending to all my correspondence in conference work. WM. COVERT.

THE seventh general meeting in Wisconsin was held at Plainfield, December 8–13. During the first two days of this time, the way seemed hedged in so fully that we feared for the result. But the last three days of the gathering witnessed a remarkable change for the better. Darkness gave way before the light of God's Spirit. Many friends came in from neighboring churches and companies, and the closing days were marked with victory. Brother S. D. Hartwell, our State agent, was present to render help in his line. Brethren J. N. Anderson and F. Peterson, together with the writer, did the preaching. Funds were raised for the purpose of sending a club of the *Signs* to Wausau to be used by our workers who are laboring in that city. The friends at Plainfield also promised to renew their club of *Signs*, which had been suspended for a year.

One encouraging feature of the occasion was the presence of a number of new Sabbath-keepers from Wautoma and also from a district north of Plainfield. In the first-named place Elders Johnson and Mickelsen, and Brother Nielsen had conducted a tent-meeting during the summer. In the other locality, Brother Peterson had been laboring with good success. From that neighborhood five were received into the Plainfield church. These had previously been baptized, and were partly the fruits of Brother Peterson's labors. Another lady from the same locality also took a public stand for the truth while the Sabbath afternoon service was being held. In this meeting the Spirit of God especially moved upon the hearts of the people. O that all who profess to believe the message for this time would open their hearts wide, and let

the Saviour of sinners come all the way into their whole life, and fully abide there!

WM. COVERT.

ILLINOIS.

PEORIA.—I am afraid that many of us in reporting for our own State papers, neglect to report to the REVIEW. I know that I have been of this number; and I feel that the words of Jesus, "These ought ye to have done, and not to leave the other undone," apply in my case. In company with Brother Mitchell I am in this large city, trying to get the truth before the people. There are about a dozen Sabbath-keepers here now. Our conference kindly shipped us a tabernacle from Chicago, and we find it is just the thing for winter work. It was made by Brother J. C. Karr. We have partitioned off living-rooms twelve by twenty-four feet in the back of the building. This saves rent, which is very high in this part of the city.

The front part, or church, is twenty-four by twenty-eight feet, and will seat about one hundred. By these figures you will see that our building is twenty-four by forty feet. We are pleased with our quarters, and are glad to know that we have a church that cannot be shut against us. It is portable, and can easily be moved wherever the interest demands. I have often been saddened by the report of a good interest, and then to learn that the house has been closed against the laborer. What minister among us has not suffered from this experience? I believe Illinois has found a way out of the difficulty, and that tabernacles will soon take the place of tents. Whether it is cheaper to use a tent for four or five months during the summer, or to pay twice as much for a building that we can use the year round, is a problem we would do well to consider.

It is hard here, as in all large cities, to get an interested audience. We are trying by personal labor and by Bible readings to increase the interest. Our courage is good, and our faith is strong that the work here will move forward. Should any one from abroad wish to visit us, he should take the street-car running from the Union depot, and ride to Glendale street; then a walk of two blocks north will bring him to our tabernacle. We are glad to receive calls from brethren passing through the city, or to get the addresses of any interested parties whom we can visit. Pray for the work in Peoria.

L. D. SANTEE.

COLORADO.

ALAMOSA.—On the 17th of November I left Durango and came to Alamosa, where there is a good church. A sister who lives out about eight miles from town has been doing missionary work in her neighborhood, and has created quite an interest to hear. I am now engaged in a series of meetings in this place, using the school-house, which is a commodious building. The Lord is blessing in the work. Thus far, five substantial persons have taken their stand for the truth, and we have strong hopes of others. The whole community for miles around is stirred. We are receiving calls for meetings from many other places near here. The hand of God is certainly in the work; but on the other hand, Satan is working with great power. Many professed Christians are misrepresenting us and our work in every way possible. Two ministers preached against us yesterday, and circulated reading-matter, but those who want the truth are not moved by all this. I praise God that his precious cause and truth can stand the test, and triumph under all the opposition of the enemy.

The work at Durango is still prospering. Thirty were keeping the Sabbath when I left there, a number were baptized, and a church was organized. Brother and Sister Trubey remain

there to follow up the good work. They have all they can do in holding meetings three or four times a week, visiting the people, and holding Bible readings with them.

G. W. ANGLEBARGER.

PARKER.—In company with my wife I came to this place a few weeks ago, and began a series of meetings in a schoolhouse six miles south of Parker. We have had a good interest from the first, the attendance gradually increasing until it has on several occasions filled the house. A number have acknowledged the truths of the third angel's message, and five have begun the observance of the Lord's Sabbath. A Sabbath-school was organized last Sabbath, in which quite a number have shown a willingness to take part, and others have promised to attend in the future. We have not been without trials, some of them severe ones, but we rejoice to know that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." We appreciate the help our brethren and sisters have given us by remembering the work here in their prayers. Let us continue to pray while we work, and may God add his blessing. We feel to say, with David, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Our address for the present is Castle Rock, Colo.
L. A. SPRING.

TEXAS.

I MET with the Poetry church during the week of prayer. Notwithstanding the cold wave and the scattered condition of our brethren, some having to walk four and a half miles to attend, we had excellent meetings all through. New resolutions were made, all expressing a determination to awake out of their lukewarm condition and put on the whole armor of God, and with renewed strength cease not the warfare until the last victory is won.

Some who were on the background aroused and took their places in the ranks. Our donations were small; but the donors were akin to the widow whose mite was so highly appreciated by our Saviour. This forcibly reminded me of the statement made by Elder Olsen not long since, that it was not the large contributions of the wealthy that sent the third angel's message on its mission, but the small, steady donations from our Sabbath-schools,—the pennies of the less favored classes.

We are told that Satan, in counsel with his angels, determined that he would make many of the possessors of land and money drunk with the cares of this life, in order that he might use them as decoys to prevent others of less means from giving to the cause of God. These same evil spirits also decided to keep all the money possible out of the hands of those who were proclaiming the message for this time, and this has been done, to the great detriment of the work. May God help us to see these things in their true light. Pray for the work here in Texas.

H. B. FRENCH.

CORSICANA.—We held our Thanksgiving and season of prayer and fasting services in this city in the Free Methodist church building, with the exception of the Sunday services, which were held in a private residence. We feel thankful that although the weather was inclement, all the brethren and sisters were strengthened, and had a desire to praise the Lord for his nearness in our midst. On Thanksgiving day we had two accessions to the church,—Elder V. O. Worton, a colored minister and evangelist, also T. Defrieze, a colored licentiate, both of the Primitive Baptist faith.

The white and colored Sabbath-schools have been combined into one school, special seats being arranged to accommodate both white and

colored attendants. The brethren have decided to act prudently in regard to the color line, as it is their desire to save both classes, and not act in a way to create prejudice.

To-day was also a good day. A colored minister of the same faith as the former, and who is also a school-teacher, united with the church; and a young colored man made application for membership, who will probably be received after further examination. Others are interested. Three of these brethren rejoice in victory over tobacco, snuff, tea, coffee, pork, etc. Some of the white members feel considerable reproach in regard to colored brethren's uniting with them in the same church, it being something new in this part of the State, white and colored churches being distinctly separate in the South. We need the prayers of the brethren that all may be willing to bear reproach for the Master, that we may be enabled to keep our hands off the "ark of God," and let the Master work in his own way.

ELIJAH TAYLOR.

MINNESOTA.

SINCE the close of the tent and camp-meeting season in our conference, the work has been continued by the other usual methods. Two companies are still working in Duluth. Elder D. Nettleton has charge of the English, and Brother George G. Johnson of the Swedish. The interest has not been large here at any time during the season, yet the field promises some fruit for patient, continued labor. There are some additions to the church in Minneapolis, principally as the result of Bible work. Six adults were recently baptized in our new church baptistery here. We find this much more convenient, and the exercises much more orderly, than when we used the lake. Elder Phelps has resumed his Sunday-evening lectures at St. Paul, which, in connection with the Bible work being done there, promises to be productive of good results.

A good company at Pipestone accepted the message as the result of a tent effort made there by Brethren Flaiz and Parker. Brother Parker continues his work with them, that they may be fully established in all points of the message. Brethren Alway and Sweany are beginning the work in the city of Albert Lea. They have secured a comfortable hall for public meetings, and the brethren of the churches near that place have shown a commendable interest in the success of the effort, by contributing over one hundred dollars in cash to defray the expenses of the meeting. The truth is gaining friends, and if the good seed being sown is watered by tears, earnest prayers, and faithful labor, we hope for a harvest of souls for the kingdom. Brother Gowdy is having an interest in a new field near Austin, as is also Brother Behrens near St. Cloud.

Elder Flaiz has held some interesting services at Medford. Prejudice was removed, many acknowledged the truth, and some are obeying. Elder Hill recently organized a small church at Osakis, and also labored in a new field near Long Prairie. His health failing, Brother C. L. Emerson was called to follow up the work. Elder Mead has been laboring with the new company at Bluffton. A faithful company holds up the truth here, which we hope will, in due time, form a church. Elder Fred Johnson has labored with some of the Swedish churches, and the new company at Lindstrom that accepted the message as the result of his tent work there. Elder Graf has been binding off his work with the new companies of Germans at Arlington and New Ulm. These received the truth at the tent-meetings held by him and Brother Keuhl the past summer.

Elder H. R. Johnson assisted Brethren Olsen and Christian in tent work among the Danes and Norwegians at Red Wing and Rushford. A good company worships at the latter place, which we hope will become a strong church. After assisting in the fall camp-meetings, Brother

Johnson went to labor in the Scandinavian work in the Dakota Conference. November 4-8 a general meeting was held with the Lake Eunice church. Brother M. H. Ellis assisted the writer in the services. Inclement weather prevented the expected attendance from other churches. Close, practical preaching, with the recent searching testimonies from the Spirit of God, made deep and solemn impressions on the minds of the brethren. Tears flowed freely, and greater faithfulness was promised. A like meeting was held with the Gresham church, and we trust similar results will follow.

November 18-22 a general meeting was held with the Pine Island church and representatives from neighboring churches. Their neat house of worship, free from debt, was dedicated Sunday afternoon. The attendance and interest both of brethren and of citizens of the village were encouraging, and Brother J. F. Pogue remained to continue the work.

The season of fasting and prayer was quite generally observed by the churches of our conference, and reports of excellent meetings come from all parts of the State. December 2-6 a general meeting was held with the church at Wells. Elder E. G. Olsen, of Iowa, was with us in this meeting and labored very earnestly, and his services were much appreciated. Sister Little gave excellent instruction in Sabbath-school work. The Spirit of God wrought here, and the close testimony relating to this solemn time was borne. The church had an awakening, and we trust greater faithfulness will follow. The gifts of the Spirit, tithing, righteousness by faith, nearness of the coming of the Lord, and confidence in the work of God for this time, have been the burden of these meetings. Our general meetings continue until December 27.

N. W. ALLEE.

INTERESTING ITEMS.

ONE of the Bible workers in our city mission at — writes thus in regard to a gentleman who wrote here for publications, and whose name we forwarded to the said mission for further attention:—

Your kind favor of November 3 came duly to hand, and, as requested, I went to the — to find Mr. —. He was glad indeed to see me. I remained with him an hour or more, and talked about the truth. In appearance he reminds one strongly of Brother J. N. Loughborough. He seems to be a real refined, nice old man, and I felt sorry that he could not be among our people; for I believe he is one of the Lord's jewels. We had our talk in the public parlor, or reading-room. I noticed one man who seemed to have an interest there, who kept walking up to us, and keeping close watch of us. Somehow I felt a little uneasy, but we had our talk out. Mr. — promised to attend church last Sabbath. He did not attend, but sent word that he was keeping his first Sabbath, also that it would not be best for me to come there to give him readings, because they were much displeased because of my visit to him. Two other gentlemen who are staying there are attending my readings, and seem much interested; in fact, one of them has kept three Sabbaths, and has been to church with us, and the pastor and helpers know of it and the reformation brought about in his life; and yet they do not want others to leave the —, and come to us. What will be the future development of the case, I know not, but one thing I do know, "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

A worker in this Office has received a communication from a gentleman to whom he has been writing, from which we are permitted to make the following extracts for the encouragement of other workers:—

I feel very thankful for the tracts. They have been the means of opening my eyes. Truly, I have been breaking the Sabbath (though ignorantly) for many years, as many true Christians are doing. O that the Lord will soon open their eyes, is my prayer. It is sad that some followers of Christ are not willing to investigate. I offered a tract to the Rev. Mr. —, but he did not feel inclined to look into it; he said those who were advancing this doctrine were doing harm. The Lord opened my eyes in this way: A friend had one of your

publications on the second coming of Christ, and he wanted me to purchase the book. I could not spare the money, but another friend purchased the book, and loaned it to me. After reading it with interest, I saw some names of many tracts I wanted; therefore, as you know, I sent for some of them. I am glad I did so. I want some tracts regarding the Sabbath, to give away to others. I long to do some good now for my blessed Saviour, and to glorify my Heavenly Father. The papers you sent me I mailed, after reading them, to the pastor of the — church. I want to be the means, in the hands of the Lord, of opening his eyes.

A LETTER.

A METHODIST minister of Michigan writes as follows to one of our missionary workers in Battle Creek:—

“DEAR BROTHER IN CHRIST: Your letter of the 19th inst. came to hand last evening. I was more than glad to hear from you. Your kindness in sending the information with reference to the book [“Great Controversy”] is very highly appreciated. I will call this afternoon, and try to find the work among those whose names you gave me. I will say still further that whatever periodicals you may think it will be profitable for me to read, do not feel backward in sending, or have any fear of offending me, because I am open to receive light from God’s word from any direction. I have no prejudice whatever in my heart, but am anxious to do good wherever the Lord opens up the way. Your people are doing a grand and noble work all over the world, and the Master is blessing your efforts. Every one who loves God and desires to be owned of him should be willing to open his understanding willingly to receive truth, let it come from whatever source it may.”

News of the Week.

FOR WEEK ENDING JANUARY 2, 1897.

NEWS NOTES.

It is a matter of common observation that insanity is very largely on the increase. In the various States, asylums for this unfortunate class are overcrowded, though they have been increased in number and capacity. The increase in London is described as “alarming.” “About six hundred are added to the certified list every year of those under the care of the County Council. If the present rate goes on, there will be 15,866 of these unfortunate individuals under restraint by the end of the century. It is growingly difficult to provide accommodation for them. At a recent meeting of the County Council, it was stated that nine tenths of the lunacy cases in London are the result of strong drink.”

One of the foolish freaks of the political campaign was the carrying of a tin horn thirty feet in length from an Illinois town to Canton, O., the home of Mr. McKinley, by five men. The distance is 600 miles, and the entire distance was walked by these zealous voters, on a sort of wager. In an Indiana town their horn was battered to pieces by Bryan sympathizers. The company reached Canton bedraggled in mud, wearied almost to death, and, as they declared, with less than fifteen cents in their pockets. Mrs. McKinley very charitably took them in, and the president-elect sent them to a restaurant for something to eat, after which he had the pleasure of paying their fare home. People must be very hard pushed to do something smart when they will make such sorry spectacles of themselves.

The bicycle in Connecticut is bringing to the fore the Sunday question again. But the Christian people of that State, while desiring a proper observance of the day, appreciate the inefficiency of laws which are not, or cannot, be enforced in all their details. At their recent session in Winsted, the General Conference of the Congregational churches appointed a committee to draft a workable Sunday law, one “which shall state fairly and clearly existing public opinion on this subject, and shall also be enforceable, and to ask the enactment of some such law by the legislature.” The latter body will meet in January next, and when the Congregational clergymen present their amended Sunday law, they will make it an opportunity for a descent upon the capitol by those who desire to open the theaters, the baseball fields, and the summer-resort attractions on Sunday, in which it is to be hoped they will not be successful.—*Christian Work.*

Thomas J. O'Malley, one of Chicago's aldermen, has been arrested for murder, and placed in jail. For several days he has been attempting to obtain release on bail or habeas corpus, but so far without success. The crime with which he is charged is the murder of a man named Colliander at a polling-booth in Chicago, more than a year ago. At that time a polling-place was raided by a band of masked thugs, who terrorized the place and robbed the ballot-box. In the mêlée, Colliander was shot. It is stated that the evidence against O'Malley is pretty strong. One thing that appears bad for the accused, is that a few days ago the principal witness for the state was nearly poisoned to death by a glass of beer. O'Malley's defense is that of mistaken identity. It is claimed that a man named Murphy, closely resembling O'Malley, is the man wanted.

A short time since, Germany was agitated over the ruthless murder of a civilian by an army officer, who thrust his victim through with his sword because he accidentally jostled the officer, and refused to apologize. From reports we conclude that this case is but a sample of others that are occurring, and that are causing a bitter spirit of animosity to spring up between the two classes. Two cases have recently occurred in which army officers rudely imposed upon civilians, and they have been upheld by their superiors. Even the emperor seems to favor upholding the dignity, or military spirit, of the army, at the sacrifice of citizens' rights. With such immense legions to support, the burdens upon the people would seem to be heavy enough, but when tyranny and cruelty are added, no wonder the people resent their grievances.

A train was wrecked last week on the Birmingham Mineral railroad in Alabama. It was a passenger-train, and plunged off a bridge about one hundred feet, onto the rocks below, killing nearly every person on board. The exact number has not yet been ascertained. Probably about twenty-five persons were killed outright, and several more fatally injured. It is thought that the wreck was caused by train robbers, who threw the train off the bridge by removing rails, and then robbed the passengers. The cars took fire, and many bodies were consumed in the wreck. A reward of \$10,000 for the apprehension of the robbers has been offered by the railroad authorities. It is stated that three desperate-looking men came out of a hiding-place as soon as the crash took place, and proceeded to rifle all the bodies that they could get out. Such a circumstance seems almost too horrible for belief. It would be difficult to conceive of a more desperate crime than that; but it illustrates the character of the days in which we live, when selfishness takes the place of human kindness, and the Spirit of God is being withdrawn from the earth.

The newspapers tell us that Spain is secretly negotiating with Secretary Olney in regard to the cessation of hostilities and a settlement of peace with Cuba. No particulars are divulged, and the whole matter is covered with a mysterious uncertainty. Meanwhile, in Spain the popular indignation has become almost a rage toward the United States, and the people are appealing to the government to defy Americans to interfere. The American minister to Madrid is under the protection of soldiers, and though his life may be considered safe, he is virtually ostracized, and cut off from all influence or connection. Several of the European nations have denied any connection with the trouble, and have disowned any intention to support Spain. But Minister Taylor reveals a plot which, according to his version, came very nearly involving the United States in trouble with European powers. The Spanish minister of foreign affairs drew up a note, with the consent of the ambassadors of the European nations, which was to be presented at the various courts of Europe. Under this agreement the European nations were to make a plain threat, and practically to dictate the course of the United States. At the critical moment, President Cleveland's pacific message to Congress arrived. Minister Taylor accidentally learned what was going on, and called on the Spanish minister and secretary, and threatened to disclose the whole plot to the world if it was not abandoned immediately; and thus peace was preserved.

ITEMS.

— William E. Gladstone celebrated his eighty-seventh birthday at Hawarden on Dec. 29.

— Relations between Peru and Bolivia are said to be very much strained because the latter has sent an armed force into the territory of the former.

— Miss Jessie Ackerman, who has traveled extensively for the W. C. T. U., in evangelistic work, will soon enter upon her duties as assistant pastor of the Fourth Baptist Church of Chicago.

— The prisoners in Barcelona convicted by a court-martial of participation in the bomb-throwing last June, have been sentenced. Four will be shot, and the eighty others will be imprisoned for various terms, four for life.

— Prof. J. W. Chenault, of Louisville, Ky., head of the University School, and a well-known educator, died Dec. 29, of heart trouble, as the result of the use of tobacco. He was sixty-one years of age.

— Adam Clark, a Methodist minister of Michigan, is agitating a scheme of having the churches in this country combine in the use of a banner, to be pinned on all pulpits, and carried at the head of funeral processions and Sunday-school parades; the colors to be red, white, and blue.

— The body of Miss Kate Field, the celebrated journalist, who died some months ago in the Hawaiian Islands, was brought to San Francisco, and there cremated, according to her wish, and the ashes have been borne to Mt. Auburn Cemetery, New York, for interment. Her remains were contained in a copper cylinder nine inches in depth and six inches in diameter.

— It is reported from Deadwood, S. Dak., that very rich gold diggings have been found on a hilltop near that town, and it is possible, with shovel and pick, to dig out a fortune by hand in a few days. The consequence is a great rush of miners to that place, which it is expected will rival Cripple Creek. Of course all these stories are to be taken with a large proportion of allowance.

— A cablegram from Constantinople says the sultan has issued a decree granting amnesty to two thousand Armenians who have been convicted either of crimes against the government or against persons or property, or who were awaiting trial on such charges. Death sentences passed upon ninety Armenians have also been commuted, and if they behave, they will be set at liberty at the end of three months.

— A Detroit lawyer left his hat momentarily on a table in the court room, when a constable, who was watching his opportunity, seized it on a debt of one dollar, claimed by the house-servant of the lawyer. The hat was advertised, and sold at a public auction for sixty-five cents, and created no small amusement and excitement. The lawyer paid the expense of the sale and the balance of the judgment.

— An elevator on a new plan has been successfully put in operation on the Brooklyn Bridge entrance in New York. It consists of a movable platform placed at an angle of twenty-five degrees, which revolves like the apron of a threshing-machine. Heavy cleats are placed for the passengers' feet. The passengers step on the moving stairway, grasp a hand-rail, are conveyed to the top, and proceed on their way.

— Caroline J. Bartlett, for eight years pastor of the People's Church, a broad gauge affair of Kalamazoo, Mich., astonished her friends at a reception on New-year's eve, by meeting Dr. A. W. Crane at the altar, and marrying herself to him. The bride performed the ceremony, and all she asked of any man was that the one respond to his part of the questions, and the other pronounce the benediction upon the latest triumph of new-womandom.

— Reports state that the ecclesiastical authorities of Russia are about to take cognizance of Count Leo Tolstoi and his writings, which are so inimical to the interests of the Greek Church. It is stated that the Holy Synod has at last taken up his case, and decided to summon him for trial, on the charge that his writings undermine the church; but it is stated that the czar will probably interfere to protect the person of the celebrated writer.

— It is confidentially reported that Archbishop Corrigan, of New York, will soon be elevated to the cardinalate. Corrigan stands at the head of one faction of the Roman Catholic Church, as opposed to the liberal American party, headed by Gibbons and Ireland. Reports from Rome state that to offset this favor shown to Corrigan, Bishop Keane, lately deposed from the Washington University, since his arrival in Rome has had an interview with the pope, and was graciously absolved from all the charges against him, on account of which he lost his place.

— A Philadelphia judge has declared solemnly that the bicycle is a promoter of crime. He stated that it was astonishing, the amount of crime that grew out of the bicycle trade, and that at least one third of the business of the criminal court was made up of persons who are led astray in some connection with the wheel. The case which provoked this strong language was that of the forgery of a check with which a clerk paid for his bicycle. One merchant testified that he could count dozens of persons riding past his window on wheels, who owed him grocery bills.

— There is talk of a war of rivalry between the Western Union Telegraph Company and the Bell Telephone Company, in the matter of long-distance telephones. For twenty years there has been a contract between these companies, whereby the Bell Company paid into the treasury of the Western Union twenty per cent. of its earnings, to keep the latter out of the telephone business. On the 17th of November this contract expired, and has not yet been renewed. It is now expected that the Western Union will establish telephone systems in connection with its telegraph business. If they can afford and enjoy it, there is no reason why the people should not.

—Two prominent Madrid papers have denounced General Weyler in unsparing terms, and demanded his recall. The editions were suppressed, the offices seized, and legal action was at once begun against them.

Appointments.

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

MEETINGS will be held as follows:—
Dimondale, Mich., Jan. 8-13.
Vermontville, Mich., Jan. 15-20.
Preaching in both places on Friday evening at seven o'clock. R. C. HORTON.

GENERAL MEETING AT BUNKER HILL, MICH.

THERE will be a general meeting at Bunker Hill, Mich., January 22-24. During this meeting their new meeting-house will be dedicated. Meetings will begin Friday evening. All the neighboring churches are invited. I. H. EVANS.

ADDRESS.

AFTER January 10, the post-office address of Elder D. T. Bourdeau will be Marinette, Wis., 1220 Merryman St.

WANTED.

FOR SALE.—A large lot, with house and barn attached, located in Battle Creek, near Sanitarium and College. For information address Frank Blacketer, Talma, Ind.

POSITION AS GOVERNESS OR TEACHER.—A young lady of a quiet, Christian disposition, well qualified to teach music and other branches, desires a place in a Christian family as governess, or as a teacher in a small school. From personal acquaintance the editors can highly commend the applicant. Good references will be required. Address, by permission, editors of REVIEW AND HERALD, Battle Creek, Mich.

Publishers' Department.

THE "GENERAL CONFERENCE BULLETIN."

We feel free to urge our brethren and sisters, in the strongest terms, to avail themselves of the opportunity of subscribing for this paper, because we know that you all need it and want it. Then why not send in your subscription now?

The work of making up the list requires careful, painstaking effort. It cannot be "rushed," without entailing loss of accuracy, and bringing in general confusion. Not more than one or two workers can engage in it at one time; hence the importance of getting your subscriptions, and especially your renewals now, instead of having them all pour in just before the Conference begins.

Send the 50 cents by money-order or draft. Where these means are not available, silver may be sent, provided it is wrapped in such a way as not to make a hole in the envelope. Stamps may also be sent.

We can assure those who send in their subscriptions now that their names and addresses will be placed on the list in good shape, and the papers sent them from the very first. For those who put off subscribing till the last few days before the Conference begins, we shall do all we can, but cannot promise such satisfactory results.

Let us in this matter follow the old maxim, "Don't put off till to-morrow what you can do to-day." As far as possible get some one else to send with you, or subscribe yourself for one or more of your friends. The Bulletin will contain matter that will be of the greatest interest.

Address all orders to your State tract society, or to the undersigned at Battle Creek, Mich.

INTERNATIONAL TRACT SOCIETY.

"SIGNS." CIRCULATION OF 200,000.

We are pleased to note the interest manifested by many of our leading brethren, and that a great many are working for the Signs. The following is taken from a letter just received from one of our conference presidents:—

"I think the Signs ought to have a circulation of at least 200,000. Now I will give my reason for thinking so. We have a denominational membership of 52,202. At the low rate at which the Signs may be had in clubs, it appears to me that we should average five copies to

the person. At this rate we would raise the circulation of the paper to 271,000. Perhaps every church could not do this, but we could average it."

What the tract and missionary work needs to-day, perhaps more than anything else, is men of large faith and unbounded confidence in the promises of God. Our faith and our prayers should encircle the globe; for are we not told that this "gospel of the kingdom shall be preached in all the world for a witness unto all nations"? Then why are our hopes, our desires, our plans, our expectations, so small?

READ IT WITH DEVOTION.

"I USED to get one called the *American Sentinel*, which I read with devotion." This is extracted from a letter just received by one of our missionary workers in Battle Creek, from a gentleman to whom he had been sending some of our literature. Are there not other honest souls who would read the *Sentinel* with devotion if it was sent to them? We believe there are thousands of such persons. Let us seek out, in our own neighborhood, those who are interested in the subject of religious liberty, and then furnish them with some copies of the *Sentinel*.

This paper appears in new form, sixteen pages, with the beginning of 1897, and will be very interesting and attractive. INTERNATIONAL TRACT SOCIETY.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 29, 1896.

EAST.	8	12	4	10	14	22	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	Accom.	*Atlantic Express.
Chicago.....	pm 9.40		am 6.50	am 10.30	pm 3.00	pm 4.15	pm 11.30
Michigan City.....	11.25		8.48	pm 12.08	4.50	6.20	am 1.19
Niles.....	am 12.33		10.15	1.00	5.55	7.40	2.38
Battle Creek.....	2.10 am 7.20		11.52	2.08	7.16	9.05	4.12
Marshall.....	2.55	8.10	pm 12.50	2.42	7.55		5.05
Albion.....	3.25	8.38	1.20	3.09	8.19		5.27
Jackson.....	3.52	9.05	1.45	3.27	8.40		5.49
Ann Arbor.....	4.40	10.00	2.35	4.05	9.20		6.38
Detroit.....	5.45	11.05	3.47	4.58	10.17		7.35
Falls View.....	7.10 pm 12.20		5.30	6.00	11.20		9.00
Susp. Bridge.....					am 5.23		pm 4.08
Niagara Falls.....					5.58		4.23
Buffalo.....				am 12.40	6.45		4.37
Syracuse.....				8.00	9.55		5.30
Syracuse.....				pm 12.15	7.36		8.40
Albany.....				8.50	4.50	am 2.50	10.45
New York.....				pm 1.45	8.45		7.00
Springfield.....				12.10	8.34		9.33
Boston.....				3.00	11.35		10.45

*Daily. †Daily except Sunday.
Train No. 6, Jackson Accommodation, will leave daily at 7.20 p. m., and train No. 5, News Express, will leave daily at 6.05 a. m. for Kalamazoo.
Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.25 p. m. and 6.35 p. m. daily except Sunday.
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect Nov. 15, 1896.

GOING EAST.	STATIONS.	GOING WEST.
Read down.		Read up.
10 Mail Ex.		11 Mail Ex.
4 L'd Ex.		1 Day Ex.
6 L'd Ex.		1 R'd Ex.
42 Tr'n.		23 B.C. Ex.
2 Pt. H.		5 P'ac Ex.
am pm		am pm
9.00 9.02	D. Chicago A.	6.30 2.00
11.25 4.50	Valparaiso	4.10 12.05
1.10 6.15	South Bend	2.35 10.40
1.55 6.55	Cassopolis	1.55 10.05
2.40 7.40	Schoolcraft	1.10 9.20
3.35 8.15	Vicksburg	1.00 9.20
4.42 9.03	Battle Creek	12.15 8.35
5.20 9.32	Charlotte	11.14 7.59
6.30 10.25	Lansing	10.40 7.25
7.30 10.50	Durand	9.55 6.36
8.15 11.20	Flint	8.35 6.10
8.42 am 6.35	Lapeer	7.49 5.39
9.40 12.30	Imlay City	7.28
	Port Huron	6.50 4.30
9.25	Detroit	4.30 12.15
	Toronto	11.30 4.05
	Montreal	10.30 7.35
	Boston	9.15 8.00
	Susp'n Bridge	7.50 9.00
	Buffalo	11.10 7.05
	New York	10.00 6.15
	Philadelphia	8.20 6.10
		9.00 8.00

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Valparaiso Accommodation daily except Sunday.
Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

†Stop only on signal.
A. R. MCINTYRE,
Asst. Supt., Battle Creek.

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

CHEAP TRACTS.

A GOOD VARIETY OF SUBJECTS.

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

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

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Editorial Notes.

A letter has been received from Elder W. C. Grainger, who has gone to Japan under the auspices of our Foreign Mission Board, to open up our work in that island country. He is located in a hired house in Tokyo, the capital city, and is hard at work on the language. In connection with Brother Okahira, who is a native Japanese, and who accompanied Brother Grainger to Japan, he expects to engage in work at once.

Some of the young men connected with our various institutions in Battle Creek, have formed themselves into an organization called "The Young Men's Self-Improvement Society." The object of the society is pretty clearly indicated by its name, only the name could not bring out the essential idea, that they expect to improve themselves by extending Christian help to others, to enable them to improve also. This society has just secured a new hall for meetings, on North Washington street, between the Sanitarium and the Publishing House, in connection with which will be provided a reading-room, a gymnasium, and bath. This hall was very pleasantly dedicated to its noble purposes, January 1. Professor Barnes had charge of the musical part of the exercises; prayer by U. Smith; dedicatory address by Professor E. J. Hibbard, of the College, on "Growth in Grace;" benediction by W. S. Potter, pastor of the Presbyterian church of this city.

About a thousand "Sons and Daughters of the Revolution" met recently to celebrate the deeds of the Revolutionary fathers. On the occasion, Dr. Chauncey M. Depew, the after-dinner orator, was presented with a cane, accompanied with a suitable address. Dr. Depew's reply, according to the *Episcopal Recorder*, "has aroused a proper indignation." He is reported to have said that "after careful research," it was found that George Washington was a profane man, a drunkard, and a gambler, and that "this discovery was immensely pleasing to him, as it humanized one of the greatest fighting generals in the world's history." On this the *Recorder* gives him a well-deserved scoring for thus "defaming the great departed," declaring that the charges "will not be credited by the American public," and referring to well-known incidents in Washington's career, which are entirely

inconsistent therewith. But one can hardly help wondering what Mr. Depew's standard of humanity is, and what course he thinks it desirable to pursue, when he is "immensely pleased" with a discovery which, if it were true, would be a source of regret to every right-minded person.

Brother W. C. Walston, wife, and little boy sailed on the steamship "New York," December 30, for South Africa, where they expect to engage in medical missionary work at Kimberley. They will meet Dr. Kate Lindsay in London, and make the rest of the voyage together.

The apostle Paul left on record an injunction for the Christian church, which reads: "Bear ye one another's burdens, and so fulfil the law of Christ." But there is another party ever trying to change this thing about in practise so that it shall read, "Heap all the burdens you can upon one another, and so fulfil the law of

We wish to acknowledge with thanks the receipt of numerous marked papers, clippings, etc., from our friends. We have space to make use of but few of them for reprinting. But in other ways they are of use to us, and are read with interest, as giving that which all editors need, a wide and general knowledge of what is going on in the world. Therefore those who thus oblige us may know that the papers are received, read, and commented upon in our own mind, even if they do not appear in print.

If a Christian were asked to state which he believed would pay the greatest dividends in the end, worldly enterprises or the cause of God, he would most surely answer, The latter. But while all would admit this in words, how is it in practise? How easy it is to find men who would always answer as above, who have shown their faith in worldly enterprises by investing in them from five to twenty thousand dollars; but how few are the instances of those who have invested like amounts in the cause of the Lord, which they claim to believe would at last pay so much better.

Of Ishmael it was said, "His hand will be against every man, and every man's hand against him." Gen. 16:12. It will be noticed that his attitude toward everybody else is spoken of before mention is made of their attitude toward him. This suggests that when we are inclined to think that everybody is against us, we would do well to look to ourselves, and inquire what our attitude has been toward others; whether we have not first appeared to be against all others. The old adage is that the world is a looking-glass, and it rests with us to determine what shall be therein reflected upon ourselves.

Says the *United Presbyterian* (Dec. 17, 1896), "We never talked to a Christian minister of any denomination in regard to the deportment of his members, who did not prefer that they should keep away from the theater, the ballroom, the club house, and the secret lodge." But all these places are thronged with professed Christians. Then the question would arise, What are these ministers doing? Are they denouncing these things in tones which would cause their members to quit these places, or feel so uncomfortable that they would leave the church for the church's good? Or are they keeping silence,

contrary to their own conscience, for fear of giving offense? But we fear that the conversation above referred to cannot have been very extensive; for it is a sad fact that many ministers themselves patronize some or all of these unlawful places, especially the secret lodge.

Of one of the millionaires of these latter days, it was recently said that he died in *great want*. "Why," said a friend, "how could that be in the case of one who had the millions which he possessed?" "Ah!" was the reply, "he died *wanting more!*" Is not that generally the case? Is not covetousness the fatal disease that seizes those who give themselves up to the thirst for gold—a disease which grows with every acquisition, till the most dire and pressing sense of want comes at the moment when they must leave it all? No wonder the apostle solemnly declares that "covetousness" is "idolatry."

The article entitled "Neither Do I Condemn Thee," which appears in this paper, is worthy of more than casual reading. The fact that condemnation is fatal to salvation should ever be present with us to control our attitude toward the erring. Criticism and censure, faultfinding and heartburnings have been allowed to enter largely into the experiences of those who profess to be Christians. A brother remarked the other day, "I never saw so much good in people before as I do now." That will always be the case when we learn to discern in all our fellow beings the image of God, and to discriminate in our condemnation between sin and those who become its victims.

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It will also help us greatly if our brethren and sisters will attend to this matter at once. If we can have your renewals and subscriptions now, we can much better give them our attention than if you leave the matter till the last week before the Conference begins.

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Let our conference presidents, and all our other workers give this matter immediate and careful attention.

O. A. OLSEN, *Pres. Gen. Conf.*