

# The Adventist Review and Sabbath Herald

HOLY BIBLE  
Oscar Craig

THE FIELD IS THE WORLD

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

VOL. 74, No. 3.

BATTLE CREEK, MICH., JANUARY 19, 1897.

WHOLE NO., 2203.

## The Review and Herald,

ISSUED WEEKLY BY THE

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

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

SPECIAL TERMS TO AGENTS.

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

REVIEW & HERALD, Battle Creek, Mich.

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

### "AT EVENING TIME IT SHALL BE LIGHT."

At evening time! Just when the shadows lengthen  
Across the sky;  
Just when the sun dips, and the zephyr breezes  
Moan wistfully,  
And the day pales before approaching night,—  
Just then,—at evening time,—it shall be light.

At evening time, when little birds are chanting  
Their vesper hymn;  
When yon fair shore, beyond the surging river,  
Grows faint and dim;  
When ghostly visions mock the failing sight,—  
Then, at the evening time, it shall be light.

Light! though the darkness, like a falling mantle,  
Foldeth thee round—  
Light! though through all the valley, strange and  
lonely,

No path is found;  
Though sound and sense may fail, and doubts affright,  
Still, at the evening time, it shall be light.

O trembling soul, be glad! Earth has no sorrow  
But Heaven can heal;  
The garish sunbeams oft-times hide more beauty  
Than they reveal.

Beyond yon gathering storm the sky is bright;  
Fear not,—at evening time it shall be light.

Fear not to pass into the twilight shadows;  
Thy God is nigh.

His rod and staff shall guide thee through the valley;  
Fear not to die.

Lift up thine eyes to Zion's holy height;  
There, at life's eventide, it shall be light.

"It shall be light." The Lord himself hath spoken,  
The truth is sure;  
His gracious promise never can be broken,  
It must endure.

Death, to the Christian, is not cheerless night,  
It is but eventide—it shall be light.

—Lucy A. Bennett.

## 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 IMPORTANCE OF PERSONAL EFFORT.

BY MRS. E. G. WHITE.

"WHAT doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I

will show thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?"

Individually we must be earnest, zealous workers for the Master. The Lord desires that we shall communicate to others that which the eternal and unseen communicates to us of spiritual realities. He desires that we shall study the truth for ourselves, that it may become rooted in our hearts, and a part of our very existence; and that, in turn, we shall represent its principles to others. Mind, and heart, and soul, and strength must be enlisted in the service of God.

God has placed no barrier in the way of any Christian to prevent his working to bring others to Christ. But self has obstructed the path of obedience to God. Men to whom God has committed his talents have power, and when that power is allied to true goodness as it is in Jesus, it becomes a divine power. But men have appropriated their talents for selfish purposes; and when God has called for his own, their ears have been dull of hearing.

When our powers are thus used to accomplish an evil work, they become a savor of death unto death. Never can corruption be so deadly in its influence as when connected with that which is pure and righteous. Pure rites and ordinances, when perverted to selfish purposes by the contaminating influence of worldly men, become instrumental in dishonoring Christ, and hurting the souls with whom he identifies his interest. As God's workmen, we have in the past devoted our efforts too largely to the churches. The time and labor thus expended have done these churches much injury. Our brethren and sisters should feel that now is the golden opportunity to unite their influence in the home circle and in the church, to work for those who have never heard the truth. But they have learned to expect altogether too much labor for themselves. They have been treated to a great deal of food which they have not shared with souls who are starving for the bread of life. They have received an education that has made them selfish. Instead of giving truth to the unenlightened, they have done very little to qualify themselves for work as the servants of God.

God's people have neglected their solemn obligations to one another; they have not helped one another as it is their privilege and duty to do. Instead of finding ways and means whereby they could do earnest work for Jesus, who has done so much for them,—instead of encouraging, strengthening, and establishing souls in the truth,—they have called the Lord's delegated workmen away from their appointed labor, to revive and strengthen their own souls. If they were in living connection with Christ, as the branch is in connection with the vine,—if they were drawing their support from Christ, the root,—there would not be such spiritual feebleness. If they would do the work that God has appointed them, they would be partakers of the divine nature, and escape the corruption which is in the world through lust.

The lay members of the church should have far more encouragement to bear responsibilities.

They are to be educated to do service for Jesus. Teach them in what lines they can, serve God best. Set them to work in many ways. Let there be fewer sermons, and far more taxing, personal labor. All the discourses preached will not help the members of the church to understand their duty unless you teach them how to work. The satisfaction of seeing companies raised up in different places through personal effort will strengthen and establish them. The self-sacrificing efforts put forth by all who believe in Christ as a present help in their work, will give them strength and power. All who truly follow Christ will be used to communicate light to their fellow men. Church-members need closely to examine their own hearts, to see whether they are in the love of God, whether they are serving God or self.

Great wisdom is needed in teaching the churches to have root in themselves. They must not be taught to trust in their own sufficiency, but to depend on the Holy Spirit's guidance. Instead of calling upon the ministers for the living water, let them go to the fountain themselves. Let them say, We will not call the ministers from their work of giving the last message of mercy to the world, in order to keep us revived. We will institute every means possible to keep our own hearts pure and holy. We can have life through Christ alone; it is our privilege to seek him.

The institutes that have been held for the instruction of ministers have accomplished a good work, but a work that has not been half appreciated. Had those who received instruction in these institutes spent the time, instead, in giving light and truth to those who have no knowledge of it, in starting the work in new localities, in opening the Scriptures to families by house-to-house labor,—had they moved out in simple, trusting faith, saying at every step, I must have Jesus with me,—they would have received an education from the great Teacher himself. In the day of final reckoning it will be seen that the salvation of every soul is dependent upon the fruit borne in good works.

This work must be more extended. There must be far less hovering about the churches. Many are spiritually weak because they have not let the light which God has given them shine forth to the world. They have not connected with Christ, and become channels of blessing. God's people must read and practise his word for themselves. In the place of depending upon ministers, they must learn to place their trust in God. He exhorts them to "stand fast in the faith, quit you like men, be strong."

There are many who desire to see souls coming to a knowledge of the truth; but who among us are engaged in real, earnest work for the Lord? Who, with earnest, humble faith, are bringing souls to him by visiting, by conversing, and by explaining the Scriptures? The sacrifice that we ourselves are willing to make for the good of others is what will convince them of our sincerity. Says one: "I felt so great an interest and love for the souls of the people who know not the truth, that I gave up my home, my church, my family and friends, and gave my whole life to labor for their salvation. They know that I

love them." This is doing as Christ did. Our lives will be a testimony that will speak louder than words. As Christ's followers, we are called to self-denial and self-sacrifice. He has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

But there is backsliding among us, and God is dishonored. Many lights are burning dimly, and some are going out. Among those who profess to be waiting for the Lord, many are like the foolish virgins; they have no oil in the vessel with their lamps. When the cry is heard, "Behold the Bridegroom cometh; go ye out to meet him," who among us will be found with our lamps trimmed and burning, and go in with him to the marriage feast?

I call upon the church to arouse, to gather up the precious rays of light with which they have been blessed. Lift the torchlight high, that all may see it. Be strong in the Lord, and in the power of his might. Gird yourselves, and go forth to proclaim the truth to others because you dare not hold your peace. But do not go in a spirit of self-sufficiency. Go, instead, weighted with the Holy Spirit, and then your words will have power. You are to be like men who are waiting for their Lord,—waiting, watching, and working. You have no time to lose. The signs specified by Christ, as harbingers of his coming, are being fulfilled; the Lord is soon to appear in the clouds of heaven, with power and great glory. He is coming to be admired in all them that believe. Are you, dear brethren and sisters, ready for his appearing?

There are lessons for the children of God to learn. They are required to come up to their high and holy position as members of the royal family, children of the heavenly King. They are of heavenly extraction, and they must reveal this in all their works. Have you the light of truth? Then impart the same in purity, in a peaceable disposition, in quietness and heavenly-mindedness. We plead with you to put on your beautiful garments, even the robe of Christ's righteousness, woven in the loom of heaven. Submit yourselves wholly to God. Then you will be vessels unto honor, whom he can use to his own name's glory.

#### "UNCHARITABLE."

BY ELDER CLARENCE SANTEE.  
(Marshalltown, Ia.)

Long ages ago the Lord said of his peculiar people, "The people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9. This has ever been true, and though God would have his people mingle with the people of the world, and so reflect the light of truth to the world, his people will ever be a separate people. If there is any reason for the existence of Seventh-day Adventists to-day, it is because they have received from God a message which no other people are giving, and because upon the acceptance of that message depends the salvation of all, whether they are worldlings or are joined to some religious organization. So far, at least, worldlings and all professors stand together as related to present truth. It is not, then, uncharitable to teach plainly that there is no life in connection with these bodies. When Christ taught that to be a child of Abraham alone would not profit (John 8:37), many were offended. When the disciples taught that the Jews as a body were rejected and lost, they expelled such men from their coasts. Acts 13:46, 50. To-day it is the same. "Uncharitable" is heard on every side as the cleaver truth points out the sins of Babylon. If this were alone confined to the outside, the danger would not be so great; but there is a tendency among many of our own people to lessen the separation by "charitably" thinking that these bodies are on the same road with us, though not so far

advanced. This cannot be true, as we shall see; and when the separation lessens, it is because those to whom God has committed the message are giving the trumpet "an uncertain sound," and are becoming channels of darkness. God has said: "Nothing less than the whole armor of righteousness can enable man to overcome the powers of darkness, and retain the victory over them. [Rev. 18:1-3 is soon to be fulfilled; and then it can be said that] Satan has taken full possession of the churches as a body."—"Early Writings," part 3, page 135. Real love for the precious souls for whom Christ gave his life will not prompt the ambassador to withhold the solemn truth,—the only truth by which men can be saved.

I find in many places that "holiness" people occupying our churches, quite largely secure the attendance of Seventh-day Adventists. What seems sad to me is that where this state of things exists, there follow unfavorable comparisons between the "feeling" manifested in the meetings held by these people and that manifested by Seventh-day Adventists. It is no doubt true that our lack of faith has caused us to "claim little, when we might have claimed much," but where should we go to get that which we lack? "If God has new light to communicate, he will let his chosen and beloved understand it, without their going to have their minds enlightened by hearing those who are in darkness and error."—"Early Writings," Supplement, page 37. The question may be asked, If we do not expect to get light from them, may we not attend their meetings? "I saw that neither young nor old should attend their meetings; for it is wrong thus to encourage them while they teach error that is a deadly poison to the soul, and teach for doctrines the commandments of men. The influence of such gatherings is not good. . . . God is displeased with us when we go to listen to error, without being obliged to go."—Id., pages 37, 38. Can these holiness meetings be classed with the ones here spoken of? Read "Gospel Workers," pages 226-228. I give some statements: "There is no safety, much less benefit, for our people in attending these popular holiness meetings." "We must not have a sensational religion, which has no root in truth." "Many feel a lack in their experience; they desire something which they have not; and thus some are led to attend holiness meetings, and are charmed with the sentiments of those who break God's law." We may expect to see zeal, earnestness, and "much power" in these bodies, but God's children must be anchored firmly upon present truth. The writer has found no people more difficult to reach with the whole law of God than the holiness people. "Obedience is the true sign of discipleship. . . . While they talk of the love of Jesus, their love is not deep enough to lead to obedience. . . . While they give nothing, they claim everything. They close their ears to the truth, refuse to listen to the plain 'Thus saith the Lord.' But by professing holiness they deceive many, leading souls away by their pretentious faith that has no foundation."—"Gospel Workers," page 227.

There is a tendency in the human breast to lean much to feeling, but this is not an evidence of the possession of truth. There are many among us who do realize a dearth in their Christian experience. Satan knows this, and points to those who seemingly have that experience, but they hate the seal of God. Dear brethren, beware! If you drink of that fountain, it will undermine your love for the holy law of God, and elevate the monitor in your own breast, which is naught but self, and destroy your zeal and love for present truth. "But they seem so devoted and earnest." Certainly; nothing else would so fully "deceive the very elect." When Schlatter was at Denver, one of our brethren went with the crowds to see him. Afterward this brother stated that he would not dare to say that Schlatter's mission was not of God, "because he had

such a look of perfect submission upon his face, to the will of God." He was so very Christian that he would not even heal on Sunday. Brethren, you will see even more devotion and earnestness in the ranks of the enemies of the truth than you have yet seen. The prophets of Baal in the days of Elijah were earnest; they lacerated their flesh until the blood ran down their persons. You will yet apparently meet your dead friends face to face. He who is not so firmly established upon the "law and the testimony" that appearances have no weight, and who is not willing to try by the eternal word the impressions in his own breast, will surely be deceived.

Do we believe that God is in these messages that are now going to the world? If so, let us stand by the angel who said, "Woe to him who shall move a block or stir a pin of these messages. . . . The destiny of souls hangs upon the manner in which they are received."—"Early Writings," page 121.

#### THE CRISIS APPROACHING.

BY ELDER GEORGE B. WHEELER.  
(Everett, Mass.)

THE strong position taken by the Republican party in the recent political campaign, maintaining the final authority of the Supreme Court in all matters upon which it may render a decision, commits it to uphold all the decisions of that court. It shows what the attitude of the party soon to come into power will be, in regard to this being a Christian nation. It shows, also, the attitude of the party upon the Sunday question, the Supreme Court having decided in favor of the constitutionality of Sunday laws in the recent decision in favor of the Georgia Sunday law, thereby committing itself in favor of religious legislation. It is also significant that the pope, Archbishop Ireland, and other prominent Catholic prelates have declared themselves in favor of the Republican party. That the Constitution, as now interpreted by the Supreme Court, is believed by Catholics to be in harmony with the papal idea of government, will be seen by the following quotations from a sermon by Dr. J. J. Baxter at the laying of the cornerstone of a new Catholic church in Jamaica Plain recently:—

By reason of her divine origin, mission, and ultimate destiny, the church is as far above the state as God is above man, as the soul above the body, as heaven above earth. . . . Only recently one of the highest officials in the New World, speaking to Catholics, defined the church's policy thus: "Go forward, bearing in one hand the book of Christianity, and in the other the Constitution of the United States." I venture to say that in working out the social problems that confront them, the real statesmen and true patriots of the country look to the Catholic Church as their ablest assistant. And well they may. The church looks on America as a mother on her young and beautiful daughter. America is the product of Catholicity. Her government is one of the most perfect because it most nearly resembles that of the church. The Declaration of Independence is a declaration of Catholic principles as old as the church, and the framers of the Constitution were guided by the Catholic theory of government.

While it has always been supposed that the reverse of the statement of this Catholic prelate was true, it is a fact that the Constitution, as now interpreted, is in strict harmony with his statement above quoted. The party now soon to come into power having espoused the papal form of government by upholding the decisions of the Supreme Court, it may be expected to favor any movement in harmony with that government. A leading religious paper (Baptist) said, last summer: "If the Republican party is returned to power, it will be charged with moral duties which far outrun the statements of its platform."

The Christian Endeavor Society declared recently that the next great forward movement is to be Sabbath reform; that it is to be the prominent feature of the great convention next

year; and it does not mean along the lines of persuasion, but by force. Resolutions passed by some of the leading denominations of the country at their annual meetings this year are in harmony with this idea. Now with the Christian Citizenship League,—a body organized with the express purpose of demanding legislation of such a character as will suit its interpretations of God's commandments, and endorsed by leading men in our largest denominations, by the officers of the Christian Endeavor societies, and with Sabbath reform a part of its platform,—may we not expect that the party soon to come into power, and the Christian Citizenship League as the representative of the religious force demanding religious legislation, will meet in harmony, the one demanding life so that it can speak with authority, the other only too ready and willing to grant it? Surely the coming year seems fraught with great events in the culmination of the third angel's message.

### THE FUTURE.

BY ELDER L. D. SANTER.  
(Princeville, Ill.)

I CANNOT see the morrow,  
Its joys or stings,  
What pleasures or what sorrow  
The new year brings;  
But God's own hand is leading  
And old days are receding;  
And so, his guidance heeding,  
My spirit sings.

None know what friends may leave us  
As years go by;  
What trusted ones may grieve us,  
May change, or die;  
And future seasons, sleeping,  
Their mystery are keeping,  
Whether 'tis joy, or weeping,  
Or tear, or sigh.

Old times and loves have drifted,  
As days went by.  
Now heart and soul are lifted;  
For heaven is nigh.  
Flowers of the heart may wither,  
Change waft us here or thither;  
But God calls, "Come up hither,  
Beyond the sky."

Glad, but not flushed with gladness,  
For sin is here;  
Sad, but not bowed with sadness,  
For heaven is near;—  
Farewell to seasons vernal,  
To earth and things diurnal;  
Welcome, O rest eternal,  
In yon bright sphere!

### "YE RICH MEN, WEEP AND HOWL."

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

In every country, those who have no property envy the good, extol the bad, deride antiquity, support innovation, desire change from the alarming state of their own affairs, live on mobs and tumults, since poverty has nothing to fear from such convulsions.—*Sallust*.

However bad a particular government may be, there is one thing that is worse, and that is the suppression of all government.<sup>1</sup> Even the rule of "the basest of men"<sup>2</sup> is better than anarchy. Debauched as was Louis XV, life and property were safer under his rule than under the mad anarchy of the wild Paris mobs.

Government came to an end in France on July 14, 1789. An Assembly of representatives still sat and deliberated; but always in the presence of a howling, cursing throng, composed of furies of both sexes, ready to put the knife to the throat of every deputy who did not vote as they desired. "Can you pretend," said Volney, "to command silence to the galleries? Our masters sit there; it is but reasonable they should applaud or censure their servants' speeches."

The storming of the Bastille was the signal for a gen-

eral dissolution of the bands of authority, and a universal invasion of private property; the peasantry on almost every estate, from the Channel to the Pyrenees, rose against their landlords, burned their houses, and plundered their effects, and the higher ranks in every part of the country, excepting La Vendée and the royalist districts in its vicinity, were subjected to the most revolting cruelties. The French Revolution was not a contest between such of the rich and poor as maintained republican principles, and such of them as espoused the cause of monarchy, but a universal insurrection of the lower orders against the higher. It was sufficient to put a man's life in danger, to expose his estate to confiscation and his family to banishment, that he was, from any cause, elevated above the populace. The gifts of nature, destined to please or bless mankind, the splendor of genius, the powers of thought, the graces of beauty, were as fatal to their possessors as the adventitious advantages of fortune or the invidious distinctions of rank. "Liberty and equality" was the universal cry of the revolutionary party. Their liberty consisted in the general spoliation of the opulent classes; their equality, in the destruction of all who outshone them in talent, or exceeded them in acquirement.<sup>3</sup>

The Revolution "speedily fell under the direction of the most depraved of the people, because its guidance was early abandoned by the higher to the lower orders; it led to the general spoliation of property, because it was founded upon a universal insurrection of the poor against the rich."

France would have done less at the Revolution, if she had done more before it; she would not have so unmercifully unsheathed the sword to govern, if she had not so long been governed by the sword; she would not have fallen for years under the guillotine of the populace, if she had not groaned for centuries under the fetters of the nobility.<sup>4</sup>

Immediately after the taking of the Bastille, the wildest confusion existed throughout France. "In many places it was distinctly announced that there was a sort of war declared against landowners and property," and "in the towns as well as in the rural districts, the people persist in declaring that they will pay nothing, neither taxes, duties, nor debts."<sup>5</sup>

And now began the sorrows of the rich. They had sown to the wind, and they reaped the whirlwind. At Manosque, the Bishop of Sisteron, who is visiting the seminary, is accused of favoring a monopolist. On his way to his carriage, on foot, he is hooted and menaced; he is first pelted with mud and then with stones. The consuls in attendance, and the sub-delegate who comes to his assistance, are mauled and repulsed. Meanwhile some of the most furious begin, before his eyes, to dig a ditch to bury him in. The most excited say to him, "We are poor, and you are rich, and we mean to have all your property."<sup>6</sup> At Aupt, M. de Montferrat, in defending himself, is killed and "hacked to pieces."<sup>7</sup> Not far from Paris, an aristocrat named Foulon is seized by the mob. "He said," yelled one of the leaders, "that we were worth no more than his horses, and that if we had no bread, we had only to eat grass." So Foulon, now an old man of seventy-four, is dragged into Paris, with a truss of hay on his head, a collar of thistles around his neck, and his mouth stuffed with hay. He is hanged from a lamp-post; the cord breaks twice, and he is rehanged with a fresh cord, and then cut down, and his head severed from his body and placed on the end of a pike.<sup>8</sup>

Meanwhile, another man, Berthier, sent away from Compiègne by the municipality, because they are afraid to keep him in his prison, where he is constantly menaced, arrives in a carriage under guard. The populace, carrying placards covered with vile epithets, crowd around the vehicle. They throw "hard black bread" into the carriage, crying, "There, wretch, see the bread you made us eat!" Conducted to the abbey, his escort is put to flight by the crowd, and he is dragged to the lamp-post.

Then seeing that all is lost, he snatches a gun from one of his murderers, and bravely defends himself. A soldier of the "Royal Croats" gives him a cut with his

saber across the stomach, and another tears out his heart. As the cook who had cut off the head of M. de Launay happens to be on the spot, they hand him the heart to carry, while the soldiers take the head, and both go to the Hotel-de-Ville to show their trophies to M. de Lafayette. On their return to the Palais-Royal, and while they are seated at the table in a tavern, the people demand these two remains; they throw them out of the window, and finish their supper, while the heart is marched about below in a bouquet of white carnations. Such are the spectacles which this garden presents, where, a year before, "good society in full dress" came, on leaving the opera, to chat, often until two o'clock in the morning, under the mild light of the moon, listening now to the violin of Saint-Georges, and now to the charming voice of Garat.<sup>9</sup>

In the province of Alsace, things are in a fearful condition. One well-to-do man, sixty years of age, is outrageously beaten and marched about the village, the people meanwhile pulling out his hair. His dwelling is wrecked, his furniture and effects are broken up or stolen. "The same instinct of destruction prevails everywhere—a sort of envious fury against all who possess, command, or enjoy anything." From one end of the land to the other, long, loud, and continued shouts of "Kill the priests! Death to the monopolists!" vibrate menacingly upon the air.

At Troyes, the mayor, a man named Huez, reputed to be a "monopolist," is knocked down as he leaves his court-room. He is murdered by kicks and blows, throttled, dragged to the reception hall, struck on the head with a wooden shoe, and flung down the stairs. The officers endeavor to protect him, but in vain. A rope is put around his neck, and the surging, yelling mob begin to drag him along. A priest who begs to be allowed at least to save his soul, is repulsed and beaten. A woman jumps on the prostrate old man, stamps on his face, and repeatedly thrusts her scissors in his eyes. Next he is thrown into a pond, drawn out, and again dragged through the streets and in the gutters, with a bunch of hay crammed into his mouth.<sup>10</sup>

At Caen the people act even worse. There Major de Belzance is cut to pieces like Laperouse in the Fiji Islands, "and a woman ate his heart."<sup>11</sup>

At Le Mans, M. Curean and M. de Montesson, two noted "aristocrats," are seized. The mob drag their victims on the ground, pommel them, trample on them, spit in their faces, and besmear them with filth. One is shot, and the other killed by degrees. "A carpenter cuts off the two heads with a double-edged ax, and children bear them along to the sound of drums and violins."

The abbey of Neubourg is taken by storm. At Guebwiller, on the 31st of July, five hundred peasants, subjects of the abbey of Murbach, make a descent on the abbot's palace, and on the house of the canons. Cupboards, chests, beds, windows, mirrors, frames, even the tiles of the roof and the hinges of the casements, are hacked to pieces. "They kindle fires on the beautiful inlaid floors of the apartments, and there burn up the library and the title-deeds." The abbot's superb carriage is so broken up that not a wheel remains entire. . . . These are their very words. In Franche-Comté the inhabitants of eight communes come and declare to the Bernardins of Grâce-Dieu and of Lieu-Croissant "that, being of the third estate, it is now time for the people to rule over abbots and monks, considering that the domination of the latter has lasted too long," and thereupon they carry off all the titles to property and the rentals belonging to the abbey in their commune. In Upper Dauphiné, during the destruction of M. de Murat's château, a man named Ferréol struck the furniture with a big stick, exclaiming, "Hey, so much for you, Murat; you have been master a good while, now it's our turn!"<sup>12</sup>

The villages divide among themselves the fields and woods of the nobles.<sup>13</sup>

But enough. There is no need to pursue this horrible tale any further. Those things are written for our admonition, upon whom the ends of the world are come. The nabobs of France were no worse than the grandes of the United States. The aristocrats of that day were no more grasping than are the aristocrats of this day. But they had wronged and robbed the people, indirectly if not directly. The hour of vengeance, long delayed, had at length arrived. It was their riches which brought their miseries

<sup>3</sup> Allison, "History of the French Revolution," chap. 1, par. 6.

<sup>4</sup> *Ibid.*, par. 1 from the end.

<sup>5</sup> Taine, "History of the French Revolution," book 1, chap. 1, sec. 6, par. 1.

<sup>6</sup> *Ibid.*, par. 2.

<sup>7</sup> *Ibid.*, chap. 2, sec. 7, par. 2.

<sup>8</sup> *Ibid.*

<sup>9</sup> *Ibid.*, last par.

<sup>10</sup> *Ibid.*, chap. 3, sec. 5, par. 1 from the end.

<sup>11</sup> *Ibid.*, last par.

<sup>12</sup> *Ibid.*, chap. 2, sec. 7, par. 2, 3.

<sup>13</sup> *Ibid.*, last par.

<sup>1</sup> Taine, "History of the French Revolution," book 1, chap. 3, par. 1.

<sup>2</sup> Dan. 4: 17.



upon them, and in the day of their anguish they did "weep and howl."

The Bible says that the rich will "weep and howl" in the last days. Poor souls! what can be done to save them? What can be done to get them to lay up their treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal? For long years the Spirit of God has urged the remnant people to carry the message of warning and mercy to the rich. There's many a troubled heart beneath a robe of satin emblazoned with gems of fabulous cost. Let every soul who knows these things utter the warning cry, and tell to rich and poor alike the things which belong unto their peace.

### "AS THE DAYS OF NOAH WERE."

BY ELDER S. H. LANE.  
(Chicago, Ill.)

In that wonderful prophetic discourse of our Saviour, recorded in Matthew 24, he declares in verse 37: "As the days of Noah were, so shall also the coming of the Son of Man be." That is, as it was in the world just before the flood swept away the wicked, so will it be in the world just before the wicked are destroyed by the brightness of Christ's second coming. Just before the flood the inhabitants of the world were so desperately wicked that inspiration says of them: "Every imagination of the thoughts of his heart was only evil continually," and the earth was "filled with violence." That we have reached a similar time in this day and generation, no one who is a reader of the current news of the day, as recorded in any leading daily newspaper, can in reason disclaim.

As we take a retrospective view of the sad history of each closing year, each one seems to and really does supersede all others in the "violence" that fills the earth. This will be true until the world shall reach that "time of trouble, such as never was." The year 1896, now just past, has been prolific in disasters on land and sea, by fires, explosions, earthquakes, shipwrecks, storms, tornadoes, cyclones, excessive heat, tidal waves, railroad wrecks, panics, massacres, suicides, and murders.

The following is a partial list of these disasters as chronicled during the year by one leading daily:—

#### JANUARY.

5. Twelve hundred Persians killed by an earthquake. 10. An ex-city treasurer of Omaha arrested for embezzlement. 14. Near Marysville, Kan., a mother poisoned her eight children, and hanged herself. 20. Seventy-five lives lost in a fire in a theater in Ekaterinoslav, Russia. 22. Eleven members of the Ohio Legislature indicted for bribery. 27. A mine explosion and fire at Pont-y-Pridd, Wales, killed over one hundred people. 31. Fort Stanwick bank, Rome, N. Y., closed by the suicide of Cashier Barnard.

#### FEBRUARY.

1. Headless corpse of Pearl Bryan found near Fort Thomas, Ky. 2. Duestrow convicted of murdering his wife and child. 5. Jackson and Walling arrested for the murder of Pearl Bryan. 6. Fourteen men drowned on the coast of New Jersey, trying to save the stranded steamer "Leamington." 11. Bart Shea, the Troy election murderer, electrocuted. 18. An explosion in the Vulcan mine, New Castle, Colo., resulted in fifty deaths. Dynamite explosion destroyed a part of Vicdendorp, killing one hundred and twenty. Fire broke out at a masked ball at Santarem, Portugal, and fifty lives were lost. 1. Shipwrecks on the Black Sea caused the loss of one hundred lives. 24. Two men robbed a bank at Wichita Falls, Tex.; lynched two days later. 26. Sand-storm in Hungary buried whole villages and destroyed hundreds of lives.

#### MARCH.

1. A mine explosion at Kaltowitz, Prussian Silesia, destroyed one hundred and ten lives. 12. A mutiny of soldiers at Kiang-Yin, China, resulted in a magazine explosion, killing three hundred mutineers. 23. An explosion in a mine near Dubois, Pa., destroyed thirteen lives. 26. Mine explosion at Brunnerton, N. Z., killed sixty men.

#### APRIL.

1. In a New York tenement-house fire, ten lives lost. "Frisco cannon-ball train" robbed near Lebanon, Mo. 2. A cloudburst near Booneville, Ky., wiped out sixteen

lives. 11. Taylor brothers, murderers of the Meeks family, broke jail at Carrollton, Mo.; one recaptured. 24. The Mexican mine, Santa Eulalia, caved in, killing sixty men. 25. Business section of Cripple Creek burned; loss, \$1,000,000. 28. British steamer "Omvo" sank near Shanghai; three hundred Chinese drowned. 29. Second great fire at Cripple Creek, with a loss of \$2,000,000 and four lives. 30. Mine explosion at Mucklefield, England, killed two hundred people. Bill Taylor executed for murder.

#### MAY.

1. The shah of Persia assassinated. 4. Gasoline explosion in a Cincinnati building caused the loss of eleven lives. 7. H. H. Holmes executed for the murder of five or more persons. 11. Towboat blew up below Vicksburg; eleven killed. 15. Tornadoes at Sherman, Tex., and vicinity, destroyed eighty-five lives. 17. Schooner "Albion" lost in Alaska waters; three hundred men drowned. Tornado in Kentucky and northern Kansas caused a dozen deaths. 18. A cyclone near Humboldt, Neb., killed forty people. 24. A tornado near Des Moines, Ia., destroyed fifty lives. Many persons killed by tornadoes in Illinois and Kansas. 25. Cyclones in Michigan, in and about Mt. Clemens, killed fifty people. 26. A hurricane and cloudburst at Cairo, Ill., sunk ferryboat "Catherine"; thirty drowned. 27. Tornadoes at St. Louis, East St. Louis, and other Missouri and Illinois points, killed three hundred and fifty people. 29. Cloudburst at Seneca, Mo., destroyed twenty-five lives. 30. Four thousand Russians killed by the crush of the crowd at the Moscow coronation feast.

#### JUNE.

9. Tornado and waterspout devastated Topac, Mexico; thirty lives lost. 10. Nearly thirty thousand people killed by an earthquake and tidal wave on Yesso Island, Japan. 17. British steamer "Drummond" sank near Ushant, France; three hundred and fifty lives lost. 18. Boiler explosion, Little Falls, N. Y.; eleven killed. 28. Fifty-two lives lost by fall of rock in coal-mine at Pittston, Pa.

#### JULY.

11. Two Chicago and Northwestern trains collided at Logan, Ia., killing twenty-two people. 14. President Faure, of France, shot at by a madman. 16. Ferryboat wrecked at Cleveland, O.; eighteen people killed. 22. German gunboat "Itlis" wrecked off the Shan-Tung promontory, China; seventy killed. 24. Cloudburst in Colorado caused the loss of fifty lives. 26. Tidal wave swept coast of Hal-Chu, China, drowning four thousand people. 30. A Reading, Pa., passenger-train ran into by a Pennsylvania Railroad excursion-train, near Atlantic City, killing forty-four people.

#### AUGUST.

1. A massacre of Mohammedans begun on Hainan Island, China. 10. About one thousand people in the United States killed by hot weather. 13. A boat sank during a flood on the River Kestna, India, destroying two hundred lives. 25. Ontonagon, Mich., wiped out by a forest fire; loss, \$1,500,000; two thousand people homeless. Bill Doolin, an Oklahoma bandit, killed by a posse.

#### SEPTEMBER.

1. A Japanese flood and earthquake destroyed thousands of lives. A nitroglycerin explosion in the California Powder Works, Pinole, Cal., killed twelve men. 21. Striking miners near Leadville, Colo., attacked mines with dynamite; five men killed. 29. South Atlantic Coast swept by flood and hurricane; over one hundred lives lost.

#### OCTOBER.

1. Grain riots in India. 2. Bud Chaffin and his five children murdered at Devall's Bluff, Ark. A passenger-train robbed near Albuquerque, N. M. 5. An Austrian scientific party massacred by Solomon Islanders. 6. Three-quarters of Guayaquil burned. 7. Bank of Sherburne, Minn., robbed by two bicyclists, who shot dead Cashier Thoburn and Collector Wood. 9. One of the Sherburne robbers killed a pursuing officer and committed suicide. 14. Three outlaws killed at Meeker, Colo., immediately after robbing a bank. 23. An Alton passenger-train robbed near Independence, Mo.

#### NOVEMBER.

7. Mrs. Castle, the millionaire kleptomaniac, of San Francisco, convicted in London of shoplifting. 8. Existence of a wide-spread forgery and fraud syndicate disclosed by the arrest of Edward Valentine in Brooklyn. 28. Italian consul and eight other Italian officials massacred in East Africa.

#### DECEMBER.

7. Two murderers of Mrs. Winner lynched in Ray county, Mo. 9. Iron Mountain express-train held up by six men in St. Louis, Mo. 10. North German Lloyd Steamship "Salier" lost off Spanish coast; four hundred lives lost. 11. Mrs. Cooper, of San Francisco, accused of Rev. C. O. Brown, dies of asphyxiation. 18. Three murderers lynched at Russellville, Ky. 24. Alton train robbed in Blue Cut, near Independence, Mo., by three men. 27. Train wrecked near Birmingham, Ala.; twenty-eight lives lost.

This is indeed a sad picture to contemplate; and this is the record of only one leading daily.

Other dailies have recorded many of these events, besides many more not enumerated by this one. The above recital is surprising; but could we read about all that has occurred, it would be shocking in the superlative degree.

The business outlook in this country has been a very dismal one. The business failures, according to Dun's Review, numbered some 14,890 for 1896, which is the largest total ever recorded in any one year except 1893. As we view the nations of the earth, we see them deeply perplexed, not knowing which way to turn, or what measure to adopt to bring about the much-coveted relief.

Our Saviour says that in this time there will be "distress of nations, with perplexity; the sea and the waves roaring." This language indicates the wildest commotion on sea and land, and the deepest perplexity in the political, social, and physical worlds. Already men's hearts are "failing them for fear," and for looking after those things which are coming on the earth.

Looking at these things from a worldly standpoint, they are enough to make one fearful; but when viewed from the standpoint of those who are watching for the glorious appearing of the Son of Man, they are omens of cheer, from the fact that the Saviour says: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Reader, the blessed hope is soon to be consummated. Soon the turmoils of this sin-cursed earth will cease, and the faithful will enter the haven of rest.

### MAN'S DEGENERACY.

BY WILLIAM SIMPSON.  
(Hagersville, Ontario.)

"God hath made man upright; but they have sought out many inventions." We cannot but be impressed with the truthfulness of this inspired declaration as we look upon the wrecks of humanity that fill the world in these last days.

God made man upright. He gave him a well-balanced mind to be master of his body, his appetites, and passions. He endowed him with health and joy and gladness. Such was man's condition as long as he remained in harmony with the divine law; but man has sought out many inventions of practises and modes of life which have greatly debased him; and sad indeed is the scene that now presents itself to our view. Man, who was created upright and in the image of God, has fallen. The lofty stature has gone; the perfect symmetry is exchanged for deformity; the joy and gladness, for sorrow and sighing; the health and life, for disease and death; the peace and trust that he once had in God are eclipsed by recklessness and rashness. Instead of seeking to glorify God, the struggling millions are wholly absorbed in their mad zeal for wealth to lavish upon themselves. Instead of being controlled by reason and a well-balanced mind, appetite and passion bear sway, and sickness and death quickly follow in their trail. The tottering wrecks of humanity, and the wails of sorrow and despair that fill this suffering world, bring vividly to our minds the words of the prophet, "We all like sheep have gone astray; we have turned every one to his own way."

The creatures that were once formed in the image of God need help. In our lost condition we cannot help ourselves. We cannot find our way back to our Father's house, for we are lost in the wilderness of sin; but the Father sees it all, and his heart of love still yearns after his erring children. He made an effort to save us by sending his only begotten Son into the world, that we should not perish but have everlasting life. Thank God that we are not left to ourselves! There is One who has come to seek and to save that which was lost. To all who are weary and heavy laden, he sends the welcome invitation, "Come unto me, . . . and I will give you rest." Let us accept this invitation of mercy.

## Special Mention.

### RUSSIAN DIPLOMACY.

THE statesmen of Western Europe, who have been generally in the habit of thinking themselves masters of their art, are awaking to the fact that there are also statesmen in Russia who are their equals in diplomacy. Indeed, for a hundred years, Russia has presented to the world the unique spectacle of a nation only semicivilized, but ruled by very intelligent, educated men. This has been especially true of her ministers of state,—Gortchakof, De Giers, and the late Lobanoff. Under the administration of these men, the barbaric power of Russia has grown until one is reminded of Napoleon's prediction at St. Helena, that Europe would soon be either all republican or all Cossack. In 1856 it took three powerful nations to thwart the rising power of Russia, and to maintain the balance of power in Europe; and again, in 1878, the Western powers prevented Russia from gaining the full fruit of her victory over Turkey. But while somewhat balked in the west and south, she has been making a steady advance eastward.

At the conclusion of the Chinese-Japanese war, Russia stepped to the front, and with the aid of France and Germany, robbed Japan of a large portion of the fruits of her victory. Of the advantages of this interference, France and Germany secured nothing; Russia used them to gain her object. Then, by the aid of French capital, which Russia loaned to China, guaranteeing payment, she took a mortgage on all China, extended her railway system through that country to warm waters, and gained the use—temporarily at first, but no doubt permanently at the last—of Port Arthur, the Gibraltar of the Yellow Sea. China and Korea are now at her feet. English merchants are aroused at the thought that China promises to be to Russia what India is to Great Britain, and that British trade there is liable to be entirely superseded by the trade of Russia. All these immense advantages have been gained so quietly and diplomatically, one act following another as a matter of course, that at no one time did there seem to be a sufficient pretext for opposition; but now, when all these acts are merged into one great protectorate over China, controlling its future career, England, and, indeed, all Europe, stand astonished and dismayed at Russia's success.

On the south, Russia has also gained a new and peculiar diplomatic victory. From motives of policy and self-interest, Russia, from being the traditional enemy of Turkey, is now playing the rôle of friend and protector. She is not yet quite ready to take full possession of Turkey. The powers just now would not consent; so, seeing them inclined to press the Turk, she interferes, engages that the Turk shall reform, and, as a matter of fact, in a very diplomatic way stands off the Western powers. Russia can afford to wait. She waited from 1856 to 1870; and then, when France and Germany were locked in a death-struggle, she broke the treaty made immediately at the close of the Crimean war, and pushed her navy into the Black Sea. Europe blustered, but did nothing. She is now waiting for a similar opportunity. Let the nations of Western Europe once again engage in war, and Russia will settle the whole Turkish question without any of their interference. For this she is waiting; and she may not be obliged to wait very long, as Europe is in such a congested state

that great events, which will alter the maps of many countries, are liable to occur at any time. All statesmen seem now to agree that Russia holds the key to the European situation. It will be peace or war, as she wills; and it will be which ever will bring to her the greatest advantage.

M. E. K.

### THE WAR IN THE PHILIPPINE ISLANDS.

THE great interest which the American people take in the war now going on in Cuba almost hides from their gaze that other rebellion against Spain now in progress in the Philippine Islands. These islands lie south of Formosa and the island empire of Japan, and belong to the same group of islands as do Borneo and Celebes. They have been but partially explored by white men, are rich in all natural resources, and have a population estimated at about ten million. There are only about eight thousand Spaniards on the island, not counting the army lately sent there to put down the rebellion. Many Chinese live in these islands, and most of the business there is in their hands. The government is vested in a governor-general appointed by the crown of Spain, assisted by a local junta, the most important members of which are the general in command of the Spanish army at Manila, the admiral commanding the fleet, and the Roman Catholic archbishop. So here, as in Spain, church and state are united. A poll-tax is exacted from each male native. Education is entirely in the hands of the priests, and, of course, has made but little headway. Government officers generally use their offices to extort all the money possible for themselves, much after the fashion that prevails in Turkey; and General Weyler, of Cuban fame, is said to have made himself rich while there by such practises.

The chief causes of the rebellion there appear to be excessive taxation, and the determined efforts of the Catholic priests, aided by the government, to enforce the dogmas of the Roman Catholic religion upon the Malays, who are Mohammedans. Thus the inhabitants of the Philippine Islands have two great grievances which they are determined to bear no longer. Speaking on general terms, it is utterly impossible for any government which is controlled by a religious element to be either generous or just toward people of other faiths; and Spain, because of her previous wars with the Mohammedan Moors, has inherited a spirit of hatred toward the followers of Mohammed, which doubly prevents her from ruling them fairly.

There is one more important point which may cause grave complications. There are many Japanese in these islands, and there seems to be little doubt that they are secretly aiding the rebellion. A Japanese officer has lately been in Cuba, taking note of the strength and effectiveness of the Spanish army there. Evidently Japan is well informed of the exact military and naval power of Spain. All this is for a purpose. Japan is ambitious. She desires to pose as the great island empire of the East, as England is of the West. The gain of the valuable island of Formosa from the Chinese, during her late war with that country, was a step toward the fulfilment of that ambition. Could the Philippine Islands be added to her realm, it would be a source of profound gratification to all her people.

At a late examination of the insurgent prisoners in Manila, one of them confessed that Japanese officers had promised the insurgents that

Japan would recognize their belligerency as soon as the rebellion became general. This statement made a profound sensation, and well it might. It shows that Japan has designs on the islands. Should Japan and the rebellious islanders be able to join their forces, Spain would probably be defeated, and the islands be finally annexed to the Japanese Empire. In such a case they would undoubtedly be much better governed, and their resources be more rapidly developed; but it is questionable whether the Eastern European powers, which compelled Japan to relinquish so much that she had taken from China, would consent to see Spain stripped of her greatest colonial dependency by this rising, warlike, but heathen power of the Orient, which has but lately emerged from barbarism into the family of civilized nations.

Should the United States interfere in Cuba, and Japan in the Philippines, Spain would think that, like Job of old, her calamities all came in one day. But judging from present prospects, the probability that Japan will interfere in the Philippines is much greater than that the United States will have anything more to do with Cuban affairs than to give to the insurgents a very kind but useless sympathy.

M. E. K.

### EFFECT OF THE "RAINES LAW."

THE "Raines law," regulating the sale of intoxicating liquors in New York City, is professedly a temperance law; but its main provision is that on Sunday it shuts up saloons, which are allowed to be open other days; so that really, instead of being a temperance measure, it is a Sunday law, devised for honoring the first day of the week. It seems to be a settled fact that under the operations of this law, more liquor is sold and drunk on Sunday than on other days, or than was drunk on Sundays before this law was enacted. Under the Raines law, a hotel-keeper can furnish liquor to his guests every day of the week; and hence every saloon-keeper who can do so has turned his saloon into a hotel. A half dozen guest-rooms are all that is required to meet the demands of the law, and these rooms every Sunday are filled with drunken and immoral guests of both sexes. The *Evangelist* of New York City, has this to say of the "Raines hotels," as they are now called:—

Moreover, competent observers declare that Sunday drinking has increased under the law, that the mock "hotels" are not only worse dens of drunkenness on Sunday than the old, wide-open saloon, but serve as a resort for the vicious of both sexes. Disguised as hotels, saloons which formerly were closed at night and on Sunday, are now never shut, and in many cases are mere breeding-places of vice and crime.

One would think that such being the case, this law would be repealed. But no; it has shut up the saloons on Sunday, and hence it must stand! Since liquor is now sold on Sunday more than ever before, and other vices are joined with it, it becomes apparent that the suppression of intemperance was not the real object of those behind the law; but that the protection of Sunday and its exaltation above other days, in obedience to so-called Christian sentiment, was the real object. What matters it to the Sunday reformer that the thousand "Raines hotels" sell liquor all day Sunday to drunken, immoral guests? Sunday is vindicated by the suppression of the saloon upon that day, and the Christian character of the law is maintained! When a Sunday victory thus becomes a temperance defeat, who but a religious devotee of Sunday exaltation can find any satisfaction in the result?

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.

### IMPERFECTUS.

I WONDER if ever a song was sung,  
But the singer's heart sang sweeter;  
I wonder if ever a rhyme was rung,  
But the thought surpassed the meter;  
I wonder if ever a sculptor wrought  
Till the cold stone echoed his ardent thought;  
Or if ever a painter, with light and shade,  
The dream of his inmost heart portrayed.

I wonder if ever a rose was found,  
And there might not be a fairer;  
Or if ever a glittering gem was ground,  
And we dreamed not of a rarer;  
Ah! never on earth shall we find the best,  
But it waits for us in the land of rest;  
And a perfect thing we shall never behold  
Till we pass the portals of shining gold.

—James C. Harney.

### WHAT AILS THE CHILD?

\* \* \*

It was breakfast hour in the Mason home, and father and mother were awaiting the tardy appearance of the oldest child, a boy of twelve, whom they had not yet succeeded in bringing down-stairs, notwithstanding repeated calls and threatenings.

Mrs. Mason drew a sigh as she took her seat for family worship, and said, "I don't know what we are to do with that child; for the longer he lives, the more determined he seems to be to resist our authority, and set up his own will. I have called him at least three times this morning, and yet he is not here."

"He wants a good sound whipping, I imagine," said the father. "He tries my patience almost beyond endurance by his obstinate ways. He always has an impudent answer every time we reprove him, and he never seems to want to do as he is told. It will have to be punished out of him sooner or later."

"I fear it will, and yet I cannot forget how loving and pleasant he used to be when a baby, and he seems happy and good now at times, and really affectionate; but he is getting a bad disposition, and I don't know what we shall do with him."

At this point the noisy boy shuffled down-stairs and into the room, and his face was as sullen as a storm-cloud; for he anticipated what was coming, and it came.

"You are a naughty boy to keep us waiting, when you know your father is in a hurry. Why didn't you get up when I called you? Your work is not done, and you can't have a mouthful to eat till your morning chores are done."

The father looked even worse than mother, and as soon as there was a chance, he took up the strain: "Sit down now. It is a pity if you haven't kept us waiting long enough. Now straighten out that face, and don't go crying around here, or you will get something to cry for. Next time you are called in the morning, I shall call you with a whip; see if I don't." Family worship then proceeded as usual.

By quick movement, and slighting his work, giving his face and hair "a lick and a promise," Jamie managed not to be very late at the table, for he did enjoy something to eat. But his presence at the table was the signal for another outbreak of faultfinding.

"Now, Jamie, where is your napkin? You know I always have to tell you to put it on. Now take your fork in the other hand; haven't I told you often enough? Why will you be so careless? Will you never learn to behave yourself? There, you have got twice as much butter as you need. Now see how good your little sister is. I wish you could behave yourself as she does."

"I'm good; ain't I, mama?" said the little four-year-old.

"Yes, you are, little darling," replied the father.

"Yes, I be good; and Jamie's naughty, ain't he?"

"Yes, little Mary, you are good, and Jamie is a very naughty boy. He gives papa and mama much trouble."

"Yes; trouble," said the little cherub, looking reprovingly toward her brother, for she was a sweet child.

"There now," said the father in an angry voice, "just as I expected! You've upset the syrup. I hope you are satisfied."

But he evidently was not; for, stolid and half blind with vexation, he made a quick move to save the syrup, and knocked the cream pitcher into Mary's lap, and off onto the floor, where it was broken into shivers. He was frightened, but looked up in time to see his father's arm fetch a sweeping blow aimed at his head, which he dexterously dodged, and, fearing another, fled from the table.

Words could not express the outraged feelings of the parents, and they groaned, "O what a boy! What will become of him?"

Finally Mrs. Mason said, "After all, I suppose it was more an accident than anything else." The only thing her husband could say or do was to throw all his disappointment and anger and grief into one word, for he said, "Accident!" and left the table.

Jamie was found in the sitting-room, moodily engaged in kicking the carpet. Seeing him thus employed, when there was so much to be done, was a trial to his mother, and she took him to task by saying severely, "Why are you not doing up your work?"

"I have done my work," was the reply, with equal emphasis.

"No, you have n't; and if you have, there are your lessons to learn. You are such a trial." So Jamie shuffled off out of the room, and soon went to school, where he was happy with his companions. For, despite the glimpse we have had of his home life, Jamie was much thought of by all the neighbors; for he was bright and obliging, and a leader with the boys. One must not get the idea that he was not appreciated at home; for his parents both loved him, and saw clearly his capabilities. They hoped that in some way the tide would turn with him, but he was "so hard to manage."

The morning of our visit at the Mason home was a fair sample of the whole time that Jamie was about the house, and yet the parents were exceedingly anxious that Jamie should be a good boy, and become a Christian. One day at noon Jamie called on his Aunt Mary, his mother's sister, who lived near the schoolhouse; and his home life became the topic of conversation. We will listen, and hear what his impression of the situation is.

"Well, Aunt Mary," he said, "I know I am not a good boy at home. I think most every day that I will be better, and then the first thing I know I get provoked because fault is all the time found with me, no matter what comes. Sometimes I do real well for a few hours, but no notice is taken of that. I am only told of my sins all the time;" and the boy broke down with crying, but managed to sob out, "I don't think there is any good in me, and Satan won't let me try."

Aunt Mary was much older than her sister, and a godly woman. She had long since taken in the situation, and now felt that she could remain silent no longer. She did her duty to Jamie, showing him that his parents loved him, and that he must let the Lord help him to please them. She had no word of censure for father or mother, but sought an opportunity to have a kind talk with them.

"The boy is wearing us out," said his mother. "I talk and talk to him, and tell him a hundred

times how to behave, but he does not heed."

"He is a strange child," joined the father. "I hardly ever actually whip him, though I often have to threaten him to get him to obey at all. It seems as if the only way to get anything out of him is to keep at him."

Aunt Mary took up the talk here: "Keeping at him is just what is the matter with the boy. You love him, I know; you are anxious for his welfare, but you continually hold up to his view the ill side of his life, until a dark cloud is gathering over the picture, both in your minds and his. You have told so many times of your fears that none of you have any hopes, or if you do, you smother them."

"But how can we encourage Jamie in his self-resistance to our will?"

"Ah, that word resistance is the secret. Whence comes that resistance? Is it not caused by your continual antagonism? You, as parents, are ever in opposition to your boy. The first thing in the morning you bring your feelings into clash. His will is aroused because his feelings are ignored, and from that time there is only contention. There is faultfinding, nagging, scolding, on your part; and there is dogged resistance on his part. Now what you need is to turn the current of your boy's life into a channel that runs in the same direction as your own. Make Jamie feel that he has your confidence; make him think that he is improving day by day; let him feel that he is a help and comfort to you, and that he lives in your life."

"I don't think we should lie to him, even to get him to be good," said the father.

"No; you do not need to do so. But let me ask, Are you really living the truth to him, while your love and sympathy are buried so deep in censure and criticism? Are you not misrepresenting a parent's affection in your constant antagonism to your dear child?"

"We will think it over," was the reply to these pointed questions.

They thought and talked it over, and the result was that Jamie found himself in a new world; and they found in Jamie a loving, dutiful child. It was a marvel to see how quickly the clouds dispersed from the sky, and all the goodness and cheerfulness of his nature sprang into life. It was all brought about by asking help from God, who turned the course of their lives into a harmonious current. Gentleness in reproof took the place of constant scolding. Words of encouragement took the place of chiding. The sunshine of spring took the place of the cold frosts of winter; and under the genial change, the life of Jamie blossomed into beautiful fruitage.

### THE MOTHER'S OFFICE.

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

THE best result which I can wish to obtain from this article would be to bring to the discouraged mother, who has no heart in her work, such an understanding of the dignity of her office that she shall take on enthusiasm, as the old apple-trees take on bloom in May, and breathe out rejoicing like a sweet odor.

"What is motherhood that I should be glad in it?" sighs some woman. "It has brought me endless care and worry."

Let us see, then, what it is; for worry is no necessary part of it, and should be wholly escaped. Motherhood is not simply the result of having borne a child; one may have borne many, and yet not have known one throb of genuine motherhood. One may have drained the bitterness of the curse to the dregs, and have missed entirely the sweetness of the blessing, because she has not taken her work from God, and done it in his name.

There can be no real motherhood without a practical Christian experience. It is by far more



spiritual than physical. It is a Christian grace. It is the rich storehouse where the fruits of the Spirit are garnered for practical daily use.

Motherhood is, in a broader sense than anything else, copartnership with God. It is that link in character by which God takes hold of humanity,—the one element of human nature which has passed the ordeal of the fall, and retained somewhat of its likeness to the original thought of God. It has made many a virgin aunt the sweetest mother of the whole family, and a few men have worn this rare blossom in their own hearts, and so proved themselves to hold a peculiar kinship to Christ.

Motherhood is God's chosen instrument for his best work in the world; without it he could do nothing with men as they are, but with it he can do almost anything.

For a woman to have within her that which brings the memory of his mother to any man, is to hold one of the rarest gifts by which souls are won from sin; for the thought of his mother is invariably the purest and truest in the memory of a profligate man, and nearest to his thoughts of God. It may be mixed with much that is neither true nor pure; but as it reaches back to his own innocent days, it holds the sweetest that he can know, and is the fertile soil in which God would plant the seeds of truth. There would be little hope of reformation for him if he had no reverence for this memory. In all the years of work among the very sinful, I have never found a man who would not respond to a judicious reference to his early days with his mother. The hardest thing I ever heard from any man about his mother was this: "I don't s'pose my mother 'mounted to much; she ran off and left me when I was a little shaver, and I have been lonesome allus." The most pathetic was from a hardened criminal, whose mother was herself a criminal. He had come to appreciate how much this had to do with the "hard luck" of his life, but said: "I am sure we should both have been different if she could 'a had half a chance; but she didn't know nothin', and I ain't blamin' her."

In the midst of every-day prosy duties, it is very difficult to appreciate how important is the office to which woman has been appointed,—its sacred character, its exalted dignity, as well as its corresponding responsibilities, which are so great that she could never bear them alone.

The third chapter of 1 Corinthians is especially the word of inspiration to mothers. The pronoun "*we*" in the ninth verse ("For we are laborers together with God") means *us*. I would like to get a few drops of the honey of this consolation into the heart of the perplexed mother who reads this. It means something to be a laborer together with God. In the first place, God would never call us to this partnership, and then himself flinch from his share of responsibility. His share is to give strength for our need; answer our calls for help; take anything which we have begun in his name, when we have done our best with it, and finish it. In this he will never fail us. To have done our part, to the best of our ability, means to have God finish the work for us.

"What is my share? O, if I could but know!" I hear some woman sob again, as one did years ago, while we talked together. Our share is summed up in one word, *obedience*, or *willingness*, which, in this case, means the same thing. Willingness to be taught of God, to take his word as it reads, to be controlled by it in all things, to be subject to the power of the Holy Spirit as he abides in that word,—willingness to acknowledge and correct an error in judgment or motive, before it passes into sin or bad example. Many a mother has failed at this point in dealing with her children. She has taken a position thoughtlessly, and found it wrong, while the children, if she has taught them well, knew that it was wrong as well as she did, but her pride rebelled against making confession to them, so it was allowed to stand,—a

wrong to herself, her children, and God. The result of her final decision in such a crisis is tremendous. Holding to the error, for the sake of "dignity," she has lost the chance to lead her flock beside the still waters, when to have sacrificed self and said, "I am wrong, but will not stay wrong; we must all do right together, at all hazards," would have been enthronement in the hearts of her children, and the planting of truth from which faith would have grown. Unbelief grows from enthroned error; from humbled truth, never.

Willingness means also ready trust in God. We must be willing to leave him to do his part, without jealous or fearful watching. One mother said to me, "I have no rest; I am growing ill; I lie awake nights, I am so burdened. I do not know what more I can do for my son. I am sure I have done the best I know, and yet he is going wrong." When it is true of any mother that she has done the best she can, she can safely pass her work over to her divine Partner, and be free from any sense of burden.

Even if she has the bitter knowledge that she has not done her best, there is yet a way for her to lay the responsibility off onto God; and when God takes the responsibility, he knows where to lay it next. Confession of failure made frankly to her child, a clear setting forth of truth as seen in better light, a faithful testimony by obedience for the future, will relieve her of all necessary burden. To be conscious that one has done the best she knew, as she was going along, with a willingness to correct errors at sight, ought in itself, to be an assurance that God has his hands on the work, and will see it through; this should make peace for any mother.

"But," says one, "how could I rest, even in God, and see my boy going wrong every day? How can I help sadness and worry?" Ah, but one has not done her part yet, until she has dropped the whole case, with all the worry and anxiety, upon God.

A sad face is poor testimony to the power of salvation. To worry is to repudiate the promise, and brand it as worthless. And since it is by testimony given by what we are, and how we live, as well as by our words, that we are to honor God before our children as well as the world, so we cannot expect him to take our burdens upon himself until we have made that testimony complete. The complete testimony includes a peaceful face, well-kept person, a voice that breaks into song, and a sweet and winsome graciousness amid life's vexing cares, and is mighty in keeping at bay the snarling dogs of unbelief, that hound the steps of every boy and girl in this age of the world; while an untidy dress, unkempt hair, a woebegone expression, and a peevish tone, suggestive of heart-break, will never awaken in them the desire to follow Christ. They will rather flee the wearisome spell of such evident unrest, and disbelieve the practical helpfulness of the gospel. Joy, not sorrow, is the factor which the problem calls for, without which we can never get the promised result. If we substitute sorrow for joy, the responsibility of failure is ours, not God's.

A mother gives her child a piece of work to do, with all necessary instructions. The child follows instructions faithfully, but the work is a botch. Upon whom but the mother does the responsibility of failure fall? But if the child deviates in any degree from instructions, the mother is free, and the child must bear the responsibility. So between us and our God in our mutual labor. Happy is that mother who so accepts her sacred office, so works the will of God in caring for body and soul, so perfectly trusts him, that she can say, with David, "Remember the word unto thy servant, upon which thou hast caused me to hope." Ps. 119:49.

I have before me the vision of such a mother. Through many years of her only son's profligacy, she carried in her face the peace of God. She looked her faith in the promise, until her boy

was compelled to acknowledge that she was sustained by an arm that must be strong enough to hold him up, if he would but trust it as she did. The God who could keep a drunkard's mother peaceful and quiet so long, could certainly save the drunkard, was the message which came to him at last. He was never afraid to send for her when trouble came through sin, for he knew her faith, and believed its testimony; and in his time of shame and disgrace, it was like a hiding-place. One day he telegraphed, "I am coming to Christ, if I can find him." She answered with a "live wire," and followed in person as fast as she could. Later on, she had the great joy of hearing that son preach the everlasting gospel, and at last, of seeing him fall asleep in peace, after years of blessed service.

#### CAPABILITIES OF THE PEN.

BY TILLIE AVERY-YOUNG.

(Liberty Center, O.)

Few perhaps think, when taking up that insignificant little instrument, the pen, of the great power it is made to possess under the guidance of a skilful mind. By it we have learned to know and love God. It has also told us of the great plan of redemption, and of the loving Redeemer.

By its instrumentality we are shown the most delightful things in nature. In beauty we behold lovely forests and lakes and grand mountains. How much we enjoy these mind-pictures, they seem so real. Then, too, what anguish of heart it is able to bring, as also joy unspeakable. Like all other powers, this is doubtless being used to do both good and evil. I care not to think of the great harm being done; I like to regard it as an instrument capable, under divine guidance, of doing much good and useful work. God bless the work of the pens now busily engaged in writing out the glorious news of salvation.

#### HE WILL NOT WORK.

KINDLY advise me what course to take with my boy who does not like to work. It seems to frighten him when I ask him to chop kindlings or get the coal. I have tried talking kindly to him, and have whipped and scolded him until I am ashamed. If any one does anything to help him, he will insist that it be done again. He will not study his Sabbath-school lessons, but learns them by hearing me teach his sisters. He is always telling about what the Bible says. He preaches to others, but does not practise.

You will probably say I am to blame, and I do get out of patience sometimes, for his example is so bad for the other children. What can I do? I do long to bring my poor children up in the right way.

The course to be pursued in any specific case can only be determined by a careful study of the situation. Study the circumstances and the child so as not to make any unreasonable demand. The boy seems to have a little too much human nature—that is all. He is too much like some of his older prototypes. He has imbibed the idea that the world owes him a living. He fancies that those who don't work get along about as well and a great deal easier than those who do. He is going through life on that line. He is but a small edition of the genus tramp; and tramps are of a great variety of species. Some tramps live in good houses, eat good food, and wear good clothes, all of which other people's money pays for.

It would seem to be best to undeceive the child. Refer him to a few verses in the Bible, from which he loves to quote. Show him 2 Thess. 3:10, and give him a practical illustration of the relation between good, honest labor and good living. Let his food depend for a time upon his faithful work, and he will soon discover that the one who works is better off than he who does not. It may do him good to let his getting his breakfast depend on his getting coal and kindling.

## The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 19, 1897.

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### CONSECRATION.

To consecrate means to devote to a sacred use. The basis of the word is the Latin word *sacer*, to make sacred, from which we have "sacred" and "sacrifice." The latter word is closely related to that which stands at the head of this article, though they are not synonyms; for in common use, "sacrifice" has the idea of propitiation attached to it, which "consecration" does not necessarily have. Perhaps consecration might be called a gift to God. That which is consecrated has been devoted to a holy use. In this sense the word "sacrifice" is used in the Scriptures; for Paul exhorts, or beseeches, us to give our bodies "a living sacrifice, holy, acceptable unto God." And in this same sense we are told that "the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." The gift of a broken spirit, or will, and a sinful, broken, and contrite heart, is, in a primary sense, the only sacrifice we can ever make to God. It is the only thing we can consecrate, or give to God; for it is the only thing that we have to give. And even this has been redeemed, or purchased, by him who hath loved us; but God does not take possession of it by force; he has left with us the choice to give to him our hearts, or to withhold them.

The consecration of these poor, worthless hearts of ours to God is the only acceptable sacrifice we can ever make, because, first, it must be the first one. No gift or sacrifice of ours will be acceptable to God unless our hearts are already his; for without the heart, nothing that we can do commends us in his sight; and second, after we have given him our hearts in brokenness and contrition of spirit, there is nothing more to consecrate. With a full and unreserved surrender of the heart to God, goes everything that life contains for us. No one can give his heart to God, and reserve one thing that pertains to himself. When we give our hearts to God, the gift embraces all that we are, all that we have been, and all that we shall be; so that in the future there are no more sacrifices to make. If the Lord calls for property, for strength, or calls for our life to be spent in faithful service, or yielded up in a fruitful death, we can with cheerful alacrity say, "Speak, Lord; for thy servant heareth." Henceforth there is to be no struggle between duty and inclination. Privilege takes the place of duty, and inclination makes no remonstrance to the will of God.

Jesus laid down the true principle of consecration when he said, "Whosoever he be of you that forsaketh not *all* that he hath, he cannot be my disciple." The time to count the cost, Christ teaches, is at the outset. The idea that so largely prevails, that we should be continually doling out a little of our possessions, a portion of our time, a part of our strength, and a little corner of our hearts, to God, is a serious mistake. If *any man* will be the disciple of Christ,

he must give the whole, at once. Upon no other condition does Christ accept sinners. According to this rule, it would appear that there are but few real disciples of Jesus. But few have made the full surrender. The most of professed Christians hold their own purse-strings, and reserve many objects of affection. Every call of duty is considered and inspected in the light of selfish interest before it is accepted. Are such the disciples of Christ? As the Master has stated the case, they are not. How long, then, will we keep up the unprofitable struggle between self and duty? If the Lord be God, serve him. If we desire to be disciples, let us fulfil the conditions. If we would find joy and peace in the Lord's service, we must put the heart in God's keeping wholly. G. C. T.

### SUNDRY NO-SABBATH SOPHISTRIES.

X. "No man can show the least indication of Christ's recognition of the seventh-day Sabbath after his resurrection."

Such is another of the assertions put forth by those who oppose the present binding obligation of the seventh day as the Sabbath. And they seem to consider this an argument in favor of their proposition: "Christ did not keep the Sabbath after his resurrection; therefore it is not binding on us." Let us see how it will work on a parallel proposition: "No man can show the least indication of Christ's recognition, after his resurrection, of the commandment, 'Honor thy father and thy mother.'" Shall we therefore conclude that that obligation is not binding upon us? And so we might go through with all the rest of the ten commandments; for if the Sabbath was abolished at the cross, all the law of which the Sabbath was a part was abolished also; it all stands or falls together; and on the principle of the foregoing proposition, we should be bound to affirm that none of the commandments are binding, because Christ did not reassert them after his resurrection. But nearly all denominations have justly set their brand of condemnation upon such an idea, by incorporating into their creeds and confessions of faith the ten commandments as the moral law,—the immutable and eternal transcript of the principles of the government of Jehovah.

The sophistry of the argument is apparent when one considers that Christ's work of teaching was all accomplished before the crucifixion, and the new covenant, embracing all the principles of the gospel, was ratified upon the cross. And when, as Christ was about to leave his disciples and ascend into heaven, they asked him about the establishment of the kingdom on which their hopes were so earnestly centered, he declined to answer them then, but said that they should receive power in time to come. Christ's omission to enjoin moral duties during this time did not abolish those obligations.

XI. "Christ kept the Christian sabbath, or first day of the week, after his resurrection, but did not once keep the old Jewish Sabbath. John 20:9-23, 26-29."

It is only a desperate determination to have it so, that leads to so reckless an assertion. In the four brief Gospels we have all the known facts concerning that occasion; and these can be easily traced:—

1. After the crucifixion, the holy women, refraining from the loving service of preparing the means for embalming their Lord, "rested the

Sabbath day according to the commandment." Luke 23:55, 56. This shows that Christ had taught them nothing concerning any change of the Sabbath during all his life and ministry. He had given them no intimation of any first-day institution; but of course he had instructed them in reference to everything going into the new covenant, which he ratified on the cross. It shows that the Sabbath commandment was not abolished on the cross; and it shows Sabbath-keeping by Christians in this dispensation, according to a still binding commandment.

2. After Christ had risen, on the first day of the week, he gave no intimation by word or deed that it was a sabbath, which is proof positive that it was not; and he gave equal proof that it was not a sabbath, by doing what would not be appropriate to a sabbath; namely, making a fifteen-mile journey from Jerusalem to Emmaus and back. Two of the disciples also took this journey, which shows that they did not regard it as the Sabbath, but as a secular working day. Luke 24:1, 13, 33.

3. Christ did not show himself to the disciples collectively, but only individually, on the first day of the week; for the first interview he had with the eleven was after the return of the two disciples from Emmaus. Mark 16:9-14. Now, inasmuch as the day was almost ended when Jesus made himself known to them at Emmaus (Luke 24:28, 29), it was utterly impossible for them to get back to Jerusalem before the close of that day; hence, when they met the eleven, as recorded in Mark 16:13, the first day had passed, and it was then the second day of the week; and Jesus had not yet appeared to them.

4. The reason the two disciples were so late in their visit to Emmaus, was because they intended to tarry there all night, and invited Jesus, as a stranger (before they knew him), to tarry with them. Luke 24:29. Thus they must have been very careless or stupid disciples to be at that distance from Jerusalem at that hour, if they knew that it was the Sabbath by the appointment of Jesus, and that they ought to join the other disciples in meeting together to celebrate the institution.

5. The meeting recorded in Mark 16:14 is the same as that recorded in John 20:19. This latter record describes the state of mind the disciples were in. They were, as Christ had told them, as sheep among wolves; and like a little, frightened flock, they were in their common place of abode (Acts 1:13), and had fast bolted the doors for fear of the Jews. Only the third day before this, they had witnessed the cruel tragedy of the crucifixion of Christ. They did not know that Christ had risen. They had kept the Sabbath according to the commandment; but that was past, and the first day of the week had come, when the Jews would be at liberty to go forward with the persecution of the followers of Christ; and in their disappointment and terror, they supposed they would be the next victims, and perhaps suffer the fate of their Master.

But does it not say that this was the first day of the week?—Yes; the record begins while it was yet the first day of the week, but near its close; for it was evening; but it does not follow that all that took place on that occasion was accomplished before that day ended, and the second day of the week had commenced (sunset being the dividing line between the days). The eleven were at their common abode. The doors



being shut for fear of the Jews, shows that the absorbing theme that occupied their thoughts and attention was the fear that the Jews would seek them out as the objects of their further vengeance. As they continued thus communing together, the hour of sunset was reached, and that day ended. The time came for their evening meal, and they sat down to meat. The two disciples from Emmaus then arrived, and told them how they had met the Lord, and he was known to them by the breaking of bread; and ere they had finished their repast, the Saviour himself stood in their midst, as stated in Mark 16:14, thus bringing his interview and first meeting with them collectively, on the second day of the week, not the first.

6. When he thus met with them, on the second day of the week, did he commend them for their fidelity in meeting together to keep the new sabbath in honor of his resurrection?—No; but he upbraided them with their unbelief and hardness of heart, not simply because they themselves did not believe that he had risen, but because they would not believe even those who had seen him and testified to them that he was risen. Yet, forsooth, we are told that they were met together to celebrate the resurrection of Christ, and to keep the sabbath which had been established in honor of that event.

7. As the first meeting of Jesus with the apostles together has now been found to have been on the second day of the week (Mark 16:14; John 20:19), it follows that the second meeting, "after eight days" (John 20:26), granting that this expression means, as we are told, just one week, was not sooner than on the second day of the next week. So there is no Sunday here. But granting that these first two meetings were on Sunday, and designed to establish the disciples in the new sabbath, what shall we do with the third meeting, which is expressly mentioned as such in John 21? Was this on the first day of the week? If so, the disciples had so far forgotten the new sabbath and its proprieties that they were out on a grand fishing excursion. Verse 3: And Christ approved of their so using that day; for he gave them a miraculous draft of fishes. Verse 6. But if this was not the first day of the week, then it follows that Christ was so indifferent in regard to the days on which he met with his disciples, that the very third time he met with them was on some other day besides the new sabbath, which it is affirmed he was trying to establish, and on which it is claimed he met with them.

And this is all the evidence that can be found to sustain the proposition, put on parade with such a flourish of trumpets, that Christ kept the first day of the week as the Christian sabbath, from his resurrection to his ascension, and that his disciples kept it by his command. If the question were merely a political or a scientific one, false logic, misstatements of fact, or erroneous conclusions would not be fraught with such far-reaching and tremendous consequences. But when it is considered that this question involves no less an issue than obedience or disobedience to God, the keeping or the violating of his commandments,—a practise which has such a decisive bearing on our standing in the future world (Matt. 5:19),—how dare men risk their eternal interests on anything less than the most earnest and careful and prayerful treatment of the testimony of God's word, that has been given to guide them in their duty toward him?

U. S.

## SWITZERLAND.

ON returning from Turkey, I spent a few weeks in Switzerland at the *Institut Sanitaire*, the Children's Home, and among the French churches. The health work centered at Basel is making some advancement. From six to twelve have taken treatment daily, and the results are excellent. Considerable of the work done is charitable. The greatest difficulty so far has been that we could not keep the patients with us very long, they get well so soon; but this difficulty is welcome both to them and to us. Our chief patronage has been from French Switzerland. With scarcely an exception, the patients have gone home well pleased, and some have become zealous missionaries for the institution. Thus a knowledge of this work is gradually spreading; and we expect to have ere long all the patients we can accommodate. We have rooms in the house for from twenty to twenty-five patients.

Our French health journal, a sixteen-page monthly, is doing much to extend a knowledge of our health principles, and build up our institution at Basel. Its circulation now is between six and seven thousand, and is constantly increasing. In general, a decided interest is manifested in questions of hygiene. As an illustration of how this work extends a knowledge of the truth, may be cited the case of a gentleman from the West Indies, who recently learned of our health work in America, and through it of our institution at Basel. While attending a congress in Paris, he came to Basel, remaining two weeks to become acquainted with us and our work. He is much pleased with our principles and work, and volunteered to use his influence in favor of our health institutions on his return to the Indies, when he will visit most of the islands. He is also much interested in religious liberty questions, and took most of our tracts and pamphlets on this subject, to make extracts for his journal.

After a short sojourn in Basel, I spent a few days at our children's school, in the canton of Bern. The school is attended by some fifty children, both French and German, from six to fourteen years of age. Three teachers and a housefather and housemother compose the personnel. The children are kept busy in domestic duties while out of school; and thus from the beginning are taught the practical as well as the theoretical side of life. The spiritual wants of the children are much better supplied than under ordinary circumstances. It was affecting to see with what interest the children observed the days of prayer and fasting. The school is making fair progress, and is a great blessing to many families.

During the past six months, Switzerland has manifested a remarkable interest in the Armenian question. Many meetings have been held, pamphlets on the subject have been extensively circulated, large amounts of money collected, and Armenian refugees quite generally exhibited to attract crowds. Although herself too small to chastise the Turk, Switzerland proposes to stir up the "great powers" to do so. Taking advantage of this unusual interest in the Eastern question, I lectured on the subject at five centers in the Juras, showing the significance of the question from the Bible standpoint. This was an entirely new feature of the question, which had been overlooked; but it gave people something else to think of than beheading the Turk.

The lectures were attended by from one to three hundred.

As a result of our late camp-meeting, a church of twenty, the majority being new converts, has been organized at Yverdon. Some additions have been made to our churches in Chaux-de-Fonds and Zurich. The annual season of prayer was one of the best yet observed for most of our churches and companies. Twelve canvassers are now working in Switzerland, with a good degree of success; while four laborers are proclaiming the message in public and from house to house. Though we rejoice over what is being done, we are by no means satisfied, but long for that fullness that now awaits God's people.

H. P. H.

## DOING OUR OWN WORK.

God has given to every man his work. He divides to every man severally as he will. There is in the gifts of God a diversity. All men are not endowed with the same faculties, or entrusted with the same work, or called upon to bear the same burdens; but every one who works for God is working for the same results. The great object is to cause all men to realize and experience the saving love of God in Christ Jesus. The wants of mankind are many and varied, and the work to be done must be exactly adapted to the needs of sinners.

It is very natural, and perhaps but proper, that each one should regard his own particular work as being the most important thing on earth. His heart is so set upon it, he studies it by night and day; it is the subject of his prayers and his deepest solicitude. He cannot but wonder at the indifference of others toward that particular work, and is amazed that all other good people do not feel as he does about it. Some fall into trial about this, and criticize and blame the General Conference and the leaders of the work, or the ministers, or editors, or the people generally, because their special work is not carried on with the same zeal that they themselves would put into it if they had the management of affairs. They see but one thing to be done, and that is the thing that the Lord has given them to do.

No doubt a certain measure of this feeling is to be expected, and proper. Not many of us have the capacity of taking in all there is to the work of God, and our narrow vision embraces only the things that are very near to us. But while we are thus led to magnify our peculiar offices, we are not necessarily led to depreciate the work of others, nor to chide those who are already bearing all the burdens they can in other matters, because they do not load up with ours. This disposition to underestimate what others are called to do, manifests itself in different ways. We frequently receive letters from those who have great faith in praying for the sick, and it is generally the case that they have faith in somebody else's doing the praying; and they are led to wonder why our ministers do not spend their time in following out James 5:14, or something of that kind. Now we say to those persons, "Add to *your* faith virtue." If God calls you to pray for the sick, do it. So if the Lord calls you to work in the slums or for the poor, do it with all your heart; but why should you "judge another man's servant? To his own master he standeth or falleth." "Or why dost thou set at naught thy brother? For we shall all stand before the judgment-seat of Christ."

Selling books is an important work; preaching the word is a divinely appointed task; help-

ing the poor and suffering is Christ's work; rescuing the fallen, teaching the heathen, working at home, tilling the farm, and a hundred useful things are all branches of Christ's service; and while we cannot do them all, let us do what is given us, and encourage and pray for those who are doing something else. The thing for us to do is to perform earnestly and faithfully our appointed work, trying to secure for it the attention which we think it deserves, and in no case reflecting upon those who are otherwise engaged, because they do not see as much importance in our cause as there seems to be in it to us.

G. C. T.

#### REASONS FOR GRATITUDE AND ENCOURAGEMENT.

THE rapid growth and present magnitude of the work with which we are connected, and in which we are all so deeply interested, is understood and appreciated by few. Many of our brethren and friends are liable to feel that the work is not making much headway. They no doubt come to this conclusion from what they see and experience in their own church or immediate vicinity, where but little activity may be manifested; but we are glad to see that all do not feel this way. It is sad indeed that a single Seventh-day Adventist should entertain such feelings, or a single church take such an attitude; for nothing can be so contradictory to our profession, so opposed to the fundamental principles of the cause for which we are laboring. We have been called to represent the most active and aggressive work of this time. A message of the most solemn import has been committed to us, that we may carry it to all nations, kindreds, tongues, and peoples; and the time in which to give this message is very short. Could greater incentives to activity be imagined? Could a more solemn and important trust be committed to any people? We think not.

Now let us look at some evidences of God's loving care and guidance,—evidences, too, which show that at least some of his children are living in close connection with Heaven, and enjoying a rich measure of divine power, even though others may be backslidden and indifferent. It is well known to all that the past year has been an unfavorable one, viewed from a strictly business standpoint. A general depression has existed. Almost everywhere prices have been low, work has been hard to find, and wages have been small. Many strong business firms have gone to the wall, while others have been sadly crippled, and have barely escaped bankruptcy. But while these things are so, if we look all over the world, we shall not find a single institution connected with the third angel's message that has failed. On the contrary, the reports from them all show a good degree of success and prosperity. This certainly is ground for praise and gratitude.

True, we have felt the pressure of the hard times in many ways. Funds have not been as abundant as in years past, and many times we have been pressed with anxious care; but in every time of need, help has come. Our brethren and sisters have nobly stood by those in responsible positions. While some have had to draw out the funds they have had deposited in our various institutions, others have come to take their places with their loans and free-will gifts, so that we have been able to meet our obligations, and respond to every call for help. Our workers in the field deserve credit for their hearty co-operation with those who have stood at the center

of the work, and their willingness to share burdens and perplexities.

It is not to be wondered at that our institutions have been preserved intact when we consider their origin and nature. They must of necessity be deserving of the highest confidence, since they are a part of God's work in the earth. They do not belong to any one man, or even to a body of men. They are the property of the whole denomination, and the whole denomination stands behind them. God stands behind it all. If only we walk humbly with him, and have the guidance of his Spirit, there can be no such thing as failure; for the great "I AM" cannot fail. His promise is, "I will not leave thee, nor forsake thee." This is good ground for confidence and courage, and it lays the foundation for our rejoicing. "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord?"

The blessing of the Lord has not only enabled us to hold our position, and preserve the credit of our institutions unimpaired, but it has done much more. There has been a rapid growth. Our missionary operations have been greatly enlarged during the last three years. We have sent forth more missionaries to other lands than in all the years before. Many important fields have been opened up, and encouraging results are beginning to appear. We might mention the work on the African West Coast, in Matabeleland, Argentina, Uruguay, and Chile. A beginning has also been made in Mexico, India, Japan, Honolulu, and other places.

Perhaps it might be interesting to note some financial statistics. According to the latest *Bulletin*, the tithe paid by our conferences and mission fields during the past three years is as follows: For the year ending June 30, 1894, \$321,517.06; and for the year ending June 30, 1895, \$309,142.76. This shows a decrease of \$12,374.30, while at the same time the membership had an increase of 4917. But for the year ending June 30, 1896, the tithe amounted to \$341,978.37. This is an increase of \$32,835.61 over the year 1895, and is an increase of \$20,461.31 over the year 1894.

Here we have surely a cause for encouragement. In general, the financial condition of the country was not more favorable during the year ending June 30, 1896, than it was during the year ending June 30, 1895. These figures give evidence, therefore, of increased faithfulness on the part of our people in the payment of tithe. But while this is so, we have the very best of evidence to show that even now there are many who are sadly negligent in this and many other duties.

In money received from other sources during 1895, such as First-day offerings, annual offerings, Sabbath-school donations, and miscellaneous contributions, there was a falling off of \$36,482.81 from that received the year before. Donations from the same sources during 1896 show a gain of \$8616.61 over those of the previous year. Thus the year 1896 has witnessed an encouraging increase in both tithes and offerings over 1895.

Living in such a time as we do, and having so many evidences of God's special blessing and care, our hearts ought to be filled with faith and courage. Every believer should buckle on the armor anew, and prepare for a vigorous onslaught on the forces of the enemy of souls.

Shall not the year upon which we have just entered show greater advancement in every branch of the work than any year in the past? Let

every soul rally to the standard of holiness, raise it higher, and sound the message of God in louder and clearer tones than ever before. We shall no doubt meet many hindrances, but we have an invincible Leader. Our Captain has never lost a battle. He has come forth triumphant from every engagement. Therefore we have nothing to fear if only we truly follow him. He is our victory.

So while we are grateful for what has been done, and give to God glory and praise, let every individual consecrate himself anew to God and his service. Now is the time to work; soon it will be too late. Now your means is needed for the work; soon many will offer their money, but then it will be too late. The world will offer you inducements, and make you flattering promises of great returns, but those who take up with these offers are doomed to disappointment, and will in the end lose both interest and principal. No; in these times of uncertainty there is nothing that can command confidence like the work of God; for God's work will triumph, and every faithful believer and true follower of God will triumph with it. Then, when the world passes away, and all earthly treasures go to destruction, we shall have in heaven a better and abiding substance.

May it be yours, dear reader, and mine, to hear the "well done" said to us.

O. A. O.

#### 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.]

##### 728.—FORSAKING FATHER AND MOTHER.

1. I have been told by a minister of the gospel that "the Bible says that a man shall forsake father and mother, and cleave to his wife;" and that it is a wife's duty to do the same to her husband. Does the Bible so read? 2. Is Luke 14:26 to be taken to mean that a man should forsake father and mother, in the sense of severing the ties of affection, or that a woman should do the same? MRS. M. A. R.

Ans.—To both these questions we answer, No. (1) In reference to the marriage relation, the word is "leave" (Gen. 2:24; Matt. 19:5; etc.), and all it means is that when a man and a woman are married, their first relationship is to each other, and all other relationships are secondary. But the fifth commandment enjoins all to honor their father and mother; and that obligation never ceases while life lasts. (2) In Luke 14:26, the Lord is contrasting love to himself and love to the world, or earthly relationship. If one's love to the world, or of father or mother, was greater than his love to God, of course one would not follow him, if the world, or father, or mother stood in the way, and hence such a one could not be his disciple.

##### 729.—"VICARIUS FILII DEI."

Will you kindly give, through the REVIEW, authority for the statement that Pope Leo XIII wears the Latin inscription, "Vicarius Filii Dei"? O. S. F.

Ans.—We do not know that he does; and no one should make the assertion unless he does know. In a work entitled "The Reformation," published in 1832, the writer states that on one occasion, in a great pontifical procession, the pope, as a part of his gorgeous vestments, bore in jeweled letters on his mitre the words, "Vicarius Filii Dei," which are Latin words meaning, "Vicegerent [or Vicar] of the Son of God." Perhaps other popes have not worn that title, on similar or other occasions, and perhaps they have. But every pope claims the title, "Vicar of Jesus Christ," or "Vicar of the Son of God," which is the same thing. And the Latin words for this latter expression are those given above, the numerical value of which is 666. 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.

### A VISIT TO MINAS GERAES, BRAZIL.

MINAS GERAES is one of the nineteen states which form the "United States" of Brazil. Two of our canvassers, the Berger brothers, had recently canvassed the German colony, Mucury; and as a result of this work, quite an interest had been awakened, and a desire expressed for the living preacher to come and instruct the interested ones more fully in the truths for this time. Accordingly, I left Rio de Janeiro on the morning of October 8, on a small coast steamer, and was joined at Victoria by Brother A. Berger, and together we proceeded on our way. We arrived at Caravellas on the 12th, this finishing the part of the journey we could make by water, having traveled three hundred and fifty miles in five days. But if the traveling by steamer seemed slow, now that we had arrived at Caravellas, it was still worse.

The inland railroad runs but two trains a week, — a passenger-train on Sunday, and a freight sometime during the week. Arriving on Monday, a day too late for the passenger-train, we had to wait until Friday in order to resume our journey, even with the accommodations a freight-train could offer. We then had two hundred miles to travel by rail, and about fifty miles more on foot and horseback. After experiencing still other unavoidable delays, we finally reached the colony Mucury, having traveled about six hundred miles in fourteen days. We state thus minutely the experiences of our travel so that our people may realize how slow are the means of communication and travel in these foreign fields, and what arduous labor is required to bring the truth to even a few people; for the country is very thinly settled in most places.

At Mucury we found a good interest, and about ten persons keeping the Sabbath. There is also no lack of opposition; for the Lutheran pastor, realizing that some of his people were accepting the truth, became alarmed for his flock, and at once began Bible studies during the week, in the evenings, a thing he had not done for thirty years.

As to the people in general and their modes of living, we cannot but pity them as we see their bad habits and the ignorance to which these habits are in a great measure due. A large variety of fruits can be raised in abundance, with but little work and expense where people have land; but the natives and others who have come into the country believe that if they eat fruits, they subject themselves to attacks of yellow fever, and instead of using the food which nature has furnished, their chief diet is rice or beans, and meat. Pork is also largely consumed, also a kind of sun-dried, salted beef called *carni-secki*. As a result of such a diet, we see most of the natives suffering from bad sores and boils, while we also frequently meet bad cases of elephantiasis.

The natives generally live in mud huts, covered with a sort of palm-leaf; some have burned clay tiles for a roof. Their furniture is very meager; and while the country is rich in its resources, its wealth is but little used on account of the indolence of the inhabitants. Whisky is made from sugar-cane, and all alike use this fiery beverage. While under its influence, many murders and other criminal acts are committed.

From the manioc root is made a meal called "farina," which takes the place of bread with almost all Brazilians. In the colonies, bread is found only among the Germans, or people who have come from other countries. There are plenty of parrots of different kinds there, which the natives catch in various ways and sell, also larger game. Different members of the tiger family are found, and many very poisonous snakes.

What I have written in this article applies to what I saw on my journey through this state; and I cannot refrain from asking that, as you read it, you will remember the work in these foreign fields with your means and your prayers; for, though deeply sunken in ignorance and vice, the souls of men here are precious in the Lord's eyes, and if saved in the kingdom of God, will be a source of eternal joy to our Saviour. I am of good courage in the Lord.

F. W. SPIES.

Philadelphia, Brazil, Oct. 27, 1896.

### OHIO.

ALLIANCE.—As a result of the Lord's blessing upon the work here, we were permitted, January 2 and 3, to organize a church of thirteen members, with good prospects of others to come in soon. Six of these were scattered members of other churches, and come into the organization here by letter. Elder A. M. Mitchell was with us, and did faithful work in the organization of the church and tract society. The new society will make use of a club of twenty-five *Signs*. Each family takes the REVIEW. May God continue to bless the work here.

S. S. SHROCK.

### WISCONSIN.

VANCE CREEK.—This place is about nine miles east of Clear Lake, in Barron county. By invitation Brother D. C. Burch, of Dundas, Minn., came here this fall, and held a series of meetings in a union church. The result is that some forty or more have covenanted together to keep the commandments of God and the faith of Jesus. An interesting Sabbath-school of about sixty members has been organized.

The Lord has greatly blessed Brother Burch in presenting the truth to this people. There are still others who are interested in the truth, and it is hoped that they, too, will accept it. Brother Burch formerly labored in the Minnesota Conference; but on account of poor health, he has been able to work but little for the last eight years. But God sustained him during the series of meetings here, and we hope his health may so improve that he may be able to lead still others to the truth.

January 6.

J. C. MIKKELSEN.

### WEST VIRGINIA.

It has been some time since I last reported the progress of the work in this conference. Since our camp-meeting, I have visited the most of our churches and companies. The Lord came very near in all our meetings, and a deep interest was shown by all present. The season of prayer was observed by a larger number of our people in this conference than heretofore. Good reports are coming in from all the different companies, and we hope that each one will have a deeper experience in the work of the Lord.

It was my privilege to be with the churches at Parkersburg and Berea during this season of prayer. At Parkersburg, in our second meeting, the spirit of confession came in, and all present confessed their sin in criticizing their brethren and sisters. I remained only one day at Parkersburg, and then went to Berea. This was my first visit at that place for more than a year. The brethren there felt that they had done wrong in quietly resting at home, and not taking as deep an interest in the missionary work as it was their privilege to do. We hope for a general revival of the work there. Some have decided to enter the field again, on the plan suggested by Brother F. L. Mead at our camp-meeting. The plan suggested was to locate our canvassers in territory, and have them remain in that territory for quite a while, canvassing and recanvassing, and thus becoming acquainted with

the people. Some have already begun this work, and others are preparing to do so.

We can see a general revival in the work, and our workers are meeting with better success than they have had for some time. One of our old canvassers, who has been out of the work for some time, decided to begin work again. She commenced with her nearest neighbor, and sold six books at the first six houses. This shows that every Seventh-day Adventist has territory right at his door. The same sister sold nine books the next day, six of them to Catholics. This territory had been canvassed several times. The Lord has promised to go out before us. Let us believe his word, and move forward.

D. C. BABCOCK.

### NORTH CAROLINA.

Our last report left us at Kelvin Grove. We had spent a week with our brethren at Raleigh, who did all for our comfort they could. They are earnest and careful in the Master's work. By special request we held a few more meetings in private houses before we left Kelvin Grove. Since leaving we have received word that some twelve or fourteen meet there on the Sabbath, and we trust they are building on the solid Rock, which is Christ, the sure foundation. Build on, dear friends; study the specifications; you will find them all through the Bible. Do not forget to talk with Jesus, the Master Builder.

From Kelvin Grove we went to Lego, near Greensboro, and held one meeting. Here we found a small company, and met Brethren B. F. Purdham and Creasey and their families. We organized a church at Greensboro two years ago, which now holds its meetings at this place. All seem to be of good courage. Last Sunday night six or eight signified, by rising, that they would keep the Sabbath. At this place, Brethren Purdham and Lynden assisted me in holding a tent-meeting last summer. Mrs. Shireman has been with me most of this summer. We are at home once more at Asheville.

December 30.

D. T. SHIREMAN.

### NEW YORK.

Our camp-meeting in September was one long to be remembered, and its good influence is still felt upon many hearts and lives in the Empire State. Some who came with doubts and discouragements went away joyful in the Lord. The Lord heard prayer for the healing of physical infirmities, and a general spirit to "go forward" was manifested. A good spirit characterized all our business meetings. Cash donations and pledges were given to the South Lancaster Academy and foreign missions to the amount of about twenty-five hundred dollars.

Since that meeting, most of my time has been spent among the churches and scattered companies of our people. I have held meetings with upward of twenty churches and several companies, and have visited about one hundred and fifty Seventh-day Adventist families, besides quite a number of scattered brethren and sisters. While many difficulties and some sore trials are being met, I have been made to rejoice many times as I have heard the expressions of patience, love, and courage. In some instances, trial and discouragement had caused a withholding of tithes and offerings; but the Lord helped in presenting his truth, and some started anew to return to the Lord his own. Many words of encouragement have been spoken, and a general feeling of confidence in the work in the State seems to exist.

I have been permitted during this time to administer baptism to thirty-three persons, and organized one new church, at Tonawanda, of twelve members, and one company at Rochester, which I think numbers nineteen. From time to time, good reports are received from our laborers in the field. Elders S. M. Cobb and W. A. Westworth have been for some time at Bing



hamton, where a new church building is being erected. They report a good work going on there and in that vicinity. Elder G. M. Ellis reports a new church building nearly ready to dedicate at Darien Center. So far as I have heard, the spirit characterizing all our week-of-prayer meetings was exceptionally good, and advance steps were taken in the divine life.

Arrangements have been made with the *American Sentinel* publishers to send the *Sentinel* to all members of our State legislature during its coming session. Were it not for the scarcity of funds necessary to sustain and enlarge our work more fully and rapidly, our joy would be more full; but I have been able to see, in my visits with many families, a commendable spirit of sacrifice for the cause in this conference and for the entire field; and I feel thankful that thus far we have been able to meet our financial demands without incurring debt. We all hope for a more general manifestation of this spirit for 1897. Whatever the future has in store for us, "we know that all things work together for good to them that love God," and that his loving care is over his people, his laborers, and the work he has entrusted to their hands.

A. E. PLACE.

#### VIRGINIA.

IDA.—I began meetings at this place the first of December, in the Dunkard church, with a goodly number present the first evening. The house was filled to overflowing each night following. But soon some of the leaders became alarmed for their flock, and closed the building against me, so I secured the use of the public-school building, and am still holding meetings there. The house is well filled each night, some having to go away as they cannot get in. The interest is good, and I have many calls to visit at the homes of the people, and am holding Bible readings with them during the day. The whole country around is stirred. One man who has preached for the Methodists, and is familiar with the Scriptures, has signed the covenant to obey the commandments, and is working in his section for others. I furnished him with a supply of tracts. There are six or eight others who believe the truth, and say they cannot be saved unless they obey; others are investigating. I never had such an experience before; it seems as if the whole Bible is opened up before me at once, as the people inquire about this precious message. One young man, after I explained many things that were perplexing him, said, "This is all true; now tell me the first thing I must do to be saved." And as I read the Bible answer to him, he said, "That point I have not reached yet," so I pleaded with him to seek God.

As I labor, I feel that except the Lord upholds me, and his Holy Spirit guides me, I shall fail. Truly the Lord is good. My heart goes out after the dying and perishing. Pray for the work at this place, that souls may be saved.

December 31.

T. H. PAINTER.

#### WYOMING.

In glancing over the past year, I can see much cause for encouragement. When I began work in Sheridan, there was a Sabbath-school of four members. I was soon able to organize a church with nineteen members, eight receiving baptism. Most of these have since moved to other places. Some have become tired of the way, yet a few are left to hold the banner high. I have held meetings in eight different places, with small visible results. We have two organized churches,—one at Sheridan, and one at Big Horn with nineteen members and nine absent members. There are four Sabbath-schools, with about fifty-three members. These, except possibly the last one organized, take a supply of *Our Little Friend*. Two tract societies have been organized,

and are supplied with most of our periodicals for missionary work, and have used several hundred pages of tracts, books, and papers. One aged sister, who has been troubled over the Sabbath question for twenty years, united with the Sheridan church, December 5, and is rejoicing in all the truth. This is a great encouragement to one who does not see immediate results from his labor. Since starting the work here, money has been paid into the treasury up to Dec. 1, 1896, as follows: Tithes, \$182.01; various offerings, \$52.49; Sabbath-school donations, \$30.67. We have sold \$445.75 worth of our subscription books, and the sale of Bibles has amounted to about \$40. At this writing I am holding meetings at a mining camp, with quite a good attendance and the best attention. I shall next go to Buffalo, where one of the brethren has a house ready for meetings. I am of good courage in the work.

O. S. FERREN.

#### NEBRASKA.

AFTER our State camp-meeting at Fremont, some local camp-meetings were held in different parts of the State, which were a great blessing to the cause in the localities where they were held. Many attended who could not possibly reach the State meeting, and were greatly strengthened to press onward. Since the camp-meeting season closed, part of the conference workers have been in new fields, while others have labored among the churches. Elder Victor Thompson has lately been spending a number of weeks among the churches in northeastern Nebraska, and reports excellent meetings at every place. Elder F. Stebbeds has been among the churches of southwestern Nebraska, and has also enjoyed very good meetings indeed, while Elder Frank Armitage has been visiting the companies and scattered ones in the Black Hills and that part of Wyoming belonging to the Nebraska Conference.

As a result of the tent-meeting at Central City last summer, conducted by E. L. Stewart and Elder C. N. Harr, with a short series last fall, a company has been established at that place with a Sabbath-school of twenty-seven members. The work at this point we believe will be permanent and growing. As a result of the tent-meetings at Nebraska City, conducted by Elders A. J. Howard and Fred Stebbeds, a few accepted the truth, and the work was started. Elder J. H. Rogers and Miss Nellie Brown are now located there, and are following up the work. They now have a Sabbath-school of thirty-one members. A small company also accepted the truth at Weeping Water, under the labors of Elder Victor Thompson and J. H. Wheeler, with other workers, and are now holding regular services each Sabbath. A few also accepted the truth at Hubbell, under the labors of J. W. Boynton and Lewis Finster. In Omaha during the summer a tent effort was carried forward by Elders Fred Anderson and J. M. Erickson among the Swedish people. Brother Anderson has also labored there to some extent during the fall; and as a result, a little company are now keeping God's commandments. Their Sabbath-school now numbers twenty-one. The English work in the city is prospering under the direction of Elder A. J. Howard, and the church is actively at work selling small books, and taking short-term subscriptions for the *Signs*. This church is also doing much in assisting the poor and needy in the city.

Other laborers have had some success in different fields, of which we will not speak definitely. During the fall, quite a large number of agents have been in the field selling our small books, and thousands of copies have been sold throughout the State. For two or three years in the past it has been very difficult to sell books in this State, in consequence of the failure of crops; but conditions are improving somewhat, and we

hope for a better condition of things in the future. Harmony and love prevail among the workers, and we believe all are laboring faithfully to carry the truth to their fellow men.

Union College now has an attendance of two hundred and thirty-six. This is one of the most prosperous years the school has ever enjoyed. Perhaps the school is not as full as it has been some other years, but an excellent spirit prevails among both faculty and students, and all seem to be working to place the school on as high a plane as possible. Union College is getting a reputation among the other churches, and also in the world, as an excellent school, and now in the ladies' dormitory more than half the students are from the world or other churches. Surely if this class appreciate our school, and are willing to patronize it, we as a people should. The sanitarium here is now having a good patronage, and all the rooms in its main building are full. During the excitement of the campaign there was quite a perceptible falling off, but the attendance is increasing now, and we hope for a good year.

Our people in Nebraska are looking forward to the General Conference in February with much anticipation, and no doubt many of them will attend. We trust it may be just such a conference as God can abundantly bless. Five series of meetings are now being held by the laborers in new fields, and all report excellent interests. Our courage is good in the work, and we have faith in its final triumph.

W. B. WHITE.

#### KANSAS.

WE are thankful to be able to report that some progress is being made in our State. The season of prayer proved a rich blessing to many. Some were careless, and received no help, but the earnest seekers found the Saviour precious. The testimonies recently received on tithing have caused many to awake to their obligations to God; and as a result the tithe is flowing into the treasury. There has been an increase of about one thousand dollars during the past quarter, over the same time during the previous year. For this we are thankful to the Giver of all blessings.

Since the election, our laborers have been able to secure the attention of the people, and some fruit appears as the result. At Council Grove, where we held our camp-meeting, fourteen have embraced the truth. Elder G. G. Rupert has labored with the Fellsburg church, and fourteen adults have been added to their number. Several of the ministers report very interesting meetings and a few accepting the truth.

The Lord is blessing our people in selling the *Signs of the Times*. Within two months, over three thousand copies have been ordered for this purpose. To us it has been wonderful to see how readily the people will subscribe. It seems that the Lord is turning the hearts of the people toward the truth. As the result of this work, new life is entering into our churches. Although times are hard, our canvassers are selling a large number of the small books. The scattering of these books, that present Jesus as the sinners' friend, cannot fail to bring returns. In the past we have scattered our doctrinal books by the carloads; and now, by presenting Jesus to the people, the way will be opened for the Holy Spirit's power to reach them. Truly the Lord is preparing the way for his work to close up gloriously.

January 1.

W. S. HYATT.

#### FLORIDA.

In accordance with the recommendation of the Florida Conference, I am located in Jacksonville, a city of thirty-five thousand inhabitants. It is expected that I engage in Bible work, and as far as possible prepare the way for a more public effort with the tent, which will come here next spring. There is a little company of unorganized believers here, who have been trying,

## News of the Week.

FOR WEEK ENDING JANUARY 16, 1897.

### NEWS NOTES.

We are glad that many are awake to the nature of our times and the importance of doing something unusual. At a late meeting of Chicago ministers, Dr. P. S. Hensen, the celebrated Baptist minister, said, among other things: "We must get down from our stilts. We have too many wheels. It has taken us all the time to keep the wheels going. The early church did not have a blessed D. D. in the whole lot. It looked up for its strength. We have been looking down, working with our muck-rakes. If the darkest hour is just before dawn, it must be nearly daybreak for this city. We must do something. I have been preaching to crowds out at my church for a long time, and they get up each Sunday, and hurry home worse than they were when they came. We must make something happen in Chicago besides murder and bloodshed. We are tired of reading in our papers each morning nothing but hold-ups and killings. This city is dominated by the devil. Let us stir it as by an earthquake."

The New York papers are debauching the public mind with the details, as brought out in court, of a horrible orgy at a "dinner" given by Fifth Avenue "upper tens." The worst of it is that it is being clearly shown that performances that would shame Sodom or put Cairo to blush, are not of uncommon occurrence in upper circles of our society. We are wont to talk of the vice and degeneracy of the low and squalid portions of our cities; but it is the abandoned and wretched vileness of what is regarded "good society," or the select few, that is leading and dragging the people of this generation down to perdition. The papers are putrid (those which will descend to the depths of these things) with accounts of every-day occurrences. It is heart-sickening to glance at the head-lines that display the doings of the great cities. Who can contemplate it, and realize how little of it comes to light, without realizing the fulfillment of our Saviour's words: "Likewise also as it was in the days of Lot?"

Two famous churches in Palestine are owned and held conjointly by different sects of professed Christians.—Copts, Armenian, Greek, and Roman Catholic churches. These are the Church of the Holy Sepulcher, in Jerusalem, and the Church of the Nativity, in Bethlehem. Worshipers representing each of these churches are in attendance at their services, which are carried on daily, a portion of each day being allotted to the various sects, in which they may have sole possession of the more sacred parts of the church. There is no friendliness among them; and the constant presence of Turkish soldiers is necessary to prevent active war and bloodshed, and this it does not always do. It is reported from Constantinople that there has lately been trouble among the worshipers in the Church of the Holy Sepulcher. The Roman Catholics were opposed to the Greeks entering by a certain door on the evening of January 6. The latter insisted on their right to enter, and the dispute resulted in a serious fight. Many of the combatants were severely injured, although it is not yet ascertained how many, if any, were killed. This is a very strange sequel to the scenes which these churches are supposed to represent, and which the so-called worshipers are supposed to celebrate. The places where it is reputed that the birth and crucifixion of our compassionate Redeemer took place are the scene of carnage, bloodshed, and angry animosity among his professed followers. What a comment to the unbelieving world!

The principal event of the past week was the signing of a compact between England and the United States, providing for peaceful arbitration of questions and difficulties which may arise between the two nations. This compact is to remain in force for five years, and must be ratified by the President, the Queen, and the United States Senate. It is supposed that there will be no difficulty from any of these parties, the President having sent the treaty to the Senate with his approval. In brief, the agreement provided that pecuniary questions, or claims, not amounting to more than £100,000, shall be settled by a committee of arbitration, consisting of three members, one to be chosen by each country, and the umpire to be chosen by the two thus appointed. Their decision shall be final if it be unanimous; otherwise the disaffected party may appeal to a higher court. Questions involving a greater sum shall be submitted to a committee of five "jurists of repute," two of whom are chosen by each country, and the fifth by the four thus appointed. The decision of the majority of this tribunal shall be final. Controversies over territorial claims are to be decided by a court consisting of three members of the United States Supreme Court, and three judges of the British Supreme Court; and their award, in order to be final, must be by a majority of at least

five to one. In case such a majority cannot be obtained for any decision, there shall be no recourse to arms until the matter shall have been submitted to the arbitration of one or more friendly powers. In case the above committees of arbitration shall fail to unite in appointing an umpire, the appointment shall be left to the king of Sweden and Norway. It is hoped that these peaceful measures will take the place of and silence the threats of war between two nations whose interests are so closely identified as Great Britain and the United States. We recognize in these things the fulfillment of prophecy, and the "peace-and-safety" cry which will delude many people into believing that there is a long time of quietness and peace before the world. Let none be deceived; for "when they shall say, Peace and safety; then sudden destruction cometh."

Rumors from Cuba the past week have been to the effect that articles of peace have been drawn up by Spain on lines suggested by Gomez, and submitted to the United States government, which is to be sponsor for Spain's fulfilling her promises. It is stated that the conditions grant immunity to all who have been engaged in the insurrection, and secure practical home rule for Cuba. But these reports lack confirmation. On the other hand, it is claimed that Gomez has gained a notable victory, and taken possession of Villa Clara, a town of considerable importance and well fortified, where the headquarters of the Cuban government will now be established. General Roloff, Cuban secretary of war in New York, has been arrested again for organizing a large military expedition, which was shortly to have left for Cuba. The purchase of arms and munitions is very active, and there seems to be no great difficulty in evading the Spanish patrol.

If we may believe reports, and unfortunately there seems to be but little chance to discount them, India is in a most pitiable condition. The great plague is depopulating the most important city of the land. It is said that Bombay has lost nearly one half of its population through the terrible plague. The weekly mortality is said to be from 200 to 1000, and the sanitary condition of the poor native quarters, where it is raging, is such as to make it almost impossible to combat the disease. Thousands are fleeing for life. The famine is more wide-spread and terrible than the plague, and notwithstanding all that is being done, it counts but little in such vast misery. The ignorant natives attribute these sorrows to the wrath of their gods, who, it would seem, will have a large account laid up against them. But it only causes the superstitious heathen to fear the malign influences all the more. Their gods have nothing but vengeance for them. There is no love, and religion to them consists in averting wrath.

Of the great plague that is now depopulating Bombay, the *New York Observer* says: "The name given it in medieval times, 'the plague,' literally, 'the stroke of God,' well indicates its virulence, the period of incubation being brief, and the average time from inception to death being only three days, the longest a week. It is, however, no longer a mysterious visitation of God, medical and sanitary science classing it as bubonic, or glandular fever, with its endemic foci in China and the Euphrates Valley, and with a range in Asia from the twentieth to the fortieth degree of north latitude. It is essentially a filth disease, generated by poor food and foul environments, beginning generally in squalid and crowded districts, and finding the majority of its victims among the ill-fed and indigent classes of the larger towns and cities. This was the manner of its beginning in Bombay, as it was in Hong Kong a few years ago, the wealthier, cleanly, and well-nourished classes being, with certain exceptions, exempt from its ravages."

### ITEMS.

—It is confidently reported that Senator John Sherman will be the next secretary of state after March 4.

—It is reported from Colorado Springs that four of the pupils in the schools are victims of a malady which causes them to write backward and upside down. The physicians are unable to explain this strange phenomenon.

—A landslide has occurred at the village of Stanna, in the province of Modena, Italy, affecting seven square kilometers, destroying one hundred and eighty-two buildings, and leaving hundreds of persons homeless.

—A funeral procession in New York was attacked by a mob of striking drivers, because the carriages were being driven by non-union men. Bricks and stones were hurled, the carriage windows smashed, the vehicles damaged, and some of the drivers hurt.

—The divorce case of McGown and wife, noticed a few weeks since, in which a New York court decided against the validity of a Dakota divorce, has been taken to a higher court, and the same decision is rendered. The court holds that Dakota courts have no legal right to grant such separations. Mrs. McGown's marriage with Bell is declared illegal.

under somewhat discouraging circumstances, to live out the truth. It is a source of encouragement to them to know that the work is to be taken up and carried forward in this most important city of our State.

Brother and Sister Rogers have been doing most excellent work here during the past year. After my arrival, it was thought best to secure a house that would accommodate them and me, and also furnish a room to be used exclusively for our Sabbath and Sunday meetings. After a three days' search, we secured a five-roomed cottage, which answers our purpose admirably.

Our Sabbath-school numbers twenty-three, and there is an increasing interest on the part of all. After the Sabbath-school, we spend an hour in Bible study, social meetings, etc. On Sunday afternoon at three o'clock, we hold a public Bible reading. At our first Sunday meeting seven came in besides our own people. I have adopted the envelope plan as a means of introducing the truth into the homes of the people, and also of affording an opportunity of becoming acquainted with them. I did not take up this line of work because of any love for it. On the contrary, it was a great cross to think of visiting the people at their homes with our tracts; but believing it was the will of the Lord that I should do this work, I sought most earnestly for wisdom, grace, and courage, that I might be enabled to do it acceptably. I am glad to be able to report better success than I had even dared to hope for, and the work which was once a cross is now becoming a pleasure. I could use to good advantage twenty-five copies of the *Signs of the Times* each week, but our friends here are not able to supply them. If any who may read these lines can subscribe for one or more copies to be sent to my address four months, the favor will be appreciated.

C. P. WHITFORD.

607 Myrtle Ave., Jacksonville, Fla.

### TEXAS.

AFTER our good camp-meeting, I returned to my field of labor in Cass county, and resumed the work with a large congregation. I found the company of Sabbath-keepers of good courage, and growing rapidly in the truth. Several others were deeply interested. The brethren had constructed an arbor thirty by forty feet in size, and were anxiously waiting for my arrival. I labored for several weeks, presenting practical truth, and preparing for a church organization. Elder Beckner came October 1, and organized a church of fourteen members. Before the meetings closed, nine more took their stand for the truth, making a church of twenty-three. This company took the name of the "New Hope Church." We were not allowed to use any of the church buildings or schoolhouses, so the brethren decided to build at once. They now have a church building, thirty by forty feet in size, nearly ready for use. There has been much opposition, but God has wonderfully blessed the work here. We expect to see others come firmly into the message.

November 8 I went to Rolyat, and remained through the days of prayer. I found the brethren of good courage. Sixteen meetings were held, and though the attendance was not large, owing to prejudice and stormy weather, we received much of the blessing of God. The brethren renewed their covenant with God, and promised to enter the canvassing work as the way opened. December 2 I returned to Cass county, and held meeting with the church on the Sabbath. The brethren and sisters are full of courage, and are doing all in their power to enlighten others. December 7 we went to Morris county, where there are two families of Sabbath-keepers. We remained over the Sabbath, then went on to Keene, to enter school. We shall remain here till spring. Personally, I can say that the Lord has cared for me, and I am of the best courage.

J. N. SOMMERVILLE.

— A would-be suicide was trying to drown himself in Lake Michigan at Chicago, when a policeman came along, and with drawn revolver threatened to kill him if he didn't come ashore. The much-disgusted man scrambled to land at once, and went home to dry off.

— Cardinal Satolli received enough money in presents from admiring churchmen, while papal ablegate in this country, to make him a rich man. He has himself published a statement in which he is, by these individual donations, now enabled to maintain the dignity of the cardinalate.

— John D. Rockefeller, the second richest man in the world, and the financial pillar of the Baptist denomination, has been sued in New York by Dr. Potter of the Tabernacle Baptist church for the interest on \$50,000 worth of North Pacific bonds, which he gave the church, but which proved worthless. The suit was lost.

— The Roman Catholic bishops of Quebec have issued a mandate forbidding communicants reading, subscribing for, or in any way encouraging *L'Electeur*, a paper which has upheld the supremacy of the state in state affairs. Mr. Pacaud, the editor, will sue for \$5,000 damages against each of the bishops. He is at the gateway of a most interesting bit of litigation.

— A young man in Southern Michigan, who became addicted to the use of cigarettes, has lapsed into half-insensibility, from which it is impossible to arouse him. He was comatose for thirty hours, and after this his mind seems to be a blank. He does not recognize his friends and acquaintances, does not know his home, and seems to have lost the use of most of his mental faculties,— all of which is attributed to the use of tobacco.

— The U. S. Treasury statement for December shows that the exports of domestic merchandise for the month were \$116,128,334, and for the year, \$986,871,256. This is a gain of about \$25,052,000 as compared with December, 1895, and a gain for the year of \$179,128,000. The imports of merchandise during December were \$57,956,009, and for the year \$680,556,223. The gain for the month is about, \$4,200,000, and the loss for the year about \$121,113,000.

— It is reported in the newspapers that the empress of Austria smokes from thirty to forty cigarettes daily. The dowager empress of Russia is a constant smoker in her own private apartments. The queen of Rumania, queen regent of Spain, the queen of Portugal, and the queen of Italy are all smokers. A French paper, commenting on this, says that the association of men and women in all kinds of sports has been the cause of greater freedom and intimacy, and has brought in the use of the cigarette, which is extending among young women in the most exclusive circles.

## Special Notices.

### INDIANA, NOTICE!

At the last session of the Indiana Conference, a resolution was passed that on the first Sabbath in February a collection should be taken in all our churches for the purpose of maintaining an endowed bed in the Battle Creek Sanitarium. As we are somewhat in arrears on this fund, we should be glad for a liberal donation at this time. There are worthy poor among us who should receive treatment at the Sanitarium, and we who are blessed with health and means should assist these persons, by making donations by which an endowed bed can be continually at our service at the Sanitarium. We ask our ministers and church elders faithfully to bring this matter before their churches in Indiana on the first Sabbath in February and urge a liberal donation. Money should be sent to J. W. Moore, 175 Central Ave., Indianapolis, Ind. J. W. WATT.

### THE SCHOOL OF CORRESPONDENCE AT WALLA WALLA COLLEGE.

At the District Conference for General Conference District 6 held in December, 1895, the subject of the ministry was a matter of deep concern to the delegates assembled. After carefully considering the matter, it was decided to carry on a line of study with the laborers in the district who could not leave the work to attend school, consisting of Bible study, history, language, and physiology and hygiene. The school has now been in operation about one year, and instead of being confined to the district alone, it has students in several of the conferences in America, as well as some in foreign fields. The teachers who have given themselves to the work of instructing and fitting laborers for the field, kindly consented to furnish the lessons for those who could not attend, and have been carrying on this work of correspondence without charge, except for cost of printing the lessons, stationery, postage, etc., besides their regular school work. This is taking upon themselves additional burdens; yet they do it cheerfully, in order to help those who feel their need and appreciate such help.

Many testimonials of help received might be given in those taking the studies, several expressing them-

selves as being sorry this work had not been begun before. Many now engaged in the work, who have a limited education have been called to occupy positions of responsibility for which they were not fitted. Such sadly feel the need of the advantages of school, but the calls are so urgent, and the work so important, that but few can leave the field long enough to take even a short term in school; but the correspondence school has been a help to such, and they greatly appreciate what is being done for them. I would not have any think of getting in this line of study what he can get in regular school work, and would advise all who can do so to attend one of our schools; but to the laborers in the district who have responsibilities and burdens to bear which they cannot leave, this will be a help in learning how to study and develop the mind, while at the same time in the field, actively at work for the people. The class now numbers one hundred and sixty-five, who are doing excellent work, besides others who are not especially connected with the work, but desire to study the lessons for the personal benefit to be gained.

Any desiring to enter the class, or wishing information, should write to Prof. E. A. Sutherland, College Place, Wash. A. J. BREED.

### GENERAL CONFERENCE DELEGATES AND VISITORS, NOTICE!

THERE seems to be some delay on the part of General Conference delegates and visitors in making application for rooms and board during the General Conference. It would help us very much in our arrangements if we could know as soon as possible how many expect to attend, and just what they desire in the line of accommodations. Will conference presidents who have not already done so, kindly inform us how many delegates may be expected from their several States? It would also assist us much if visitors who expect to attend would write to us, giving full particulars as to what they desire in the line of room, board, etc. If this is carefully attended to at once, we shall, we trust, be able to make all very comfortable. Address all communications to J. Sutherland, College View, Neb.

W. B. WHITE,  
For Committee on Arrangements.

## Publishers' Department.

### "FIGHTING AGAINST GOD."

We hope most of our readers will recognize the words at the head of this paragraph as the title of an illustrated and most excellent little tract published in the *Religious Liberty Library*. One of our brethren who has just read the tract, says: "I can truly bespeak for it a wide circulation in this nation. It is meat in due season, and should be scattered like the autumn leaves." This is the time of year to scatter our tracts. Let us give prompt attention to these most important things.

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

### DEAF AND DUMB SELLING OUR PUBLICATIONS.

We have just learned of a gentleman in Pennsylvania, who is deaf and dumb, who has been reading the *Signs of the Times*, and has become so much interested in our work and the truth for this time that he desires to canvass for some of our publications. He has received a copy of "Christ our Saviour" and "Gospel Primer," and says he knows he can sell these two books, and asks for terms to agents.

Think of it, brethren and sisters,— the deaf and dumb taking hold of the work of selling our publications! And one, too, who has never had the full light of truth. Does not this show that the Lord is working upon the hearts of people not of our faith to go out and do the work that is being neglected by us? Time is short, and there is a great work to be done. If we do not do that work ourselves, as it is our privilege to do, the Lord will raise up others to do the work; for it must be done. In a Testimony received a short time ago we find these words:—

"I know from the light given me of God that the powers of darkness are working with intense energy from beneath; and with stealthy tread, he [Satan] is advancing to take those who are asleep now, as a thief taking his prey. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine. God help us to keep in the channel of light, to work with our eyes fastened on Jesus our Leader, and patiently, perseveringly, press on to gain the victory."

These are stirring words, and should make a deep impression on all our hearts. God has given us light and truth, and now it is our privilege and duty to give that light to others. Shall we not take hold of this work right away, and can we do this in any better way than getting our publications before the people?

I. A. FORD.

### A LITTLE MORE ABOUT OUR FOREIGN PAPERS.

We are pleased to note the interest that many of our brethren and sisters are taking in the matter of working for our foreign papers. Quite a number of applications have come to us, and have received our prompt attention. We would say to those who have not done anything, The offer made in our notice in the Publishers' department of the REVIEW for Dec. 29, continues to hold good. It applies to Americans as well as foreigners; to persons in other lands as well as those in the United States. We hope all will join us in the good work of giving the gospel, as it is in Christ, to every nation under heaven. Address all requests to the undersigned, at Battle Creek, Mich.

INTERNATIONAL TRACT SOCIETY.

### "HOW THE SABBATH CAME TO ME."

We presume all the readers of the REVIEW read the notice that we had in the last week's paper in regard to a leading lady who has begun to keep the Sabbath, and who has written a tract upon the question, in a very impressive and clear manner, in the form of a narrative. We would like to call your attention again to the very low price that we have made on this tract. As advertised in last week's paper, the price of the tract is 2 cents a copy, with the usual discounts in quantities and to tract societies. Ordinarily the retail price of the tract would have been 6 cents, as it contains 48 pages; but we feel so anxious to give it a wide circulation, that the Office is willing to make this very low price, in order to help the matter along. The International Tract Society is getting out sample copies of this tract to the readers of the REVIEW just as fast as possible. We hope that by the time this paper reaches you, you will have a copy of it. We hope you will feel like helping along this enterprise. Any tracts that you may desire to circulate in your own locality, or send out in your correspondence, you should order through your State tract society.

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

### HAVE YOU SUBSCRIBED?

THE *General Conference Bulletin* list is still open. We are glad to receive the subscriptions which are coming in every day. In many cases the required fifty cents has been secured in an unexpected way. One who wanted the paper very much, saw no means of paying for it; but a friend sent her a New-year's gift of fifty cents, which was promptly exchanged for a two years' subscription to the *Bulletin*. Many others have been at some sacrifice in order to obtain the paper. We are sure that these faithful souls will find the *Bulletin* well worth the effort to obtain it.

But we are so liable to be careless, and forget to attend to a matter like this, until it is too late. Surely there must be many more who would like to take the paper. Let us hear from you at once. If you have subscribed for it yourself, look around, and see if there are not others who would enjoy reading it. Address all orders to your State tract society, or to the undersigned at Battle Creek, Mich.

INTERNATIONAL TRACT SOCIETY.

### WE CANNOT DO WITHOUT IT.

THIS is what we say in reference to the new tract on "Home Missionary Work," by Sister White. It contains words of timely warning to the slothful. It encourages the faithful workers. It cannot fail to inspire every honest reader with fresh zeal and activity in the missionary work. Below we give a few extracts, which speak for themselves:—

"Whether you are rich or poor, great or humble, God calls you to active service for him."

"We are years behind. The ministers have been seeking the hidden treasures, and have been opening up the casket, and letting the jewels of truth shine forth; but not one hundredth part has been done or is being done by members of the church, that God requires of them. They will, in that great day, be self-convicted for their slothfulness. May the Lord lead them to self-penitence, and now to see themselves, and exclaim, Lord, I am that fruitless fig-tree."

"Isaiah says, 'Thy righteousness shall go before thee; the glory of the Lord shall be thy reward.' This is the righteousness of Christ which goes before us, and the glory of the Lord is to be our reward. Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. Were every one of you living missionaries, the gospel would be speedily proclaimed in all countries, to all peoples, nations, and tongues."

We might give many more extracts, but these are sufficient. The tract is one of special merit, and we hope our people will, without exception, provide themselves with a copy, and give it most earnest, prayerful



study. We would say to the local librarians: Order a supply of your State tract society at once, if you have not done so already, and see that every member in the church is provided with one. Isolated Sabbath-keepers should not fail to supply themselves. The tract contains thirty-two pages, and costs 4 cents.

INTERNATIONAL TRACT SOCIETY.

### SELF-IMPROVEMENT.

The long winter evenings are admirably adapted for reading and study. Even the busiest people find some time to devote to mental improvement between six o'clock and bedtime. Now it is important that this leisure time should be used to the best possible advantage. Light miscellaneous reading is hardly calculated to cultivate the best powers of the mind. It is better to take up some subject in which one is deficient, and by dint of persevering effort, master it. Most people are deficient in the use of their mother tongue. Some even feel to give up in despair, and say they never can understand grammar. But this need not be so. Provided with the right kind of text-book, a faithful, conscientious student of average intelligence can learn grammar, right in his own home. We are glad to be able to announce that such a text-book has lately been provided, and can be had at very reasonable rates, either of the REVIEW AND HERALD Publishing House, or of the Pacific Press.

We mention this matter especially in the interests of our young people.

The author of the series of language-books to which we have reference is Prof. G. H. Bell, whose long experience and excellent success in teaching the English language have in a special sense fitted him for this work. Two of the series, Nos. 2 and 3, are already out. Each of these books is complete in itself. We would recommend No. 2 especially for beginners and those to whom the study of grammar is difficult. No. 3 is called the "Complete Grammar," and is admirably adapted for the use of those who already have some knowledge of the subject.

The price of No. 2 is 60 cents; No. 3 sells for 85 cents. Those who wish to begin the study this winter should lose no time in ordering these books. Further information will be cheerfully given them by the undersigned.

Orders may also be addressed to us.

INTERNATIONAL TRACT SOCIETY,  
Battle Creek, Mich.

### PUBLICATIONS WANTED.

THE following desire to have our publications suitable for free distribution, sent to their addresses, post paid:

L. A. Holbaugh, Good Hope, O., wants *Signs*.  
L. E. Cushing, Quebec Tract Society, Dixville, P. Q., wants *Signs*, Nos. 42, 43, 44, 45.  
Chas. T. Wood, 623 N. Payson St., Baltimore, Md., for ship work.  
C. L. Kilgore, 98 Fairfield Ave., Newport, Ky.  
Hannah Trubey, Exeter, Mo.  
Mrs. Lizzie Harner, Darwin, Carroll Co., Ind.

### WANTED.

TO HIRE OR WORK.—I want to hire a small place or work by the month for a Sabbath-keeper. I have a small family. R. L. Turner, Albion, Ia.

WORK.—Wanted, to secure a place to work for Sabbath-keeper. Iowa or Minnesota preferred. O. J. Roderick, Rockwell, Cerro Gordo Co., Ia.

SITUATION.—The undersigned, a competent blacksmith, desires a situation in a place where he can keep the Sabbath. Will work for low wages. Good references given. Lewis Hansen, 687 Henry St., Brooklyn, N. Y.

FOR SALE.—The beautiful homestead of Norman Dewey, consisting of 120 acres of formerly heavy timbered land, all under the plow, in good state of cultivation. Fine buildings; vineyard, orchard, good well of water, fine location,—a good grain and stock farm. One of the finest farms in Cass county; \$55 an acre, if sold soon. Two thirds down, and balance in first mortgage on farm, or two or three modern cottages, located in Battle Creek, near College. Address Norman Dewey, Dowagiac, Mich.

### ADDRESS.

THE address of Elder B. F. Purdham will hereafter be Archdale, N. C.

## MANUAL OF INSTRUCTION IN BOOKKEEPING.

A book for librarians and tract society secretaries.

Designed especially to instruct in the bookkeeping connected with our work. Bound in cloth, price recently reduced to 25c., post-paid.

## 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.

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Alcoholic Poison.—4 pp.....	1/2c
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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
Elijah 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.....	1/2c
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Law and Gospel.—16 pp.....	.02
Law of God.—8 pp.....	.01
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Millennium.—24 pp.....	.03
Milton on the State of the Dead.—20 pp.....	.04
Much in Little; or, Man's Nature and Destiny.—16 pp.....	.02
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Prophetic Scar.—16 pp.....	.02
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Or the Bible given in the form of a connected simple story. Children and youth read this book eagerly and with delight. Parents will find this book an excellent one to place in the hands of their children. It is fully illustrated, and the illustrations and the simple language of the book cannot fail to attract the attention of the child and deepen his interest in the Book of books, the Bible. Sent post-paid for \$1.00.

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REVIEW AND HERALD PUB. CO.,

BATTLE CREEK, MICH.

## Travelers' Guide.

## GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect Nov. 15, 1896.

GOING EAST. Read down.						STATIONS.		GOING WEST. Read up.					
10	4	6	42	2				11	1	3	23	5	
Mail	L'd	Ex.	Mix'd	Tr'n	Pt. H			Mail	Day	R'd	B. C.	P. No	
Ex.	Ex.	Ex.	Ex.	Ex.	Ex.			Ex.	Ex.	Ex.	Ex.	Ex.	
a.m.	p.m.	p.m.	p.m.	p.m.	p.m.			p.m.	p.m.	p.m.	p.m.	a.m.	
11.25	4.50	10.30	6.00			.....D. Chicago A.....		8.30	2.00	9.10		6.30	
						.....Valparaiso.....		4.10	12.05	7.20		4.30	
1.10	6.15	12.00	10.05			.....South Bend.....		2.35	10.40	5.55		3.07	
1.55	6.55	12.45	10.40			.....Cassopolis.....		1.55	10.05	5.20		2.25	
2.40	7.40	1.35	3.42			.....Schoolcraft.....		1.10				1.30	
2.50	7.40	1.48	4.30			.....Vicksburg.....		1.00	9.20	4.00		1.20	
3.35	8.15	2.40	6.20	7.00		.....Battle Creek.....		12.15	8.35	1.00		9.35	12.50
4.42	9.03	3.25		7.47		.....Charlotte.....		11.14	7.53	8.19	8.40	11.55	
5.20	9.32	4.00		8.20		.....Lansing.....		10.40	7.25	2.55	8.00	11.25	
6.30	10.23	5.05		9.30		.....Durand.....		9.35	6.36	2.10	6.50	10.23	
7.30	10.50	6.40		10.43		.....Flint.....		8.35	6.10	1.45	5.47	9.40	
8.15	11.20	6.15		11.08		.....Lapeer.....		7.45	5.39	1.18	5.10	9.05	
8.42	a.m.	6.35		11.08		.....May City.....		7.30			4.48	8.45	
9.40	12.30	7.30		12.05		.....Port Huron.....		6.50	4.30	12.15	3.50	7.55	
						.....Detroit.....		a.m.	a.m.	a.m.	p.m.	p.m.	
9.25		7.35		11.50		.....Toronto.....			11.30	4.05	8.00		
		8.00		7.35		.....Montreal.....				7.35		1.00	
		p.m.		a.m.		.....Boston.....				a.m.			
		8.12		7.00		.....Susp'n Bridge.....				p.m.			
		7.00		4.55		.....Buffalo.....				11.10	7.05	2.30	
		8.25		6.20		.....New York.....				10.00	6.15	11.15	
		7.53		8.23		.....Philadelphia.....				8.20	6.10	9.00	
		7.17		7.45						9.00	8.00	9.45	

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.

All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Valparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m.

† Stop only on signal.

A. R. McINTYRE,  
Asst. Supt., Battle Creek.

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

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 29, 1896.

EAST.		3	12	4	10	14	22	36
		*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	Accom.	*Atl'ntic Express.
Chicago.....		pm 9.40		am 6.50	am 10.30	pm 3.00	pm 4.15	pm 11.30
Michigan City.....		11.25		8.45	pm 12.08	4.50	6.20	am 1.19
Niles.....		am 12.33		10.15	1.00	5.55	7.40	2.38
Kalamazoo.....		2.10	am 7.20	11.52	2.08	7.15		4.12
Battle Creek.....		2.55	8.10	pm 12.60	2.42	7.55	9.05	5.05
Marshall.....		3.25	8.38	1.20	3.09	8.19		5.27
Albion.....		3.52	9.05	1.45	3.27	8.40		5.49
Jackson.....		4.40	10.00	2.35	4.05	9.20		6.33
Ann Arbor.....		5.45	11.05	3.47	5.00	10.17		7.35
Detroit.....		7.10	pm 12.20	5.30	6.00	11.20		9.00
Falls View.....						am 5.23		4.08
Susp. Bridge.....						5.38		4.23
Niagara Falls.....						5.53		4.37
Buffalo.....						am 12.10		5.30
Rochester.....						8.00		5.40
Syracuse.....						pm 12.15		10.45
Albany.....						8.50		4.50
New York.....						pm 1.45		am 2.50
Springfield.....						12.10		9.33
Boston.....						3.00		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.

# The Review and Herald.

BATTLE CREEK, MICH., JANUARY 19, 1897.

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## Editorial Notes.

How extensive is the promise of the Spirit in the last days?—The Lord says, I will pour out my Spirit upon “all flesh.” What is the object of this?—Evidently to prepare hearts for the reception of light and truth. But the proclamation of the gospel is committed to men. Now if the Lord designs that light shall go to all flesh, and he sends forth his Spirit to prepare some hearts to receive it, and yet those to whom its proclamation is committed do not bear it to them that they may receive it,—what then?

On account of a long-continued and severe pressure of care and labor, it has been necessary for Elder O. A. Olsen to take several days’ rest and treatment at the Sanitarium. Under the influence of these measures, he is recovering his wonted strength, and will we trust be strengthened for the arduous duties of the coming Conference. The members of the Conference Committee and the Auditing Committee will convene in College View the last of this month to lay plans for the meetings, audit accounts, and do other work to facilitate that of the session.

In the Cincinnati *Commercial Tribune* of January 2, appears a very singular article from a contributor concerning the United States. It appears that a Spanish writer has come out with the idea that the American colossus is represented by the great image of Daniel 2; and what is particularly pleasing to the Spanish mind is that we have come down to the feet of this colossus, which are partly of clay (weak and unstable), and the whole structure is soon to be dashed to pieces. To refute this the writer referred to above declares that the American republic is not the image (which he says represents the world’s kingdoms), but it is the stone which is to dash the image to pieces, and itself become a great kingdom and fill the whole earth. Then, to leave nothing lacking in his wild scheme, he goes on to assert that the United States is the “Ancient of Days” and the “new heavens and new earth.” The ordinary reader will at first be shocked by such an assumption; but we venture the assertion that this view will come to be looked upon with favor and be a very taking

view in some quarters; for there are many Americans whose conceit, pride, and vanity will be vastly tickled by such a prospect for America. Doubtless the same principle expressed in the old stanza concerning vice will apply here:—

“Vice is a monster of so frightful mien,  
As, to be hated, needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace.”

We have occasion again to warn our brethren abroad everywhere, against impostors masquerading under the name of Seventh-day Adventists, and soliciting money and other favors from our people. It has long been arranged and recommended by our conferences, and we presume adopted by our churches generally, that a brother having occasion to be among brethren away from home, should take with him a letter of recommendation from the church to which he belongs. Any one professing to be a Seventh-day Adventist, and traveling without such letter or other evidence of good standing in some church, should receive no countenance whatever.

As Christ was about to be taken up from the disciples into heaven, he gave them this promise: “But ye shall receive power, after that the Holy Ghost is come upon you;” or as the margin reads, “The power of the Holy Ghost coming upon you.” Acts 1:8. Then follows a statement of the result of this power; and it does not read, “And ye shall perform miracles and do mighty deeds, which shall startle and dazzle the nations,” but it does read, “And ye shall be witnesses unto me, . . . unto the uttermost part of the earth.” Then it is heart-power, not miracle-power, that is promised; and this is the most effective kind of power in spreading the gospel, and winning souls to Christ. All may have this power; but the apostle asks, “Are all workers of miracles?” implying that only a few, perhaps, can have such gifts.

Through an oversight last week we omitted to mention the melancholy death of one of our workers, Miss Addie Cleveland, who has been connected with this Office for four or five years in the past. She was about fifty years of age, humble in her employment and circumstances, but possessed of a kind and sympathetic heart, which was strengthened in its good impulses by a deep Christian experience. It was ever her pleasure to be ministering to the good of others. Leaving her work at noon, on the 5th inst., she went to the house of a sick sister, to speak words of encouragement, and to lend some kindly aid. The day was a very stormy one, and on returning to her work, while crossing the Michigan Central railroad track, she was struck by a fast train, and instantly killed. Funeral services were held in the Tabernacle the following Friday, and she was taken by her brother to Genesee county for burial.

When one rejects light, it is the inevitable law of nature that he shuts himself up in darkness; if he rejects truth, he binds himself in error; and this closes the door against further light and further truth. This is illustrated in the contention of Christ with the Pharisees concerning the baptism of John. Christ asked them whence it was, of heaven or of men. They reasoned, If we shall say, Of heaven, we condemn ourselves for not receiving him; and if we shall say, Of men, we lose prestige with the people,

who hold John as a prophet. They thus showed that they had evidence enough that it was from heaven, but would not receive it, and so answered, “We cannot tell.” Then Jesus answered, “Neither tell I you by what authority I do these things.” Had they confessed the evidence they had, he would have given them more. This, then, is the law of the spiritual world. If we reject the light and truth already given us, the answer of the Spirit must be, Neither do I give you further light and truth; for you have closed the door through which they must come.

It will doubtless be a source of encouragement to our workers all over the field to learn that the REVIEW list now stands the highest that it has ever stood in all its history. We feel very highly gratified at the hearty co-operation that we have had from our ministers and other workers. Some of our ministers are sending in subscriptions almost every week, and we believe that if all will continue to take such an active interest in this matter, it will only be a question of a little time until the REVIEW will find its way to the home of every Seventh-day Adventist. We are glad also for the interest that some of our tract societies have taken in furnishing the REVIEW to our people who are too poor to take it themselves. The REVIEW Office has been doing what it could to help along in this line. At this season a great many subscriptions expire, and we hope that all will examine the labels on their wrappers, and see if their REVIEW has expired, or is about to expire, and renew promptly. Let us unitedly put forth every effort, and see that no stone is left unturned in placing the REVIEW in every home of Sabbath-keepers.

## THE GENERAL CONFERENCE.

THE thirty-second session of the General Conference of Seventh-day Adventists will be held at College View, Neb., February 19 to March 8, and at Battle Creek, Mich., March 10, 1897. The meetings at College View will be held in the Seventh-day Adventist church, beginning Friday, February 19, at 10 A. M., for such business as can legally be transacted in Nebraska. The meeting at Battle Creek will be held in the Tabernacle, Wednesday, March 10, at 9 A. M., for the election of trustees of the General Conference Association of the Seventh-day Adventists, a corporation of the city of Battle Creek, Mich., existing under the laws of the State of Michigan.

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

## THE COUNCIL PRECEDING THE GENERAL CONFERENCE.

THE question has been raised as to the importance of attending this part of the meeting. We, of course, leave this for each one to decide for himself. The council will begin February 9. The time will be used for the presentation of the leading questions that will come before the General Conference for action, that our brethren may have time to give these questions prayerful thought and consideration before being called on to take definite action. The time will also be used for special devotion, seeking God for the guidance of the Holy Spirit, and in the study of his word. We would suggest that the presidents of the several conferences attend this part of the meeting as far as consistent, and that all other delegates be on hand for the opening of the General Conference proper, Friday, February 19, at 10 A. M.

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