

The Advent HOLY BIBLE **REVIEW** **AND HERALD**

Oscar Craig

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

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BE STILL.

Be still, my soul; Jehovah loveth thee;
 Fret not, nor murmur at thy weary lot;
 Though dark and lone thy journey seems to be,
 Be sure that thou art ne'er by him forgot.
 He ever loves. Then trust him, trust him still;
 Let all thy care be this — the doing of his will.

Take courage! Faint not, though the foe be strong;
 Christ is thy strength; he fighteth on thy side.
 Swift be thy race; remember 't is not long;
 The goal is near, the prize he will provide;
 And then from earthly toil thou restest ever,
 Thy home on the fair banks of life's bright river.

He comes with his reward, 't is just at hand, —
 He comes in glory to his promised throne.
 My soul, rejoice; ere long thy feet shall stand
 Within the city of the Blessed One, —
 Thy perils past, thy heritage secure,
 Thy tears all wiped away, thy joy forever sure.

— Selected.

Our Contributors.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, 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 CHRISTIAN WARFARE.

BY MRS. E. G. WHITE.

"FINALLY, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Every Christian must take a part in the warfare against sin. The enemies of God would crush his law. They hate it because it reproves their sins. A profligate man once said that he wished all evidences of the truth to be destroyed; for they were so convincing that they could not be controverted. So to-day many cry, "Away with the law of God!" for the same reason that the Jews, in condemning Jesus, cried, "Away with this man!" The word of God rebukes iniquity, and his law condemns the lawbreaker. "Sin is the transgression of the law," John declares. The law is the sin-detector, and therefore the very mention of the commandments of God stirs up the evil attributes of him who is wilfully sinning against God.

A single mention of God's law is a sting to

the conscience of such men. A single sentence of Holy Writ, which expresses the binding claims and the immutability of the law of God, drives them beside themselves with rage. The words, "The law of the Lord is perfect, converting the soul;" "Then shall I not be ashamed, when I have respect unto all thy commandments;" "Open thou mine eyes, that I may behold wondrous things out of thy law," cause them to be stirred to madness. They make no such prayer, but close the eyes of their understanding, lest they shall see, and be convinced and converted.

During our recent camp-meeting at Adelaide, two men took their stand on the street just outside the entrance to the camp-ground, and preached against the truth. They were men who had before fought like tigers against the truth, and had exulted in their supposed victory; and now the evidence for the truth was so strong that they wished to storm it down. They interrupted the meetings, and made a tirade against the truth. The people were indignant at these interruptions; they wished to hear what was said in the tent; and finally the police took the matter in hand, and there were no more outbreaks. But though these disorderly elements were at work, we knew that the Lord had a work to be done, and we went right on, making no reference to the persistent opposition. Our work was to preach the truth.

From hour to hour those who work to promulgate the truth must depend on the blessing which comes from God, and from God only. And just in proportion as we have faith and trust in God, we shall receive blessings in rich abundance. The blessing of the Holy Spirit will be on the truth, which is proclaimed in the sight of the heavenly universe, and heaven's light will shine forth to elevate and ennoble.

Many things were said against Mrs. White during the Adelaide meeting. Soon after my work there commenced, an article appeared in one of the papers, representing me as among the greatest fanatics. But these things disturbed me not. God is our refuge and strength. He teaches us where we may hide from the strife of tongues; if we will let him, he will lead us into his pavilion. Our lives, hid with Christ in God, will be refreshed and strengthened.

Those who hate the law of Jehovah reveal that they have carnal minds, which are not subject to the law of God, neither indeed can be. This is not for want of proof, but because of the stubborn resistance of their unbelieving hearts, — not because of ignorance, but because they have set their feet in the path of transgression. It is not evidence that they need; for they have had evidence piled upon evidence, and it has only rendered them more desperate, abusive, and cruel in their denunciations. They are determined not to turn their feet out of the path of sin into the path of holiness; they will not run in the way of God's commandments. They have cast the Lord's instruction behind their backs, and they manifest the attributes of the destroyer. This is the root and groundwork of all the terrible hatred against the law of Jehovah. We have this hatred to meet, but if we arm ourselves against our assailants with, "It is written," we

are in no peril. It was thus that Christ met the foe, and he says, "Without me ye can do nothing." We must have the mind which was in Jesus. Read what composes the Christian's armor. Take this armor, and put it on, trusting in God to give you the victory.

When the Lord Jesus visited our earth, he brought with him renovating energy. He put enmity between the seed of the woman and the serpent. But there is no enmity between fallen angels and fallen men. Both, through apostasy, are evil; and wherever there is evil, with no disposition to repent, it will always league with Satan against God. Fallen men and fallen angels unite in a desperate struggle to destroy God's great standard of righteousness. There was a bond of sympathy among the angels that Satan succeeded in drawing into rebellion, and he made them his allies in the effort to dethrone God and to abolish his law. Satan's work in our world to-day is to destroy the moral image of God in man, by making void the divine law; and our enemies are inspired by his spirit. By casting aside God's great standard of character, he can deprave human nature, and win men and women to his standard; for, "Where no law is, there is no transgression." With what triumph, then, he watches the professedly Christian world, as they earnestly do the very work he is doing.

As God's servants strive to fight against the enemy of God, Christ must be to each one of them a personal Saviour. Each one must experience his pardoning grace. The tree of life is a representation of the preserving care of Christ for his children. As Adam and Eve ate of this tree, they acknowledged their dependence upon God. The tree of life possessed the power to perpetuate life, and as long as they ate of it, they could not die. The lives of the antediluvians were protracted because of the life-giving power of this tree, which was transmitted to them from Adam and Eve.

Christ is the source of our life, the source of our immortality. He is the tree of life, and to all who come to him he gives spiritual life. "Verily, verily, I say unto you," he declared, "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . Verily, verily, I say unto you, He that believeth on me hath everlasting life. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. . . . It is the Spirit that quickeneth;

the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Christ also speaks of the relation existing between himself and his followers, under the symbol of the vine and its branches. "I am the true vine," he says, "and my Father is the husbandman. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

My brother, my sister, Jesus is inviting you to become a branch of the Living Vine. He is calling upon you to connect with him, that in his strength you may do his commandments. You have tried to sever yourself from him, but you have not succeeded. God loves you, and would have you sit at his feet and learn of him. His forgiveness, compassion, and long-suffering are represented to the world in Christ. If Christ had not paid the ransom for our souls, we would not have had a probation in which to develop characters of obedience to God's commandments. Then do not disappoint Christ by perversity and unbelief. Appreciate God's gift to man. Show that you understand what your probation means. It means life or death to each one of us. By our daily conduct we are deciding our eternal destiny.

It is not toil that degrades men, or that ranks them among the outcasts of society; it is sin. Adam, pure and innocent, and fresh from the hand of God, was given his work. This work did not degrade him. While he was engaged in his appointed work, he never thought of hiding from God, but responded as soon he heard his footsteps in the garden, and hastened to shorten the distance between him and his Maker. What precious communings he had with God! But after he sinned, he feared that every sound was the footstep of God. He did not want to see God, and when he heard him coming, he did not hasten to meet him, but hid himself. "And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" This, then, was the reason. He had broken the command of God; and the light of righteousness that had encompassed him as a garment had disappeared, leaving him naked, and he was afraid to meet God. Sin is the only nakedness, the only degradation, the only dishonor, that we can know; it is the only thing that will make us afraid to meet God. After transgressing God's commands, man was excluded from the tree of life; for by eating of it, he would only prolong a life of sin. But Christ has promised, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

God sent Christ into the world to redeem men from sin. Shall we not, then, accept the society of the only begotten Son of God? The sinner is privileged to recognize Christ as his divine and adorable brother, but this relationship cannot be claimed while he continues to cherish sin. If you will cast your burden upon Christ, the sin-bearer, he will remove your sins, and irradiate your mind with the bright beams of his righteousness. Then you will no longer look upon the requirements of God as briars and thorns which pierce the flesh. When you consider thoughtfully the commandments of God, when you behold God in Jesus Christ, you will turn from the deceptions of Satan. You will acknowledge the truth which sanctifies the receiver, and a marvelous change will be wrought in you. The prejudices and jealousies which have proved your stumbling-block and spoiled your life will vanish.

Religion does not consist in observing mere

forms. A religion that has been handed down to us by our teachers, and which we have received only as a part of our education, will not stand against the devices of Satan. Religion must be conviction, deep and penetrating, crucifying the flesh. As the blood circulates through the body in a vitalizing current, so Christ must be received into the heart. What will avail any soul unless Christ is received into the heart by faith? Of all who thus receive him the word declares, "To them gave he power to become the sons of God, even to them that believe on his name."

The commandments of God are not the dry theories and maxims growing on the trunk of Phariseism. Every jot and tittle of the law of God is a pledge of perfect rest and assurance in obedience. If you will obey these commandments, you will find, in every specification, a most precious promise. Take Jesus as your partner. Ask of him help to keep God's law. He will be to you a safeguard and counselor, a guide that will never mislead.

There is no safe armor for the Christian but truth. This will be our safeguard in our associations with our fellow men. Our convictions must be true, our feelings must be true. We need to make sure that we are on the Lord's side in the warfare that is going forward on this earth. Truth must become our personal property, a part of our individual selves, if we would fight manfully the good fight of faith. If God's truth is cherished as an abiding principle, it will keep watch over our souls, and will send an alarm if danger threatens, summoning us to action against every enemy. But no power but truth—steadfast, pure truth—can keep us loyal to God. The simple truth of God, as it is in Jesus, brought into the practical life, will elevate and refine; but if it is not rooted in the heart, we cannot stand against evil. The grace of our Lord Jesus Christ alone can make us steadfast to true principles and keep us so.

A NOTABLE DAY IN THE FRENCH REVOLUTION.

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

In times of national unrest, an insignificant incident is often the precursor and cause of most momentous events. When the masses are arrayed against the classes, minds become excessively volatile, and in the twinkling of an eye, spontaneous combustion takes place.

On Oct. 1, 1789, a public dinner, according to an old custom in the French army, was given upon their arrival, by the Garde du Corps to the officers of the regiment of Flanders and of the Urban Guard of Versailles. The banquet was held in the theater, and the boxes were filled with illustrious lords and ladies. The health of the king was drunk with loud huzzas. The sovereign then appeared, attended by his lovely queen, Marie Antoinette, the dauphin, and Madame Elizabeth, sister to the monarch. So unused was Louis XVI to expressions of sincere attachment, that the sight and sound of such burning loyalty moved him to tears. The royal family then retired, and the musicians of the court struck up a very pathetic and well-known air, "O Richard! ô mon roi! l'univers t'abandonne,"—"O Richard! O my king! the world abandons you!" The trumpets sounded a charge, and the officers, drawing their swords, scaled the boxes, "where they were received with enthusiasm by the ladies of the court, and decorated with white cockades by fair hands trembling with agitation."¹

There had been thousands of such banquets before, and no one had ever taken exception to them; but at this time a general unrest was

stalking through the land, and when the news of what had transpired at the feast reached Paris, the city was aflame from center to circumference. Everywhere the story was magnified by credulity, and augmented by malignant ambition. The dragoons, it was said, had sharpened their sabers, trampled underfoot the tricolor cockade,—the insignia of the nation and the Revolution,—and sworn to exterminate the Assembly and the people of Paris.

It is said that the people did not reason, or they would have soon discovered that no insult was meant to the Assembly and the Revolution. True enough; they did not *reason*, but they *felt*—they felt very hungry; and the giant cravings of empty stomachs were more than a match for the mandates of the mind. The spread at the guardsmen's dinner had been prodigal and extravagant, and this was regarded as an insult to the public distress; for times were very hard. It was a struggle to live when bread was cheap; but now that bread was dear, death, the gaunt specter, stared thousands in the face. In 1788 there had been a severe drouth, and the crops were consequently very poor. Then, to make it worse, just before harvest-time a terrible hail-storm burst over the region around Paris, and ruined what little there was. Winter came, the coldest since 1709. A third of the olive-trees died in Provence and Languedoc. In Vivarois and in the Cèvennes, whole forests of chestnuts perished, "along with all the grain and grass crops on the uplands."

After the spring of 1789, the famine became general. Many had nothing to eat, save bran soaked in water. What grain there was, was half rotten. The bread was "blackish, earthy, and bitter, producing inflammation of the throat, and pain in the bowels." "Portions of the flour were yellow in color, with an offensive smell, some forming blocks so hard that they had to be broken into fragments by repeated blows of a hatchet."² With such a state of affairs as this, it followed of necessity that there were thousands upon thousands of unemployed in the large cities, and in Paris in particular.³ Of barbers there were 7200 idle; 6000 waiters were doing nothing; 8000 tailors "sewed never a stitch;" while hundreds of upholsterers, lace-makers, binders, engravers, fan-makers, gilders, and all the other producers of Parisian knickknacks walked the streets and begged for bread.⁴

Such was the condition of affairs in Paris and its environs when the news of the banquet arrived. For a few days things fermented, until at length, on the morning of the 5th, a woman seized a drum, and traversed the streets, crying, "Bread! bread!" A crowd of females was soon following in her wake. They went to the bakers' shops, and from thence to the city hall. There they seized a number of pikes and guns. A vile man named Maillard put himself at their head, and forthwith raised the cry, "To Versailles! to Versailles!"

The vilest of the vile were soon pouring forth from their low dens of vice, and joining the motley throng. They were mostly abandoned women, eight thousand of them, besides a few hundred men. Wildly they yelled as they trooped along toward Versailles and the king's palace, "We'll catch the baker, the baker's wife, and the little baker boy," meaning the king, queen, and dauphin.⁵ The aristocracy had always controlled the bread business, and now the chief baker was to be called to account. There was, in fact, a gruesome meaning to the ribald yell.

Many were courtezans, who knew well the wickednesses of members of the court. As they trooped along, many of them laughed, and sang, and drank, "as they would do at setting out for a picnic in the country. There were flower-girls,

¹ See in regard to this state of famine, Taine, "History of the French Revolution," Vol. I, book 1, chap. 1, sec. 1, last 2 par.

² On the number of unemployed, see Taine, *ibid.*, chap. 4, sec. 2.

³ Taine, *ibid.*, and Allison, *ibid.*, par. 38.

⁴ Van Laun, "French Revolutionary Epoch," Vol. I, pages 123, 124.

⁵ Allison, "History of the French Revolution," chap. 3, par. 109. Thiers, "History of the French Revolution," Vol. I, page 99. Appleton, New York, 1890. Mignet, "History of the French Revolution," pages 87, 88. Bohn Library.

washerwomen, beggars, barefooted women, fish-women, seamstresses, portresses, housekeepers, and even respectable females whose dwellings had been entered by the mob, threatening to cut off the hair of the women who would not fall into line.

Arrived at Versailles, they proceeded to the hall where the representatives of the nation were sitting, and the scene that followed is thus graphically described:—

Admitted into the Assembly, at first in small numbers, the women crowd against the door, push in with a rush, fill the galleries, then the hall, the men along with them, armed with clubs, halberds, and pikes, all pell-mell, side by side with the deputies, taking possession of their benches, voting along with them, and gathering about the president, who, surrounded, threatened, and insulted, finally abandons the position, while his chair is taken by a woman. A fishwoman commands in a gallery, and about a hundred women around her shout or keep silence at her bidding, while she interrupts and abuses the deputies: "Who is that spouter? Silence that babbler; he does not know what he is talking about. The question is how to get bread. Let Papa Mirabeau speak—we want to hear him." "Bread must be fixed at six sous the four pounds, and meat at six sous per pound." "You must not think we are children to be played with. We are ready to strike. Do as you are bidden." "Punish the aristocrats, who hinder the bakers from baking." "Down with the skullcap! The priests are the cause of our trouble."⁶

The Assembly had no choice but to obey these fierce viragos. The president, with a deputation of members, set out to see the king, to ask for a decree "on subsistences." Through the mud and rain they went, a howling escort of women watching them the while. The sovereign agreed to the decree, and the women bivouaced for the night.

Nevertheless, passions intensified as night advanced. One Amazon shouted, "Let's bring back the head of the queen on a pike." To this another added, "Let us cut her throat, and trim our hats with her entrails." One of the bands cut up a slaughtered horse, roasted it, and ate it half raw. One old man declared he "must have the head of the Abbé Maury to play ninepins with." Every hour the fury of the furies increased. The vilest and filthiest epithets were applied to the aristocrats. Threats to seize the king and queen and eat them were freely made. At last—

A populace, armed with pikes and clubs, men and women, surrounds a squad of eighty-eight National Guards, forces them to fire on the King's Guards, bursts open a door, seizes two of the guards, and chops their heads off. The executioner, who is a studio model, stretches out the blood-stained hands, and glories in the act; and so great is the effect on the National Guards, that they move off, through sensibility, in order not to witness such sights. In the meantime, the crowd invade the staircases, beat down and trample on the guards they encounter, and burst open the doors, with imprecations against the queen. The queen runs off just in time; she takes refuge with the king and the rest of the royal family, who have in vain barricaded themselves in the *Œil-de-Bœuf*, a door of which is broken in; here they stand awaiting death, when Lafayette arrives with his grenadiers, and saves all that can be saved—their lives, and nothing more; for from the crowd huddled in the marble court the shout rises, "To Paris with the king!" a command to which the king submits.⁷

And so the crowd set out for the metropolis, the advance-guards carrying the bleeding heads of the murdered guards on their pikes.

Why recount such fearful scenes?—Simply because they are to be repeated. Again and again it must be told that there is a "time of trouble" coming, "such as never was since there was a nation."⁸ In that time the "rich men" will "weep and howl."⁹ They will "weep and howl" who have "put far away the evil day," and caused "the seat of violence to come near." They will "weep and howl" who "lie upon beds of ivory, and stretch themselves upon their couches."¹⁰ Now is the time to tell them the

things that belong to their peace. Now is the time to call upon all to lay up their treasure in heaven. Shall not the love of Christ constrain all who know these things to plead with precious, blood-bought souls to turn to Christ, who, in that day of anguish, that time of trouble, has promised to deliver all whose names are found written in his book?

Moreover, there will be famines in the last days; for of that time it is written: "The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. . . . The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate."¹¹

In the large cities those fearful bands are gathering. In the city of New York there are 110,000 property-owning families. The whole number of families in the city is about 330,000. In other words, two thirds of the families are, in a strict sense of the word, propertyless.¹² "The census investigation showed that in New York City but 6½ per cent. of the families owned their homes."¹³ In the United States "seven eighths of the families hold but one eighth of the national wealth, while *one per cent.* of the families hold more than the remaining ninety-nine."¹⁴ What do these things mean?

THE CHEERFUL GIVER.

BY ELDER WM. COVERT.

(Milton Junction, Wis.)

THAT faculty which is brought prominently into action in the bestowal of gifts needs to be strong in the Christian. The calls to give are so many that one should have a liberal mind to prevent sourness of temper. The apostle says God loves "a cheerful giver." The donor is not loved simply because he gives; but he that cheerfully gives to a righteous cause has something lovely in his nature. It is in his heart to give, and the love that prompts the gift makes him cheerful. Such a giver does not bestow grudgingly, nor complain because the calls are many and urgent; but with hearty good-will he gives what he can, and rejoices because the gift is acceptable to the Lord.

When the sanctuary was to be erected in the wilderness, a call for means was made in these words: "Whosoever is of a willing heart." Ex. 35:5. No one was in any way compelled to give. The proclamation was, "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." Ex. 25:2. David donated of his "own proper good" toward the building of the temple, "because," said he, "I have set my affection to the house of my God." 1 Chron. 29:3.

The willing giver is often enriched by his gifts. "The liberal soul shall be made fat." "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9:8. Many times the ability to give depends on the state of the mind fully as much as on the condition of the purse. In these cases the liberality has been enlarged by much giving; and when the purse is emptied, means is sought to replenish it, simply that it may be given again.

The cheerful giver is happy because he is making deposits in a bank which will never fail. He knows, too, that its rate of interest is large and often compounded. No moth nor rust, neither fire nor thieves, can endanger the securities of his deposit. This business is kept open

through all the week, both day and night; and whosoever will may enter it with profit. Rich and poor alike are welcome, and even the narrow-minded and covetous may here be enlarged and made liberal. The avenue of cheerful giving will let the sunshine into many a soul; for both the giver and the receiver are made glad.

SATISFIED.

BY ELDER L. D. SANTEE.

(Princeville, Ill.)

"I SHALL be satisfied, when I awake, with thy likeness."

When I can behold the faces
Now covered away from the light,
And see all the old-time graces,
In those that are dead to-night,
And clasp the dear hands in their whiteness,
Of those who fell by my side,
When they wake in the Master's likeness,
Then I shall be satisfied.

When the voices I loved the dearest
From their silence so deep will come;
When the trumpet of God sounds clearest,
To waken and take them home;
When above, in heaven's brightness,
I can see them glorified,
And I can be changed to his likeness,
Then I shall be satisfied.

When filling the bending heaven,
Is the army of the skies;
When Jesus the word has given
For the saints from their graves to rise;
When hearts beat high in their lightness,
That have often with anguish sighed,
When they wake with the Master's likeness,
Then I shall be satisfied.

When weakness controls my being,
When I long for that wondrous day
When the age that dims my seeing
Shall forever pass away;
When I see in dazzling brightness
The Lamb who for sinners died,
When I can awake in his likeness,
Then I shall be satisfied.

INTO THE DARK AND OUT.*

BY J. C. BARTHOLF.

(Battle Creek, Mich.)

In the valley land of youth, midway between the sheltering hills that environ one's childhood, and the mountains beyond, that beckon the aspiring young man to climb their steep, there lie hidden many dangers, and many alluring and enticing by-paths that lead only to disaster and ruin. At this time the spirits of the youth run high. He is vigorous, hopeful, buoyant, and prone to be not a little self-sufficient. Indeed, thus conditioned, he feels himself fully equipped to cope successfully with all the dangers that may beset his onward journey through life. He too often considers himself fully capable, in his own manly strength, to overcome all the powers of darkness, "the world, the flesh, and the devil;" to subdue all the evil tendencies to which frail human nature is heir; and to perfect in himself true nobility of character, moral rectitude, integrity, goodness—qualities that will stand the test of both time and eternity.

Thus regarding himself as something of a conquering hero in embryo, he is all too apt to declare his independence of a Supreme Being, and doubt the eternal verities of religion. He soon finds himself a full-fledged skeptic. In this state of mind he begins to ascend the mountainside on whose summit he hopes to find success. Believing and trusting in himself, his life becomes almost wholly self-centered and selfish, and he soon finds that, instead of advancing on the royal highway to real moral excellence, he is constantly retrograding; and at the end of each succeeding year, he must confess himself to be farther and farther from the high ideals with which he started out.

However much of worldly fame or fortune he may have attained, in his secret heart he regards himself to be poor,—indeed, a moral pauper.

* Address to the Young Men's Society, Battle Creek, Aug. 28, 1896.

⁶ Taine, *ibid.*, book 1, chap. 4, sec. 5, par. 3.

⁷ Taine, *ibid.*, par. 1 from the end.

⁸ Dan. 12:1.

⁹ James 5:1.

¹⁰ Amos 6:3, 4.

¹¹ Joel 1:10-18.

¹² Spahr, "The Present Distribution of Wealth in the United States," part 1, chap. 3, par. 9.

¹³ *Ibid.*, par. 21.

¹⁴ *Ibid.*, last par.

Nothing of this will he admit to his dearest and most intimate friends, yet not a day passes but that the "still, small voice"—the witness of Christ in the heart—speaks to his inmost soul, saying, "You are going the wrong way." Disguise, dissimulate, and seek to conceal this struggle as he may, the secret will out; the finger of time will write it on the lineaments of his face, and portray it in the pose and posture of his body. He cannot deceive his God, neither himself nor his fellow men. If he be honest at heart, he must admit, in view of his own ignominious failure in attaining to goodness of life and character, that he is utterly unable to save himself from sin; and that if he is to be saved from sin and its consequences, it must be through the efficacy of some uplifting and revivifying power above and outside of himself.

To learn this lesson may have cost him many long, weary years of bitter disappointments, humiliating defeats; and crushing reverses; yet if the lesson has been well learned, it is worth all that it has cost, and happy is that man who thus has learned it. If he has also become fully persuaded that the only real, genuine wealth which any one can possess in this world, is the riches of righteousness,—goodness of life, of mind, and of heart,—and that such treasure alone is coin current everywhere and always throughout the infinite dominions of the Eternal, then he is in an attitude for the honest and earnest inquiry, "What must I do to be saved from the condition of sin out of which I am, by my own strength, wholly unable to extricate myself? how can I attain to the only true riches? how can I become a truly good man?" He can obtain a correct answer to these questionings only by learning how others have accomplished and are now accomplishing this sublime purpose. When he consults history,—indeed, when he consults his own observation of men and women of his acquaintance,—he is driven to the conclusion, that, beyond all question, the best people who now live, or ever have lived, are those who follow most closely, most implicitly, and most confidently the example of Jesus of Nazareth; who accept him as their personal Saviour, and believe most trustingly in the inspired word of which he is the central figure.

But right at this point in his experience, his old-time doubt and skepticism may return to him, and he be inclined to say to himself: "There are many perplexing things in the Bible which I cannot understand, much less believe. I cannot see that the plan of salvation, as brought to view in that book, reveals a God of love and goodness." Such has been the bent of his thought on religious subjects for years; and it is not strange that at such a critical time in his life he should be troubled by their recurrence to his mind. But in spite of all doubts and fears, if he be an honest man at heart, better thoughts and a better line of reasoning will come to him, and he perchance may recall these words: "By their fruits ye shall know them." This rule of measurement was laid down by the Saviour himself, and has been proved a correct one by the experience of mankind. Unconsciously we apply it in all human affairs, alike to individuals, organizations, systems, and institutions; and our good God desires that this same rule be applied to him, his government, and the plan of salvation which he has offered to a sinful world. "By their fruits ye shall know them." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

As already pointed out, the highest type of real righteousness known in this world is that brought to light by Jesus of Nazareth, and exemplified in the lives of his devoted disciples during all the centuries. This tree of life-giving goodness was promised in Eden, nourished by the tears of Gethsemane, consecrated on Calvary, and has since been enriched by the blood of millions of martyrs. Ah! that tree must be a good tree. The blessed plan of salvation, of which it is the

embodiment, must also be good, and the infinite Author therein revealed must also be a good God; for good fruit is borne only on good trees. The fruit is and always has been exceeding good. "By their fruits ye shall know them."

Again: if our one-time youth, now older, and let us hope wiser grown, be honest at heart, he will lay aside all his doubts, all his questionings, all his perplexities. Those great problems and seeming mysteries which Infinity alone can fathom, he will hold in abeyance for solution until, by receiving gratefully each ray of light as it comes to him, and conforming to truth as it is revealed, he shall, in God's own good time, acquire capacity and opportunity to learn and better understand. Were there no mysteries, were there no perplexities, were there no darkening clouds sometimes overhanging us, there would be no faith, no confiding trust of the earthly child in the loving Father in heaven. Then, forgetting self and pride, sin-defiled and all undone, he lays hold by faith upon the Power Supreme, and says:—

"Lead, kindly Light, amid the encircling gloom,
Lead thou me on!
The night is dark, and I am far from home;
Lead thou me on!
Keep thou my feet; I do not ask to see
The distant scene; one step's enough for me.

"I was not ever thus, nor prayed that thou
Shouldst lead me on;
I loved to choose and see my path, but now
Lead thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past years!

"So long thy power hath blessed me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile."

Such has been my experience. In the dark I wandered, like a ship at sea without an anchor, for eighteen long, dreary years. Many were the bitter disappointments, many the drafts of sorrow from a deep sea of woe, many the scourgings from the hand of the loving Father in heaven, that were required to teach the lesson that the only real wealth is righteousness; that all things worldly—all emoluments, all applause, all honors—are but vanity,—chaff, which the wind bloweth away; that salvation from sin can be obtained only through Christ; that "there is none other name under heaven given among men, whereby we must be saved;" that "except a man be born again, he cannot see the kingdom of God." I believe these truths now, not simply because the Bible teaches them, but also because of the fact that I have tried another way and have signally failed. Young men, I know whereof I speak. The world and its allurements, its vanishing pleasures, its huzzas and shouts of applause, and all that it can give are husks to the hungry soul. Turning away from all the emptiness, hollowness, and nothingness of a godless life, how reassuring is this promise of the Saviour, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Young friends, all that is worth striving for in this life is goodness, and perfect goodness can be obtained only in and through the meek and lowly Jesus. His service affords a contentment, a satisfaction, and an abiding peace of mind, such as the world can neither give nor take away.

Let us abandon forever the ways of darkness, danger, and despair, and walk in the light,—the light of eternal truth, as it is rayed out from God's own glorious throne,—that light "that shineth more and more unto the perfect day,"—that light which is revealed through God's word, and to which all the mighty works of nature testify. Look out upon this world, beautiful, grand, and glorious, even though now tottering under the curse. Look out upon her now, wonderland of wealth unmined, mighty empire of majestic nature, eloquent witness of the unlim-

ited bounty of the Infinite Father,—great to-day, but greater still in the ages long gone by, when, heaven-born, she issued forth from the deep of time. Magnificent her far-reaching distances; broad her ocean of prairie plains; brooks and rivers like ribbons of watered silk, make their seaward journey down mountainside, through verdant valley, on to pay old ocean their crystal tribute; rugged and jagged her mountains, dark and devious her cañons; so also do gorge and gulch, deep yawning, hold within their keeping the measureless mineral wealth which men now find. Behold, too, how the quiet calm of peace and safety brood over her bordering seas; and ever and anon do high-borne breakers, low billowing, rush and roll against her adamantine shores; how also the mighty monarchs of her mountain ranges rear their imperial heads "into the blue infinitude among the eternal snows."

As we look out upon all the sublimity of nature as we behold it in this world, do we not involuntarily bow the head in respectful reverence to the almighty God of nature? If this we do, how much more, when we go forth at night under the broad canopy of the heavens, and, taking this world of ours as the unit and infinity itself as the multiplier, look forth into the star-strewn sky, and behold a veritable wilderness of worlds, all testifying to the power of the eternal goodness. Verily, "The heavens declare the glory of God; and the firmament showeth his handiwork." Thus beholding all these infinite glories, and contemplating the limitless possibilities of which they speak to us, how superlatively unwise is that man who, grasping for the evanescent vanities of this life, forfeits eternal life in the kingdom of God. Indeed and in truth, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

To-night you and I stand on the very verge of the unmeasured sea of eternity. Shall we not all so live that we may share in this blessed hope of infinite promise? May we not hope that this great ocean, on whose hither shore we have all spoken loving farewells to those most near and dear,—may we not hope that to us, as to them, this great sea of infinity is but God's own appointed highway to that land of perfect peace, whose light is the loving smile of the great Jehovah himself?

THE HEALING POWER OF GOD.

BY EMMA E. HARMON.
(Battle Creek, Mich.)

KNOWING that we are Christ's witnesses, and that by telling of the blessings which the Lord gives us, the faith of others is strengthened, I would like to tell what the Lord has done for me, in healing disease. Having found that I needed help physically, I was thinking very earnestly about the matter when the thought was forcibly impressed upon my mind, "The Saviour will heal you." All perplexity was gone, and I was happy; but it seemed like too great a blessing for me. An appointment was soon made to meet at the house of a friend for prayers. As the brother prayed, the Saviour gave evidence of his willingness to heal; and as the petition was made that I might know that it was so, I became conscious of a presence at my side, and a thrill of healing power all through me.

I felt the appropriateness of that verse of scripture which says, "Be still, and know that I am God." O the depths of love and mercy which we have in our Saviour! As I obtain larger views of his lovely character, it awakens a longing for purity and righteousness, and for the dawning of that day when Satan shall trouble God's dear children no more. The Saviour will listen to the prayers of his children. He unbinds the heavy burdens, lifts up the fallen, opens blind eyes, and unstops the deaf ears.

Special Mention.

THE CRISIS IS COMING.

DAILY the tide of popular demand for the enforcement of stringent Sunday laws increases. Newspapers, religious papers, pamphlets, and pulpits are giving loud voice to the call for the establishment of religious observances in the laws of the land. A recent writer in the *Michigan Christian Advocate* says:—

The trouble is, our laws on Sabbath observance are inadequate to do the work which they were designed to do. Law without a penalty is a misnomer. Our Michigan law, as it now stands upon our statute-books, imposes a fine, but there is no way provided for its collection, no imprisonment for non-payment of fine. The penalty for the violation of our Sabbath should be a fine or imprisonment for non-payment of fine, or both, at the discretion of the magistrate. If this was law in Michigan, as in some other States, many things which are now done, even in the name of religion, would not be tolerated. . . . Brethren, at our next annual conference we, representing a constituency of at least four hundred thousand citizens of the State of Michigan, should petition Congress, with other religious bodies, to enact a law by which the offender of the same can be punished; then Sabbath observers will have some heart to enforce law.

The *Christian Advocate* says, editorially:—

The enforcement of Sunday laws is all right, and if the penalties attached to Sabbath-breaking are not severe enough, the legislature should be importuned to make them so. We believe in law and order.

The paper then goes on to say that the enforcement of law is not sufficient to save souls or drive people to church. The gospel should be presented in parks and public resorts in its most attractive form, etc. That is, this paper would advise a man who is trying to catch an escaped horse to carry a whip in one hand and a pan of oats in the other, so that if he cannot scare the horse into submission, he may perhaps win him. Those who have had any experience know that such a procedure would be folly. The oats count nothing while the whip is there. The same is true in the case before us. To say to a man, If you are not religious on Sunday, you will be fined and imprisoned, and then coax him with music and fine talk, is like catching the horse with whip and oats.

This Demand is particularly loud upon Congress at present, calling for the enactment of a Sunday law for the District of Columbia. The impression is abroad that because the District is under federal control, it is therefore the privilege of every one to have a voice in its government. As pointed out by the *American Sentinel*, in a late number, this is a bold assumption of meddlesome interest. The citizens of Michigan have no more right to petition for legislation in the District than they have to petition the Illinois Legislature for a Sunday law.

But so determined is the spirit of intolerance becoming, that the mere sense of propriety is no barrier to the accomplishment of the desired end. From one end of the land to the other, and in other lands as well, there is a strong pressure brought to bear upon all classes to join the popular clamor for Sunday laws. The judges of our Supreme Court, the President of our nation, and many in high stations have yielded by concession all that is necessary for a basis of action and for assurance as to the result. To our minds the way before the colossus of a united church and state that is now rising in our country is being rapidly cleared of every obstruction. And the force of popular sentiment needed to give motion and invincible momentum to his car is rapidly augmenting.

There is but little or no virtue in trying to stem the current. Let us rather prepare for the issue. Let us seek as never before to warn the honest-hearted. Let us seek earnestly to put ourselves in that position where God can speak through our lives and voices to those around us.

T.

PEACE, PEACE.

THE report of "peace and safety" is frequently mentioned in the Bible as one of the latter-day signs. Says the apostle, "When they shall say, Peace and safety; then sudden destruction cometh upon them." (See also Isaiah 2 and Joel 3:9-15.) These things are being said now as never before. The consummation of the arbitration treaty between this country and Great Britain constitutes a very remarkable sign of the times. Nor does the matter seem likely to rest there. There is much talk of a great international celebration suitably to honor such a notable step. The ministers are taking it up, and from the pulpit comes the announcement of the dawn of universal peace. The looked-for millennium is at last at hand. And a general disarmament is predicted.

Not only so, but other nations are catching the spirit, and moving in the same direction. Statesmen are already at work devising proposals and conditions of peace agreements. What it will amount to in that direction remains to be seen, though from the prophetic word, it would not be surprising if the movement became widespread; for it says, "Many people shall go and say," etc.

As to what the great result will be there is no room for doubt. Many will be deceived, and lulled into a fatal security. With compacts of international peace on every hand; with religious observances upheld and enforced by law, with severe penalties; with congresses and parliaments in the hands of the church, a regular paradise opens up to the enthusiastic advocates of Jesus enthroned in earthly kingdoms. But God says it shall not stand. He is not in their counsels. The real truth and duty of the present hour is to prepare for the soon appearing of that heavenly kingdom which Christ will set up at his coming.

T.

NEW TURKISH COMPLICATIONS.

THE complications arising out of the Turkish question continually present to the world new surprises. The sultan has promised many reforms, and has made some efforts to carry them out. But now that the three powers, England, Russia, and France, are trying to urge him further, he shows his teeth, and threatens to call for a holy war, which will inflame the whole Mohammedan population of the world to deeds of bloodshed, the result of which no man can foresee. In this note of defiance sounded by the sultan, he made this remark: "I may be the last of the califs, but I never will be a khedive of Egypt," alluding to the well-known subserviency of Egypt to England. How much of the sultan's determination to fight rather than further to submit, is courage, and how much mere bravado, is the question that puzzles the powers.

Of course the three powers referred to could coerce Turkey, but it would involve much bloodshed and the expenditure of large sums of money. In the last war between Russia and Turkey, Russia had eight hundred thousand men in the field, and lost seventy-seven thousand men in battle,

before she brought Turkey to terms. To-day Turkey has a larger army than then, and she is said to be in every way better prepared for war. Nor did the sultan of that time declare a holy war, which the present sultan threatens to do.

A late number of the *Chicago Inter Ocean* contains a cartoon which vividly illustrates the present situation of Turkey, in her relations to the three powers which propose coercion for their own interests. Three men, representing the three nations referred to, stand with revolvers drawn upon a Turk, Abdul Hamid, who, sitting in a barrel of gunpowder, nonchalantly lights a cigar. So the powers face Turkey; but at the same time they dread the explosion which they know will take place should they force the sultan too hard. The fanatical valor of the Mussulman, especially the Turkish Mussulman, makes him an antagonist to be dreaded. He is quite willing to swap lives with his enemy, dying happy if he can kill an infidel; for his religion assures him that if he can do so, the gate of paradise will immediately open for him. Do we smile at this credulity of the Mohammedan? We cannot but bethink ourselves that thirty years ago it was commonly taught from American pulpits that those dying in the war which at that time was raging in our country, would immediately go to heaven. Let this country now be invaded by a foreign army, and many of the ministers of this nation would inspire our soldiers to battle with the same hope.

There is another reason why the sultan is proving intractable: Germany and Austria have not fully consented to the scheme of coercion. The latter country joins Turkey, and has ambitions of her own to be secured from the dismemberment of Turkey. It is now thought that Germany has a secret treaty with Turkey, by which she is pledged to come to her support when necessary. Germany has shown a remarkable faculty of late years for forming secret treaties; and the young emperor does not intend that anything of very great moment shall occur in Europe unless he has his say about it. The three powers evidently fear that, should they attempt to coerce Turkey, they would be obliged to fight a terrible war; and then, when successful,—as they undoubtedly would be,—Germany and Austria would, prepared and ready for battle, step into the fray, and snatch the fruits of victory from them, as the allied powers did from Russia at the close of the war of 1878.

It is unnecessary to say that none of these powers care anything for the Armenians. There are, it is true, persons in all these countries who sympathize with them; but the nations, as nations, regard the Armenian question simply as affording a good pretext for an opportunity to get something themselves, and at the same time keep other rival powers, if possible, from getting anything. This is about the condition of the Turkish-Armenian question to-day: England, Russia, and France hope to take advantage of internal difficulties in Turkey to further their own schemes. For this reason they threaten Turkey. Turkey is defiant, trusting in the fanatical valor of her people, and, if necessary, upon Moslems throughout the world, to maintain a desperate conflict, and also looking for complications to arise from the jealousies of all the powers; and Germany and Austria are watching, all ready to interfere at the opportune moment, to settle affairs to their liking. Was there ever just such a spectacle in the world's history? and how long can it last?

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 immitude of a palace." Ps. 144:12.

A CHILD'S REBUKE.

* * *

I ENTERED a home one stormy day,
Where a mother, detained by her child at play,
In anger shouted, "Get out of my way!"
Then struck the tender ears.
"Another mama I wish I had,"—
The chin was quivering, the face was sad,—
"Cause I jus' got noth'n to make me glad,"
Came back in bitter tears.

Then the sun, just hid by a total eclipse,
Burst through the clouds, and the little lips,
While the eyes were dried by the finger tips,
Abruptly spoke again,—
"Forgive me, mama; I'm sorry's can be;
I only wish you's—'different,'" said he,
"So you'd never more be so cross to me."
My heart breathed low, "Amen."

"I will be different, you darling child,"
And she kissed, caressed, and wept, and smiled;
"I will in the future be more mild;"
And both bent low to pray.
"Another mama" arose from prayer,—
A "different" woman I saw was there;
Both wishes seemed granted this child so fair,
Which brightened many a day.

The author of the above poem writes that the incident is a true one. "Those very words were uttered by a child of seven years, and were the cause of his mother's conversion. I shall never forget the look on the child's face when he humbled himself, and said he did not want 'another mama,' but wished the one he had was 'different,'—and she *was* different. I may as well confess that I am the mother. I had professed religion for years, but had not realized that I was not 'different' until it was thus revealed to me."

THE FATHER'S OFFICE.

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

THE changes have been rung on the "love of the mother" and the "beauty of her ministry," until it seems that nothing new can be said in song or story; while the father's office has been almost ignored. It is a fact, however, that nowhere is the beauty of the divine arrangement more perfectly revealed than in the relation between a true father and his boys and girls. No love of woman can surpass that which is truly fatherly. The sweet spontaneity of the mother finds its fitting support in the deep-hearted, though often silent, love of the good father for his children; and often, when most silent, that love is most to be trusted.

It is a pity that the influence of business life should so often produce those habits of repression that make many a great heart, filled with unspoken longings and outreachings, seem cold and stern to wife and children; and that by these externals he should be judged, instead of by the real loving nature within. Many a man, with the pathetic story of a lifelong struggle, such as only love could have made possible, written in many crossing lines on cheek and forehead, sits silent in his home, his presence a shadow and restraint, his thoughts undreamed of, himself misunderstood, simply because he has never learned the art of sympathetic speech. The more deeply his heart is stirred, the more gruff and forbidding may be his tone and glance. Under the pressure of some family crisis, such as the leave-taking of a son who is stepping out into the world, when the mother, practised in caresses, knows just how to say unforgettable things, appropriate and sweet, the father, awkward under the awfulness of realization which experience forces upon him, may be because of the swift rush of feelings which he does not know how to express, and too sick of heart to make even a sign, turns away, to be again misunderstood.

To be able to reveal itself, the heart in the breast of the average father—himself a development of the unknown and unappreciated boy—must be lifted, on the swift, strong tide of some great emergency, out of itself entirely, or be so nearly crushed under some great weight of feeling that it must cry out or break. The father, silent except when command or reproof demand speech, growing rapidly old in the midst of his family, is one of the most pathetic sights ever seen in social life. Pitiful in the extreme is the shy restraint of his children in his presence, the awkward shamefacedness which so soon takes the place of the happy freedom of infancy in their intercourse, accompanied, as is sometimes the case, with a look of stifled appeal in the father's eyes, which few are able to interpret or answer.

It is not so much in his heart that he is different from the mother, but in the power of giving and calling forth those little forms of expression that mean so much to the comfortable and safe home. The influence of a tender, fatherly presence cannot be estimated. It clothes life with a dignity and strength that can come from no other source. He may be unlettered, weather-beaten, without anything that could pass as culture; he may wear his best suit very poorly, and look more unkempt in his satin necktie on Sabbath than with his unbuttoned shirt-band in the harvest-field; but if he has learned from the indwelling Heavenly Father the secret of living outwardly the inner love, he can never be less than the "dearest old dear" to his daughters, and the "grandest old hero of them all" to his sons.

The father's office is especially sacred. He is the representative of God, vested with authority to govern the little world of his home. He stands as chief of his tribe, answerable, in a large degree, for all that transpires in its affairs. His influence to make or mar is equal to that of any other ruler, in proportion to the extent of his kingdom. He has the opportunity, on the one hand, of being an absolute despot; and, on the other, the most revered friend and companion. Love can make the dignity of such a ruler the most gracious thing in the world.

In his office the true father can so lead his children to love the name which he bears, that, as applied to God, it shall command their reverence forever. Clothed with the gentleness of God, he may restore enough of Eden to this sad earth, in his own home, to make it a safe anchorage against any storm that may sweep by on life's sea. Not even the memory of the sweet mother, is so strong to hold a man to purity as that of a tender father.

But there is a shoal of rocks to be shunned, a danger-point to be safely passed. Paul saw it, and left it marked on his chart so that it would not be mistaken by any who should follow him in any sort of Christian service. It is found in his Roman letter (15:18), in these remarkable words: "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed." The whole dark history of persecution by church and state and by mismanaged homes has resulted from recklessly going in the way which Paul did not dare take; *i. e.*, putting the words and authority of man in the place of power which belongs alone to God, doing things which Christ would never have done, speaking words which could never have fallen from his lips. All failure in "bringing up a family" is from this cause, to say nothing of those of the church and the nations.

THE MOHAMMEDAN VIEW OF CHRIST.

A WRITER who has spent much time in Turkey gives the Mussulman's idea of the teachings of Christ, and of our attitude toward them. Although a religious war is supposed to be continually smoldering in Armenia, where the Turks

are fanatically fighting Christians, he says that the Mohammedans revere Christ as a great prophet, under the name of Issa ben Mirjam—"Issa, the son of Mary." The Moslems say that the Occidentals do not understand Christ, and do not worship him; and that the so-called Christians evidently have a false prophet, whose teachings must have superseded those of the true Issa. We have never heard of this false prophet in our enlightened land. We call ourselves Christians; and it can, of course, be only a matter of curiosity for us to investigate the reason for this odd idea in the minds of the benighted heathen of the East.

The simple-minded Mussulman says, for example: "Issa ben Mirjam tells them: 'But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.' But did you ever see a Christian do so? A Greek, or a Catholic Armenian? Or an English missionary? Or any European consul or ambassador?—No! not within the memory of man. This must be because they do not obey Issa ben Mirjam, but the other, the false prophet, whose teaching is: 'Avenge every insult. Wash out every offense with blood. Your honor and your profit demand it. Require tenfold compensation for every insult. If it be not instantly granted, send your warships and shatter and destroy.'

"Again: Issa ben Mirjam says: 'Love your enemies, bless them that curse you, do good to them that hate you.' But the other, the false prophet, says: 'To forgive is weakness; you must avenge and punish. Whoever forgives makes himself contemptible, dishonorable, and ridiculous.'"

How grotesquely mistaken these poor Turks are! We know nothing of any false prophets. We have only One. We go to church every Sunday,—at least many of us do,—and listen to exhortations upon—well, not always upon the sermon on the mount, or other exemplars of Christian precept and practise. As often as otherwise, in these days, it is upon some topic of the day—the election, divorce statistics, or the last new novel. Perhaps one reason for the Mohammedan's idea that we do not follow the teachings of Christ, may be because the last generation has heard so little of them.—*Munsey.*

GOD'S PURPOSE IN MANUAL WORK.

BY MARTHA WATROUS STEARNS.
(South Lancaster, Mass.)

It would seem absurd to make the statement that sunlight is one of the most powerful agents employed in the growth of the natural world; for it is too apparent to need stating. It seems equally absurd nowadays to state that manual work is one of the greatest powers in education; for everybody knows it who has given any thought to matters of education. But it becomes a matter of greater interest when we consider how God has kept this manual-training principle before the world as a true principle which he has demonstrated from the creation till the present time in his dealings with man and in nature. So we must recognize him in the impetus of this present wide-spread movement for hand-education; for it is but the fruitage of the spiritual light sown in the Reformation. Luther and Zwingli were instruments in God's hands of reforming the school as well as the church, and especially called the attention of the people to the need of hand-education.

The thought was afterward taken up by other educators, until it was finally made practical by Theo. Cygnaeus, who worked the problem out in Finland, while Froebel was developing the kindergarten in Germany. About 1865 manual work became compulsory in the schools of Finland. It was then taken up in Sweden, and greatly elaborated by Otto Salomon, a philanthropic gentleman who had been operating a

trade-school at Naas for the benefit of the working people. This he turned into a training-school for teachers, where they might be prepared to teach sloyd (hand-skill). At first, various materials were used in this training, but wood was found to yield the best results for pupils old enough to manipulate it, so it has become the generally accepted medium for this education except in primary schools.

Since 1874 the school at Naas has been receiving teachers from all parts of the world, who there educate their own hands, and get the principles of the work, which they adapt to the needs of their own countries; for sloyd, fitted to a Swedish child, with his generations of skilled, plodding ancestors, would not be the sloyd for a lively young American, who is nearly lacking in the virtue of patience, and has no use for anything that is not put on a "labor-saving" basis, his one object always being to get effective results with as little outlay of labor as possible. He dislikes anything that is "too much like work;" therefore his sloyd has to be somewhat adapted to him, so that he may not be completely disheartened with what seems a very tedious, slow process. Many make the mistake of not recognizing any difference between educative manual work—sloyd—and the trades, but the distinction is great,—one is an education, the other a means of livelihood. Sloyd will contain a trade, but a trade will not contain sloyd. Sloyd holds the same relative value on all work requiring hand-skill as the science of numbers holds to its application in various practical lines of business; and there would be as much reason in saying that by studying book-keeping and business forms, one could become proficient in higher mathematics, as to say that by learning the trade of carpentry, we would understand sloyd. On the other hand, as by studying general mathematics one becomes able to understand numbers in all their practical application, so by acquiring sloyd, one attains that skill of hand that enables him to do well in all kinds of manual work. The skill developed in the schoolroom by making a paper-knife will be applied outside the school in making shoes, cutting dresses, or in any other trade that requires accurate planning, a good eye, and neat execution.

"But why take the time 'from books,'" somebody asks, "to teach sloyd in the school-room?"—Because God has shown us in nature that thought and execution should always be combined, and he has shown us in the history of people the harm that comes from separating them and the good there is in their combination. We cannot put them on an equal footing by reserving the greater part of a child's time for his books, and then allowing him to give a little haphazard work to hand-training. A corresponding value must be placed on them by the school, in order that they shall be regarded as equally important, as they should be in the eyes of the people. What greater blessing can be given a child than a thorough training of the hand and the head?

First in order should be the paper sloyd for the little people, not because it can be made of any great practical use, but because it *begins* the training of eye and hand. Basket-work and weaving should follow for the intermediate age, till sharp-edged tools can be safely trusted in children's hands; and then come the various courses of wood sloyd, by which a child can make anything, from a penholder to a cabinet.

Beginning in Sweden, the army of sloyd children has increased till it almost encircles the earth. The little tow-headed Scandinavian youngsters and the woolly-haired African, the blue-eyed German and the black-eyed Jap, the Scotch lad and lassie and "la petite Francaise," "Johnny Bull" and "Young America,"—all wield with equal gusto their knives, saws, chisels, and planes; and the keen minds, happy faces, and sparkling eyes of all are sufficient evidence of the value of manual work.

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

If the stomach has the power to destroy all germs that enter it, why do people have catarrh of the stomach?

The questioner has found out that catarrh is a germ disease, and so he bases his question on that fact. A person cannot have catarrh of the stomach as long as his stomach is able to destroy all the germs that enter it. People introduce germs into the stomach by overeating, and eating unwholesome foods and condiments. Thus the stomach is overworked; then the germs cannot all be destroyed, and so they remain and become seated there. At the same time more germs which are capable of setting up inflammation are all the while entering the stomach.

Vinegar, mustard, pepper, and similar articles are the most prolific causes of catarrh of the stomach. Let us see, for example, how people may get catarrh from the use of mustard. When we apply mustard to the outside of the skin, it makes the skin sore, and there will be a suppurating surface. So when mustard is introduced into the stomach, it will make a raw surface inside the stomach; it will produce a soreness, irritation,—catarrh of the stomach. To illustrate: A person gets dirt in his eye; the eye becomes rapidly inflamed, and by and by begins to discharge, and he has catarrh of the eye. In the same way, coarse food—rubbish like "boiled dinners," greens, and other herbage that people eat in such excessive quantities, pickles, chowchow, olives, and things of this kind, which do not digest, but lie in the stomach like pebbles or bullets—have the effect of irritating the stomach in the same way, until by and by catarrh of the stomach is produced.

Another cause of catarrh is the unfortunate habit that some persons have of swallowing the secretions of the throat. If a person has a discharge at the nose, there are germs present which are capable of producing catarrh; and he may get catarrh in the eye, by the germs being driven up into it by blowing the nose.

Another cause of catarrh of the stomach is the excessive eating of candy. At the recent meeting of the American Medical Association, one doctor spoke of the condition of his son, who would buy a pound of candy, and eat it all right down at once. He said that before eating it, his son's pulse would be seventy-two, which is normal; but that after eating the candy, his pulse would go down to forty; that he would wash his stomach out, and after a while, his pulse would return to the normal point. Sometimes he would eat a dozen bananas, and then his pulse would go down, but he would soon have a normal pulse again. We easily recover after eating an excess of wholesome things. A boy can go to an apple-tree, and eat all the apples he can hold. Of course he will have the stomach-ache; but his mother puts on some fomentations, and next day he is ready for another attack on the apple-tree.

But he would have a much worse time if he ate an abundance of cheese and other unwholesome things. In the case which this doctor mentioned, the effects of excessive candy-eating were such that the stomach lost its power of digestion. The excessive use of sugar in any form is likely to produce catarrh of the stomach after a time.

Why is it that dry diet is prescribed for so many patients when there are so few who can live on such a diet?

I have never known any one to die on that kind of diet. Those for whom it has been prescribed thrive on it, as a rule. We have recently made an experiment upon ten healthy young men and women who are in our employ here, and who were induced, in the interest of science, to live exclusively on granose biscuit for two weeks. During the first week one of them, a young man, gained one pound; one gained four pounds; and there was not one but gained as much as a

pound. So an average ration of one pound of this diet a day enabled each one to gain a pound during the week. Granose has all the elements of nutrition in it. Wheat flour does not contain all the elements of nutrition, because the oil in the grain is taken out in grinding; but granose flakes contain just a little oil. Some people insist that cottonseed-oil is put into them; but there is not a particle of fat in granose except what nature has put into the wheat; so in granose all the nutrient articles of food are represented. We prepare this food in this way, so that patients who can live on dry diet, can live well on this food.

PORK AND BEANS.

DEAR EDITOR: I wish some good sister would tell me, through the REVIEW, how to prepare dried beans to eat without pork.
MRS. W. J. C.

We will ask some of our good sisters to do this. Meantime, while we are waiting, a man may say a few words, and he is something of a cook, and thinks he "knows beans." "Pork and beans" have been so long associated that to many people the latter does not exist (in the dietary world) without the former. There is an idea that beans were made for pork to be baked with. That is a mistake, as several have found out. Beans have a distinct entity of their own. They have a respectable standing among other good edibles. They head the list in the family of legumes, though they have suffered in reputation, with many right-minded people, by being so intimately associated with bad company. Indeed, they are often found in serious mischief, causing heartburn, dyspepsia, and numerous ills because of their being permeated and saturated with the abominable fat of swine.

Let all good people proclaim a divorce for the much-abused bean. Let pork hereafter "stand on its own legs," so to speak. Let beans receive the credit that belongs to them, and pork be charged up with the nightmares and horrible dreams that have so long stood against the innocent legume.

How can we eat beans without pork? Why, it seems a wonder how we could eat them with it! As well ask, How can we boil potatoes without pork? In answer to our querist, we say, Boil them, and season with a little salt and cream or nut butter, or with salt only, and eat with lemon-juice. Do you want to bake them? Then boil them until nearly or quite soft, spread them in a dripping-pan, add a cup of good sweet cream, some salt, and bake a couple of hours in a slow oven. Are they good? Well,—but we will leave the subject for some sister. Who will speak first?
T.

ANOTHER WAY.

J. M. D.

I HAVE tried various ways of preparing nut meal, and find the following the most satisfactory: Put a handful of nut meats into a stout muslin bag four by seven inches, and pulverize them by pounding them with a hammer on a flat-iron or smooth stone. Turn into a wire strainer and sift, returning the coarse particles to the bag to be pounded with the next handful. Hickory-nuts make fine nut meal for shortening pie crust, crackers, rolls, etc., and for seasoning gravies and vegetables. The children enjoy cracking the nuts and picking out the meats, and it is a short task to prepare a cupful. Try it.

TAKE of thought of self one part, two parts of thought for family, equal parts of common sense and broad intelligence, a large modicum of the sense of the fitness of things, a heaping measure of the living above what your neighbor thinks of you, twice the quantity of keeping within your income, a sprinkling of what tends to refinement and esthetic beauty, stirred thick with Christian principle, and set it to rise.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 26, 1897.

URIAH SMITH, }
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WHERE DO SEVENTH-DAY ADVENTISTS STAND?

If any one imagines that there is a lull in the active campaign of the enemy against liberty of conscience in this country, he is certainly being lulled into a feeling of security that is false and dangerous. The fact is that there never has been a time since the inauguration of the National Reform movement, when those who have undertaken the task of revolutionizing the attitude of our government on the subject of religious neutrality and equality were so active, so determined, and so confident of success, as now. Their confidence is doubtless well founded. We know what the outcome of this matter will be. It is a cause of profound grief to see so many good and well-meaning people engaged heart and soul in what seems to them to be the work of saving the nation, while they are really working in direct opposition to the truth of God, and are tearing down with all their might that which our forefathers built under the guidance and blessing of God.

We have no war to wage on these mistaken friends. Their course was long since marked out, and by some one the very work they are doing will be done in this generation. The image to the papal church will be reared in this country, life will be given to it, and it will "both speak, and cause that as many as would not worship the image of the beast should be killed." But O, we are sorry that so many good people are being deceived and beguiled into this work by their desire to build up God's cause in man's way.

The *Christian Endeavorer* for January reproduces the theory of Mr. Gamble, printed some time since by the *Tribune*, and noticed here two weeks ago. Speaking editorially of this matter, in connection with the "Rescue of the Sabbath," the paper says:—

Never, except perhaps in 1893, in consequence of the contest about the closing of the World's Fair on Sundays, has the cause of Sabbath rescue made such an advance. While in some quarters there is noticed a further increase in Sabbath desecration, there is in others a noticeable change for the better. The far-reaching consequences of the discovery in relation to the Jewish Sabbath cannot be overestimated. It will, if not successfully refuted, change all our Sabbath literature. The Jews throughout the world who are discussing whether to observe Saturday or Sunday, will, we trust, be led to observe Sunday.

A large number of evangelical Christians, who have been sensitive about the use of the word "Sabbath," being under the impression that it referred only to Saturday, can now, we trust, join other Christians in the use of the word "Sabbath." The Seventh-day Adventists are left without any standing whatever.

Where are we, then? It is an unfortunate situation to be left without any standing whatever. If by "standing," our friend means that Seventh-day Adventists are left without any reputation whatever, we have to confess that we have no reputation to be proud of, and never had. We remember Him who made himself of no reputation, and are willing that it should be even so with us. Character, not reputation, is what we need. Faithfulness to God may ruin reputation; but let us seek to be known as those

who have been with Jesus, and our reputation, or standing, need not trouble us. But we presume that the *Endeavorer* means that Seventh-day Adventists have now nothing whatever to stand upon. Our foundation has been suddenly knocked out from under us. Then we shall all come down; for there is more or less specific gravity about us and our work, and we can't hang suspended on nothing very long.

But how about this? At the very outset of their career, Seventh-day Adventists took their stand upon the law of God, which says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Now the *Christian Endeavorer* tells us that since this Kansas preacher turned up with his theory of hypothesis and error, "Seventh-day Adventists are left without any standing whatever." According to this remark, Mr. Gamble has cast down the foundation of many generations! He has swept away entirely that of which Christ said, "It is easier for heaven and earth to pass, than for one tittle of the law to fail." Of that law, Jesus said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

In spite of all that is said by Mr. Gamble and those who sympathize with him, we are glad to announce that Seventh-day Adventists still feel beneath their feet the everlasting rock of God's immutable word and law. The word of man comes, and passes away like the dew. Not long hence, Mr. Gamble's work will be forgotten; but he that doeth the will of God abideth forever.

But if we have no standing, then we ask, Upon what ground will Sunday-keepers appropriate the name "Sabbath," and apply it to the venerable day of the sun? If the fourth commandment is swept away, there is no Sabbath, that is an obsolete word, nor is there any authority for the observance of the day of rest.

But all this matters not. Neither facts nor logic will hedge up the way of this oncoming evil; nor will the want of them, on their part, deter the zealous advocates of this most serious and fatal movement for the union of church and state from their self-imposed and mistaken work. Behind them is a force, the character of which they little understand; nor could any man understand it had not the prophecy spoken so plainly of its origin, character, and consequences. For more than forty years, Seventh-day Adventists have stood upon the platform of the commandments of God and the faith of Jesus. Both of these grand foundations still remain unshaken. During all this time we have anticipated and preached to the world by pen and voice that the identical work which is now being carried on by the Christian Endeavorers, National Reformers, Christian Citizenship League, and similar organizations, would be developed in this country. Our free institutions will be subverted by this movement, which will assume gigantic strength, and with arrogant power will bring the civil authority to bear upon those who do not bow to its decrees. Things which we now see and read confirm us in the position we have occupied for all these years, and place the truthfulness of our position beyond all possible question. Contrary to the statement of our contemporary, Seventh-day Advent-

ists never had such sure footing as now. No one is doing more to strengthen our position than those who are determined to place a false sabbath upon the civil statute-books, and back it up by the pains and penalties of civil law. If before this there was any avenue by which to escape from our convictions, this movement closes it most effectually.

There is, it seems, one stumbling-block in the progress of this oncoming tide of popular power, and that is the fourth commandment, which plainly says the seventh day (not Sunday) is the Sabbath. Seventh-day Adventists sit, like a second Mordecai in the gate, and refuse to bow to the proud Haman of religion armed with civil law. We have by no means lost our respect for our brethren on the other side of this struggle. We do not question the sincerity of the motives by which many are impelled. We do not sit in judgment, or indulge in vituperation toward those who we believe are so fatally misguided. To God they must answer, not to us; but every fiber of our being cries out in earnest protest against their unchristlike work.

The promoters of this work are causing a high gibbet to be erected, and already the *Endeavorer* seems to see Seventh-day Adventists suspended, "without any standing whatever." No, not yet. Our feet still touch bottom. They are planted on the everlasting word. God will decide who goes onto the gibbet. We earnestly pray that no honest Christian worker may ever be found there; and such are many who are now on the wrong side of this question. G. C. T.

ARE THE DATES CORRECT?

A CORRESPONDENT writes requesting that more evidence be presented to show that the dates assigned in Seventh-day Adventist publications for the birth and crucifixion of Christ are correct, as these dates are earnestly repudiated in a work called "The Millennial Dawn," Vol. II, pages 54-62. This work maintains that Christ was born, not between three and four years before A. D. 1, as we teach, but only one year and three months before A. D. 1; that he began his ministry in A. D. 29, being then thirty years of age, instead of A. D. 27; and that he was crucified in A. D. 33 instead of A. D. 31.

This the reader will see disarranges the whole application of the prophetic period of the seventy weeks, from its beginning, through its intermediate dates, to the end. The Dawn claims that the seventy weeks should be dated from the commission given to Nehemiah by Artaxerxes Longimanus, in the twentieth year of his reign. Then it claims that the date usually given to this commission, B. C. 445, is nine years short, and that it should be 454, from which it figures out the beginning of Christ's ministry in A. D. 29. In support of this view it refers to Dr. Hales's Chronology, pages 449, 531. We cannot understand this reference; for Dr. Hales's Chronology is a work of four volumes, and the volume is not given. But Dr. Hales does not sustain the view claimed. On one of the pages named, 531 of Volume II of his Chronology, we do find this: "Nehemiah lived to a very advanced age; for from the date of his commission, B. C. 444, to the succession of Jaddua," etc. Thus 444, not 445, is the usual date of Nehemiah's commission. Dr. Hales (Vol. II, page 448) places the seventh year of Artaxerxes, when Ezra received his decree, in B. C. 457, as we have it; and of course his twentieth year, when he commissioned Nehe-

miah, would be 444 B. C. But the grant to Nehemiah was no decree, and cannot mark the date of the seventy weeks of Dan. 9:24, 25. (See works on Daniel and the Sanctuary published at this Office.)

Now as to the date of the Christian era, we have these facts. The era was invented by Dionysius Exiguus, A. D. 532. He placed the birth of Christ in the year of Rome 753, and of course marked that year A. D. 1; but it was ascertained later that Herod died in the year of Rome 750, and Christ was born, according to Matthew, before Herod died; so the date of Christ's birth must be carried back between three and four years before the year known as A. D. 1. Our correspondent asks for the proof that the death of Herod was in the year of Rome 750; and on this point we present the following from Dr. Hales, Vol. I, pages 84, 85:—

Dionysius was led to date the year of the nativity, U. C. 753, from the evangelist Luke's account that John the Baptist began his ministry "in the fifteenth year of the reign of Tiberius Cæsar;" and that Jesus at his baptism, "was beginning to be about thirty years of age." Luke 3:1-23. For Tiberius succeeded Augustus at his death, Aug. 19, U. C. 767; and therefore his fifteenth year was U. C. 782; from which, subtracting the assumed year of the nativity, U. C. 753, the remainder was twenty-nine years complete, or thirty years current.

But this date of the nativity is at variance with Matthew's account, that Christ was born before Herod's death; which followed shortly after his massacre of the infants at Bethlehem. Matt. 2:1-19. And Herod's death was also shortly after the lunar eclipse of March 13, U. C. 750, between that and the Passover, which fell that year on the 12th of April, as may be collected from Josephus, "Antiquities," 17, cap. 6-8; Bell. Jud. 1, cap. 13, 4-8.

And that Herod's death is rightly assigned to the year U. C. 750 is confirmed from the duration of his reign; for Josephus states that by the interest of Antony, Herod was appointed king by the Roman Senate "in the one hundred and eighty-fourth Olympiad, when Caius Domitius Calvinus, the second time, and Caius Asinius Pollio, were consuls," U. C. 714. "Antiquities," 14, 14, 5. And that he was established in the kingdom by the death of his rival, Antigonus, who had been set up by the Parthians; "when Marcus Agrippa and Caninius Gallus were consuls," U. C. 717. "Antiquities," 14, 16, 4. And he adds that Herod reigned thirty-seven years from his first appointment by the senate, and thirty-four years from the death of Antigonus. "Antiquities," 17, 8, 1; and Bell. Jud. 1, 33, 8. Now if we take these as current years, according to the usage of Josephus, the death of Herod was U. C. 714+36=U. C. 717+33=U. C. 750, as before. Such a critical conformity of astronomical and historical evidence, both furnished by an author the most competent to procure genuine information, establishes both; and decides the question that Herod could not have died later than the year U. C. 750.

As a specimen of the Dawn's inaccuracy of statement, read the following, which occurs as a note on page 54 of its volume II: "The year A. D. was fixed upon as early as the fourth century by Dionysius Exiguus, and other scholars of that period, though it did not come into general use until the sixth century." The facts are that all authorities give 532 as the date of the invention of this era by Exiguus, which was the sixth century instead of the fourth; and it did not begin to be used generally till 730, which was in the eighth century instead of the sixth, and was not established till the time of Pope Eugenius IV, A. D. 1431, which was the fifteenth century, as stated by Dr. Hales, Vol. I, page 84.

The Dawn makes an especial attempt to set aside the testimony of Josephus as worthless; for if his testimony stands, all its contention falls to the ground. Only assertion is brought against him, except in one instance, where an attempt is made to show an inconsistency in regard to the age of Herod and the length of his reign. But the foregoing testimony from Dr. Hales, showing the accurate agreement of Josephus's

testimony with both historical and astronomical contemporary events, is sufficient to establish his reliability in this matter.

On another point the reasoning of the Dawn is at fault. Naturally some attention must be paid to the date of the reign of Tiberius, in view of the testimony of Luke 3:1, 2. Fortunately all are agreed that the death of Augustus occurred in the year of Rome 767, A. D. 14. From this point, the Dawn contends that the reign of Tiberius must be dated, as sole emperor, which would bring his fifteenth year in A. D. 29, just where this author wants it. And he claims this, because, he says, there is no point from which a joint reign with Augustus could be dated, unless we go back ten years to A. D. 4, when Tiberius was adopted by Augustus, but not given any legal authority. In support of this he quotes from Merivale's "History of the Romans," Vol. IV, pages 220, 221.

Now if the author of the Dawn had studied Merivale carefully, he would have found that what was done in the year of Rome 757, or A. D. 4, was simply the adoption of Tiberius into the Julian family, without any reference to the throne. And if he had read on in Merivale, same volume, to pages 278, 279, he would have found that when Tiberius returned from his German campaign, he was allowed the celebration of a triumph in Rome, and was then clothed by Augustus with *proconsular power*, which was understood by all the people as co-sovereignty with Augustus himself. And the date which Merivale himself gives to this transaction is the year of Rome 765, or A. D. 12, two years before Augustus's death.

Now it is an object with every ruler to make his reign as long as possible; and from what point, then, would Tiberius date his reign?—From this association with Augustus, of course. Smith's Bible Dictionary (art., Jesus Christ) says: "It was in the fifteenth year of Tiberius, the emperor, reckoning from his joint rule with Augustus (January, U. C. 765), and not from his sole rule (August, U. C. 767), that John the Baptist began to teach." Reckoned from this point, A. D. 12, his fifteenth year would be A. D. 27, where we have it. With such inaccuracies, the Dawn stumbles along through an argument to prove an error.

There are some things the reader may safely rest down upon as established facts: 1. The seventh of Artaxerxes, when Ezra received his decree to restore and build Jerusalem (Ezra 7:8), was B. C. 457. 2. This date is fixed by the canon of Ptolemy; and the reliability of this canon is shown in this way: in connection with its historical events, it names eclipses which occurred at the same times, giving the dates of the same. There are more than twenty of these, and they have been repeatedly calculated, and always found to fall on the dates to which Ptolemy assigned them, proving his statements accurate; so that Prideaux says that Ptolemy's canon is not to be receded from for any human authority whatsoever. 3. Reckoned from B. C. 457, the sixty-nine weeks, or four hundred and eighty-three years, which were to reach to the Messiah the prince, ended in A. D. 27. This was the fifteenth year of Tiberius Cæsar, reckoned from his association on the throne with his stepfather Augustus, in A. D. 12; and in this year John began his ministry in the spring, and Christ, six months younger, six months later, in the fall, both being, according to the law, thirty years of age when they entered upon their work.

4. Christ's ministry lasted three years and a half, to the Passover in A. D. 31, when he was crucified in the middle of the seventieth week. 5. Three and a half years more, the last half of the week, reached to the autumn of A. D. 34, when the time allotted to the Jews expired, and they made their formal rejection of the gospel, as a nation, in the martyrdom of Stephen. 6. These seventy weeks being the first 490 days of the 2300, the remaining 1810 reached to the autumn of 1844, when the cleansing of the sanctuary began.

These dates and eras are absolutely unassailable, and can never be overthrown. U. S.

GERMANY AND RUSSIA.

THE closing days of the old year were occupied with the German Mission Board at Hamburg, laying plans of labor for the new year. The superintendent had just returned from a sixty days' trip in the field, and could report both battles and victories. The truth has already taken deep root in nearly all the states and many of the provinces composing the German Empire. It is also worthy of note that a good beginning has been made in the majority of the capitals and leading cities, of which may be mentioned Berlin, Hamburg, Bremen, Barmen, Elberfeld, Frankfort, Wiesbaden, Magdeburg, Halle, Leipzig, Stuttgart, Munich, Stettin, and Königsberg.

But while the truth is rapidly advancing, the enemy cannot sleep. In nearly all places where our laborers have gone, most determined opposition has been manifested. Much has been written and circulated against the truth. But our laborers, having confidence in the truth to defend itself, have paid little attention to these attacks. All their energies are devoted to spreading the truth; and the result is much more progress than if their energies were mostly consumed in battling with falsehoods. Our laborers in Germany are having a good experience along this line. Millions can *fight*, but few can *bear*. On this very point is a vital test of our Christianity. To be reviled without reviling again, is a lesson that all must learn. A Christian's only and whole duty is to proclaim the truth; but it is hard for many to keep their place. A Connecticut pastor truly said that the most unruly thing in all the universe is man. Nevertheless, when guided by the Spirit of God, he will quickly fall in line, and keep his place. We rejoice that our laborers in Germany have paid no attention to the various pamphlets written against the truth, and the large numbers of tracts and books of the same nature sent from America.

According to present plans, labor will be carried on at ten different centers in Prussia, Saxony, Bavaria, and Württemberg. In connection with the school at Hamburg, a course of lectures will be held in the city in February and March. The Hamburg church is at present considering the question of opening a school for small children, to free them from attending school on the Sabbath. This is becoming a serious question, as the Prussian authorities grant no quarter to those who resist the school laws by not sending their children to school on the Sabbath. A brother in the province of Sleswick-Holstein has had a case in court for more than a year, which was recently decided against him by the highest Prussian court at Berlin. This establishes a precedent, and shows how every other case in all Prussia will be decided.

The army officials have, in repeated instances, decided against the Sabbath. The last case was a sergeant at Bremen, who was at once dismissed from his position for refusing to work on the Sabbath. Sunday laws also receive much attention, and are growing more stringent. Thus from three sources,—the army, public schools, and Sunday laws,—Sabbath-keepers are being tested. This, in addition to the usual difficulties from a worldly standpoint, make it quite likely that only such will unite with us as are deeply convicted that we possess God's truth.

An encouraging feature in this field is that as the truth spreads, the way is preparing for its proclamation in the various tongues of this field. Already there are laborers in the Dutch, Polish, Livonian, Bohemian, Hungarian, Russian, Rumanian, and Bulgarian tongues. There are from fifty to sixty Polish members; and news is just received from Prague, that some Bohemians await baptism. Thus the light of the last message is shining in the land where Waldensian missionaries wrought so extensively, and where the early dawn of the great Reformation broke forth.

In Russia the doors are closed to the truth as tightly as the government can close them; but, like the Master, the truth appears, though the doors be shut. At present, laborers are stationed at five points in the west, south, and east, and members are constantly being added. Nearly all our publications, German as well as Russian, are now excluded. Recently, a copy of "His Glorious Appearing" was returned by the censors, with the objectionable passages marked. The marks showed that it had been thoroughly examined. All passages referring to the second advent were indicated as inadmissible; and finally the words of Scripture, "Even so, come, Lord Jesus," were underlined as objectionable. Yet in various ways, publications on the message find their way into the country, and are silently doing their work. The work is the Lord's, and cannot be stopped.

H. P. H.

Hamburg, December 26.

PERSONAL.

It has pleased the Lord to mention my name in messages of warning and reproof through the spirit of prophecy, and I feel it a privilege to acknowledge the same, and express my feelings of gratitude and praise to God for his great goodness and long-suffering mercy. In the good providence of God, I became acquainted with the truth advocated by his people at an early age. From the first I received the Testimonies to the church as from God, and I have ever since felt confident that the Lord was using Mrs. E. G. White as an instrument through whom he could speak to his people. I cherished the instruction thus received, and have ever found it a source of great blessing and comfort.

I was very loath to enter the holy calling of a minister, knowing my great unfitness for such a sacred work. But finally the Lord gave me courage to go forward, and I placed myself without reserve on the altar of his service. Truly, God has been an ever-ready helper, and in all my experience, I have realized the fulfillment of the promise, "Lo, I am with you always." With later years have come increased responsibilities, which brought much wearisome labor. At times I have become so exhausted that I was utterly unfit to handle sacred things

connected with the work. Herein I have erred. The Lord has sent me faithful warnings through the testimony of the Spirit concerning my danger. I was told that it was not the will of God that I should take such a course. While I accepted the Testimonies as from the Lord, I did not heed them as I should. Many messages of warning, which involved important principles connected with the work and my relation to it, were received, and read with interest and with a sincere desire to follow the instruction given. But in my hurry the instruction did not receive the careful and prayerful attention that it deserved, and hence was not carried out. As a result, the work has suffered in many ways. These are sad reflections, but such is always the result in not fully following the Lord.

More recently these warnings have been repeated, and the errors resulting from my failure carefully to study and heed the counsel of God have been pointed out. It is also stated that by my course of action I have given the impression that I did not believe the testimony of the Spirit of God. This thought brings great sadness to my heart, and I desire to do everything possible to counteract any such impression that may have gone out, by not only affirming my faith and confidence, but also by showing in my labor and in all my relations to the work, that I accept the instruction as from the Lord.

Of late I have given these matters more careful thought and study, and I can now very clearly see wherein I have erred in many things, and also how the work of God, which is dearer to me than life, has been affected by my course of action. This brings sadness and deep sorrow to my heart, and I turn to the Lord with confession and repentance. Although so unworthy, I rejoice in his forgiving love, and my heart is filled with gratitude and praise for the evidence that he has accepted even me.

I wish to express anew my sincere gratitude to God for the spirit of prophecy in the church. As my own defects and errors have been very plainly pointed out, they have come closer home to me than ever before. A new experience has come to me, and my faith has been greatly increased, so that the Testimonies are more to me than ever before. And to any who have been led to doubt or lightly to esteem the Testimonies to the church, by anything that has been seen in me, I wish to say that I am very sorry for any such influence that I have exerted, and ask the pardon of God and my brethren. Let me entreat all, both ministers and people, to give the Testimonies careful and prayerful study. The work is suffering as a result of their neglect.

God has placed this gift in the church, and we have unmistakable proof of its divine origin. Never was there a time in the history of the church when perils on the right hand and on the left so beset her, nor when the special manifestation of God's power and guidance were so much needed as now. One and all, I entreat you to heed well the messages of the Lord. The perils of the last days are here, and we shall soon see Satan working with power, signs, and lying wonders. Nothing but implicit faith and trust in God, and closely following the guidance of his Spirit, will keep us from falling. My most earnest desire is to be a faithful, true servant of God, walking in his counsel, and giving the "trumpet" a certain sound. The end is indeed near; the work will soon be done; and with God's people I desire to share the triumphs of the gospel.

O. A. OLSEN.

THE COMING GENERAL CONFERENCE.

THE time and place of this important gathering have already been announced, the necessary arrangements have been made, and everything will be in readiness for the opening meeting.

The importance of the occasion need not be referred to. We live in stirring times; a spirit of intensity is manifestly taking hold of everything; the whole situation is ripe for the final consummation. No one who studies prophecy in the light of passing events can fail to see with what exactness the prophetic pen has outlined the very condition of things that now exists. As we look over the whole field, there is only one thing that seems to be lacking,—one condition that is not yet met. Otherwise everything is ready for the coming of the Just One. What is it that is not in readiness? will be asked. It is not the condition of the Eastern question; that has been ready and ripe for some time. Neither is it the condition of the world in its social, political, moral, or religious aspect. But it is the church that is not ready. God's own people have not come up to their high and holy calling. The message of the True Witness declares them *lukewarm*, neither cold nor hot. They are further described as "having a form of godliness, but denying the power thereof." This it is that hinders the work, and delays the hour of our redemption. Therefore we are called on to awake out of sleep, and put away our sins. And just now God is ready to reveal his glory, and bestow his power on the church, that his people may reflect his character.

Our work has taken on very large proportions. We have in the past few years opened up many new fields, and sent forth a very large number of laborers; and still, for all this, there never was a time, judging from the appeals that come to us, when there was such a demand for earnest, devoted, God-fearing, and self-denying laborers as now. The calls for men and means never were so numerous and so urgent as now. Everywhere the fields are ready for the reapers.

These calls must receive the prompt attention of the coming Conference. Some will say, What can be done? We answer: There is no limit to the power of God. It is our high privilege to sustain such a close relation to God that he can bestow his Holy Spirit on us. And those who are baptized by the Holy Spirit will be prepared to take up the work that God calls his people to do. We shall then find men and women ready to go wherever the providence of God may call them. We shall also see funds forthcoming to meet every need of the work, both at home and abroad. Such a condition of things is described in Acts 4:31-37, which the reader will do well to refer to. I will quote a few expressions: "When they had prayed, . . . they were all filled with the Holy Ghost." The Holy Spirit now awaits our demand and reception. Why, then, do we not obtain it? We certainly need it. God does not withhold it from any arbitrary cause. The reason must be that in seeking God, we do not make a complete surrender to his will, placing ourselves in a position to be used by him. Our praying is so formal; there is so much self-complacency. O for the spirit of the importunate widow! O for that soul-poverty that will cry out after God in prevailing prayer! The Lord will hear; he is even more willing to give than we are to receive. But it was the repentant publican that was justified, not the self-righteous Pharisee. Persevering effort and

unconditional surrender, like that of Jacob, will secure the blessing now as surely as then.

I quote further: "And the multitude of them that believed were of one heart and of one soul." The Spirit of God brought unity. This is necessary for successful work. "Neither said any of them that aught of the things which he possessed was his own." This is a remarkable statement. It gives us some idea of the thoroughness of their consecration. "Neither was there any among them that lacked,"—no empty treasury there. So it will be now when we each individually turn to God, and receive the Holy Spirit. "For as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold." Just note what followed the receiving of the Holy Spirit. It led them to sell their possessions, and bring the price of the things that were sold. Have we heard any message from the Lord, with reference to selling? Is that time past? or is it here now? We shall surely see a move in that direction when the Spirit of God is poured out on us. We also learn that the preaching of that day was with great power. So it will be when we gain the same experience.

There is nothing that we shall need in the coming Conference as much as the Holy Spirit; for in receiving that, we shall get every other blessing. Many important questions relating to the work will come forward for consideration; but human wisdom will not be able to solve them. We must have divine guidance, otherwise we shall make serious blunders. But the work is God's, and he will guide his servants when they seek him with all the heart. Men and means must be provided; for the work must not be hindered now. The Spirit of God has gone out before us, and prepared the way. How sad it would be if we should prove unfaithful in such a time as this! It cannot be, it must not be. We call on all who are interested in the special work of God for this time to give prayerful thought to the situation.

Never was there a time when we needed God's special blessing more than just now. Let us therefore make the coming General Conference a subject of special prayer. Pray for the Spirit of God to rest on his servants, to guide and direct all our councils. Pray that the divine hand may shape all our plans, making it manifest that God is among his people. Pray that the spirit of consecration may take possession of all our people, lay members as well as ministers. Pray God to move on the hearts of men and women to give of their means toward carrying forward the work, so that no missionary enterprise, at home or abroad, shall suffer on account of lack of funds.

There is no god like our God. His is the power, the majesty, and the glory. The silver and the gold are his, and the cattle upon a thousand hills. There is no limit to his ability. The proud Pharaoh could not hold Israel in Egypt when the Lord said, "Let my people go, that they may serve me." Even the Red Sea was no barrier in their way; and the rushing, overflowing Jordan opened, and made a way for Israel to pass, at the command of God. We have the same God to-day, and he is as ready now to work in behalf of his people as he was then.

There is only one thing that can limit the power of God in our behalf. That one thing is *sin*. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that he cannot hear; but your iniquities have separated between you and your God, and your

sins have hid his face from you, that he will not hear." This is the reason for our weakness and leanness. But even now there is hope; for God has spoken again: "But I had pity for mine holy name. . . . Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake. . . . And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. . . . Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

What wonderful promises! What more could God have said? What greater encouragement could be given? These words are written and handed down for our encouragement. But how are we to come into possession of this wondrous grace? Read carefully Eze. 36:21-38. Here it is stated how we can obtain all this. God says: "I will yet for this be *inquired* of by the house of Israel, *to do it for them*;" or, in the words of Christ, "Ask, and it shall be given you; seek, and ye shall find." Shall we not, then, one and all, ministers and people, heed the injunction of the prophet? "Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips." As we do this, the Lord's answer is: "I will heal their backsliding, I will love them freely: for mine anger is turned away from him." Hosea 14:2, 4. Let us seek God as never before. He has great blessings in store for his people at this time, and it is our privilege to have them showered upon us. Nothing can hinder this, except our own attitude in departing from God.

We want to see the manifestation of the power of God in our coming General Conference. We want it in the pulpit; we want it in our committee meetings and councils; we want it in all the plans that shall be laid for the carrying forward of the work; we want to see it moving upon hearts to whom God has entrusted means, causing them to contribute liberally to the support of the work; we want to see it have its transforming effect on the heart of every believer, taking away the carnal nature, and manifesting the glory of Christ's character.

The message is rising, and the power of God will accompany it. In a little from this the work will close, and the privilege of having a part in it will be forever beyond reach. Let us work while it is day. "The night cometh, when no man can work." O. A. O.

THERE are always some foolish people in the world, who decline to become good Christians themselves because Mr. So-and-so is held to be a bad Christian. This is about as logical as it would be to argue against all gold coins in existence because certain counterfeits have from time to time been detected. These objectors to Christianity because of the failures of some Christians, should remember that only the best goods, articles of undoubted merit and purity, are imitated. If it was not a good thing to be a good Christian, there would be no hypocrites.

Progress of the Cause.

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

DENMARK.

COPENHAGEN.—We closed our meetings here with the commencement of the new year, after five months' labor. The interest was not very great at any time, but we thank God for what he has done for us, and for what we have seen. I had the privilege, the last two Sabbaths, of baptizing twenty dear souls, of whom nineteen were received into full fellowship with the church. Others are deeply interested and have begun to observe the Sabbath. I feel sure that, could I have remained here during the winter months, several more would have taken their stand with us.

I would express my heartfelt thanks to God for his assisting grace in my labor the past year. Truly the Lord has worked, and to him I give all the glory. In a few days, in accordance with the recommendation of the brethren, I shall go to Aarhus to assist in the work already started there by Brother P. Christiansen and his wife, and to give a course of lectures. This is the second city in Denmark, and as no public effort has ever been put forth there, the brethren feel that it is high time to sound the trumpet. I ask an interest in the prayers of God's people, that I may have blessing and help from above to do the work in the right way and in the right spirit. My address is still Margrethevej 5, Copenhagen, Denmark. J. F. HANSEN.

January 4.

NORWAY.

CHRISTIANSUND, TRONDHJEM, HAMAR, CHRISTIANIA: Continuing our trip up the Norwegian coast, Brother Johnson and I spent December 9 and 10 with Brother Clausen at Christiansund. He has a good audience in that place, with a fair prospect of success. The night we were there being one that he could not have the hall, we had a meeting with the few who have accepted the truth, at Brother Clausen's home. From December 11-13 we were at Trondhjem, the most northern point of our trip. In this place there are about a score of our people. I spoke to them four times, and in addition to this a meeting was held for the celebration of the ordinances. Here I saw the shortest days of sunshine I ever witnessed. For the three days we stayed, there was a clear, cloudless sky, and each day the sun rose at 11 A. M. and set at 1 P. M. But we had two hours of day dawn before we saw the sun, and two hours of twilight after the sun disappeared. Of course the daylight would be much shorter in cloudy weather. Trondhjem is the Norwegian city in which the Swedish king has to be crowned also as king of Norway. We visited the cathedral, and stood on the spot where the kings are crowned, and thought of our blessed Saviour, who is soon to come, "King of kings, and Lord of lords." May we be indeed his accepted subjects when that grand coronation takes place.

From Trondhjem our course was by rail in a southerly direction. The weather was mild and the sea smooth, as we came up the coast. As we went inland, we were soon in snow. We passed over the highest point of land in Norway, two thousand feet above the sea. There, for two hours' travel, we saw the rigors of a genuine Norway winter. The frost formed quite thick on the windows, even with fires in the cars. As we descended, it grew milder. After traveling about two hundred and sixty miles, we stopped at Hamar. This is a new place, where Brother Östlund, with some canvassers and Bible workers, is at work. He has the free use of a nice hall thirty by fifty feet in size, only being at the

expense of warming and lighting. Brother Johnson and I each spoke once in the hall to some thirty persons.

On the 16th we came on to Christiania, three hundred and twenty miles from Trondhjem. This is the oldest church in Norway, and has the largest membership of any. Here, from December 19-27, I was in the general meeting for the canvassers and colporteurs of Norway and Denmark. During this time I spoke twice each day. Besides this, there were three other meetings of instruction, counsel, or social worship each day. When I left for London, on the evening of the 27th, the meeting was still to continue several days. On the first day of the meeting, five were baptized, three being students of the Christiania church school.

Thus closed my labors in Scandinavia. Since June 8, when I landed in Sweden, I have given two hundred talks, through nine different interpreters, to people understanding sixteen different languages. One glorious evidence of the gathering spirit of the third angel's message and the agencies connected with the work, is the unity and harmony in the truth among all those who acknowledge God's hand in the message. I arrived here in London this morning, having traveled 1157 miles. The general meeting for England is to begin here to-morrow night.

December 30. J. N. LOUGHBOROUGH.

NEWFOUNDLAND.

ST. JOHN'S.—We are having some good meetings here. There are several who we expect will take their stand for the truth in the near future. The cause here is in need of more help. It needs those who are young in years, to climb over these long, steep hills in laboring for the people. We expect to have our quarterly meeting next Sabbath. It has been postponed one week because of the sickness of our deacon. This celebration of the ordinances will be a new step for the cause in this colony. I think that there had never been a baptism by immersion here before ours; and now the ordinances, with the ordinance of humiliation connected, will be another advance move. The enemy of all righteousness has done what he could to lead the Lord's people away from the teaching of the Bible, and will make things as difficult as possible in returning to the old paths. Some stumble at the question of baptism, while more stumble at the Sabbath.

The winter is quite mild. The thermometer yesterday noon stood as high as it did in the mornings of June 20, 21, and 22, and this morning it stood the same as it was May 24. Brethren, remember the work here.

January 7.

S. J. HERSUM.

ARGENTINE.

COLONY GRUTLI.—Sixteen years ago, Indians were near enough to this colony to make horse-stealing incursions. A colonist from Canton Bern, whom I saw the other day, succeeded at that time, with a few men, in rescuing a few scores of animals from a band of aborigines. This colony was my appointment, October 24, after the general meeting. A family from Canton Vaud, having thirty years of Argentine life, had bought "Great Controversy" of Brother Brooking. One of the sons (the one who translated my reply to Pastor Besson) had embraced the Sabbath, and the mother had sent me an urgent invitation to come and give them the light of truth. November 7 a Sabbath-school of ten was organized, and November 14 six were baptized. One of these, an uncle, had become convinced on the Sabbath four years ago, from reading a tract. He came on business on the evening of the 7th, attended a reading on the Sabbath question, and came back to be baptized the next Sabbath. This family being widely known, the truth is arousing a good deal of opposition, which is

widening our field of operations. I have been taking several drives north and south, making new acquaintances. I have plenty of appointments ahead. I am now at Esperanza, the central and oldest colony, a seat of ultramontane forces.

JEAN VUILLEUMIER.

WISCONSIN.

I HAVE just closed a protracted meeting in the Lagrange church, followed by the quarterly meeting, in which Brother Scott was present to labor. The Lord gave much freedom in presenting his word, and many who had become almost discouraged were encouraged to make a full consecration to God. I also held eight meetings four miles east of Oakdale, in which there was much interest. Several decided to obey the truth, and many others are almost persuaded to do so. The Lord willing, I shall commence meetings there again in a few days, and continue until the interest is developed.

I. SANBORN.

TEXAS.

SINCE my last report, I have visited and held meetings with fourteen churches and companies, covering the time from October 19 to December 17. The Lord blessed much in every place. Thirteen were baptized, and fifteen added to the churches. Many subscriptions for our papers were obtained. Clubs for the *Signs of the Times* were taken in four places, and a move is now being made by these and other churches to obtain short-term subscriptions for this paper. I have sold a few Testimonies and some other books. I spent a part of two days in Galveston, looking after railroad business with the Gulf, Colorado & Santa Fé Railway officials, which resulted in their agreeing to give us a station at Keene. This will be a great benefit to our town.

Elder J. B. Beckner began meetings at Grand Prairie last November. He reports excellent interest, and that some will obey. Brother J. N. Sommerville continued his work in the northeastern part of the State till after December 1. Six or seven more took a stand for the truth. Brother Sommerville is now in school at Keene. The new church building at Marietta will soon be ready for dedication. Brother Abel Gregory closed his meetings near McKinney the last of November, with five added to the company there. Sister Hayen, assisted by Sister Bedford, has accomplished a good work in Austin in the tract and Bible work. Four or five excellent people have begun to obey the commandments, and will soon be added to the church there.

Our active force for the winter will be very small. Two of the ordained ministers are teachers in the academy. All the licentiates but one, and some of the other workers, with the State agent, are in the academy, and Elder Decker is absent on business in the West. Elder Huguley is at home on account of ill health. Abel Gregory has retired for a few months to get a much-needed rest. Thus Elder Beckner and the writer are all who will be actively engaged in the field during the winter months. There is a great opportunity for families that desire to engage in the work to move into portions of the State where the truth has never been represented, and especially into the large cities. Galveston, with a population of from fifty to sixty thousand, has a few faithful Sabbath-keepers, but no one to lead them. A faithful little company in Houston is in the same condition. Houston contains over fifty thousand inhabitants, and both of these cities are as favorable points for canvassing work as can be found in the United States. We have succeeded in getting a family to promise to move to Fort Worth to take charge of the work there, and are anxious to find families that will move to these other cities to do likewise.

The Keene Academy Home is filled almost to the extent of its capacity, and still others are expected. The school is in an excellent condition. The Keene Sanitarium will soon be ready to receive patients for treatment. There are reasons for encouragement on every hand. A condition of harmony exists throughout the conference, for which we are very thankful. I have now visited nearly all the churches in the State, and can say that, personally, I am much encouraged with the prospects before us. The calls for labor are more than we can possibly hope to fill soon. The field for canvassing in Texas is not excelled, and the work in that line is onward. We hope to see a large number ready to enter this work in the spring. We earnestly ask an interest in the prayers of all, that the work may be done according to the will of our great Captain.

C. MC REYNOLDS.

KANSAS.

FELLSBURG.—My last report from this place stated that I had been delayed for a debate on the Sabbath question. I could not well avoid accepting this challenge. December 28, 29, was the time appointed; and when the time arrived, people came from all directions, some coming eighteen miles. Five ministers were present to help the opponent. The position of the abolishment of the law was the argument presented. The first day seemed favorable, as the opponents seemed to think, for their side; but when the questions were once put where we could get at them, the tide turned very materially, and it was manifest where the weakness existed. The following night we had a parting meeting, and it was truly encouraging to hear the testimonies of the new converts to the faith. Two young men twenty-five years of age decided to obey the truth. One of these was a convert from Catholicism. Three or four weeks before taking this step, he arose in one of our meetings, and with severe threats of violence, commanded me to stop speaking. I replied calmly, and explained the matter more fully to him. This caused him to investigate, and now he is suffering the bitterest persecution for the truth's sake. Such a remarkable change I have never witnessed. The interest was first started at this place by Brother Hamilton's conducting a Sunday-school. I hope others will do likewise. I am now at Guthrie, O. T., helping our brethren, and trying to develop an interest.

G. G. RUPERT.

FLORIDA.

MILTON.—Over a year ago I left my home at Gravel Ford, Ore., in search of a new field, which I found here. There are no Seventh-day Adventists in this part of the State, except our own family. A few days after our arrival, we commenced work by visiting among the white people, and distributing tracts in the northern part of town. Later, we received *Reviews* and *Sentinels*, which we distributed among these families. This created an interest to hear more of the message. We held four public meetings in a house controlled by the Latter-day Saints, but their deacon refused to let us use the house longer. Then we were invited by the Baptists to use a house that was under their control, situated one and one-half miles from town. We accepted the invitation, and held two meetings. I was then informed by one of the church officers that the church could not be used by any minister of another denomination unless one of the church officers could be present, and that none of them could be present for some time to come; so the meetings closed indefinitely. They were well attended, and the word preached was listened to with apparent interest. I am now visiting from house to house, doing Bible work, holding informal Bible readings, and distributing literature. The brethren in the North Pacific

Conference have kindly sent me papers and tracts. This is quite a help. I could use to advantage many more if I had them.

Among my readers of the colored race are two Baptist ministers. The colored people are industrious and intelligent, comparing favorably with the laboring class of the white population. I have visited but few families where there is not some member who can read, and they seem very anxious to get our literature. A number already acknowledge that we have the truth. I am of good courage. I. C. BUNCH.

MICHIGAN.

DETROIT.—Our good quarterly meeting has been a refreshing to us all. Ten have been added to the church, so it now has one hundred and forty-eight members enrolled. Our missionary work has had a steady growth. The club of *Sentinels* has reached one hundred and fifty, and four hundred *Signs* are now taken. These are all used in this city. About seventy REVIEWS are taken, besides the other periodicals. These papers are exerting a wonderful influence, and yet we have only just begun the work here. The tithes have had a healthy growth, having much more than doubled in two years. The whole tithe for 1896 is \$1345.46. A brother who was with us on Sabbath remarked, "How this church has grown in the last two years."

Eleven Bible workers are in the home. Only three of them are experienced; five have recently begun to study. Every few days some one begins to keep the Sabbath. The past two Sunday evenings we have had baptism. Our place of meeting is crowded. The droppings of the "latter rain" are falling upon us, and we are asking for more. A. O. BURRILL, L. J. BURRILL.

MISSOURI.

AFTER our good camp-meeting, the laborers went out into the field, where most of them have had some visible fruit of their toils. Elder Heacock has been laboring in St. Louis. In connection with church work, he has spent some time carrying on the work that was started by the tent effort during the summer. Sisters Hough and Hobbs have also been laboring in that city, with some encouragement. The people with whom they have been searching the Scriptures enjoy the privilege very much, and some of them are now rejoicing in the light of present truth. Sister N. Hough, who has been restored to health, will soon rejoin her sister in Bible work.

The colored people have been receiving some attention. Brother George has devoted his entire time to this class in St. Louis for more than a year. Several are now keeping the Sabbath, and others are investigating. Of course this branch of the work moves slowly, still we have reason to be of good courage. Schools should be established for this people. We would not forget to mention the zeal of the St. Louis church. Some of the members are doing good work with the *Signs of the Times*, tracts, and small books.

Elder H. L. Hoover and H. E. Giddings held a short tent-meeting near Harrisonville, and five persons embraced the message. Elder Millman and J. Riffel labored at Red Bird, where they soon had the privilege of seeing six rejoicing with the Adventist people. Elder Meyer has given some attention to the German work at Woollam, New Haven, and Senate Grove. He is now visiting his family in Kansas. Elder Cruzan has labored somewhat in the southern part of the State, while Elder Willis delivered a course of lectures in Pleasant Hill, with good results. L. W. Terry has been enjoying prosperity in Joplin, where he has been laboring for about six months. During this time his labors, a local camp-meeting, and some assistance from

Brethren Millman and Cruzan have resulted in a company of about thirty-five Sabbath-keepers. J. H. Coffman and L. W. Felter, and also T. A. Hoover have had some success in the work.

The institutes that have been held the past month among our churches have been much appreciated and a source of real help. Some of the churches are taking up their missionary work in earnest. The canvassers have had very good success in taking orders for books and have had excellent deliveries. The message in Missouri is gaining ground, and we are of good courage in God. W. A. HENNIG.

News of the Week.

FOR WEEK ENDING JANUARY 23, 1897.

NEWS NOTES.

A British expedition under Consul-General Phillips, on the way from the African West Coast to King Obbah, on a message of peace, was massacred near Benin City by the inhabitants, under the order of the king. There were nine officers, their servants, and carriers. The object was to establish better trade relations; and to show their peaceful intentions, the officers went unarmed. The carriers preceded the officers, who suddenly came upon their mutilated corpses. While they were examining these, the officers were attacked without warning, and all but two instantly slain. Benin City is called "the City of Blood," because of the fetish murders that are perpetrated by the king. An armed expedition is being fitted out that will probably take dire vengeance on these savages.

The present government of Spain is likely to be overthrown, according to the latest despatches. The Canovas ministry is decidedly unpopular with the large mass of people who have become dissatisfied with the policy upon which the Cuban war is conducted and the want of success in that field. The rebellion in the Philippine Islands also flourishes apace, and it is a question as to whether Spain will, after all, be able to subdue even these small but rebellious children. The cost of carrying on this war is rapidly bankrupting the country, and there seems to be no signs of any end in view. The rebels are continually encouraged by the want of success on the part of the mother country, and Cuba now declares that nothing short of absolute independence will be accepted. Mere home rule is not enough.

Not much can be said of the development of affairs in Cuba during the past week, though reports state that the Cubans are rallying from the shock caused by the death of Maceo, and are manifesting great vigor. Maceo's successor, Luis Rivera, manifests great skill and tact in the direction of affairs under his command. He sends a message to this country that more men are not needed; and all that the Cuban cause wants now is arms and ammunition; supplied with these, the struggle would be quickly over, and the Spanish army driven from Cuban soil in short order. There is a growing dissatisfaction with the management of General Weyler, and many are demanding his recall. As far as interference by this government is concerned, there is no likelihood that any steps will be taken during the present administration.

The treaty of arbitration between the United States and Great Britain has rightly been characterized one of the most remarkable diplomatic steps of the present century, and it is attracting universal attention in all parts of the civilized world. It is stated that France is contemplating similar proposals to the United States, and the question of universal arbitration will be earnestly considered. In her speech at the opening of Parliament, Queen Victoria referred to the treaty in the following language: "It is with much gratification that I have concluded a treaty for general arbitration with the President of the United States, by which I trust that all differences that may arise between us will be peacefully adjusted. I hope that this arrangement may have further value in commending to other powers the consideration of the principle by which the danger of war may be notably abated." King Oscar of Sweden, in his speech to his parliament, expressed gratification at being requested to participate in arbitration to settle difficulties between these two great nations. It transpires, however, that Secretary Olney is not to be credited with originating this scheme, but that it was proposed by Secretary Gresham during his life, and was called up to our present authorities by a reminder from Great Britain. One great advantage that will come from this action to this country will be the abatement of much

braggadocio, or what is called "jingoism," on the part of the newspapers, the sale of which depends on getting up some new sensation.

Three Negroes were lynched in Louisiana last week for murder,—one for murdering his wife, and two for murdering five members of a family named Cotton. The circumstances of the lynching were in some respects the most revolting that have ever been brought to light; so much so that it is difficult to mention them. It was proposed to burn the pair of murderers, and they were tortured for a time before a slow fire, until they virtually confessed to the crime. Each charged the other with being the responsible party, and they manifested such intense hatred toward each other, that they requested the privilege of fighting it out; and the crowd, thinking to have some sport, abandoned the idea of slow fire, and allowed the prisoners to engage in a brutal fight. When they had wearied themselves out at this, they were hanged to the nearest tree. Such performances are beyond the range of comment. We do not mention this as being peculiar to the South, or to any other part of the world; but these exhibitions show the demonic possibilities of human nature when it is abandoned by the Spirit of God and by every sense of self-respect or restraint.

It is reported that the Italian government is quite annoyed over the favor which has been shown to Italian Catholics in this country; that is, to notables of the Catholic Church who were Italian citizens, such as Cardinal Satolli and Mgr. Martinelli. This action upon the part of our government is taken as an insult to the civil authorities of Italy, who are not on the best of terms with the papacy. It certainly presents a very strange spectacle, when an enlightened country sends war vessels down the harbor to meet the representatives of a foreign church, and bestows upon these representatives more honor than is bestowed upon the representatives of any nation in all the earth. And yet it is no secret that the honor bestowed upon the papal representatives by our authorities and the influence which they possess in Washington, are second to none enjoyed by the representatives of any other government. Just how this extraordinary state of things can be explained upon reasonable ground is a problem. The Italian minister has taken a long leave of absence from Washington, and by some it is thought he will not return.

It is reported that eight thousand families are starving to death in Chicago. The united charities of that city find themselves unable to cope with the dire and extended want which lack of employment has forced upon the poor classes of that great city. The municipal authorities are loudly called upon to render help; but the city treasury is empty, and no funds for this purpose are available. The cold winter pierces the dismal quarters of the poor, who are without fire and without food; and tales of want and distress that would vie with the sufferings of India are told. And this is in a land of plenty, where food was never more abundant, and never more cheap, where there is no end of silver and gold. Strong men, able and willing to work, are starving to death with their wives and little ones. Physicians in the city are signing the death certificates of many people who die from want of food. An appeal is now made to the wealthy classes to contribute of their funds, and relieve the great suffering. Nor is this suffering confined to Chicago by any means; for even in the smaller cities there are many people and families in the most abject poverty and want. There never was a time when true charity and helpfulness were in greater demand than at the present.

The popular trend of college life in the direction of athletics and so-called sports, is evidently having a marked effect upon the conduct of students toward one another. The result of this strife and contention for superiority and precedence, which in many places supercedes all other ambition, has exerted a baneful influence upon college life at large. It manifests itself especially in class wars, the older class of students pitting themselves against the younger, and they in turn defending themselves in the same vindictive spirit. Frequently the newspapers bring us accounts of serious and disgraceful riots taking place in our institutions of learning. Last week the freshmen of the University of Illinois undertook to hold an evening party in an adjoining town, because they knew that it would not be safe to hold it near the school. The sophomores followed them, and the town became the scene of riot. Windows were smashed, furniture injured, one young lady was rendered hopelessly blind by chemicals thrown in her face, the police were called out, and the disturbance was not quieted until the mayor ordered the fire hose to be turned on the attacking party. This had the effect to put a quietus upon the disturbance. Criminal prosecutions will follow in the case of the young lady who was seriously injured. It is to be hoped that these students will be summarily dealt with. But it must be conceded that the real blame lies farther back, in the encouragement of that spirit of strife and rivalry which goes to fill up so much of student life.

ITEMS.

— Wm. E. Mason, of Chicago, has been chosen United States senator from Illinois.

— Fifteen women in the United States now enjoy the right to appear as attorneys before the Supreme Court of the United States.

— Consumption has been declared an infectious disease by the New York City council, and St. Louis authorities are about to follow the example.

— A man named Meyer was caught in the act of firing a tenement house in New York, that contained a hundred persons. His motive was to secure an insurance of \$500.

— Two Spanish gunboats were proceeding up a Cuban river when a torpedo was exploded under one of them, and the boat was sunk. Several of the crew were seriously injured.

— F. B. Meyer, the celebrated pastor of Christ Church, London, and evangelist, is, it is reported, coming to this country to assist D. L. Moody in his evangelistic efforts in some of the great cities.

— A diamond dealer was exhibiting a gem worth \$1400 in a New York hotel, when he carelessly let it fall on the marble floor. It was shattered, or "feathered," by the shock, and rendered unsalable.

— Henry Delgado, the correspondent of the New York Mail and Express, who was captured by the Spanish on board a filibuster vessel, and who has since been retained in a Havana prison, died last week.

— H. N. Coffinberry, a Fort Wayne, Ind., banker, was charged with embezzlement and malfeasance in office; and while the sheriff was reading to him the warrant for his arrest, he sank down, and died of heart failure. Overwhelming ruin and the prospect of the penitentiary killed him.

— It is reported that an earthquake occurred on the island of Kisham, in the Persian Gulf, on Jan. 11, which destroyed 2500 lives, about half of the population on the island. The people were mostly Arabs. Severe earthquake shocks have been felt in Bombay, which go to confirm the above report.

— It is reported that a resolution was introduced into a labor union meeting in Cleveland, condemning the arbitration treaty now pending between the United States and Great Britain, on the ground that the railroad and trolley lines are not sufficient to keep down the growing population, and war is an actual necessity.

— Joel T. Headley, a noted writer and historian, died in Newburg, N. Y., on Jan. 16, aged eighty-two years. His writing was brilliant and fascinating, though it is thought that in his historical works Mr. Headley was inclined to sacrifice accuracy for splendor of style. His works are very attractive, to the young especially.

— The steamship "Australia," from Honolulu, brought to San Francisco a consignment of 204 barrels of taro flour, one of the leading articles of South-Sea-Island diet. So far as known, this is the first shipment of the flour ever received in this country, and it is consigned to Chicago. It is made from the taro root, and is preferred by the Hawaiians to any other delicacy afforded by the country.

— News from India indicates that the situation there is daily becoming more serious, both from the spread of the famine and of the plague. Other towns adjacent to Bombay are being infected by the latter. The British officers are seriously threatened with its ravages. The government, however, has issued an order, stating that whoever abandons his post at this time will be dismissed from the service without pension, and will never be reinstated.

— Sam Palataka confesses to having caused the terrible catastrophe in Alabama three weeks ago, when a train was thrown from a bridge, down a hundred feet, onto the rocks. Twenty-six were killed, and a score terribly injured. He stolidly acknowledges that, single-handed, he removed the rails for the purpose of robbing the dead and dying. He seems but half-witted, and charity for our race would lead to the belief that he must be. A reward of \$10,000 was offered for the arrest of the guilty party.

Special Notices.

THE APPOINTMENT FOR THE GENERAL CONFERENCE.

THE readers of the REVIEW will notice that both College View, Neb., and Battle Creek, Mich., are named in connection with the appointment for the General Conference. The General Conference will convene at the church in College View. This place is a suburb of Lincoln, and is very convenient of access to all parts of that city. There are certain transactions, as the election of trustees for the General Conference Association, a corporate body existing under the laws of the State of Michigan, which make it necessary for the

General Conference to hold one meeting at the Tabernacle at Battle Creek in connection with its regular session. The date chosen for this meeting is March 10. It would, of course, be convenient if the entire session could be held at Battle Creek; but it was considered that the extra good that would come to the work in having the Conference convene in Nebraska would more than compensate for the inconvenience of holding the last portion of the session at Battle Creek.

O. A. OLSEN.

Publishers' Department.

HIGHLY PRIZED.

A LADY in a Western city, who purchased a copy of the little book entitled, "Christ Our Saviour," from one of our canvassers, said, after reading it, that if there was not another like it to be purchased, she would refuse to take fifty dollars for her copy. Such expressions of appreciation should encourage our canvassers to press on in the work of selling this good book.

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

MIDWINTER AND MIDSUMMER.

IN the winter we say it is too cold, in summer it is too hot; and so a great many workers excuse themselves from the field for the best part of the year, because of unfavorable weather. The wise man says, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." This statement is just as true of the worker in the Master's vineyard as of him who goes out to sow or to reap the grain. Satan never takes a vacation, but is always following up his prey. Why should we not be more energetic in seeking to save souls than he is in his efforts to destroy? The Lord's work calls for soldiers who will serve all the year through.

A. O. T.

WHAT SHALL WE READ?

WE now are in the time of year when all have the most leisure to read. Are we improving these opportunities? If our people would faithfully use their leisure moments, they might soon become quite familiar with all our denominational literature, to say the least. How few there are, comparatively, who ever read a book through; and yet how many there are who could read and study many books thoroughly if they would only do so. Will not all the readers of the REVIEW make an effort to read a number of our most excellent books through yet this winter? In another column we make some suggestions as to what would be good selections.

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

WEALTH AGAINST COMMONWEALTH.

THIS is an age of trusts and combines for the purpose of amassing wealth. A great many books are written on the subject, but none that we have seen handles the matter so ably and from such a substantial standpoint as the book entitled, "Wealth Against Commonwealth," by Henry D. Lloyd. All our leading workers who have seen it, say they would not think of being without it. A class of young people in the College, who are especially interested in the study of the signs of the times, have just bought twenty-five of the books. We believe that many, especially our ministers and other workers, would be profited by its study. Bound only in board covers. Sent post-paid for \$1.

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

WHY DO I NEED THE "GENERAL CONFERENCE BULLETIN"?

1. BECAUSE it will contain complete reports of all the business transacted at the next General Conference.

2. Because it will contain the interesting Bible studies conducted during the institute which precedes the General Conference. Several lines of study will be taken up, and the instruction will be of a very timely and profitable nature. Among the speakers will be Brethren W. W. Prescott, A. T. Jones, E. J. Waggoner, J. H. Durland, and others. This course of study alone will be well worth the price of the whole paper.

3. Because the Bulletin will give its readers full reports of the talks given by our brethren who have been laboring in foreign lands. In its pages Elder W. C. White will tell of the work in Australia, Elder H. P. Holser will talk on the progress of the work in Europe, and Elders H. E. Robinson and E. J. Waggoner will have interesting things to relate as to how the message is advancing in Great Britain. Professor W. W. Prescott will give the results of his tour among our missions in different parts of the world, and Elder G. W. Thomp-

son will have something to say about the South African field.

4. Because all this interesting information can be had in no other way than by taking the Bulletin; and because you need it in order to keep abreast of the times, and share with the brethren assembled at College View the special blessings that the Lord will pour out at that time.

Now we wish to make another announcement. After careful consideration, the committee who have in charge the management of the Bulletin, have decided to take subscriptions at thirty-five cents for the daily numbers of the paper, which will appear during the institute and General Conference. These numbers will constitute what will be known as the "General Conference Daily Bulletin;" and subscribers to the Daily Bulletin, at 35 cents, will get the benefit of all the good things mentioned above, but will not get the Quarterly Bulletin, containing the directory of our workers, statistical reports, etc.

We are glad to get as many subscriptions to the Quarterly Bulletin as possible, and of course all who pay 50 cents will get the daily issues and also the quarterly issues during the two years; but many of our brethren are so situated that it is hard for them to spare 50 cents, and yet they want the information which can only be found in the General Conference Bulletin. Such should send in 35 cents, and secure the Daily Bulletin. Subscriptions to the Daily Bulletin should be sent to Joseph Sutherland, College View, Neb.

So orders for the General Conference Daily Bulletin should be accompanied by 35 cents and sent to College View. Orders for the General Conference Quarterly Bulletin (and this includes the daily) should be sent to Battle Creek and accompanied by 50 cents. Remittance may be sent in stamps, draft, or money-order. Silver may also be sent, provided it is securely wrapped in an envelope. Let us have your subscription at once. Order either of your State tract society or of the undersigned.

INTERNATIONAL TRACT SOCIETY,
Battle Creek, Mich.

THE NEW EDITION.

WE are receiving inquiries from our people, and especially from our canvassers, from all parts of the country, in regard to how soon we shall be able to fill orders for the new edition of "Thoughts on Daniel and the Revelation." We have the plates of the book nearly all made, and it will soon be ready to go to press. Our printers inform us that they are confident that the book will be ready for delivery early in March. We hope to have some sample copies for the brethren to see at the soon-coming General Conference. We are glad to see the interest that is manifested in this publication. The records show that this book has brought more people into the truth than any other book that Seventh-day Adventists have ever published. We hope that there will be a large corps of canvassers to take up the work in the spring. As the storms by land and sea and political and social agitation increase, there will be many people who will anxiously inquire about the prophecies, and this book should be placed in their hands. The price of the book in the several styles of binding, and just when it can be furnished, will be announced a little later.

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

THE "SIGNS" A HELP TO OUR CANVASSERS.

"If I had time and space, I could tell you of the good work done by the Signs in our section and wherever I have watched it. Suffice it to say that the Signs makes friends everywhere, and it is no trouble to sell our books where the Signs is read. One of our best canvassers told me that it was a pleasure to work where the Signs had been. It leaves no prejudice, but instead, it leaves friends."

The above is taken from a letter just received from one of our conference presidents. Others write to us in a similar strain. Testimonies of the good work done by the Signs are coming in from every direction. Now is the time to work for the paper. The winter is rapidly passing; churches and individuals should make no delay in taking hold of this matter in earnest.

INTERNATIONAL TRACT SOCIETY.

IN PRESS.

It may be of interest to the readers of the REVIEW to know that we have in press a book from the pen of Brother M. E. Kellogg, entitled, "The Supremacy of Peter; or Did Christ Establish a Primacy in the Church?" This book will contain about three hundred pages, will be fully illustrated, and the price will be in the neighborhood of \$1. So far we have not produced any literature upon this question, and the brethren who have read the manuscript speak in the highest terms of the publication. We receive a great many inquiries from people who are troubled about the question of Peter's being appointed as the first pope. Those of the Catholic persua-

sion urge their claims more strongly than ever in various quarters, and this book will be an excellent one to place in the hands of those who are assailed with these questions.

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

READ THEM NOW.

WE have promised to make some suggestions in regard to books that would be good to read this winter.

"The Great Controversy," by Mrs. E. G. White, is a book of the most thrilling importance of any that we publish.

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

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

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

"Modern Spiritualism," by Elder U. Smith, is one of our most recent publications. We have already advertised it quite fully, and hope all have it and are reading it.

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

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

Books Suggested for Our Young People.

"Christ Our Saviour."—The story of the childhood of Christ, his work, and his final sufferings for all mankind, can hardly fail to leave a good and lasting impression.

of our young people have not only enjoyed the reading of it, but are doing well selling it. Presentation edition, post-paid, \$1.25; fine English cloth, post-paid, 75 cents; cloth back, board covers, post-paid, 50 cents; heavy tag-board, post-paid, 35 cents.

The "Gospel Primer" is always a standard, and is so well known that we need only to mention it. If you have not read it, get it, and read it at once.

The "Gospel Reader," a companion volume to the "Gospel Primer," is one of our recent publications, and is written in as pure and elegant English as any book we have ever printed.

"Sketches of Bible Child Life," as its title would indicate, gives a brief story of the lives of the children of the Bible, who became prominent as leaders and workers for God.

"By Land and Sea" is a beautiful book of travels, accurately and instructively illustrated. The author, Elder G. C. Tenney, takes us on an interesting trip all around the world, visiting the most important places, as well as many that are not usually considered so important.

"D' Aubigne's History of the Reformation."—Both old and young should not fail to read this invaluable work on the Reformation of the sixteenth century. It is par excellence the greatest history of that most important period.

For any of the foregoing books or any others that you may want, address the REVIEW AND HERALD Pub. Co., Battle Creek, Mich., or Atlanta, Ga.

APOLOGIZINGLY.

WE have to apologize to the readers of the REVIEW for not being able to send them as yet samples of the new tract that we have been advertising, entitled, "How the Sabbath Came to Me."

Remember that it is a forty-eight page, envelope-sized tract, and that it retails at the very low price of two cents, with the usual liberal discounts in quantities.

THE LATEST.

THE latest book that we have printed is "The Empires of the Bible." It is written by Elder A. T. Jones. You have already seen our advertisements of the book.

WANTED.

FOR SALE.—House at Mt. Vernon, O., with six rooms and cellar and furnace, a good well and stable, and three acres of land, back of the lot.

ADDRESS.

The address of Elder R. D. Hottel is 1008 North 21st St., Birmingham, Ala.

Deaths.

FAIRBANKS.—At Chase's Mills, N. Y., Miss Hattie L. Fairbanks, Jan. 5, 1897, aged 21 years, 27 days.

THE following has been received from Brother Drew, of Liverpool:—

It is our painful duty to record the death of Brother G. P. Riggs, who came here from the Gold Coast, West Africa, suffering with chronic dysentery of the worst type.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.) Time Table, in Effect Nov. 15, 1896.

Table with columns: GOING EAST, STATIONS, GOING WEST. Includes stations like Chicago, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Lansing, Durand, Flint, Lapeer, Imlay City, Port Huron, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, New York, Philadelphia.

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

A. R. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 29, 1896.

Table with columns: EAST, WEST. Includes stations like Chicago, Niles, Kalamazoo, Battle Creek, Marshall, Albion, Jackson, Ann Arbor, Detroit, Falls View, Susp. Bridge, Niagara Falls, Buffalo, Rochester, Syracuse, Albany, New York, Springfield, Boston.

*Daily. †Daily except Sunday. Train No. 6, Jackson Accommodation, will leave daily at 7.20 p. m., and train No. 5, News Express, will leave daily at 6.05 a. m. for Kalamazoo.

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 26, 1897.

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Editorial Notes.

Elders E. J. Waggoner and H. P. Holser, from Europe, and A. T. Jones, from New York, reached this city on their way to the General Conference, last Friday. The former occupied the Tabernacle pulpit on Sabbath forenoon, delivering a profitable and interesting discourse from 1 Tim. 6 : 20, 21.

Writing from West Australia to the *Bible Echo*, under date of November 11, Brother J. E. Collins says : "The work in this colony is progressing. We have about fifty now in our Sabbath-school here, and about thirty-five adult Sabbath-keepers. I had the pleasure of baptizing ten last Sunday week. Brother Robert Hare has just joined me."

It is reported that the pope has decided to notify Austria, France, Spain, and Portugal that the powers will not be allowed to exercise a veto at the next papal election. That is all right ; and it will be a most timely move, if it shall stir up the powers to exercise a little independence on their own part, and notify the pope to please keep his meddlesome fingers out of their political matters. Will they do it?

Field Tidings, England, mentions many interested new readers of our literature, among them several ministers who seem to be really anxious for light. Reference is made to a young man who accepted the views set forth in *Present Truth*, much to the disturbance of his people, who would go so far in opposition as to burn his literature and tear up personal letters he had written with much labor to inquiring friends. Some eight months ago they engaged a young woman to be employed in household duties, and warned her to have nothing to do with the views taught in *Present Truth*. But she watched the lives of those in the house, and studied her Bible, and has now come out clearly on the Bible Sabbath. The family promised an increase of wages if she would give it up, and tested her in every way with inducements and threats. But finding her fully established in the faith, they summarily dismissed her ; and she is now out canvassing. And yet that family profess to be Christians.

A correspondent gives expression to the following sentiments, in which he no doubt voices the feelings of many others : "Never was the third message so glorious as now ; and it will be so all the way, better and better, higher and higher, purer and purer, and more and more powerful."

"Te Imiraa Bibilia," is the title of a pamphlet just received at this Office from Tahiti. It consists of sixty large pages, with cover, containing a series of Bible readings on present truth, in the Tahitian language. It is translated and printed by a brother who went from this Office to that field of labor.

Especial attention is called to the notice on the preceding page relating to the *Daily Bulletin*. It is very desirable to have the paper registered at Lincoln or College View, in order to facilitate mailing and save expense. But it is requisite to have an actual paid list of subscribers for that particular edition, in order to do this. Hence it has been arranged to print the *Bulletin* daily except Sabbath from February 15 during the session and to register it accordingly. Those who prefer to subscribe for this edition may do so for thirty-five cents. Subscriptions may be placed with tract societies, or sent direct to Joseph Sutherland, College View, Neb.

There is a promise which reads, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59 : 19. How?—By calling to mind some gracious manifestation of God's goodness, which gave all assurance of his presence and his help. Peter appealed to such an occasion (2 Peter 1 : 16-19), as evidence that they had not followed cunningly devised fables in making known the power and coming of the Lord Jesus Christ. The standard in this case was the transfiguration shown to them in the holy mount. So let us never forget the experiences which the Lord has given us as tokens of his favor.

Many are inclined to reject the operations of the Holy Spirit, because it is, in its workings, so mysterious. It is not visible to the eye, nor tangible to bodily contact. But did such ever read the illustration which Christ applies to this subject? "The wind," he says, "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth. So is every one that is born of the Spirit." That is to say, there are mysteries in nature which are beyond the powers of man to solve. Why not, then, allow that such may exist in the realm of spiritual things, and not stumble over them?

Our recent article on the cost and price of the REVIEW has elicited some interesting responses. One says : "Talk about the REVIEW for one dollar ! May the Lord pity those who put it on a level with the popular newspapers. Who ever saw another such a paper as ours ? Who ever read such articles as we have from the pen of Mrs. White and others ? Who ever saw in a popular paper such articles as we have weekly from Europe, Africa, and all over the world ? The last three REVIEWS of '96 were, I believe, the best papers I ever read. Praise the Lord that I can get the dear old paper for two dollars ! We are doing without our flour bread to have it, and are happy in doing so." An-

other says : "I enter my protest against lowering the price. It is worth far more rather than less. If it were put at fifty cents, some would still claim it was too high. I work hard for the little I get ; but I think the REVIEW AND HERALD is the cheapest thing I buy. Keep up the price, by all means !"

PIONEERS PASSING AWAY.

DEATH often reminds us that the pioneers in the cause, who have long been connected with it, and have borne a prominent part in the early stages of the work, are fast passing away.

Sister Lucinda Lawrence, wife of Elder R. J. Lawrence, who is well known in the States of Michigan, Ohio, Kansas, and Missouri, where he long labored, died in Battle Creek, January 10, in the seventy-sixth year of her age. They had lived together fifty-seven years, forty of which they had been united in the faith, she caring for their large family, leaving Brother Lawrence free to labor in his chosen gospel field, and thus being a partaker with him in the work. He commenced the observance of the Sabbath in 1855, two years before she joined him in the practise. Of thirteen children, two died in infancy ; the remainder grew to maturity, and became settled in life. Of these, one was accidentally killed by the cars some years ago, leaving ten remaining. There are twenty grandchildren and eight great grandchildren. Brother Lawrence, prevented by the infirmities of age from further public labor, now finds the hope which he has presented to others a solace and support to himself in this bereavement. We attended a preliminary funeral service in this place, January 13, the body being then taken for burial to her former home, near Rochester, Mich.

One week later, January 20, a despatch came for us to attend the funeral of Dan R. Palmer, of Jackson, Mich., who died January 18, aged eighty years. He had lived with Sister Palmer, who survives, fifty-four years. He was a '44 Adventist, and when the time passed, waited patiently, believing the matter would be in due time explained. He was therefore all prepared for, and at once received, the light of the third message, which Elder Joseph Bates brought into Michigan in 1852. And when the REVIEW Office was moved from Rochester, N. Y., to Battle Creek, in 1855, his name stood first on a committee of three to superintend the erection of an office building and the establishment of the publishing work at this point. Being a perfect master of the blacksmithing business, he, in connection with Brother H. S. Gurney, long conducted that business in Jackson, and in it he rapidly acquired a competency, and was among the foremost with his means to help the cause in its then struggling and feeble condition. Three other names bore equal prominence with his, as friends of the cause, in the same way, at this time. These were Cyrenius Smith, Henry Lyon, and J. P. Kellogg. These long since went to their rest ; and now in the decease of Brother Palmer, the last of the four passes away. Of three of these it has been the sad privilege of the writer to conduct the funeral services. Brother Palmer had two children—a daughter, deceased, and a son, who was present at the funeral. There are seven grandchildren and two great grandchildren. The pastors of the Baptist and Congregationalist churches kindly assisted in the funeral services ; and the large attendance testified to the confidence and esteem in which he was universally held.