

# The Advent Review and Herald

HOLY BIBLE IS THE FIELD

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

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### THE HAPPY DAY.

We pine and sigh for the age of love,  
For the land where hate shall die;  
Where deathless friendship the heart may prove,  
And truth shall light each eye;  
Where our soul's best hope shall know no blight,  
Where its chords shall feel no pain,  
And the thought of ill, in that world so bright,  
Will never return again.

Our home shall be where love's star sets not,  
But shines through the long, sweet years;  
Where the pangs of parting are all forgot,  
All vanished life's bitterest tears.  
The night of weeping will soon be past,  
Sin's story ere long be told,  
And the worn and earth-weary find rest at last,  
With the King in the city of gold.

For it cannot be that our fondest hopes  
Must bloom but to fade and die,  
As the meteor gleams on the gloomy clouds,  
Then bursts on the midnight sky;  
The pangs we feel are the throes of birth;  
Toil on, till the night is done;  
For a morning will break o'er all the earth,  
That will know no setting sun.

Roll back on your hinges, ye jeweled doors,  
Till our souls shall your beauty know,—  
Till heaven bursts through her starry floors,  
And strews all her lights below,—  
Till the glow of a thousand suns comes down,  
And the sheen of a silver flood  
Shall deck our sad earth with a golden crown,  
Till it flames like the hill of God.

—D. T. Taylor.

## Our Contributors.

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

### "LOVE NOT THE WORLD."

BY MRS. E. G. WHITE.

"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. . . . 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. . . . It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life. But there are some of you that believe not. For Jesus knew from the beginning

who they were that believed not, and who should betray him."

In the providence of God, men and women are brought into positions favorable for them to become acquainted with the precious message of truth, and with the messenger who bears this truth. They are given sufficient evidence to settle doubts, to encourage faith, and to inspire them with confidence; but God never removes from their minds the possibility of doubting.

Thus Jesus had associated with himself, men who he knew were dwelling in an atmosphere of doubt and unbelief. Though day by day they listened to his all-important lessons, which they must obey if they would have eternal life, Christ found them misinterpreting and misapplying these sacred truths. They were confident that they had clear penetration and discernment, but they could not see afar off. The merest atom placed before their eyes was magnified into an object of vast proportions; but they could not discern spiritual things. Their moral eyesight was defective, and there was every danger that they would be overcome by the devices of Satan.

Jesus saw that those who were walking and talking with him, and listening to his instructions, were not being benefited by them. He saw that they were mistaking phantoms for realities and realities for phantoms, calling a world an atom and an atom a world; and he presented before them saving truth. Without heaven-sent wisdom they could not fathom his words. If they had removed the atom placed before their eyes, if the truth had been received, the evil would have been remedied. But they would not look at the future realities of eternity. They did not, in imagination, grasp the unseen world. In order that he might practise upon them an endless succession of delusions, Satan presented before them the things of this world as all-attractive and all-absorbing; and they listened to his temptations.

Jesus declared that he knew from the first, those who united with him, who had not faith in him as their Saviour. Yet he did not repulse them. He gave them evidence sufficient to establish their faith in his message and in his claims as the Son of God. But when he saw that the influence of these skeptics was leavening the minds of those who would receive and believe the truth and be converted, he made the truth in reference to himself more plain and forcible. This brought matters to a crisis. The Saviour then presented before them the alternative,—a remedy for their unbelief, or a separation from him. "From that time," we read, "many of his disciples went back, and walked no more with him." Judas remained, though Jesus knew that he would betray him.

Those who follow Christ to-day will encounter the same difficulties, the same unbelief, the same attempts to pervert the meaning of the truth. They will meet the same tendency to raise the world and the things of the world above eternal interests. As they bear the message of truth, they will continually meet those who use their influence to counteract and misconstrue the truth. These have ears, but they hear not aright; eyes have they, but they see not correctly; and Satan uses them to accomplish his purpose.

In his teaching, Christ sought to adjust the claims of heaven and earth. In his lessons of instruction, this was an all-important subject. He saw that men are in danger of cherishing an inordinate love for the world. The love of God is supplanted by a love for the world. Nothing but the power of the omnipotent God can dislodge this love. The things which are earthly and temporal lead men away from God, although the advantages to be gained are but an atom in comparison with eternal realities. They have eyes, but they see not aright. Instead of keeping the heavenly world in view, the things of this world are ever before their eyes, and are magnified till they eclipse the world of bliss.

Turning away from heavenly attractions, from imperishable wealth, from peace, from nobility of soul, man pours out his affections on unworthy, unsatisfying things; and by constantly beholding this world, he becomes conformed to it. His mind, capable of elevation, and privileged to grasp the eternal blessedness of the saints, turns away from an eternity of greatness, and allows its powers to be chained like a slave to an atom of a world. It is humiliated and dwarfed by allegiance to worldly things.

Jesus came to change this order of things, to correct this wide-spread evil. He lifts up his voice as the voice of God in warnings, reproofs, and entreaties, seeking to break the spell which infatuates, enslaves, and ensnares men. He presents before them the future eternal world, and addressing them in decided language, says, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

God would have us lift ourselves above the world. Jesus, the world's Redeemer, presents before us the eternal inheritance, the immortal riches, saying: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." He takes the world from its position of boasted supremacy, placing it where it should be, subject to the spiritual and eternal world. "The love of money is the root of all evil," writes Paul. While money is of value if rightly used, it is not to be worshiped. Christ tells us that we are not to please ourselves, but that we must weed our lives of all vanities. He commands us to cultivate those attributes which will make every moment of our lives fragrant with good works.

God does not design that eternity shall overwhelm us, and unfit us for the duties of this life; and it will never do this if we accustom our minds to dwell upon the themes of eternity, and mingle them with our life duties. The contemplation of eternal realities will not disqualify us for the duties of this life. All the useful pursuits and activities of life are to stand revealed to us as encircled with the hallowed rainbow of promise. Christians are to be "not slothful in business; fervent in spirit; serving the Lord." They are not to spend their time in meditation; neither are their lives to be all bustle, zeal, and excitement. These qualifications are to be blended.

The gospel of Christ is and ever will be aggressive. Christ gave himself a sacrifice for the world. He cheerfully gave his own life as a ransom for an apostate world; and he does not design that selfishness and worldliness shall exist in the hearts of his followers. Conformity to the world is expressly forbidden by the word of God. But the grievous sin of idolatry exists in many of the churches to-day. They are not in harmony with God. Defilement, which should be washed away by the blood of a sin-pardoning Saviour, exists.

Christians have an important work to do in this world. Their light is to shine forth to those who are in darkness. The gospel is to be preached to every creature. They are to imitate the example of Christ; his words and actions are to be their pattern. They are to bear his image, and follow him in all his ways. He lived not for himself; his life was spent in doing good to others, and his children are to follow where he has led the way. With their labors, their prayers, and their money they are to bless those who need help. In the world, but not of the world, they are to work as Christ worked, representing him by a sanctified life. But in this work they must have the fear of God, which his word tells us is the beginning of wisdom.

The Master has employed us as his servants, and we are to be vigilant workers until he shall return the second time to this earth. We are to wait for the coming of the Lord, and work diligently to prepare the way for him. Waiting alone is not all that is required; we are to wait and watch and pray and work. This combination of waiting, watching, praying, and working constitutes us true Christians. To those who stand in idle expectancy, Christ says, "Why stand ye here all the day idle?" "Work while it is called to-day." "The night cometh, when no man can work."

Paul wrote to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." This exhortation is applicable to all who live in these last days. The Lord requires thorough, entire service. The mind and the affections must be given to him. The light must be kept burning in the inner sanctuary of the soul. Then Christians will be given a spiritual eyesight. They will be enabled to understand and to do the requirements of God.

Christ has given a commission to his servants, "Go ye into all the world, and preach the gospel to every creature." This commission lays every member of the church of Christ under a solemn weight of responsibility. The conversion of sinners is entrusted to the followers of Christ, and this work is not to be relinquished while there is a sinner unconverted. The words of instruction, "We are laborers together with God," are of great importance. All, both laymen and ministers, are under tribute to God. Our capabilities are entrusted gifts, which the Lord expects us to multiply by constant use; and our responsibility is in exact proportion to the gifts entrusted. God has given to us freely of his goods, and we are to show unswerving fidelity to him.

No selfishness is to find a place in the heart of the Christian. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." "I beseech you therefore, brethren," writes Paul, "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." God's chosen ones are to be just what he meant they should be, and what the apostle declares they are,—"a spectacle unto the world, and to angels, and to men."

## FRANCE LOOKED FOR THE MILLENNIUM.

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

At the time of the breaking out of the French Revolution, it was generally admitted "that man is living in 'a century of light,' in 'the age of reason;'" that previously the human species was in its infancy, and that now it has attained to its full majority."<sup>1</sup> These phrases will doubtless seem familiar to many readers of this paper. And why not, since they express the precise doctrine held concerning the present time? In those days people verily believed that the most glorious, the most enlightened period of this old earth's history was on the eve of being ushered in. And the same idea, the same tenet of belief, has been the watchword of the closing decades of the nineteenth century.

At that time both nobles and peasants alike believed that the millennium was near, even at the doors. "The time will come," said Condorcet,<sup>2</sup> "when the sun will shine only on free men, recognizing no other master than reason; when tyrants and slaves and priests, with their senseless or hypocritical instruments, will exist only in history and on the stage." "For ourselves," said a noble, "with no regret for the past, or anxiety for the future, we marched gaily along over a carpet of flowers concealing an abyss."<sup>3</sup> Even after the first breezes of the Revolution had swept over the land,—even after the fall of the Bastille on that famous 14th of July, 1789,—even after the march of the women on Versailles, no one anticipated the long, the fast, the fierce, and the furious fight which was to drag down in its vortex rich and poor alike. "On the contrary," they looked forward to "a festival, a grand and charming idyl, in which everybody, hand in hand, would assemble in tears around the throne, and save the country amid mutual embraces."<sup>4</sup> True, there had been outbreaks; but it was an "age of reason," and arbitration would take the place of such a barbarous thing as an appeal to arms. And there have been outbreaks, and ominous warnings, and premonitions of awful things in this day and age of the world; but men heed them not, although ruin speeds upon its way as surely as it did then. It may seem strange that the people of that day could not see what was bound to be; but this does not alter the fact that they did not see it. The feelings of Frenchmen of the revolutionary epoch are correctly portrayed by Ségur in the following words:—

Far from foreseeing misfortune, excess, crime, the overthrow of thrones and of principles, the future disclosed to us only the benefits which humanity was to derive from the sovereignty of reason. Free circulation was left to every reformatory writing, to every project of innovation, to the most liberal ideas, and to the boldest of systems. Everybody thought himself on the road to perfection, without being under any embarrassment or fearing any kind of obstacle. We were proud of being Frenchmen, and, yet again, Frenchmen of the eighteenth century. . . . Never was a more terrible awakening preceded by a sweeter slumber or by more seductive dreams.<sup>5</sup>

In a certain sense the eighteenth century was an age of light and knowledge. For the first time in history the sciences had expanded, and affirmed one another, to the extent of providing a definite and demonstrated system. The period shone with many illustrious names. In pure mathematics, infinitesimal calculus was discovered simultaneously by Leibnitz and Newton, while D'Alembert reduced mechanics to a single theorem. In astronomy there were Laplace and Herschel, both "affording an insight into the distribution of the stellar archipelagoes and the grand outlines of celestial architecture."

The leading theorems of acoustics were taught by Bernoulli and Lagrange. Kraft and Lambert taught the primary laws of the radiation of light and heat. The great foundations of chemistry were also unearthed in that age,—isolated oxygen, nitrogen, and hydrogen, the composition of water, the theory of combustion, chemical nomenclature, quantitative analysis, and the indestructibility of matter.

These are not a tithe of the achievements of that age, but it suffices to say that "in the picture of nature which the human mind portrays, the science of the eighteenth century has drawn the general outline, the perspective, and the principal masses so correctly that at the present day all its grand outlines remain intact. Except a few partial changes, we have nothing to efface."

The people of that time did expect the millennium. The theory upon which they proceeded was this: "Man," they said, "is naturally good, and loving justice and order." They declared that vice and error have no part in the nature with which man is endowed at birth. "Nature made man to be good and happy, while society has made him depraved and miserable." They said:—

Divest man, in thought, of his factitious habits, of his superadded necessities, of his false prejudices; put aside systems, study your own heart, listen to the inward dictates of feeling, let yourself be guided by the light of instinct and of conscience, and you will again find the first Adam, like an incorruptible marble statue that has fallen into a marsh, a long time lost under a crust of slime and mud, but which, released from its foul covering, may be replaced on its pedestal in the completeness of its form and in the perfect purity of its whiteness.

Thus, then, they believed that they were "naturally good," and that they had but to study their own hearts, in order to discover the "first Adam." Naturally enough, people believing such a system of error as this had no earthly use for a living faith in Jesus Christ as a personal Redeemer. They could not of course believe that the carnal heart is enmity toward God, for the simple reason that they did not believe that their hearts were naturally carnal at all.

How, then, did they explain all the evil they saw in the world?—Easily enough. "Governments are the cause of the evils which they pretend to remedy. Ye scepters of iron; ye absurd laws, ye we reproach for our inability to fulfil our duties on earth!" "Away with these dykes, the work of tyranny and routine! An emancipated nature will at once resume a direct and healthy course; and man, without effort, will find himself not alone happy but virtuous." "I behold within reach an Eden where I shall immediately recover the nobleness inseparable from felicity. It is my right; nature and Providence summon me to it; it is my heritage. One arbitrary institution [the government] keeps me away from it, the creator of my vices as of my misery. With what rage and fury will I overthrow this ancient barrier."

Man, then, was essentially good and reasonable. It was only the bad laws and bad institutions of the land that made him bad. Therefore it logically followed that if the bad government, with its bad laws and worse institutions, could only be done away with, men would all become good immediately, and evil would depart from the land forever.

And this is exactly what the popular party promised at the opening of the French Revolution. They expected that legislation would cure all their troubles, and bring prosperity. But legislation did not and could not penetrate to the source of their troubles. The source of their troubles lay in their unconverted, wicked, grasping hearts. Nothing but the grace of Christ could heal their woes and wrongs, but of that they would have none; for they were "naturally good," and needed not the Great Physician.

And it is even so to-day. Political parties recklessly promise "good times" if they are returned to office. This law and that ordinance

<sup>1</sup> Taine, "Ancient Régime," chap. 3, sec. 1, par. 1.

<sup>2</sup> Condorcet, "Tableau des progrès de l'esprit humain," epoch the tenth.

<sup>3</sup> De Ségur, "Mémoires," 1, 17.

<sup>4</sup> Taine, "History of the French Revolution," Vol. I, book 2, chap. 1, sec. 1, par. 3.

<sup>5</sup> Ségur, *Ibid.*, 1, 151, et seq.

will be passed, and will surely better things. But the good times don't come, and the evils grow apace instead of abating. Again and again it must be repeated that by means of government and legislation, the evils of these most evil days cannot be cured. Men's hearts must be changed, and changed by Jesus Christ. The nations are bound to go to wreck and ruin on account of their enormities; individuals may yet be saved.

#### A PRAYER.

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

FATHER, unto thee we come,  
Weary wanderers far from home,  
Roaming o'er a dreary wild;  
Hear thy drooping, fainting child.

Loving Father, our great need  
Is to thee a prayer indeed;  
Drive the darkness far away,  
Lead us into perfect day.

Nothing here can satisfy;  
Broken cisterns, all are dry.  
Naught can please that earth has given,  
Lasting blessings come from heaven.

Choose thou what our lot shall be;  
We are trusting all with thee—  
Drooping of a weary wing,  
Or a note that angels sing.

#### WHAT IS THE OUTLOOK?

BY A. BOWERS, D. D.  
(Piquette, O.)

It seems to the writer that the time is ripe for a new deal by the church of God. While she holds the balance of power on all moral and religious reforms, she seems to be temporizing, and conniving at almost all forms of worldliness; if not directly, then indirectly, by indifference and unconcern. Men in all the churches, and, indeed, in official positions in the churches, shout as loud, and scramble as hard for political preferment, as the veriest worldling among us. Women who are well known in every community as the professed friends of the Lord Jesus, and as members of his church, are scarcely less known as the devotees of worldly society, and as the leaders in many follies which ought to belong exclusively to the world.

The pulpit must share largely in the blame which rests upon the church, for this state of things; because the clergy too often shrink from declaring the whole counsel of God. There were four hundred prophets in Ahab's time, who pleased him, because they flattered him and prophesied smooth things; but there was only one Micaiah, grand, true, noble man! He stood for God and the purity of his worship in Israel. But Ahab hated Micaiah, because he stood in his way in his mad race for pleasure and power; and the presumption is fair that Jehoshaphat feared his godly admonitions more than he was pleased by all the flatteries of the four hundred, as they tried hard to win him, with his power and influence, to the side of wicked and rebellious Israel.

The platitudes of the modern pulpit, in too many cases, have become so weak and insipid that there is no longer any power in them to build up the church of God, and to convict sinners, and direct them to Jesus Christ as a present, personal, and almighty Saviour. No wonder the faces of thoughtful Christian men and women, in every community to-day, wear a serious look. No wonder so-called *divine* healers, theosophy, Christian science, and spiritual manifestations, *ad nauseam*, are appearing in rapid succession upon the horizon of the church everywhere; and no wonder that multitudes of all grades in society are running after them for comfort and relief.

To what conclusion does this state of things inevitably lead? The answer is at hand, though it may be exceedingly unpleasant to contemplate;

and yet no seriously thoughtful person, who observes, reasons, and compares, will doubt its truthfulness for a moment. It is this: the masses of the people are losing their faith in the old gospel, which in days gone by was, in a pre eminent sense, "the power of God unto salvation."

The world is fast lapsing into infidelity; and we have almost, if not altogether, reached the condition of society throughout Christendom referred to by the Saviour himself when he said, "Nevertheless when the Son of Man cometh, shall he find faith on the earth?" The pulpit must begin to preach the second coming, and the soon coming, of the Son of Man, to stay the tide of unbelief that threatens to engulf the church; it must bring back the old fashioned and glorious revivals of religion. Let the world scoff if it will, and let all cold-hearted professors of religion join in it. But all those who would be true to God must stand like Micaiah, and declare the truth in the very face of the king of this world, though it may provoke his disfavor, and lead to banishment from his presence and preferences.

So also must the people arouse themselves out of the sleep of unconcern, and rise up from the mists of unbelief and worldliness, no longer trying to evade the calls of duty and self-denial, which they are now not only neglecting, but too often, it is to be feared, deliberately trampling underfoot by saying, "My conscience does not condemn me." It is not a matter of conscience in many things, my friend. It is more serious than that,—it is a matter of moral perjury to the soul who stands at the altar of God's sanctuary, and promises obedience to the rules of Christian living, and then turns deliberately away, to break them at his own sweet will. Conscience cannot be pleaded as an excuse in any such case; it is perjury to the soul; and why should we thus "help the ungodly" by showing our practical hatred of the things which every true Christian loves?

The writer is in perfect harmony in the belief, with many of the wisest and best men in all the churches, that the next few years will in all probability prove to be an epochal period in the history of the world. Issues are pending everywhere which are tremendous in their consequences upon society. Wars and rumors of wars are in the earth and in the air, and they will increase. Society everywhere is in a state of commotion and unrest, never, in the history of the world, experienced before in such intensity and so universally. Prophecy and history alike point to the continuance and increase of these things. Signs will continue to multiply, warning the people of the coming of the King, and calling the thoughts of men off from the world to things of eternal concern. The thoughtless may ridicule such statements, as Ahab and Israel ridiculed the words of Micaiah; but the Lord has declared that the Son of Man will come; the heavens will pass away with a great noise, and be rolled together as a scroll; the elements will melt with fervent heat; the earth also shall be burned up; the graves will be opened, and the dead will arise; the judgment will take place, and destiny be allotted to men and angels.

Now are these statements to be regarded simply as idle tales, or as rhetorical sentences of peculiar force and beauty, without any meaning worthy of attention beneath the surface? If so, we would better shut up the old book, lock all the churches, dispense with the services of twice ten thousand ministers, call home the missionaries from foreign lands, and follow "cunningly devised fables" no longer. But on the other hand, if they are statements freighted with the imprint of divine inspiration, why may we not look for and expect their fulfilment at any time? Is there any reason given in the Holy Scriptures, or by human thought and investigation, for believing that the fulfilment of these declarations is to be postponed from century to century?

Why may not these scenes, so full of moral grandeur in the picture, and so real as they are to be in their fulfilment,—why may they not break upon our view very soon? Is not the Judge even now at the door? Why should the church not be ready to welcome the King, who is soon to appear in the "clouds of heaven"?

Do not the signs of the times now indicate that more portentous events are likely to occur very soon than have ever taken place before in the history of the world? Capital is making tremendous efforts to corner and control all the industrial interests of the world, on the one hand; on the other, labor is organizing to resist the oppression which it believes will be the legitimate result of such control. Consequently, strikes ensue, and loss of property follows, and often loss of life. Heat and drouth parch the earth in Europe and America one year, while floods and tidal waves bring great destruction to life and property on land and sea, the next. The cry of "hard times" belts the globe; there are myriads of men who are idle because they can find nothing to do; there are many desolate homes, and half fed wives and children; cruelty and oppression abound in high places; the abominations of iniquity are rampant in all grades of society; the house of God is neglected by the masses of the people; and the cause of religion languishes in many ways and places. There are persecution and horrible massacres in Armenia; oppression and bloodshed in Cuba; the great navies of the world are raising steam to float the mighty engines of death and destruction which they carry; statesmen are mightily perplexed over the solution of problems which thrust themselves upon their attention, and which are intimately related to the peace of society everywhere; while the hydra-headed monster, rum, which has slain more than famine, pestilence, and war together, since the birth of our race, goes on piling up its millions of money to buy senators and legislators in its own diabolical interests; to oppress the poor; to crush bleeding hearts and to desolate homes; to orphan children, and ruin the souls and bodies of men for time and for eternity. The reader may call this a dark picture in these times when nearly everybody sees beautiful things and great prosperity everywhere upon the surface of morality and religion; but we reply, It is not *our* picture; study the word of God, and you will find it there. On one occasion the Saviour addressed the gaping, pharisaical crowds that pressed upon him, substantially in this expressive language: Ye fools! ye can discern the face of the sky, but cannot discern the signs of the times.

All these things, and many more, point as unerringly as finger-boards to mighty events soon to take place in the history of our world. Is n't it strange that men cannot see? is n't it strange that men will not stop, and look, and listen, and be warned thereby? But instead of so doing, the church, to a very large extent, is "helping the ungodly" by her sluggishness, her lack of zeal for the truth, and her lack of energy in the great cause of righteousness; and too often by direct and open compromise with the world by participating in everything it admires and enjoys. And indeed, in many ways and places, it actually hates them that love the Lord, by open persecution of, and bitter contempt for, the faithful few who, like Micaiah of Ahab's time, dare to stand up everywhere and all the time for truth and righteousness, in the midst of a wicked and perverse generation.

O Jehoshaphat! why lead Judah into an alliance with the haters of God's people, over the solemn protest of the glorious old prophet who dared the gibes of the multitude, the anger of Ahab, and the preferments of pomp and power, because he loved God more than the wages of sin? God help us that we may appear as pure gold amid the judgment fires in the coming day of his power, when the King shall regenerate the earth, separate the righteous from the wicked, and make all things plain.



## A METHODIST ON THE LAW.

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

THE position taken by the Methodist Episcopal Church in its discipline, and the doctrinal works of its representative men, and also by its preachers generally,—that the moral law of ten commandments is still binding,—is so well known that it only needs to be alluded to to be remembered. Some of the finest and clearest statements of the relation of the law and the gospel may be found in the pages of the standard Methodist commentators. To the proposition that the ten commandments are a distinct and separate law from the civil and ceremonial laws of the Jews, both Methodists and Seventh-day Adventists give an affirmative answer. And, further, they also agree that the moral law of ten commandments is binding upon all, but that the civil and ceremonial laws are no longer of force, the civil law ceasing when the Jewish nation ceased to be a nation, and the ceremonial ending at the cross.

So upon the general principles of the obligation of mankind to obey the law of God, we are in substantial and happy accord. The difference between us appears only in the application of the principles. In fact, the line of separation between us and the Methodists in regard to the law of God, comes in regard to the application of one of the ten commandments. We insist in allowing that the fourth commandment, which our Methodist brethren concede to be binding, and which they hold up in the aggregate with the other precepts of the law of ten commandments, should be obeyed just as literally as the rest of the specific law with which it is associated. We no more dare to assert that "the seventh day," which that commandment declares is the Sabbath, can be any other day than the *seventh*, than we would that the parents we are required to honor are some other person's parents instead of our own.

And this is to say again that Seventh-day Adventists apply the same rule to each one of the commandments severally that they do to them collectively. But our Methodist friends apply one rule to the law as a whole, and then in the application of this rule to the precepts of the law severally, they discriminate in regard to one,—the fourth commandment,—and make of it a law so ceremonial and equivocal that it may undergo a radical change; in fact, a complete transfer of the obligation to observe the seventh day to another day, observed for another purpose! We are very sorry that they are so inconsiderate upon this one point, and shall continue to call their attention to it in a kind manner, with the hope, which to some extent is continually being realized, that while the whole Methodist Church will not be more consistent upon this point, there will be found among its members those who will be so. At the same time we are glad that they still advocate the general principle that the ten commandments are binding; for it is better to hold to correct principles, even though they are not always carried out, than to ignore them altogether.

As an illustration of Methodist teaching upon the law as a whole, we here give an extract from a sermon delivered at the late Methodist Episcopal General Conference at Indianapolis, Ind., by Rev. R. Crawford Johnson, superintendent of the Methodist Central Mission, Belfast, Ireland. The text was, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." 1 John 4:18.

The text will guard us also against antinomianism. If we sometimes make a Christ of holiness, others ignore its value and importance. Some time ago, Mr. Watkinson, the fraternal delegate from England, was looking around one of our cathedrals, when the verger drew his attention to a wall which needed some artistic decoration, adding the sapient remark, "You know the ten commandments might be painted up, and the ten commandments, sir, are better than nothing." Some go

further than this esthetic official, and declare plainly that the ten commandments have been abolished; for it lies at the very root of antinomianism. The word "law" in the Bible refers to three different things: 1. Civil law. This was the law belonging to the Jews as a nation. Some of the laws concerning the Sabbath were simply civil laws. Take, for instance, the law forbidding the Jews to travel more than ten thousand cubits on the Sabbath. 2. The ceremonial law. This was the law pertaining to the Jews as the disciples of Moses, and consisted of regulations about priest, and sacrifice, and altar. 3. The moral law. This was the law given to them as men, and it contained rules for character, conduct, life. We have an epitome of this law in the ten commandments. The civil law has passed away with the existence of the Jewish commonwealth. The ceremonial law has passed away with the sacrifice of Calvary, as the star is lost to view amid the glories of the rising sun. The moral law, however, which was given to the Jews neither as the descendants of Abraham nor as the disciples of Moses, but simply as men, is binding still. We see this clearly taught in the sermon on the mount. Please turn to Matt. 5:17-20: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Christ is here speaking of the moral law, as you will plainly see by the context; and with reference to this he distinctly says, "Think not that I am come to destroy." The word translated "destroy" means primarily to loose, to dissolve, and when applied to a law, means to abrogate, set aside, or annul.

"I am not come to destroy, but to fulfil." The word "fulfil" appears in its original signification in the Church of England liturgy,—"*Fulfil us with thy heavenly grace and benediction*,"—and means to fill full, to perfect, or complete. Theophylact explained it by a twofold illustration. He applied it to a picture in outline; when coloring was added, it was fulfilled. He also applied it to a vessel like this tumbler, which I hold in my hand, when partially filled. Pour in more water, and fill it to the brim,—it is then fulfilled or filled full. Christ fulfilled the law in two respects—first in his life, then in his teaching. But in the sermon on the mount, he refers to the latter; and we see that, instead of repealing the ten commandments, he fulfils them by making them more searching and authoritative still, so that anger becomes murder, and lust, adultery. Verses 21-28.

Now a great many fail to see the radical difference in these three kinds of law, and because the civil and ceremonial laws have passed away, they think that the moral has ceased, and they celebrate its abolition in such wretched ditties as—

"Free from the law! O, happy condition!"

To such preaching, Seventh-day Adventists can join in a hearty "Amen."

## THE ALMANAC AND THE WATCH.

BY ELDER F. D. STARR.  
(Nashville, Tenn.)

PARTIALLY awaking from slumber, between midnight and daybreak, in my dreamy condition the thought came to my mind, What time is it? In my dream I said to myself, I will get up and look in the almanac and find out. Then, being a little nearer the border-land of wakefulness, another suggestion came, It is not the almanac you want, but your watch; that is the thing to consult to find the time of day. My eyes being by this time about open, I arose, and followed the latter prompting.

This was not of the order of Bunyan's wide-awake dreams, but a veritable experience in my somniferous condition. But it set me to thinking. What is the matter with the almanac, anyway? Are not all its figures correct? Are not all its calculations scientifically made?—Certainly they are. Has it ever deceived me?—It has not. Has my watch ever deceived me?—It has. Why, then, resort to it for information?—Because it can show me what I cannot learn from any other source. The almanac gives correctly the movements of the heavenly bodies, in harmony with the laws of astronomy; and when I see the sun rise or set, I can compare my watch with the almanac, and thus regulate the watch by the infallible testimony of the book that gives knowledge concerning these celestial phenomena. Thus my watch may be a comparatively safe guide, though needing to be itself watched, and regulated occasionally.

God has given us an infallible book, in which all necessary information concerning heavenly

things is given. It is indispensable for us that we be fully acquainted with its rules and spiritual lessons. Is this all that is necessary for us? To every one of us is also given a delicate instrument we call "conscience." It is a creature of education, it frequently needs regulating by comparing it with the book that contains the laws that concern our celestial interests. But what can bring the application of those laws to our own present and personal cases?—Conscience. We are constantly under the necessity of consulting conscience to know our whereabouts and condition. "This daily review of our acts, to see whether conscience approves or condemns, is necessary for all who wish to arrive at the perfection of Christian character."—"*Gospel Workers*," page 111.

How replete the Scriptures are with expressions concerning the use of conscience: "Their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:15. "My conscience also bearing me witness in the Holy Ghost." Rom. 9:1. "The testimony of our conscience." 2 Cor. 1:12. "For conscience' sake." Rom. 13:5. "For conscience toward God." 1 Peter 2:19. We read of the "good conscience," the "pure conscience," the "evil conscience," the "weak conscience," the "seared" conscience, etc. Many of these consciences are out of order, and much need repairing and regulating. Till this is done, their possessors have little to which appeal can be made in morals.

I may make the Bible also a matter of study,—a very necessary and much-neglected pursuit,—but if I do not bring my actions to the test of conscience, enlightened by the word, what progress will I make in the divine life? There may be danger of too lightly regarding the voice of conscience, and speaking of the folly of being guided by conscience. If I am not to consult this living, active, throbbing timekeeper, how shall I know what and where I am? Some consciences have, like the unwound or uncleaned watch, stopped running. Sad, unfortunate condition!

But what is conscience? Of what is it composed? It is, as the Greek name would indicate, the sum of all that a man knows or is conscious of. "Con-science," derived from the Latin, would also signify the same. "Science" is knowledge, and "conscience" would be the collecting, or massing, of that knowledge together. The actions must thus, upon examination, be tested by this mass of knowledge. What better can the individual do? "To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. His aggregate of knowledge, or conscience, must decide the matter for him. How necessary to keep these consciences tender and regulated up to date by the great Regulator! If so kept, they may enable us to see clearly, from the existing condition of morals, the time of day, or of night rather, in this world's history.

The voice of conscience must be regarded, yet a grievous and dangerous error would be committed by allowing conscience, not corrected and adjusted by the word of God, to be our guide. That conscience would mislead and deceive its possessor to his ruin. The conscience to which we may safely refer is "conscience toward God," according to his word.

"Quick as the apple of an eye,  
O God, my conscience make;  
Awake my soul when sin is nigh,  
And keep it still awake."

"LET me count the cost well. Suffering is the portion of God's most favored people. Friends and relatives, my carnal heart, and an ensnaring world and Satan, full of malignity, will strive with mighty power against the life of faith. But look to the joyful close; look to the marriage supper of the Lamb, and be content, O my soul, to suffer now and reign then."

## Special Mention.

### THAT DEEP GULF.

It sounds strange to hear the tales of suffering and want that come to us from the cities of our country. The report that forty thousand people are starving to death in Chicago is an awful comment on the social conditions of this country and the world at large. There never was a time when the necessities of life were more abundant than now, or more easily within the reach of those in moderate circumstances. It is not the scarcity of food that produces this hungering throng; it is not that there is no money that there is so much poverty; for, as the inspired prophet says of us, "Their land also is full of silver and gold, neither is there any end of their treasures." But we are learning that the direst poverty may abound in the midst of the most unbounded wealth. People may starve to death in sight of mammoth elevators, that are ready to burst with grain.

In view of these things, the problem of the unequal division of earthly blessings looms up as it did in the mind of the psalmist, who, when he saw the prosperity of the wicked and the troubles of the righteous, well-nigh lost his footing. There was something he could not understand. But upon more sober reflection, these things appear to be the work of an enemy. In his arrangement, God designed that there should be for every man an ample support, and an equal chance to gain a living. He did not intend that one class should be slaves to another class; that one man should live in luxury on the toil of another; that one class should starve, while the other lives in wantonness. Whatever there may be of such a state is all due to the presence of sin and wrong. These wrongs are not all the property of one class or of the other. But the blessings that a benevolent God has provided have been perverted and misappropriated by one class, and neglected by the other, until human life is separated into castes and classes between which there are narrow but unfathomable and impassable chasms. The misery of the poor does not affect the plenty of the rich. A few dollars, like a drop of water from his finger-tip, may in this case pass to the suffering poor; but over that gulf there is no clasping of hands; between those hearts there are no real ties of sympathy.

T.

### DOINGS AT THE CAPITAL.

WASHINGTON is just now having repeated some of its old-time experiences. The National Reformers have revived their former method of so-called representative petitioning, in order to secure the passage of the District of Columbia Sunday bill.

On Sunday, January 17, a so-called mass-meeting was held in one of the leading churches of the city. Speeches were made by Wilbur F. Crafts, Dr. Lyman, Bishop Satterlee, and others. The last-named desired to be consistent; he wanted everybody to "be free,—free to choose whether he will serve the Lord or not, free to declare whether he will be Christian or not." So they had drawn up a Sunday bill that did not have a single Christian word in it. "We believe," said he, "in the eternal separation of church and state." "So throughout, this bill speaks only of Sunday and Sunday rest, like the first Sunday law that was ever enacted—that by

Constantine. We are following the same example." "When the Roman Empire first became Christianized, many of its people were still heathen; therefore instead of saying, 'On the Lord's day,' or, 'On the Sabbath day,' in his law, it was enacted that upon the great day of the sun, no work should be done."

The bishop left us to infer that because there were still people in this country so heathenish as not to be able to see how the terms "Lord's day" or "Sabbath" could apply to the first day of the week, therefore they had used only the terms "first day of the week" or "Sunday" instead; but how that left the people free to observe the day or not, in case the bill became a law, he did not make so clear.

At the close of the speech-making, which was all in the same line, Dr. Crafts proposed that the people vote to the speakers the right to petition Congress for the passage of the Sunday bill. No statement was made as to how many people the speakers would represent; but it is supposed, of course, that they will represent the whole of the membership of the church where the meeting was being held, not one third of whom were present. And of those that were present, a great many did not vote. In the evening of the same day, Dr. Crafts spoke in another church of the city, and the vote was taken in the same manner, with less than one hundred people present out of a membership of perhaps seven or eight hundred. In this way it is hoped to impress Congress with the idea that the whole people desire the passage of the Sunday law.

Never was there a clearer example of the mingling of the sacred and profane than in the work of the National Reformers. Mr. Crafts delivers a lecture which he calls the "March of Christ down the Centuries" (meaning the church, of course), in which he ignores the church-and-state phases, and sees only progress in every stage of the church. Among the achievements of the church in the first half of the present century was placing the ballot in the hands of the people, in some form, in all civilized countries. In this connection he declares that the ballot is as much an ordinance of the Christian church as is the Lord's Supper. So by every means it is sought to destroy the distinction between the civil and the ecclesiastical. If this work succeeds, as these men hope it will, the time will soon come when the word of the Lord by the prophet Isaiah will be true of the people of this country as it was of Israel,— "Their fear toward me is taught by the precept of men,"—and the same condemnation will be written against us as a nation.

A. M.

### WITHDRAWAL OF GOVERNMENT SUPPORT FROM AMERICANS IN TURKEY.

THE extreme difficulty of protecting American citizens in the interior of Turkey has led the United States government to a new departure in regard to such cases. It is said that an order has been sent to the United States ministers and consuls in the Turkish Empire to withhold protection from those Americans whom these officials have reason to believe do not intend to return to the United States. The cause of this order is said to be that there are certain Americans in Palestine who really purpose to remain there all their days. These are of two kinds: (1) Christians of peculiar faiths, who, for religious reasons best known to themselves, have virtually expa-

triated themselves from their native land; and (2) Jews, most of whom are aged people who have gone there to spend their last days in the land of their fathers. Of the first kind mentioned there is quite a colony at Jerusalem.

It is a question in many candid minds whether an American citizen can leave this country for religious purposes, plunge into the depths of countries whose people are hostile to the religion he teaches, give his whole time and attention to teaching doctrines that are directly at variance with the feelings of the people where he has gone, and of the government in that country, and at the same time, have a right to claim the protection of this government, when his zeal has brought him into conflict with the people where he is. Certainly if that rule should prevail, the United States government would be liable to discourage missionary efforts; since it may be a very costly affair to protect men so far removed from civilization. Every missionary to a foreign country to some degree expatriates himself. That is part of the sacrifice he makes to his conviction of duty; hence he has no right to complain should he not receive the prompt support of the government where he was born. But in the case of those who leave their native land intending never to return, it would seem that they have no right at all to claim the support of the country upon which they have turned their backs.

It would be well for all missionaries in Turkey and other lands of like nature to seek the peace of the country where they reside, and not presume upon their citizenship in some other country as a cover from which to preach political revolution, as some of them have done. The governments of heathen and Mohammedan countries will allow their people to hear a good deal of simple religious teaching from Christian missionaries, with no serious objection; but when to evangelism is added a political propaganda and secret rebellion against the government, these governments naturally protest, and sometimes in a manner more vigorous than politic. The official representatives of the United States government in Turkey have evidently studied the situation there; and it is very probable that upon their reports, the order referred to has been issued.

M. E. K.

### HOW THE BIBLE IS TREATED.

THE following is the correct current report of a recent sermon preached in Brooklyn one Sunday evening:—

Jonah and the whale furnished an hour's mirth to Plymouth Church this evening, as Rev. Dr. Lyman Abbott, the preacher, dissected the Hebrew prophet with a skill and a humor that delighted his auditors. Indeed, the audience became so hilarious at the close that Dr. Abbott felt obliged to call attention to the fact that the Bible is accepted by all Christians as God's word, and its utterances are not fit subject for ridicule.

"It makes no difference," the preacher said, "whether a great fish swallowed Jonah or not. No man is better for believing the story, and no man is worse for not believing it. Christ used fiction in parables in his discourse." He said the adventures of Jonah had been called the "Pickwick Papers" of the Bible. With great gusto he described Jonah's adventures in the ill-fated vessel up to the moment when he was thrown overboard. "And a great fish came up," Dr. Abbott went on, "which God had ready there," and the paraphrase of the Scriptural story was received with poorly suppressed laughter from the benches in front. This grew in volume and intensity as Dr. Abbott pictured Jonah composing and probably inditing a sonnet in the whale's belly.

But the most mirth-provoking was the picture of the relations between Jonah and God after the prophet had found that Nineveh would not be destroyed at the time he indicated. Then the picture of the peppery prophet, angry at the Lord because he allowed the gourd under which he rested to fall away so that the sun struck him, caused loud laughter to ring through the church. "The whole story is a parable, or fiction, tending to show the kindness, the pity, and the mercy of God," said the preacher.

The doctor, however, found it necessary to rebuke his audience before their departure. "I am very sorry," he said, "to have said anything in this pulpit that caused laughter or ridicule for God's word."

## The Home.

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

### JUDGMENT.

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

JUDGE not, that ye be not judged.—*Jesus*.  
Let us not therefore judge one another any more.—*Paul*.

I would not be conscience for him,  
Nor his destiny control;  
I to God can give no ransom  
For the errors of his soul.  
I can only point him upward,  
With a prayer or cheering word,  
Where the heart of Christ, the Saviour,  
For the sins of men is stirred.

I would not be conscience for him;  
I his keeper cannot be;  
He alone can give his service,  
Tender, lovingly, and free;  
He alone can give the answer  
To the Saviour's loving call;  
I can only love and counsel,—  
Love and counsel,—that is all.

I would not be conscience for him;  
Power to keep him, I'm not given,  
And I cannot change the record  
Of the angels' books in heaven.  
He alone to God can answer  
For the treasure of his soul;  
And it is not mine to judge him,  
Not to order or control.

I would not be conscience for him;  
Should his footsteps go astray,  
I have not the power to turn him,  
Keep him in the narrow way.  
I can only counsel with him,  
Sorrow with him should he fall;  
I can only love and pity,—  
Love and counsel,—that is all.

### GOVERNMENT IN THE HOME.

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

GOVERNMENT is of God; he only knows how safely to administer it. He only can teach any man how to exercise authority so as to escape those tangles which culminate in injustice, despotism, or anarchy. The father who, like Paul, will not "dare to speak of any of those things which Christ hath not wrought" by him, to make the children "obedient, by word and deed;" who accepts God's model of government, and adopts his method, in which no coercion is to be found, but absolute liberty, together with sympathetic teaching and patience with failures, will escape those domestic wars which have so often made the heart of childhood like a battlefield, strewn with the corpses of Faith, Love, and Hope, while every evil passion fed upon them, as unclean birds of prey on carrion.

Let us look into God's method for a moment, remembering that we, at our largest, are only as little children toward him who is the Father of all (we shall never be "grown up" until we shall have put on immortality; perhaps not then, very soon); and also remembering that child and parent sustain precisely the same relation to God, each to be taught by the same word, amenable to the same law, saved by the same gospel; that the tall father and the little child must come with the same daily confession of sin to the same Christ, and obtain the same pardon, in the same way, or be alike lost to hope and heaven.

God's method, which is given for our example, is never to forget the weakness of the weak, never to lose sight of environment and its influence, and to demand nothing that cannot be given. According to the measure of the need which our sinning, ignorance, and stubbornness have created, is the outlay of God's love and patience toward us. He asks of his children only the best that they can do, with all that he can supply for their help out of the richness of his grace. He never

stops to measure this grace by our worthiness to receive, or ability to appreciate. Such is the attitude of the great Father toward his children; and this is to be the model according to which the earthly father must plan his government, if he would preserve it from ruin.

God should be the recognized head of the home, and his word the one law by which its affairs are administered. There is in most men that which causes a desire to govern in his own right; and the little child in the home, or anything weaker than himself, is apt to feel the heavy hand of that despotism into which government is sure to degenerate as soon as man's word is made to supplant that of God's. One would suppose that any Christian father among his earliest lessons would have learned that God must have the first place in the mind of his child; but the deplorable fact is that some never learn it. The child hears, day after day: "I tell you." "Do you not hear me?" "Why don't you do as I say?" "My word is law in my house!" "I'll teach you better than to say, 'Why?' to me!" with all of which he is made to feel the weight of the human hand so heavily that he is in terror of the divine power which it is supposed to represent; and finally, by and by, in sheer desperation flees from the one and ignores and disbelieves the other, rushing out into the world to take his place in its affairs, filled with the principles of coercion which have been practised on him, and which, like active disease germs, he throws off upon society, to the injury of everything in life which he touches.

The child should be made to know, from his earliest moments, that he is responsible to no one but God for the manner in which he deals by father, mother, dog, cat, himself, and everything to which he is related. He should also know that father and mother consider themselves alike responsible to God for the manner in which they deal by him; that God's word is the only law to which he is ever to answer; that at any point where the word of any man, including his own father, should come in conflict with God's word, he must stand by the word of God; that, in so far as he and his parents keep God's word together, they are on the same level. I do not expect any but Christians to understand this, but I sincerely hope all such who read this will see the truth which I have written.

No father will suffer, but, rather, largely gain, by refusing to take on the petty dignity of that little, brief, selfish authority which his son must rapidly outgrow as he rises to man's estate; but, instead, will cover himself with that fatherliness which is from the indwelling Spirit of love, and which will command veneration, more and more, as his son comes on to age, and takes upon himself the same office and responsibilities.

### A MISSIONARY'S LIFE IN MATABELELAND.

FROM a private letter from Sister Mary Mortensen Tripp, one of our missionaries in Matabeleland, we are permitted to make the following interesting extracts concerning their present experiences:—

We were glad to get back to the mission farm, after our long siege at Bulawayo, and for a few weeks enjoyed ourselves very much. But harder times are now upon us than when we were imprisoned in Bulawayo. Trials and perplexities seem to multiply daily. I often feel to wish that I could hide away from the cries of distress that daily come to our ears. Every day the natives plead with us, "Give me food, or I die." We cannot feed them all, for we have not the food, neither can it be obtained for money. O the horrors of war! May I never have to witness them again! We have done all that we can, yes, more than we are able to do with the present supply of food, in taking care of the starving children.

Some cases come to us that could not fail to bring tears to our eyes,—natives who are naked, and filthy, and starved till they can scarcely stand, begging us for food lest they die. We now have eleven of these children in our little mud hut, ten of whom we have taken as our own. The care of them keeps me busy from morning till night, and then I cannot do them justice. They all come to us as destitute of clothing as when they first saw light. The first thing we do is to introduce them to a tub of soap-suds, and after that you could hardly believe them the same children. After a few days they take delight in their baths, especially the little girls. They call the Sabbath "holy," and their Sabbath clothes, their "holy clothes," and they are very happy when they get on their holy clothes for Sabbath-school.

We find that it is useless to take large children; for they will not be brought under restraint. When discipline is brought to bear upon them, they rebel and run away. The small children cling to us, and could not be induced to leave us. I have great hopes for them, and I think it is the only way of success in this field. The old people are so full of superstition and heathen ideas that it will be hard to change them. The men have as many wives as they can buy. When a man wants another wife, he looks for her as one would look for a horse or a cow. Finding one that suits him, he offers the father the sum he wishes to give, and if the sum suits, she is his wife, or property. He takes her home, and if she does not obey him, and work to suit him, he gives her a beating. Not long since, two women, with their babies strapped on their backs, each having a large basket on her head, came rushing and screaming into our house. I knew what the matter was when I saw an angry man in the door, with a large stick in his hand. These women had been out gathering locusts for him and his children to eat, and had been gone longer than he wished them to be, and he declared that it was time for them to be at work in the field. I drove him out of the house, but I suppose he gave his wives a beating when they returned home.

Last week a man said that he had two little girls whom he wanted us to take, and sent their older brother home for them, as they lived a long distance from us. They never came. A few days later we learned that the two children were found about four miles from us, having died of starvation on their way here. It is pitiful to hear the moaning of nursing babies, whose mothers cannot supply them with food. We pray, Lord Jesus, come quickly, and end all this terrible woe.

Should we stop to think that we are thousands of miles in the interior of Africa, and that the food is all gone, and transportation is cut off in a great measure, we might be alarmed. But our God has promised to supply all our needs, and we look to him. But it means something to feed twenty children.

I never saw a country where there was so little fruit as here, and it is the same with flowers. The natives care nothing for flowers. We have made a little attempt at raising some, and the natives would ask us if they were good to eat. When we told them, No, they could not understand what we could want of them. What they cannot eat they have no use for, so they eat about everything they can chew.

I must tell you that we are in possession of two cats, and they have added greatly to our comfort; for Africa seems to be alive with rats. Imagine yourself sleeping in bed, and a rat coming and nibbling at your nose, or about half a dozen of them playing hide-and-seek, and running and jumping on your bed, biting one another, and squealing like pigs. We had a steel trap, and used to catch as many as seven in a night; for we could not sleep, and we might as well employ our time in taking the rats out of the trap. You will think this quite a rat tale;



but nevertheless we have been kept awake night after night by the noisy rodents.

I think of my friends in America very often, but never expect to see them till we all meet around God's throne. We surely shall stay and labor for these poor souls, unless duty plainly calls us elsewhere.

#### MILK IN HEALTH AND SICKNESS.

BY MRS. LAURETTA KRESS, M. D.  
(Sanitarium.)

MILK has been used as an article of diet for a great many centuries. We find those, however, who cannot use milk as an article of diet, for a number of reasons. Milk is not a good food for the adult; it does very well for a child, or for the infant; but for the stomach of the adult, milk is not the best food. In cases of sickness it is sometimes quite necessary that we should use milk, because it contains much nutrition, and at the same time supplies a fluid to the body, which the patient needs; but in ordinary health, milk is not at all necessary; it is not needed to sustain life. Milk may increase bodily strength in some cases; but as a rule, it will not increase the bodily strength of the adult person. It is usually omitted from the menu of the athlete when in training. The athlete takes only as much nourishment as he needs for his strength, and he does not like to take in an amount of food which is not going to be the very best for the building up of his body. He has found by experience that milk makes him bilious, logy, and heavy, and that when taking it, he is not able to accomplish as many feats as when living upon a more simple dietary.

When taken in excess, milk produces constipation. Sir Henry Thompson, a well-known writer, says: "Milk, as an article of diet, is altogether superfluous, and most mischievous as a drink for those who have reached adult age, and can digest solid food." Milk produces many diseases, such as cholera infantum, typhoid fever, tuberculosis, etc. Tuberculosis is one of the most common of these. The reason of this is that many cattle have this disease; and as a result, the flesh of the animal is diseased, and its secretions are also poisoned with the tubercular germ and its products.

Milk becomes contaminated from filth and germs dropping into the pail from the animal itself during the process of milking. Numerous germs fall into the milk, and multiply rapidly when it is allowed to stand. The unhealthful, unsanitary condition of most of the barnyards and stables where cows are kept will give us a slight insight into some of the causes of the diseases which are so prevalent in the land. If you will go with me just a moment into the ordinary stables used for the housing of cows, you will find them in a most unhealthful condition; the hair of the cattle will be found very much roughened, and they will be found untidy. The udder of the cow is not always cleaned before milking. If this were done, we would have a much cleaner supply of milk. But dairymen are too busy to attend to these things, and often think it unnecessary to do so.

For many years, milk has been used as the only dietary for fever patients; but the experience of late years has shown us that patients with typhoid fever—in fact, with any fevers—do very much better in the illness, improve more rapidly, and have more strength when they have gained their health, by using a diet of fruit and grains. Fruit juice and fresh fruits in abundance, with a little gruel, are all that we give this class of patients. This diet is much more appetizing to fever patients, because they crave acids, and the cooling drink assists in destroying the foul taste in the mouth, while milk seems to increase this bad taste, and coats the tongue. Many patients loathe milk when ill.

Milk also causes biliousness and an inactive

condition of the liver. The patient will have a yellow, sallow look, and will feel sluggish. Notice a person who lives largely upon a milk diet, and you will see that as soon as the breakfast or dinner meal is over, he will sit down and go to sleep reading a paper. If he goes out to walk, he walks in a sluggish, lazy way, as though he had scarcely ambition to drag himself along.

Ewald says that a diet of bread and milk for a man in health is slow starvation. For cases of dilated stomach there is nothing worse than milk, because nearly every one who has a dilated stomach has very little gastric juice or hydrochloric acid, if any at all. Where a stomach is dilated, the milk passes into it, and forms large curds, which take many hours to digest. Without the action of this acid upon this curd, it will become a decaying mass before it is digested, and the poison thus formed is taken into the blood current, and carried to every portion of the system; the liver stores up and neutralizes a portion of this poison, or it is carried by the circulation to the lungs, where it is expelled or thrown off. You will often notice a very yellow, fetid coat on the tongue of such a patient, and that the odor of the breath is very foul. These persons nearly always have a coated tongue in the morning, and complain of a bad taste in the mouth. The products from this decaying mass circulating in the system carry with them an enormous amount of poisons which are stored up somewhere in the system.

#### HOW TO COOK BEANS.

BY MRS. D. A. FITCH.  
(Battle Creek College.)

THE usual method has been to see to it that the beans are rendered more or less soft, and a piece of broad-side pork introduced to serve the twofold purpose of imparting the fat and salt supposed to be needed. Pepper is then used or not, according to the taste of the family.

It is often the case that too little time is given to the cooking of this excellent food. We have seen served at a twelve-o'clock dinner, beans which at nine o'clock were as dry and hard as ever. Under these conditions, their tissues are not disintegrated as they should be, though they may seem somewhat soft. They are what may be called "white-livered" instead of the rich brown they would be if a longer time were given to their cooking. The fat from the pork so envelopes the food particles that the digestive juices cannot but fail of doing their proper amount of work, and the probable result is a turn of colic affecting the several consumers. Beans are then pronounced unfit for food, "Because," the family say, "we are all sick every time we eat them."

Some think to make improvement over the above method by omitting the pork, and using in its place fat beef or quite a quantity of butter. The action of these fats is identical with that of the pork, and just as unnecessary. A real improvement is to use a portion of sweet cream or some finely pulverized nuts. But beans do not need added fats; for they contain their due proportion to meet the needs of the system. Let me tell you that prolonged cooking will bring out flavors of which you do not know, if you have never tried it.

The following is the method we have adopted until some better one is learned: Select some good kind of beans, remove all poor ones and all foreign substances, wash thoroughly, and put to soak overnight in such quantity of water that they will still be covered with it in the morning. As soon as the breakfast fire is built is none too early to take them from the soaking water, and put them into a kettle, covering them two or three inches deep with cold water. Allow them to come rather slowly to the boiling-point, and then keep them slowly boiling until dinner time. Probably more water will be required from time

to time, but it should be boiling hot, else it will tend to harden the beans. They should not be stirred much unless you wish to make a mush of them. The amount of salt desired may be introduced into a small portion of hot water, and poured over the top an hour or two before serving, and it will permeate the whole without stirring. If it is desired to bake the beans, they should be boiled only a short time,—just long enough to begin to crack open,—and then salted, and tightly covered, and placed in the oven to stand for several hours. From ten to fifteen hours is none too long a time to cook beans. The result is much more satisfactory when this method is followed; for the prolonged cooking brings out a rich brown color without the use of sugar or molasses. It is hoped the time has passed when the readers of this article will make use of vinegar, since it interferes with digestion.

#### WHAT SHALL WE HAVE FOR SABBATH DINNER?

BY MRS. ADA D. WELLMAN.  
(Oakland, Cal.)

A CERTAIN small boy was once heard to declare that his people always had "something good for dinner on Sunday,—chicken, or bean soup, or something nice like that."

Doubtless not all persons have appetites the same as this juvenile epicure's; for in many cases both stomach and palate, or at least one of the two, would rebel against either article of food mentioned. However, surely none would fail to agree with him in approval of good dinners, whether on Sabbath or on other days, provided that they be not such as to tax too heavily those who provide and prepare them.

Although something else than food should make the Sabbath "a delight," still, undeniably, our spirits are closely enough allied to our stomachs to be liable to depression as a result of our eating food that is not relished.

Conscientious housekeepers commonly apply the restrictions placed upon the Israelites, in Sinai, regarding the cooking of manna, to Christian people in all lands, in reference to every kind of food; and in many cases this results, though not as a necessary consequence, in an unappetizing and almost unvaried bill of fare for Sabbath, one conspicuous item usually being cold beans. There are numerous victims, too, of such a regimen, who can say, as did certain murderers of old, and with far more reason, "Our soul loatheth this."

Persons inclined to doubt the universal application of those ancient laws, still scruple to cook food on Sabbath, but merely rewarm what has been previously cooked; though one might question why there is more offense in baking or boiling what has been prepared beforehand, than in rebaking, reboiling, or restewing such as has been already cooked.

Some degree of variety is made possible by the use of canned vegetables, and, in their season, green vegetables that will not spoil in twenty-four hours, and which can be prepared, when wanted, with little work. There are also various soups,—though it is not without fear of shocking some scrupulous soul that I aver it,—for which the ingredients can be prepared in advance, leaving but a minimum of labor for the time of serving—no more than is required to rewarm potatoes.

Fruits and sometimes nuts are expected as a matter of course; also desserts that are palatable when served cold, and some simple relishes are not wholly unworthy their name and place.

A familiar motto has been made to ask, "What is home without a—cook?" And, furthermore, what is a cook without ingenuity? Yet after one's ingenuity has been exerted perseveringly, the question is often still a troublesome one, "What shall we have for Sabbath dinner?" Good housewives, can't you tell us?

# The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 2, 1897.

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## "CUT LOOSE! CUT LOOSE!"

THIS is the startling and solemn admonition that comes to us as a people at this time. For many years we have borne the name of Adventists, which distinguishes us as a people that believe in the soon coming of our Saviour and the close of human probation. At that time the line of separation between those who serve God and those who serve him not, will be decisively and forever drawn. It will be of the utmost importance to every soul in that day to be found on the right side of that line which will be drawn by the unerring hand of a just God. We cannot imagine greater folly than would be exhibited by a people who were to come up to that day, knowing what was coming, in full view of its awful realities, yet having made no preparation for it. Their knowledge of the facts would only increase the condemnation which their neglect would insure.

It is not to be supposed that any Seventh-day Adventist really expects to be found in that unhappy condition. Knowing the time, we take it for granted that we shall be prepared for the issue, whether other people are or not. When Jesus comes, we expect to be ready to receive him with joy. Others will be calling for rocks and mountains to fall on them, but who of us expects to be in this unhappy situation?

But what are the real prospects? Let us look carefully to our present position, and see how it is with us just now. How many of those who profess to be looking for the coming of Christ are actually ready and waiting for him to come? Who of us feel that our relations to God and the world, to our brethren, our families, and our neighbors, are in all respects such as we would like to meet in the judgment? How many feel that they have done their appointed work with faithfulness, and are ready to have the account closed up? We venture to say that there are very few who feel that they are ready, and that their work is done. There are unsaved children and neighbors; there are farms and property to be disposed of and turned into the Lord's work. There are sins unforsaken and unconfessed. There are wrongs that remain to be righted. How few there are who, if called upon at once to close up their probation and yield the account to God, would not desire at least a few more days; and if granted, how earnestly would these days be employed in cutting loose the tendrils that bind them to earth, and strengthening the ties between them and heaven. Well, there is just where we stand. These few days have been given us. There is a brief period in which to redeem the time. The long-suffering of God is salvation. But most of us say, There is time enough yet. It will take me but a short time to make the preparations I need to make. A few turns of my hand, a few words to my neighbors, a brief warning to my children, and a few hours of seeking God, is all I have to do.

It is thus that Satan deludes his victims. By the same means, undoubtedly, Lot was led to in-

cur the destruction of his property, his family, and all that appertained to him. In that solemn night when the angels of destruction were guests in his house, he sought to do the work that he had so long neglected. But in that time he could not transfer his property. Everything he possessed was doomed. Nor could he induce his children to heed his earnest warning. To them he seemed like one that mocked. His life of indifference had rendered his agonizing words of no effect. They could not in one night break all the ties that held them to the world of sin and pleasure. There was to their minds no evidence that anything unusual was going to happen. They could not be shown their danger at that time, since their father had lived there so many years without taking them away from these sinful associations. Nor could Lot's wife tear herself away from her home, her children, her grandchildren, and everything that her heart held dear. And even Lot himself was unprepared to go. It was only the great mercy of God that saved him; for we read, "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city."

The truth was that he was more firmly attached to that wicked city than he at all realized. Is it not so with us? If we imagine that we can put off till the very last moment the work of cutting loose from the entanglements of this world, we are in a fatal delusion. If we are careless and indifferent to the welfare of our children and neighbors now, how can we expect that they will heed our anxious warning when the angel of destruction draws near? If we have work that remains undone; if we are not ready to close up our earthly account; if the ties that bind us to earth are not yet severed, there is no time to lose. Cutting loose from the world is not the work of a moment. Saving our children is not a work that can be put off till the last day, and then successfully accomplished. Now is the time to work. Now is the time to remove our families and our belongings from Sodom, and not one moment too soon has the message, "Cut loose! cut loose!" come to us. G. C. T.

## ZECHARIAH, CHAPTER 14.

ABOUT five hundred years before Christ, the prophet Zechariah penned the prophecy which bears his name, among the so-called minor prophets of the Old Testament. His book has been divided into fourteen chapters; and it is the last of these which seems especially to have arrested the attention and excited the interest of the students of prophecy.

The writings of Zechariah partake largely of the nature of what are called the Messianic prophecies; that is, prophecies pertaining to the time when the Messiah appeared among men, and to the seasons and circumstances which were to follow that event. He called upon the daughter of Zion to shout and rejoice greatly because her King came unto her, having salvation, but yet in humble garb and mien, riding upon an ass, and a colt the foal of an ass. Chapter 9:9. This was fulfilled by the entry of Christ into Jerusalem, just before his crucifixion. Matt. 21:4, 5; Luke 19:35-39. Zechariah foretold that the Shepherd would be smitten, and the sheep be scattered. Chapter 13:7. This is applied by Christ to the results of his own be-

trayal and crucifixion. Matt. 26:31, 32. Zechariah alluded to the thirty pieces of silver which the traitor would receive as the price of his Lord. Chapter 11:12, 13. Fulfilled by Judas. Matt. 26:14, 15. The Lord through Zechariah exclaims, "They shall look upon me whom they have pierced." Chapter 12:10. This is applied by John to the crucifixion. John 19:37. Zechariah points out the position of Christ, as both priest and king upon his Father's throne (chapter 6:12, 13), and Christ applies this to his present position in heaven. Rev. 3:21. And finally, in chapter 13:1, Zechariah predicts the opening of the great fountain of God's grace under the gospel.

From these allusions it is evident that we must read Zechariah's prophecy in the light of the gospel, and interpret it by New-Testament declarations and limitations, notwithstanding he wrote so long back in the Jewish age as necessarily to use figures and illustrations with which the Jewish mind alone was familiar, and seemingly to confine his descriptions to peoples and lands with which they were well acquainted. Bearing these principles in mind, no difficulty will be found in discovering the harmony between his statements and the more direct and ample declarations of the New Testament.

Chapter 14 opens with the announcement of the coming of the day of the Lord: "Behold, the day of the Lord cometh." What this day of the Lord will bring to the world is plainly stated in 2 Peter 3:10: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." John, in Rev. 6:14-17, also describes the opening of this day, when he says: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?"

In connection with this opening of the day of the Lord, there is to be a fearful scene of slaughter and destruction, under the figure of a great battle. Zechariah (14:2) describes it in these words: "For I will gather all nations against Jerusalem to battle, and the city shall be taken." Then follows a statement of scenes such as would inevitably take place, in case a literal city was taken by literal enemies, and devoted to lust and pillage; and these are thus specified, so that no feature may be lacking to form a complete picture of lawlessness and destruction.

The same battle is brought to view in the New Testament, and we must take into account what it has to say. According to Rev. 16:14, it occurs under the sixth of the seven last plagues, and is called "the battle of that great day of God Almighty," or the battle of "Armageddon." Joel (3:12-14) speaks of it as taking place in the valley of Jehoshaphat, a point near Jerusalem, and in the day of the Lord, the same as do Zechariah and the Revelation. It is again mentioned, in Rev. 19:19, 20, with special ref-



erence to the parties who take part therein. On the one side is the King of kings and Lord of lords, riding forth upon a white horse, accompanied by the armies of heaven, also upon white horses; and on the other side are the beast, and the kings of the earth, and their armies, the false prophet, and the hosts deceived by his miracles. These are symbolized in Rev. 17:12, 14, by ten horns which make war with the Lamb, and the Lamb overcomes them: "For he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." The agents who gather the nations to this conflict, are the spirits of devils, operating under the garb of modern Spiritualism. Rev. 16:13, 14.

The nations are said to be gathered against Jerusalem, because there is the holy sepulcher and the sacred places which are the bone of contention between the great powers of the present day. The Mohammedans claim them by right of possession; the Romish Church, embracing the Latin nations of Western Europe, claims them as being the true Christian church; and the Greek Church, sustained by the great Russian colossus, rests its pretensions on the same claim, which it arrogates to itself alone.

The nations are deceived, thinking that their warfare is to vindicate some just claim of their own; and doubtless in this part of the conflict what Zechariah says about its effect upon the city will be accomplished. But there seems to be no question that the devil has brought the nations there to prevent or defeat some purpose which the Lord has in view, and so the real contest is between the King of kings and the powers represented by these human armies, as set forth in the Revelation. So the Lord at length appears upon the scene, as declared by John, which Zechariah describes in verse 3, as follows: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle;" that is, as he has often interfered to vindicate his cause against his enemies.

Plainly, then, these three verses bring to view the day of the Lord, the great battle of Armageddon, and the second advent of Christ. But there are abundant scriptures to show that no human beings can survive these scenes, except the righteous, who are then clothed with immortality and caught up to meet the Lord in the air. 1 Thess. 4:15-17. The Lord does not at this time come down to the earth; if he does, why does he send his angels to gather the elect from the uttermost part of the earth to meet him in the air? He would not be to the trouble to gather them all up to him in the air, and then take them right back to the earth again. That would be an unnecessary ceremony. But instead, he takes them to the holy city, Jerusalem above (Gal. 4:26), the Father's house, in which mansions are prepared for them (John 14:2, 3), and which does not come down from heaven till the time comes for the new heaven and new earth, at the end of the thousand years. Rev. 21:1, 2.

At the second coming of Christ all the living wicked are destroyed. Matt. 13:38-42; Luke 19:27; 2 Thess. 1:8; Rev. 19:21; etc. All man's works in the world are burned up (2 Peter 3:10); the atmosphere itself has perished (Rev. 6:14; 2 Peter 3:12); the earth is rent by such an earthquake as dislodges every island and every mountain (Rev. 6:14; 16:18-20), and is turned again into chaos. Jer. 4:23. None but the saved can survive these convulsions. When, then, does the Lord stand upon the Mount of Olives, as Zech. 14:4 declares that he sometime will? This point will be considered next week.

U. S.

## PARAGRAPHS WORTH PONDERING.

"THE NATIONS WERE ANGRY."

As one of the striking features of the last days, and one of the strongest evidences that we are right on the verge of the judgment, the prophet says, "And the nations were angry." Rev. 11:18. The condition of the nations at the present time is but a running commentary on this prophecy. The *New York Observer* of January 14 speaks of the struggle of the nations of Europe to keep pace with one another in the provision of the most approved weapons of war, and the massing together of the greatest number of fighting men. From the article we quote the following paragraph:—

So the struggle goes on, every nation having a lurking fear that it is approaching the end of its resources, yet so oppressed with jealousy and fear that it is unwilling to lighten in any particular the crushing burden of armor it carries. There is not a government that has any confidence in its neighbors, or any feeling of security, though armored to the toes, and so each continues its preparations as if war were only a question of to-morrow, and was certainly one of next year. Every one of them knows that but for their jealousies, which are not policies upon the maintenance of which their existence depends, but only vulgar jealousies, they might save annually hundreds of millions of money, and release two millions of men for the arts of peace; but not one of them is willing to trust the other.

"BABYLON IS FALLEN."

Prophecy does not overlook the spiritual condition of Christendom which is to exist in the last days. Under the figure of the fall of Babylon, it foretells an alarming religious declension which is to prevail just before the coming of the Lord. We seem to have reached that time and that condition. Dr. A. T. Pierson, editor of the *Missionary Review of the World*, will not be accused of taking any unnecessarily pessimistic view of things; but in the January number of that magazine he declares in alarm that the missionary work of the world is in danger of "utter collapse," on account of the selfishness of the churches, and their consequent withholding of means from the treasury. The following are his words concerning the present condition of the churches; and no stronger words could be uttered from our own standpoint:—

Look at the church, pervaded by sectarianism, sacramentalism, ritualism; and Romanism, and an even more fatal secularism. Behold the awful lack of gospel preaching, the reckless extravagance that reigns and practical denial of stewardship, the low level of piety, the prevalence of prayerlessness, and the encroachment of virtual infidelity. See the church confronting the world, with its more than thousand million unconverted souls, scattered over a wide unevangelized territory, with its unoccupied and neglected fields continental in breadth; yet unable to grapple with the awful problems of society, conscious of a widening gap, or gulf, between itself and the world, yet unable to bridge the gulf, while the intemperance, licentiousness, and anarchy of society take on a more and more revolutionary aspect. Then turn to the history and progress of missions, the triumphs and successes of the past century, the encouragements of God's promise and prophecy, the providential access to all nations, and the heroic examples of faith and consecration that are our incitements to holy effort, as well as the large body of converts and the larger communities of adherents, which are the visible planting of the Lord, and then let any one tell us why missions stand at such a halting-place on the way unless it be because vital godliness has been suffered to decay.

ECCLIASTICAL TYRANNY.

Judge Roger A. Pryor, of the supreme court of New York, has denied a Jewish organization a certificate of incorporation, because they propose to hold a meeting once a year on Sunday, —their annual meeting, on the second Sunday of January. The judge regards this as "an aggression upon the Christian Sabbath," and denies their application accordingly. On this the *Watchman* (Baptist), of Boston, utters the following protest, which is in accordance with Baptist precedent and Baptist doctrine, from

which so many of that denomination now seem inclined to depart. It says:—

That may be "good law," but for a number of reasons it is not good policy. The Hebrew association should have its rights to incorporation determined by fairly defined conditions, and not by the personal opinions of a judge. Justice Pryor's labored argument to show that to hold this annual business meeting on Sunday is a desecration of the day will commend itself to many people. But Baptists, who believe in the separation of church and state, will repudiate the justice's sophistry. This Hebrew association does not interrupt or disturb other persons in their observance of Sunday, which is the ground upon which the application could be rightfully denied. The decision is contrary to the spirit of our institutions, and is an instance of petty persecution. We hope that the Hebrew association will carry the case, if that is possible, to the court of appeals. They will find that Baptists all over the country will sustain them.

As could readily be anticipated, Presbyterian and Methodist papers glory in that decision.

EVERY-DAY WONDERS.

How little are the achievements of modern invention, and the marvelous results wrought out by modern machinery, appreciated or understood by the ordinary observer. Every day, all around us, are taking place right before our eyes, movements which are really astounding when we come to consider them carefully. The *Journal of Commerce* (Boston) speaks as follows of the wonders of an ordinary locomotive:—

Take a passenger-engine on any of the big railroads. At sixty miles an hour a driving-wheel five and one-half feet in diameter revolves five times every second; now the reciprocating parts of each cylinder, including one piston-rod, cross-head, and connecting-rod, weighing about six hundred and fifty pounds, must move back and forth a distance equal to the stroke, usually two feet, every time the wheel revolves, or in a fifth of a second. It starts from a state of rest at the end of each stroke of the piston, and must acquire a velocity of thirty-two feet per second in one twentieth of a second, and must be brought to a state of rest in the same period of time. A piston eighteen inches in diameter has an area of fifty-four and one-half square inches. Steam of one hundred and fifty pounds' pressure per square inch would therefore exert a force on the piston equal to 38,175 pounds. This force is applied alternately on each side of the piston ten times in a second.

If this was announced merely as a matter of theory of something to be accomplished, it would be pronounced impossible. It is only because it is so constantly demonstrated before our eyes that it ceases to be a wonder.

U. S.

## In the Question Chair.

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

730.—A NAME BETTER THAN THAT OF SONS AND DAUGHTERS.

1. Please explain Isa. 56:5. What name could be better than that of sons and daughters? 2. Also Isa. 62:2. Does the new name here mentioned refer to the name "Christian," as mentioned in Acts 11:26? A. B.

Ans.—(1) The Lord, in Isaiah 56, is setting forth the blessings and privileges to be granted those who will serve him; and he shows that these are not dependent upon any outward advantages, and that God is no respecter of persons. The eunuch was not to be discouraged, and say that he was a dry tree; for if he would keep the Sabbath, and take hold of God's covenant, he should have a name and place better than that of sons and daughters who did not avail themselves of the blessings offered. This is the contrast which is implied; and it is carried out in the next verse in reference to the sons of the stranger. But the blessing is every time confined to those that serve the Lord; and the idea taught is that those who, under unfavorable and forbidding circumstances, take hold to serve the Lord, will come out much better than those who, under greater advantages and more favorable circumstances, refuse to serve him. (2) The new name mentioned in Isa. 62:2 was to be given by the Lord. But we have no evidence that the Lord gave the name in Acts 11:26. It would seem rather to refer to the new name promised in Rev. 2:17.

U. S.

## Progress of the Cause.

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

### CAPE COAST, WEST AFRICA.

I AM glad again to report a few words. I have spent all my time since my last report at Cape Coast. As I stated then, I intended to spend the week of prayer with some who were interested here. I let them know my intentions, and they were anxious for the opportunity of spending a little time in the study of the Bible. There were three men that I could count on being here part of the time, and two who would come all the time. We began on Thursday night, November 26, at our place. At the first meeting, Brother Grant, one of the men most interested, presented a request from his sister that we meet at his mother's. We consented, and from the very beginning, his sister seemed to be much interested. In fact, all who attended seemed to enjoy it very much. The Lord came near to us from the first, and opened our understanding to the Scriptures, and floods of light seemed to come into our minds. All spoke English well, and it seemed as if we were at home in America. When Sunday night, the time for the meetings to close, came, a unanimous request was presented that they be continued, and I was not able to close until December 7. All who attended regularly, expressed their gratitude to the Lord for the privileges granted of studying his word together; and the lady at whose home the meetings were held has decided to keep the Sabbath. She is one of the teachers in the graded schools here, and has much talent that will be valuable in the service of God, if fully consecrated.

Brother Grant has handed in his resignation of his position in the firm where he has done faithful work for fourteen years. The reason he gave was that he wanted to keep the Sabbath of the Lord. He had to meet some very rough talk from the business manager of the firm, but God gave him grace, so that he came off with a clear conscience, believing that he had done just what the Lord required of him. His decision to keep the Sabbath did not attract much attention, but his resigning has made quite a stir among the people.

Brother Kerr came at the last of the meeting, and our hearts rejoiced together to see how the Lord is working. Brethren, rejoice with us that these natives are coming into the light, and pray that they may have all their powers consecrated to the work; for there is much talent among those who are interested that will be valuable to the cause here as soon as these babes in Christ have grown a little.

□ Carriers have come to take the school furniture to the mission, and we expect to leave in the morning with them. The Lord is opening up places to begin school, and raising up native laborers who are educated, to teach them. Will you not help us, that we may have means with which to supply them with food and clothing? All enjoy good health at present, except that Brother Kerr and I have very severe colds. Fevers have been very rare and light for the last four months. Let me say again, Rejoice with us, that God is working so manifestly here.

D. U. HALE.

### THE WORK IN BRAZIL.

HAVING now returned from my first trip in Brazil, and believing that the readers of the REVIEW are ever desirous of learning of the progress of the work in the different fields, I will give a short sketch of my experiences. Upon my arrival at the colony of Mucury, in the state of Minas Geraes, I soon discovered that my work would be very different from that to which I was used. Having been accustomed to work among people who were at least fairly educated, it was

a new experience to labor among those where only one in about five could read intelligently. This statement will give our people an idea of the school system in at least one of the Brazilian states.

It will be readily seen that under such circumstances the teaching of the truth becomes much more difficult. The people must be treated as children; and it requires much labor to bring them to an intelligent understanding of the truth. Our laborers in such a field, if anywhere, can appreciate the crying need of schools, in order that our youth may be thoroughly instructed.

As stated in a former article, when we arrived in the colony, we found about ten observing the Sabbath, and there was plenty of opposition. The Lutheran pastor of the place did not hesitate to misrepresent us in the grossest possible manner, even before we reached the colony. His chief anger was directed against the spirit of prophecy. Yet in spite of all the opposition and slander, which we made no further effort to refute than simply to preach the gospel of a Saviour who can save to the uttermost, the number of the obedient increased. At the close of my stay, which lasted nearly seven weeks, I was able to baptize twenty-one willing souls; and about eight others, who were hindered by sickness from receiving the ordinance, expect baptism at my return.

The power of the word of God was made manifest in a striking manner in several cases. Two of those who yielded themselves to the Lord had been very much addicted to drunkenness; one of these was an aged man of about sixty-five years. These two brethren are a living testimony to all their neighbors of the truthfulness of the Saviour's words, "If the Son therefore shall make you free, ye shall be free indeed." We feel that the Lord has done the work, and that to him belongs all the praise.

Yet we would not forget to give the faithful work of the canvassers its due share of the credit; for they sowed the first seeds of truth, doing the frontier work, as it were. I could not help thinking how important this branch of the work is; for through it the people receive their first impressions of the truth. How important that these impressions be such as will open, and not close, the hearts and homes of the people for the minister who follows these workers! Thus my interest in the canvassing work is not less to-day than when I gave my whole time to it; but while I am now called to take up new duties, my prayers will ever ascend that the Lord will bless the canvassers in their work, and give them wisdom, strength, and grace rightly to represent the truth.

F. W. SPIES.

Rio de Janeiro, December 20.

### NOVA SCOTIA.

LUNenburg COUNTY.—At the general meeting for the Maritime Provinces Mission Field last May, it was decided to send one of our tents to Nova Scotia; and accordingly, Elder H. J. Farman selected the county seat of this county, where we erected the tent, and began meetings, June 10. We remained there eighteen days. The cold, wet weather, together with an exciting political contest, interfered with our work. On account of the exposed situation of our tent, which was once blown down, we moved to a place sheltered from the chilly coast winds,—a small railroad village at the head of Mahone Bay,—where we remained for five weeks. Elder R. S. Webber was with us the last week, remaining some three weeks in all; and his encouragement and counsel were much appreciated. One lady of worthy standing embraced the truth at this place.

The interest here not seeming to warrant a longer stay, August 12 the tent was moved along the western shore about seven miles, to the vicinity of Gold River Post-office. By this time the fishermen began to return home, and our congregations

became larger. All through this part of the province, the greater number of able men are in the fishing business, out on the "Banks" of Newfoundland, and at Labrador. For some years past, fish have become much more scarce than formerly. This has crippled business in all this region, and the present fishing year has been so very wet and rainy that the curing of the season's "catch" has been attended with great labor and loss. Many have a life of much hardship and exposure, with little attention given to their mental or spiritual improvement; and not a few can neither read nor write. Nearly all are members of the English Church, and when we began to bring out the testing truths for these times, very bitter persecution set in at once. The tent was kept up till it became too cold for evening meetings. A little company of six decided to keep the Sabbath, and a Sabbath-school of nine members was organized. After the tent was taken down, it was arranged that Elder Farman labor at some places on St. Margaret's Bay, near by, and that I should remain here.

My purpose has been to hold what was gained, and reach surrounding neighborhoods as much as possible. Along this shore, within a space of three miles, there are probably seven hundred souls; but there is no place to hold meetings, that would be open to us, except at three homes, and only one of these has rooms of convenient size. As long as the weather permitted, I held open-air meetings in the edge of a pine grove on Sundays. Much of the bitterness has died out, though the powers of darkness seem to leave no effort untaken to uproot the planting of the Lord's truth on this shore. My time is very closely filled with house-to-house work,—Bible readings and meetings, also teaching the people to read, and meeting the children to teach them the Sabbath-school lessons and singing. Every Sabbath forenoon there is a class in the "Gospel Primer," and I am also reading our papers, "Patriarchs and Prophets," and other books to them. The REVIEW is a feast indeed. Such a thing as a school for Bible study being held with any regularity was never known before in this place; but I must say I never saw better lessons.

The greatest need for all this field is that consecrated, Sabbath-keeping families come here and locate, that they may be centers of influence and blessing along these beautiful shores and upon the lovely islands adjacent to them. Many look away to some far-distant clime, desiring to go there and be missionaries; but here is a field with no barrier of a foreign tongue to stand in the way of immediate work, and yet it is as needy a field as the more distant ones.

I do not have time to write letters, but would be glad to get them, particularly from my old acquaintances in the Provinces and elsewhere, also our papers or tracts for distribution. My address is Gold River, Lunenburg Co., Nova Scotia.

F. W. MORSE.

### MICHIGAN.

NORTH WHEELER.—We have tangible evidence that the enemy is not dead. As soon as I left for camp-meeting, an aged United Brethren minister announced appointments to preach against the Adventists as long as the people wanted to hear. The third evening his audience was absent. Then he went home to house, using all his influence against the work of God. He labored with one brother, who a few weeks before did not believe the Bible, till after midnight to convince him that he should not obey the fourth commandment. His inconsistency was apparent, and the faith of the tried soul was not destroyed.

But the efforts of the enemy were more successful in another quarter. The only Sabbath-keeper in this place when I came here played into the hands of the enemy, and made shipwreck, bringing reproach upon the cause of God. For a time it seemed as though the enemy would

triumph; but now the Lord is working for us, and the victory is apparent. Some new believers are commencing to walk in the light, and we hope to have the truth of God permanently planted in this place. The last two Sabbaths we have had about twenty at our meeting and Sabbath-school. Pray for the work here.

A. WEEKS.

#### TEXAS.

THORNTON.—Having finished our work for the present at Headsville, Brother T. Defreeze and the writer went to Thornton. We held meetings from the night of December 23 until the evening of the 27th. Brother T. Whorton had been preaching at Thornton for two or three months. A little company of Sabbath-keepers was brought out, and we organized a Sabbath-school with six members. The people say they believe it is right to be temperate, but they never had thought about the evil of the use of tobacco and the drinking of whisky. When Brother Defreeze and I arrived at the place appointed for meeting, the people were preparing for a big whisky-drinking on the 25th, but we broke it up; we believe the Lord came very near us there. There are so few of the colored ministers and influential men taking hold of this Adventist movement that I hope the white brethren and sisters will come among my people (colored), and help to raise them out of the moral corruption that they are in; for not knowing the evil thereof, they are content therein.

V. O. WHORTON.

#### KANSAS.

##### The Work for the "Signs."

I HAVE been unable to work part of the time since last June, on account of a difficulty in my left lung; but I praise God that he has seen fit greatly to relieve me, and I expect ere long to be perfectly free from this trouble. I enjoyed the week of prayer with the church at Busby. The good Spirit of the Lord was with us. Since then I have labored at Toronto, Eureka, Severy, Howard, and Moline. As I have labored with these churches, I have realized the blessing and presence of God as never before. In connection with the church work, the president of the conference asked me to take up a line of work which has been a great blessing to me. This is getting our churches to make a house-to-house canvass for the *Signs of the Times*. This work began only a few weeks ago in our conference, and we have already taken about three thousand subscriptions. If all our churches will take hold of this work earnestly, I see no reason why we cannot raise the list in the next four months to ten thousand right here in the Kansas Conference. This may seem incredible, but I believe it can be done. And what can be done in Kansas can be done in other States, and even more; for we have no large cities in Kansas, and there is where the greatest success can be had. The way we begin the work is first to call the church together, and lay our plans before the people, telling them what has been and is being done in other places. We read a few Bible selections, also a few selections from the writings of Mrs. E. G. White, some of which we give here:—

[For lack of space we must omit the extracts, which will be found in the *REVIEWS* of June 11 and 25, 1895; and July 5, 1896.—ED.]

After reading these, we urge as many as can and will to prepare to go out and canvass for the *Signs*. We give them a drill, teaching them how to present the paper, and we send them out to take orders. They must go to every house, trusting in the Lord for success. We offer the paper to the people on trial three months for twenty-five cents, and agree to deliver it at their door, giving them a chance to pay for it as we deliver it, five cents at a time until the twenty-

five cents is made up. It is astonishing how easily orders can be taken in this way. When we have canvassed a day or two, and see about how many orders can be taken, we make an order for a club of *Signs*, and then finish canvassing the city before the papers come. Taking the paper in this way, and delivering it to the people, opens up the way to work as no other method can. It gives us an opportunity to visit the people every week; and as we see them becoming interested, we can hand them tracts and hold Bible readings.

Dear brethren, I hope to see this work become general all over the great harvest-field. Instead of the *Signs* having a circulation of only about twenty-five thousand or thirty thousand, it should be scattered by hundreds of thousands. May God help us all to do all we can in the good work.

R. H. BROCK.

#### IOWA.

WE have about ten Scandinavian churches of Seventh-day Adventists in this State. For some time, some of these churches have not made the advancement in spiritual things that is necessary for this time, therefore we have felt the need of making earnest efforts to revive the work among them. About four weeks ago, Brother N. O. Bergersen and the writer commenced a course of meetings at the above-named place. We began by giving a course of lectures on the prophecies. The attendance increased, likewise the interest. The church has a fine building, and a membership of between fifty and sixty. The Lord blessed our efforts to the salvation of precious souls. From fifteen to twenty have given their hearts to the Lord for the first time, and the church has been greatly revived. Over eighty dollars was subscribed for the circulation of our Scandinavian periodicals. We now go to Elk Horn to commence a course of meetings.

E. G. OLSEN.

#### DISTRICT 1.

AT South Lancaster both church and school enjoyed, during the season of prayer, one of the best spiritual refreshings ever experienced there. The school is especially favored this year with a faithful and devoted class of students, who have come for the purpose of preparing for usefulness in whatever way the Lord may direct. The spiritual interest is therefore very good. This is the most important of all lines of our school work, and where an earnest, devoted spirit prevails, the work is a success.

The Christian Help work in Boston is doing much good. Brother Charles Palmer, assisted by the poor, has worked twenty-four missionary gardens in Everett during the past summer, the proceeds being used by the poor. Although he had to agree to pay rent for the land, in order to secure it, it was all donated by the landlord when he saw the use to which it was really put. The workers here, as in Chicago, find open doors everywhere, and the Lord is greatly blessing the work. A few of the thousands of the hungry in this great city are being fed, and a few of the half-clad are being clothed. How cheering this work is when coupled with our Saviour's commendation, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I attended a general meeting held at Fitch Bay, P. Q., December 25-27. The meeting came during the time of the vacation of the conference school. The attendance at the school is not large this year, but it is doing good work. Brother Walter Blake and his wife are in charge. The weather was stormy, but the attendance at the meetings was good, and the Holy Spirit came in to shed light and joy into all hearts. It was a profitable occasion. The church in this place is growing spiritually, and a spirit of courage prevails.

With feelings of thankfulness to the Lord for his goodness in giving health and strength for his work, I pursue the journey, awaiting the time when, the work completed, the Master shall bid his servants welcome home.

R. C. PORTER.

#### CUMBERLAND MISSION FIELD.

WE are glad to report progress in this part of the field. There has been a decided increase in the tithe, offerings, and Sabbath-school donations for the past quarter, which generally is an evidence of spiritual growth. We continue to do Bible work as the way opens up; but it is alarming to see how little interest is manifested by the majority in the study of the Bible. Nevertheless, we have been blessed in our efforts to create an interest. A leading dentist of this city and his wife have been led by Bible readings to see the truth as it is revealed in God's word.

We have had the privilege of reading before the Ministerial League of this city a paper on "Religious Liberty and Sabbath-keeping." Thirty minutes was given to the reading of the paper; then each minister present was allowed three minutes to criticize what had been read. We gave them the genuine principles of liberty, as taught by the Master, also showing the attack that is being made on the Constitution by the combine of various organizations. Not one minister spoke in favor of the principle as taught by Jesus. I saw revealed there a spirit that all the commandment-keepers will soon have to meet. Nothing but the power of God dwelling in the heart will enable us to do as Jesus did when reviled.

Brother Donaldson and I have just returned from Shooks, where we visited isolated Sabbath-keepers who embraced the truth under the labors of Brother C. E. Sturdevant and his wife. We found them of the best courage, thoroughly instructed in all points of faith, and living out the principles of truth before the world.

GRANT ADKINS.

729 N. Fourth Ave., Knoxville, Tenn.

#### AMONG THE FRENCH IN THE NORTHWEST.

NINE persons have been added to the Wakopa, Manitoba, church, and three more have been received as candidates for baptism. All these are French, and have, notwithstanding the fact that their crops were almost a failure last year, made a start in paying tithes, and contributed to a tract and missionary fund, so that their tract and missionary society is out of debt. They have also generally adopted health reform, so far as it has been possible in their cramped financial condition.

With their French vivacity they have given a practical illustration of the well-known motto, "Now or never." During this effort I have often been reminded of the saying in the Testimonies, that the time is coming when those embracing the message will have to learn in a few weeks what we have been years in learning. Still these brethren feel that they have more to learn, and in a recent business meeting they voted to ask the General Conference to send my brother, Elder A. C. Bourdeau, or me to them soon, when the weather is more favorable for the work of evangelization than at present.

Last Sabbath was a day long to be remembered by this company of French believers, and by the little church of Wakopa. We had made quite a thorough search for a place at which to baptize, but found that the water was either too shallow or too deep. Finally the happy thought struck us that as the ice was very thick, the winter having been exceptionally cold, we might dig into it sufficiently deep, and yet leave a foundation of ice to serve as a floor to stand upon, accomplishing the desired object by letting in the water at one point from below. The plan proved successful, and it was my privilege thus



to baptize four willing souls. It was a most impressive scene; the grave dug in the ice bore a strong resemblance to a literal sepulcher, and the entire ceremony was eminently fitting to celebrate our Lord's burial and resurrection. We then had a grand season in celebrating the ordinances.

January 13.

D. T. BOURDEAU.

#### THE NORTH PACIFIC CONFERENCE.

WE are glad to report that the work of the message is onward in this conference. Though we have felt the pressure of the hard times in a marked degree, God has enabled us to carry his truth to many souls, and a goodly number have hailed it with delight. Three years ago the tithe of the conference was about twelve thousand dollars a year. Then came the financial depression, and the tithe shrank to about seven thousand dollars a year, thus leaving a shortage of several thousand dollars in the amount needed to pay the bills of the conference. During the past two years the "hard times" have grown harder, but the tithe of the conference has increased to over nine thousand dollars a year. This is because of the increased faithfulness of the brethren, and the additions that have been made to our ranks. During these two years, five hundred members have been added to the church. The prospects for the present conference year, ending April 1, are that it will be fully as profitable as either of the past two. Our present membership is about sixteen hundred.

Last summer we held four camp-meetings. One was our general gathering and conference; the others were smaller assemblies of our people in different parts of the State. These smaller meetings were held for sixteen days each, and we found the plan was an excellent one, both for our own people and the outside interest. Three churches and several companies were organized during the past summer, all of which are growing in strength and power.

There is quite a revival of the missionary spirit in some of our people. The offerings for the foreign work, as far as reported at this time, are somewhat over fifteen hundred dollars. Many of our people have suffered from floods and frosts during the past three years. These calamities that have come upon us in these years have no precedent in severity and destruction within the memory of the white men of this country. When we add to this the fact that our people are very poor, and financial difficulties are general, we feel to praise God that we have the work of our people as an evidence that God is with them, and moving upon them to return to the Lord that which is his own. We trust the Lord of the vineyard will send forth laborers, giving all the brethren something to do for the saving of souls, and so hasten the day of his coming to gather the fruit into his heavenly mansion.

W. M. HEALEY.

#### CHICAGO WORKING MEN'S HOME.

I HAVE been here at the Working Men's Home nearly five months, and in this time have seen poverty and destitution of the worst type. It is here we see how low the devil will bring men, and are brought to realize, as never before, the truthfulness of God's word, "Whatsoever a man soweth, that shall he also reap." Men come to us hardened criminals, accustomed to crime, steeped in whisky, and smelling strong of tobacco; and after the labor of days spent in washing, scrubbing, and bathing, with a strong yet mild application of the word of God, they may begin to show that there is a tiny spark of humanity yet smoldering within, that the devil has not completely quenched.

Last Sabbath we organized a Sabbath-school of fifty members at the mission, about forty of whom have found the Saviour within its walls. We have a family of about four hundred homeless

men. Some of these accept Jesus, the Friend of the poor, and in a few days we see them changed, clothed, and in their right mind; and as they stand in the daily social meeting, telling us that the Lord has taken the taste of tobacco and whisky entirely from them, we are led to say, "Truly the Lord is good." Pray for us, dear workers; for we are in a very busy field, and have entered the heart of the camping-ground of Satan.

B. F. RICHARDS.

#### RECOLLECTIONS OF LIFE IN COLOMBIA.

(Concluded.)

THE idols of the inhabitants before the conquest were chiefly of gold, but these were soon replaced by those made from baser metals and wood, in forms representing Christ on the cross, virgins, and saints, with other objects and pictures too numerous to mention. The feasts of the people were abolished, and others instituted, consisting of processions using lighted candles, and images of saints and virgins, which are borne through the streets, accompanied with a grand display of pageantry, ringing of bells, and all kinds of fireworks.

Accompanying these is the doffing of hats and falling down upon the knees at the approach of a boy ringing a bell, and a man carrying a box, followed by another man dressed in long robes, accompanied by others, a part of whom carry, on long handles, small swinging baskets, or lanterns, with lighted candles, or burning incense, as the case may be. Another carries an umbrella over the man who wears the long robes, and who chants his prayers as he walks along. But you may be sure that should you chance to meet him in the way, and not remove your hat as the procession is passing, he will find time to order you to remove it; and if you refuse instantly to obey him, you may find yourself in an unpleasant position, with but a few seconds intervening. It will depend entirely upon the nature of the procession, whether or not his order is carried out by force.

If a person desires to conform to the religious customs of the country, he must go early to church, say his prayers, count over his beads, and say certain words as the bell is struck. If he wishes to get a good start for the day, he goes to confession, if he is so fortunate as to have the required amount of money. If not, then he must get it, or else contrive to carry his sins. Provided he is successful in getting started straight as far as church services are concerned, the rest of the day may be passed in whatever kind of enjoyment he may wish. If he desires a "glorious good time," his way is clear; the only thing to be remembered is the money for the next morning. But in case Bacchus gets the best of his devotee, and leaves him without the needed money, and he has no place to work to earn more, he will be very likely to rig out as an unfortunate and infirm person, and beg of all the well-dressed persons he meets for a *limosna* (alms), and the need will soon be supplied. If one inquires if he is a Christian, the reply will be, "Yes, I am a Christian." If the one of whom an alms is asked tries to explain what it is to be a "Bible Christian," and presses the question, the reply still is, "I am a Christian. I am a member of the only true church; therefore I am a Christian." But the Christianity that teaches a reformation in the life, and a denial of the fleshly desires, is not so pleasing to the natural man; and forgetting the original petition for the *limosna*, he now desires to get away from the "heretic."

There is one class of men that I do not remember ever seeing a beggar approach. It is those who dress in long black robes, and live on the fat of the land. They are often seen carrying around a tin plate with an upright piece, on which is painted a picture of some saint, and offering to the ignorant the privilege of kissing it, provided they will put into the tin plate a piece of money.

Thus these poor souls are made to believe that they are performing a religious ceremony, and are therefore "Christians." We have seen on the faces of these same long-robed men a look of sheepishness, as they saw that they were being observed; and if one might judge from their actions, he would be obliged to conclude that they themselves know that the whole thing is a delusion. Others of these long-robed men, who make begging a profession, will hurl curses after the man who refuses to give them money.

Do you ask why I have written these things? There can be only one answer to the question, and that is, That those who read them may see the need of teachers to tell these people how to be Christians indeed. The need is for men and women who will work among the people, and show by their lives that they are possessors of a religion that purifies the life, and brings happiness to those in affliction. The responsibility rests upon you, first, to give yourself; and then, if God has so placed you that you cannot go in person, to help send some one who is able and willing to go, and thus advance the good work.

FRANCISCO CORTIS.

#### TENNESSEE RIVER CONFERENCE.

PADUCAH, Ky.—This is a town of about twenty thousand inhabitants. Our canvassing agents have sold some books here in the past. There is but one Sabbath-keeper here, a lady, the wife of a railroad conductor who has but recently moved here. Brother C. G. Lowry is with me to engage in colportage. We have secured the free use of a comfortable hall in a respectable part of the city. We hope that God has a people here, and that he will use us to teach them the present truth.

CHARLES L. BOYD.

#### HEALED BY FAITH.

[BROTHER FRANK ANDERSON sends us the following account of a remarkable case of healing, as it appeared in the local paper of the place. Sister Tuttle is a member of the Seventh-day Adventist church in Edinboro, Pa., and he desires the facts to be made known through the REVIEW, for the instruction and encouragement of others.—ED.]

Mrs. Orpha Tuttle, with her two little girls, lives in the old James Reeder family residence near the center of our town. Since August 2 she has been very sick. On that day she was taken violently ill with neuralgia and pleurisy. A physician was called, and prescribed without effect. She tried many remedies, but, like the poor woman mentioned in the Gospel, she was unable to get relief. Then at the suggestion of her brother, Dr. Logan, of Cambridge, was called. He decided that the surgeon's knife must be used, and performed a surgical operation. Mrs. Tuttle still suffered extremely. For eighteen weeks she lay a helpless invalid, scarcely leaving her bed. Dr. Forringer, of Erie, was once her family physician. He made a visit to town, and dropped in to see his former patient. He pronounced her case critical.

Last week Mrs. Tuttle, as a last resort, was advised to go to Erie to a hospital for another operation. She decided to go. But on Friday night, while in extreme pain, she resolved to ask friends to pray for her, and then to leave her case with the Lord. Saturday morning she sent for Mrs. Talbott and Mrs. C. C. Culbertson to come to see her, sending no hint of her purpose. When they arrived, she asked them to pray that she might be healed. Both of these women believe in the power of prayer. Both believe that the prayer of faith can save the sick. They read a portion of scripture, and then prayed that Mrs. Tuttle might be healed. She arose from her bed, dressed herself, and walked about. In less than half an hour from the time her friends entered the house, Mrs. Tuttle was on her feet and walking about. Two hours later she left her home, and walked forty rods to a religious meeting. She walked home after the meeting. On Sunday she walked to the Methodist church. Since Sunday she has been doing her own housework, as she used to do before her sickness. Yesterday she was on the streets making calls. She says that she is perfectly well, and that the Lord has healed her.

Mrs. Talbott, Mrs. Culbertson, and other friends believe that Mrs. Tuttle is well, and that she was healed by faith. All her friends rejoice that she has recovered her health, and is again able to care for herself and her children.

## Missionary Workers.

### FAMILY MISSIONARY SOCIETIES.

NONE of Christ's followers are exempted from doing missionary work. Isolated Sabbath-keepers can form themselves into family missionary societies, elect a librarian, and go to work. Meetings could be held weekly, at which reports could be given of the work done during the week. This would be helpful to both parents and children, by keeping their heart fixed on God, and their hands busy working for the advancement of his cause in the earth.

The home missionary work is the life of the denomination. Every true-hearted Seventh-day Adventist should take an active part in it. Water must be kept in motion if it is to be kept fresh and sweet, and so must the Christian be heart and hand engaged in working for the Master, if he is to be kept blameless unto the coming of the Lord.

If there are those who cannot afford to pay for papers and tracts, but wish to engage in circulating them, they should write to their State tract society or to the International Tract Society, Battle Creek, Mich., and we will do all we can on our part to supply them in some way. It is time that every one was engaged in earnest work.

O. A. OLSEN.

### SOMETHING FOR CHILDREN TO DO.

SOME one has well said, "If we own the children, we own the future." Young minds are easily led, and the impressions of childhood are never wholly effaced. Then why should we not make some effort to interest our little ones in missionary work? While their hearts are tender and susceptible, why not draw them out in loving service for the Master? A lady who spent years in successful work in heathen lands, told me that she had her attention first attracted to missions by attending a children's missionary meeting. She was a little child at the time, but she had cherished the thought ever since of becoming a foreign missionary.

Would it not have a refining, elevating influence on any child's life to interest it thus early in such a noble cause? Samuel was dedicated to the Lord even from his birth. Why would it not be pleasing to the Lord for mothers nowadays to dedicate their children to him, and begin at the earliest opportunity to lead out their little minds in the direction of working for Jesus?

Children like to make themselves useful. They take very quickly to missionary work. I have seen them wrap papers and address them fully as well as older people. Then should we not encourage them to take an active part in our missionary societies? They can help us, and we can help them. In some places, it may be advisable to organize children's missionary societies. In any case, it would be well to take a few copies of the *Little Friend* and the *Instructor*, and let the children send them out to other children, accompanied by missionary letters, just as the older members send out copies of the *Signs, Sentinels*, etc.

Children can also be made very useful in connection with Christian Help work, which is really a part of missionary work proper. Let them run on errands of mercy. Let them carry food and clothing to the houses of God's poor. They will enjoy it, and it will save you many weary steps.

In this way, children will be receiving an education which will be of the greatest help to them in after life. They will be taught to think along missionary lines, and their minds will be so taken up with these things that other matter will be crowded out. Such children will not be led astray by evil companions. When they meet with little boys and girls who do wrong things, their first thought will be to lead them to Jesus.

Teach the children to win stars for their crowns. They will not be slow to follow your suggestion. Their natures are easily touched and very responsive. God made them active. They must be doing something, and are bound to get into mischief if left to themselves. But they will gladly work for Jesus if some one will show them how.

M. E. OLSEN.

## News of the Week.

FOR WEEK ENDING JANUARY 30, 1897.

### NEWS NOTES.

The storm and cold of the past week have been the most general that have visited the country in years. Up to within a few days the winter has been exceptionally mild and gentle. But a sudden turn in affairs brought upon us old Boreas in his most vigorous mood. The railways have struggled with snow, and in some districts have been compelled to surrender. Coal and wood markets took on very active life. The greatest suffering was inflicted upon the poor and destitute, who, without food, fuel, or sufficient clothing, huddled closer together in their miserable quarters. Numerous fires broke out, and added to the suffering. Philadelphia had a three-million-dollar fire, Chicago had a one-million-dollar one, and many smaller fires were recorded.

It is reported still that Gomez is advancing on Havana from the east. He denies having proposed or sanctioned any measures for peace with Spain. Destruction marks the progress of both sides, and the unhappy island is being desolated by war. Reports of reckless murder are very common, and at the present rate it does not seem likely that Spain will ever succeed in putting down the rebellion. The inefficiency of Weyler is becoming more and more apparent. Gomez sends word that all he needs is arms and cartridges in order speedily to end the war by driving Spain from the island. There is now no likelihood of anything being done by this government to bring an end to the war during the present administration. Spain does not seem to be able to accomplish any more in the Philippine Islands, where she has another rebellion on hand, than in Cuba.

A Japanese of wealth and distinction has lately embraced Christianity under peculiar circumstances. Mr. Akiyama is a member of the Japanese legation at St. Petersburg. For the purpose of traveling, he recently obtained an extended leave of absence. Arriving in New York, he saw on the hotel table a Bible, which he took up and began reading. His interest in the sacred book became very great, and after several days' reading, he called for one of the hotel proprietors, to whom he told his mind, which had become much agitated. A minister was sent for, and in three days the Japanese gentleman was ready to announce his conversion to Christianity, and desired baptism. He was advised to take time to consider; but he declared himself thoroughly satisfied and settled, so he received the rite of sprinkling at a meeting of the Woman's Board of Foreign Missions.

The interest in Washington affairs is being centered on the approaching administration. The work of the present Congress is more perfunctory than real, and possesses no great interest. The bill for restricting immigration has passed the House by a small majority, and will probably pass the Senate. It provides that all immigrants must be able to read and write either in the English language or in the language of their native country. It is proposed to give to the inauguration of Mr. McKinley a splendor that has been attained on no other similar occasion; and this plan has very properly awakened some protest. It is probable that the new President will hasten to call an extra session of Congress, as the country is in great need of funds, and the financial situation is continually sinking deeper in the mud. Tariff tinkers are already at work, and a law will be demanded that meets Mr. McKinley's own mind.

The civilized world is agog over the adventures of an American girl of fortune, who, six years ago, married a poor branch of European nobility. The young woman was Clara Ward, of Detroit. She inherited from her father the qualities which have rendered her notorious in the most shameless scandals. Her mother's ambition was to see her married to a lord or a prince. This she accomplished; but it did not put an end to her daughter's notorious wickedness. Her husband seemed content to let her do as she wished, as long as she furnished him with what money he wanted. This she was willing to do for the prestige his name gave her. Her intrigues involved a royal personage. Last summer she reached the extremity of her folly by eloping with a gypsy fid-

dler, leaving her children to the world. Her husband was well provided for, so he took no pains to follow the wretched woman. Now she has fallen out with her gypsy, and left him stranded at a costly hotel in Milan, with no money to pay his bill. She is said to be repentant, and offers to "purify" the past by a five years' incarceration in a nunnery.

The school question which has been so violently agitating Manitoba and the Ottawa authorities has extended to Quebec, and assumed a new form. Here it becomes sedition. The French Canadian bishops have made open war on the government, because of the compromise that has been made, by which Catholics lose some of their advantage in Manitoba. They claim the right to command the votes of Catholic members of parliament, and to boycott all measures that are not favorable to the church. They succeeded in suppressing a journal which criticized their cause, by ordering the members of their churches to withdraw their support. And they declare their intention to carry things with a high hand. It is reported that the pope does not favor their position; and it will not be surprising if their arrogance should awaken the sleepy provincials to the real character of the domination of the state by the church. The people of this country would also do well to learn a lesson; for we are evidently on the eve of a similar trial.

### ITEMS.

—It is considered settled that the secretary of state in the new cabinet will be Senator John Sherman, and the secretary of the treasury, Lyman Gage, president of the First National Bank of Chicago.

—Postmaster Draper, of Cheyenne, has confessed to stealing a registered package containing \$3522 from the mails. He had just put the package in the pouch in the presence of witnesses as the surplus of his office for the past quarter. He then cut the pouch open and abstracted the package.

—A New York society woman proposes to give a \$500,000 masquerade ball. Her clergyman, Dr. Rainsford, declaimed against the wanton waste of money, and counseled his people not to attend, but to devote the money to charity. But it is reported that the invitations have been accepted almost without exception, and "society" exults in its independence.

## Special Notices.

### REDUCED RATES TO THE GENERAL CONFERENCE.

To those desiring to attend the General Conference at Lincoln, Neb., February 19 to March 8, or the institute preceding it (February 9-19), the following reduced rates have been granted by the Trans-Missouri and the Western Passenger Associations, which largely cover the territory between Chicago and Utah: One and one-third fare to those who start from their homes on February 8, 15, 22, or March 1, and whose tickets and certificates bear stamp of one of these dates. On the above days, passengers will buy tickets to Lincoln, paying full fare, and at the same time take a receipt from the agent, showing that full fare has been paid. This certificate, properly signed at the Conference, and presented to the agent at Lincoln, will entitle the holder to return home at one third of the regular rate. No ticket will be honored which does not bear the stamp of one of the above dates. Should more than one line be used in your trip to Lincoln, be sure to take a certificate of each road at junction points, and when these are properly stamped, return can be made for one-third fare.

On February 17 *only*, the railroads in these associations will sell round-trip tickets to Lincoln and return for one-half rates, plus \$2, which will be good to return March 8 *only*. All who avail themselves of this rate should be very careful to see that their tickets and certificates bear date of February 17, for if they do not, their tickets will be of no use, and will not be honored. When you buy this return ticket, take receipt, paying full fare to Lincoln, plus \$2, and when your receipt is signed at the Conference, you will be allowed to return free on March 8. If you use more than one line, buy return ticket on each road to junction points, and take receipt from each road.

Before you come, we would advise you to consult your local ticket agent for instructions.

W. B. WHITE.

### NOTICE!

We regret to have to say that we are informed that a certain C. D. Cook, now of Alabama, represents himself as an accepted Seventh-day Adventist minister, using the fact that his reports have been published in the *Review*, to establish that claim. We do not vouch for the man's standing or character. The publication of his report signifies nothing of the kind.

## Publishers' Department.

### READ THEM NOW.

WE have promised to make some suggestions in regard to books that would be good to read this winter. All may not be able to read every book in the subjoined list this winter, but all can make a selection and read some of them. Some may not be able to purchase all these books, but several can club together, one buying one book, and another, another book, and then loan them to one another.

**"The Great Controversy,"** by Mrs. E. G. White, is a book of the most thrilling importance of any that we publish. The warnings found in its closing chapters in regard to our times and the dangers and perils surrounding us, should be read and studied again and again by all. Cloth, marbled edges, post-paid, \$2.25; library binding, post-paid, \$3; full morocco binding, gilt edges, post-paid, \$4.50. Also furnished in Danish, Swedish, German, and French at the same prices.

**"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 history of the patriarchs, the Israelites in all their wanderings, and the prophets, is presented as only this author can present it, and lessons whose value cannot be estimated are given. One cannot read the book without seeing, as never before, the importance of the Scriptural statement, "Now all these things happened unto them [the Israelites] for ensamples: and they are written for our admonition, upon whom the ends of the world are come." This book is a companion volume to "Great Controversy," and should be carefully read and studied now. Cloth, marbled edges, post-paid, \$2.25; library binding, marbled edges, post-paid, \$3; full Turkey morocco, gilt edges, post-paid, \$4.50. Also furnished in Danish, Swedish, German, and Dutch at same prices.

**"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. It shows in a very readable manner the false claims that have been made in favor of the "church fathers," while the chapter on "Sunday and Sun-Worship" is alone worth the price of the book. Cloth, post-paid, \$1.

**"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, showing from the Scriptures the truth on this important subject. In these times, when Spiritualism is extending so rapidly, we should be fully fortified by a knowledge of what the Scriptures teach concerning man's condition in death. The book, bound in cloth, will be sent post-paid for \$1.

**"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. If not, get it at once and read it. Its importance at this time cannot be overestimated. Bound in cloth, illustrated, post-paid, 50 cents; paper covers, no illustrations, 20 cents.

**"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 story that he tells of the difficulties and triumphs of the message is soul-cheering and encouraging. This book read in our homes, cannot fail to quicken the faith of both old and young in the third angel's message. Cloth, plain edges, post-paid, \$1.25; cloth, gilt edges, post-paid, \$1.50.

**"The Empires of the Bible,"** by Elder A. T. Jones, is just from the press, and is brimful of valuable information and instruction. Why should not all our people form the habit of reading each of our new books as they come out? Perhaps you will say you cannot do it, but if the habit is once formed, it can easily be accomplished. Try it, and not only try, but succeed. The "Empires of the Bible" weaves the history of the nations, as given by the historian, into the Bible narrative of the same events. Hence the great value of this book as a help in the study of the Bible. Read and study it now, while it is new. Bound only in cloth. Sent post-paid for \$1.50.

#### 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. This book is well illustrated, and many 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. This book may also be had in German, Danish, Swedish, and Spanish.

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. Per-

haps you will also want to join the large army of workers who are canvassing for it. Cloth, post-paid, 50 cents; heavy board covers, post-paid, 25 cents. This may also be had in German, Danish, Swedish, Spanish, and Portuguese.

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. The illustrations in it are superb, and the subject-matter is most helpful and interesting. Scores are not only enjoying the reading of this book, but are meeting with most excellent success in selling it. Cloth, post-paid, 75 cents; board, post-paid, 50 cents.

**"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. The beautiful illustrations and the simple and instructive stories in this book, make it especially helpful and attractive to children. Agents are also doing well selling this book. Bound only in cloth, post-paid, 50 cents.

**"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, and consequently not so much written about. By the aid of the photographer, he secured many illustrations that, woven into the narrative, give the reader an idea far beyond what the pen, not thus aided, could describe. A little boy ten years of age, who has just finished reading the book through, is delighted with it, and seems never to tire of recounting the descriptions given of the wonders of our world. This book is one of the very best educators for the young. Cloth, post-paid, \$2.25; full Russia leather, post-paid, \$3.90.

**"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. The history given of the battles and triumphs of the Reformers are thrilling with interest, and inspire one with a deeper and broader faith in the power and work of the gospel. The edition we have of this book is the only authentic one published in the English language. The work is in five handsome cloth-bound volumes, and sells regularly for \$3.50; but by a special deal we are able to send it, post-paid, for \$2.75.

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.

### FOR YOUR INFORMATION ONLY.

THE revised edition of "Thoughts on Daniel and the Revelation" will have its title changed to "Daniel and the Revelation; the Response of History to the Voice of Prophecy; a Verse-by-Verse Study of these Important Books of the Bible." Of course the first part of the title, "Daniel and the Revelation," abbreviated to "D. and R.," is what we shall use in speaking of the book. As in the old edition, it will be a verse-by-verse study of these two books of the Bible. It will be entirely re-illustrated. It is with a great deal of pleasure that we note the inquiries that are coming from old canvassers who are planning to sell the book as soon as it is ready. We hope that not only the old workers, but a number of new ones will be ready to sell this book as soon as it is out.

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

### FROM A CANVASSER.

I WOULD say for the benefit of those who are thinking of entering the canvassing work, that the prospect never looked more encouraging. Surely the Saviour's promise, "Lo, I am with you always, even unto the end of the world," can be claimed by those who engage in the sale of our publications. The Spirit of God is moving upon the hearts of poor, sinful men, and is drawing them to himself. In canvassing for the little book, "Christ Our Saviour," as we lift up a crucified and risen Saviour before the people, it seems that this same Jesus is moving in mighty power within their hearts.

Dear brethren, though it is winter, our Saviour's love is just as warm as it was before the holidays. He works with mighty power in the hearts of men, to call them out of darkness into his marvelous light. Though the little books are small, they are proving to be carriers of the pearl of great price to many hearts. The winter months are passing. These are the best days for the canvasser; for then we can find the families at home around the fireside, willing to listen to us, and anxious to read. Read Ps. 91:14-16. All who will can claim these promises.

JAMES C. RICE.

It might be of interest to state that in a private letter Brother Rice says he took twenty-six orders for "Christ Our Saviour" in three days.

REVIEW AND HERALD.

### HAVE YOU?

HAVE you a copy of the latest book that we have printed? It is "The Empires of the Bible." It is written by Elder A. T. Jones. You have already seen our advertisements of the book. If you have not ordered a copy yet, why delay? The book will be a great help to you in your study of the Bible. Bound in cloth, post-paid, \$1.50. Address REVIEW AND HERALD.

### IT INDICATES SOMETHING.

THE attention that has been given by the press of the country to our recently published book, "Modern Spiritualism," shows that the time is ripe for its circulation. Are we each doing our part to get this important book before the public? By the way, have you read it? Why not send for a copy? We will send it, post-paid, cloth bound, for 50 cents; or in paper covers for 20 cents.

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

### POETRY.

WE have a few more copies of that interesting illustrated poem entitled, "Those Tent-Meetings." Those who first heard the truth presented by one of our ministers in a tent-meeting will ever have feelings and emotions about such meetings that they will take great pleasure in recalling. The illustrations, the poem, and everything connected with this little book are calculated to revive with a degree of pleasurable freshness, the memories of those times. Send us 25 cents for a copy.

REVIEW AND HERALD PUB. CO.

### "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.

### "BEST OF THEM ALL."

"I AM taking a large number of papers," writes a person to whom one of our missionary societies is sending the *Signs*, "but your paper is the best of them all." This is a sample of the testimonials that are coming in from many different sources. Probably there never was a time when our missionary societies were so uniformly getting favorable replies to their letters. What does this indicate?—It indicates that now is the time to work. We know not what the future has in store for us; but present opportunities are ours, and God has given them to us to use.

We live in the sowing time; but it is late in the season, and the harvest is not far off. Character is rapidly forming; hearts are ready to receive impressions for good. The soil is prepared, and the seeds of truth sown now are likely to spring up and yield an abundant harvest. Let us resolve to take advance steps in all our missionary societies. While the *Signs* is received so favorably, let us one and all renew our efforts to send it to every truth-seeking soul, as far as the Lord opens the way for us to find such.

Tract-society secretaries and corresponding secretaries can do much to encourage the circulation of the paper. We are receiving excellent letters from many of them, and hope to hear from still others, of enlarged plans that have been laid, and of good results that are seen. "Lengthen thy cords, and strengthen thy stakes," should now be the motto of every true-hearted worker.

INTERNATIONAL TRACT SOCIETY.

### MORE ABOUT THOSE LANGUAGE-BOOKS.

QUITE a number of persons have responded to our little note in the Publishers' Department of the REVIEW for January 19, and we are glad to note the interest that our brethren and sisters are manifesting in these books. In order to correct any wrong impression that may have been received from our first notice, we wish to say that these books are not published by the International Tract Society, but by the REVIEW AND HERALD Publishing House. The International Tract Society, however, desires to see them have a wide circulation among our people, because we feel sure that they can accomplish much good. Professor Bell wrote these books at the request of the General Conference Committee, who felt that there was a lack on the part of many of our work-



ers of a thorough understanding of the English language, and desired to raise the standard of our schools in this respect.

Ministers, Bible workers, and canvassers can derive much benefit from a careful perusal of these books on language. Those who can go to our schools and use these books there, are especially favorably situated; but those who must stay at home, or continue in active work in the cause, are not excluded from using these books. They can study them around their own firesides, with excellent results. Brother Bell's method of presenting the subject is very well adapted for home study.

The price of the books as given in our other notice and also in our catalogue, is incorrect. No. 2 sells for 65 cents, and No. 3 for 80 cents. No. 2 is probably best adapted to meet the wants of most readers, while No. 3 can be studied with benefit by those who have a fairly good knowledge of the subject already, and wish to go further. Further information will be cheerfully furnished by the undersigned, or by the REVIEW AND HERALD, the publishers of the series. We hope that a large number will decide to begin the study of these books at once. Let us hear from some of our industrious and aggressive workers who wish to improve themselves.

INTERNATIONAL TRACT SOCIETY.

#### CAN WE AFFORD IT?

CAN we afford to double our club of the *Signs*, as we are urged to do by our conference president, tract society secretary, and others? This is doubtless the question raised in many missionary societies. Now we will not attempt to give a direct answer to this question, but will just relate the experience of one society with which we are acquainted. They were taking a club of fifty-seven *Signs*, and were eight dollars in debt to the general society. Their meetings were poorly attended, and every member seemed to be paying as much as he was able to pay, so it did not seem possible to take any more papers. Nevertheless, when the matter of increasing the club and doing more work was presented, the members responded, and stepping out in faith, decided to take a club of two hundred and twenty-five *Signs*.

Well, how did they come out? you will ask. We will tell you. It is only a few weeks since they made this move. Their meetings have greatly increased in interest, the attendance is much larger than it ever was before, and last week they voted further to increase their club to four hundred. But how about that debt? — It is all paid up, and they have fifteen dollars in the treasury.

This is simply an illustration of what the Lord can do when we give him a chance. The trouble with many of us is that we have small views ourselves, and cannot appreciate that the Lord is both rich and liberal. He furnishes the money with which we pay for the little club now, and he will furnish the money to pay for a larger club if we will move out and take him at his word.

INTERNATIONAL TRACT SOCIETY.

#### WHY NOT?

PAUL gives us his experience in the service of the Lord in the following impressive language: "Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:19, 21. Paul gained an experience in the only way it can be secured; that is, by practise. The religion of our Saviour is eminently practical. Paul showed the people the truth of a crucified and living Saviour, by going from house to house, and calling attention to the word of God, the source of information on the truth that was causing such commotion in the world at that time. He labored in season and out; for the people needed the message. The service of God was not a matter of convenience with him. Men and women were perishing for the message he had. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things." It was important that the people see and hear that truth. Paul "showed" and "taught" it publicly, and from house to house. Let the good work go on, summer and winter. That same Prince is coming again, with everlasting salvation. This salvation is the result of receiving the everlasting gospel, which the angel is commissioned to preach to "every nation, and kindred, and tongue, and people." Why should not the brethren and sisters who were, before the holidays, "publicly, and from house to house," carrying these precious books, large and small, continue this good work? It was by the blessing of God that so many orders were secured, before the holidays. The people need the message just as much now as then. The message will not close until the Prince comes. It has been fully demonstrated that the small books can be

sold. Many more people need them. Now, because it may be a little harder to secure orders than before Christmas, it will be a temptation to cease our efforts. Paul said that "with many tears, and temptations," he served the Lord. "Go forward" should be the watchword all along the line. We must work while the day lasts. Why not go right on with this good work? The books are written, and the people need and want them. Why should they not have them? We trust that a multitude of faithful workers will willingly and joyfully respond to the call for laborers. God will bless the faithful canvassers. May State agents and tract society officers be very busy filling orders for the many workers who will continue selling these publications.

N. W. ALLEE.

#### STILL THERE IS ROOM.

WE have written would-be subscribers to the *General Conference Bulletin* to send in their subscriptions early, and are glad to say that many have done so; but none should think that it is too late to subscribe now. This is by no means the case. We want all our brethren and sisters to have an opportunity to read the good things which the *Bulletin* will contain, and we hope to receive many hundreds of subscribers in addition to those that we already have.

The publishers and editor will spare no pains to make the *Bulletin* this year better than it ever has been before. The reports of the business proceedings will be full and very interesting. The Conference will be a meeting of great importance, and those who would keep informed in regard to the development of the message, and know what times we are living in, cannot do without the paper.

Remember, 35 cents will pay for all daily issues of the paper. These numbers will contain the reports of the doings of the General Conference and also the Bible studies which immediately precede it. Fifty cents pays for two years' subscription to the *General Conference Quarterly Bulletin*, and all subscribers to it will receive the *Daily Bulletin* and in addition to it, all the quarterly numbers of the paper coming out in the course of the next two years.

Orders for both these papers may be sent to our State tract societies, and they will send the 35-cent subscriptions to the *General Conference Daily Bulletin*, at College View, Neb., and the 50-cent subscriptions to the International Tract Society, at Battle Creek, Mich. For further information in regard to this matter, see last week's REVIEW.

INTERNATIONAL TRACT SOCIETY.

#### TENTS OR TABERNACLES? WHICH?

THIS is the heading of an article in the *Illinois Recorder*, of January 22, Chicago, 324 Dearborn St., giving cuts and a description of a portable tabernacle, made of iron and pine, and manufactured by J. C. Karr, 1224 Rockey St., Chicago, Ill. A building of this description, constructed in sections so that it can be taken down and set up by two and three men in one day, 24 x 40 ft. in size, can be furnished for \$250 on board cars at Chicago. Such a building will furnish rooms for a minister and his family, and a meeting-place for the people, and can be used in the winter as well as in the summer. Those who have examined it pronounce it a practical device, and one which will be very useful in our work. For further particulars, address J. C. Karr as above.

#### PESTS OF HOUSE PLANTS.

WE have received "Special Bulletin, No. 2" from the Michigan State Agricultural College Experiment Station, Entomological Department. It treats of "Pests of House and Ornamental Plants," and the most "Helpful Agencies" against their attacks. It is issued for free distribution to florists and others interested in floriculture. Address Secretary Agricultural College, Mich. ☐

#### WANTED.

WORK.—I want a place to work for Sabbath-keeper on farm or in factory. Iowa, Nebraska, or Missouri preferred. H. Blake, Alma Center, Wis.

HELP.—Wanted, a man and his wife (Sabbath-keepers) who are not afraid to work, to work on a farm by the year. J. C. Winslow, New York Mills, Minn.

SITUATION.—I would like to obtain a situation among Sabbath-keepers as teacher or at office work. I am experienced in teaching, and hold second-grade certificate. Good references given. Orlando O. Branstetter, Box 75, Gunn City, Mo.

#### PUBLICATIONS WANTED.

THE following desire to have literature suitable for missionary work sent to their addresses:—

A. Vincent, 218 E. Second St., South Oil City, Pa.

Mrs. M. L. Thompson, 1002 Beauregard St., Marshall, Tex.

Mrs. A. N. Hale, Brownsville, Neb., wants *Medical Missionaries, Instructors, and Little Friends*, only.

#### ADDRESS.

PARTICULAR attention is called to the fact that the address of M. C. Sturdevant is 2205 Eighth Ave., Birmingham, Ala. Do not write "North" Birmingham.

#### Deaths.

FRINK.—At Port Huron, Mich., Sept. 30, 1896, of cancer, Sister Frink, aged 79 years, 8 months.

DE FLUITER.—At Ravenna, O., Jan. 4, 1897, Sister Anna M. De Fluiter, aged 50 years, 6 months.

RICKARD.—At Fitch Bay, P. Q., Jan. 10, 1897, Mrs. Almira Lucinda Rickard, aged 82 years, 21 days.

SKINNER.—At Milton Junction, Wis., Dec. 20, 1896, Sister Melissa M. Skinner, mother of Mrs. O. A. Johnson.

NELSON.—At Hurley, S. Dak., Dec. 29, 1896, Ole Alfred Nelson, youngest son of Elder and Mrs. N. P. Nelson, aged 12 years, 1 month.

## GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect Nov. 15, 1896.

GOING EAST. Read down.						STATIONS.		GOING WEST. Read up.					
10 Mail Ex.	4 L'd Ex.	6 Ad. Ex.	42 Mix'd Ex.	2 Pt. H Pass				11 Mail Ex.	1 Day Ex.	3 L'd Ex.	23 B. C. Pass.	5 P'nc Ex.	
a.m.	p.m.	p.m.	a.m.	p.m.		.....D. Chicago, A.		p.m.	p.m.	p.m.		a.m.	
9.00	3.02	8.15				.....Valparaiso		8.30	2.00	9.10		6.30	
11.25	4.50	10.30	6.00			.....South Bend		4.10	12.05	7.20		4.30	
p.m.						.....Cassopolis							
1.30	6.15	12.00	10.05			.....Schoolcraft		2.35	10.40	5.55		8.07	
1.55	6.55	12.45	10.40			.....Vicksburg		1.55	10.05	5.20		2.25	
2.40						.....Battle Creek		1.00	9.20			1.30	
2.50	7.40	1.48	4.30	a.m.		.....Charlotte		12.15	8.35	4.00	9.35	12.50	
3.35	8.15	2.40	6.20	7.00		.....Lansing		11.14	7.53	3.19	8.40	11.55	
4.42	9.08	3.25		7.47		.....Durand		10.40	7.25	2.55	8.00	11.25	
5.20	9.32	4.00		8.20		.....Phint		9.35	6.36	2.10	6.50	10.28	
6.30	10.23	5.03		9.30		.....Lapeer		8.35	6.10	1.45	5.47	9.40	
7.30	10.50	5.40		10.05		.....Imlay City		7.49	5.39	1.18	5.10	9.05	
8.15	11.20	6.15		10.43		.....Port Huron		7.28			4.48	8.45	
8.42	a.m.	6.35		11.06		.....Detroit		6.40	4.30	12.15	3.50	7.55	
9.40	12.30	7.30		12.05		.....Toronto		a.m.	a.m.	a.m.	a.m.	a.m.	
9.25	p.m.					.....Montreal							
	a.m.	7.55		11.50		.....Boston							
	8.00	4.55		7.35		.....Susp'n Bridge							
	p.m.					.....Buffalo							
	6.40	7.15		7.15		.....New York							
	a.m.					.....Philadelphia							
	8.12	7.00		7.00									
	a.m.												
	7.00	4.55											
	a.m.												
	8.25	6.20											
	a.m.												
	7.53	3.23											
	p.m.	a.m.											
	7.17	7.48											

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

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

†Stop only on signal.

A. B. MCINTYRE,  
Asst. Supt., Battle Creek.

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

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 29, 1896.

EAST.		3	12	4	10	14	22	36
		*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	Accom.	*Atlantic Express.
Chicago	p.m.	9.40			am 6.50	pm 3.00	pm 4.15	pm 11.30
Michigan City		11.25			am 8.45	pm 12.05	4.50	am 1.15
Niles	am	12.33			10.15	1.00	6.55	2.35
Kalamazoo		2.10	am 7.20		11.22	2.08	7.16	4.12
Battle Creek		2.55	8.10	pm 12.50	2.42	7.55	9.05	5.05
Marshall		3.25	9.05	1.20	3.09	8.19		5.27
Albion		3.52	9.32	1.45	3.27	8.40		5.49
Jackson		4.40	10.00	2.35	4.05	9.20		6.39
Ann Arbor		5.45	11.05	3.47	4.58	10.17		7.35
Detroit		7.10	pm 12.20	5.30	6.00	11.20		8.00
Falls View						am 5.23		pm 4.08
Susp. Bridge						5.38		4.23
Niagara Falls						5.53		4.38
Buffalo						am 12.10		4.87
Rochester						6.45		5.30
Syracuse						8.00		6.45
Albany						pm 12.15		7.00
New York						8.50		7.20
Springfield						pm 1.45		8.33
Boston						12.10		9.33
						8.00		10.45
WEST		7	15	3	19	23	13	37
		*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston								pm 7.15
New York								9.15
Syracuse								7.20
Rochester								9.55
Buffalo								pm 3.25
Niagara Falls								4.06
Falls View								4.42
Detroit	pm	7.50	am 6.30	am 7.15	8.50	pm 12.55	pm 4.45	11.05
Ann Arbor		9.10	7.35	8.43	9.25	1.55		12.15
Jackson		10.45	8.35	10.48	10.30	2.57	7.35	1.25
Battle Creek	am	12.00	9.48	pm 12.15	11.40	4.14	9.11	2.55
Kalamazoo		12.50	10.27	1.07	pm 12.17	4.52	10.00	3.40
Niles		8.10	11.48	3.10	1.45	6.27		5.03
Michigan City		4.28	pm 12.50	4.32	2.45	7.25		6.01
Chicago		6.30	2.40	6.35	4.30	8.05		7.50

\*Daily. †Daily except Sunday.

Train No. 6, Jackson Accommodation, will leave daily at 7.20 p. m., and train No. 5, News Express, will leave daily at 5.05 a. m. for Kalamazoo.

Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.25 p. m. and 6.35 p. m. daily except Sunday.

O. W. RUGGLES,

General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER,

Ticket Agent, Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 2, 1897.

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## Editorial Notes.

Quite a number of ministers, members of boards, teachers, etc., have already left Battle Creek for Lincoln, Neb., to be present at the opening of the Biblical Institute to be held in College View, February 9-19, preceding the opening of the General Conference at the latter date.

From Sunday, January 24, till Friday, January 29, our presses made a total output of 597,168 impressions. A small part of this was on an edition of the "Home Hand-Book," on which 3,868,800 pages were completed. This is the largest number of impressions ever turned off in this Office in one week. Our presses were kept running all night for two nights. About one hundred pounds of ink was used for this work.

While Roman Catholics are laboring so zealously to pull the wool over the eyes of Americans by posing before them as the great conservators of education and civil and religious liberty, a good object-lesson is being exhibited in the neighboring province of Quebec. There the publisher of an influential paper issued a pamphlet advocating the supremacy of the state instead of the church in civil affairs. This was in reference to the recent action of the bishops dictating to the members of the church to vote for only such candidates as the church should approve of. Hereupon the bishops flew to the usual Romish weapons, spiritual anathemas, and issued an order to their people, forbidding them to "subscribe for, read, circulate, or otherwise encourage" this man's paper, on pain of exclusion from the church. This is the way the Romish hierarchy encourages the spread of intelligence, freedom of thought, and liberty of speech. The publisher, it is reported, intends to bring suit for damages against each bishop who signed the order for the ruin of his business. We trust this may be done, and by this means a little crevice may be opened in this wretched ecclesiastical tyranny, through which some rays of light may shine upon the naturally intelligent French people of Canada.

A number of correspondents have sent in queries on the fourteenth chapter of Zechariah. In response to these inquiries, an examination of that chapter is commenced this week, in another column.

Prof. E. A. Sutherland, president of Walla Walla College, College Place, Wash., wishes us to state that the next term of the Correspondence School of that college will begin March 1, 1897. Those desiring further information concerning it should address the Correspondence School, College Place, Wash.

Brother D. W. Reavis, now working in the interests of religious liberty in Albany, N. Y., informs us that a bill has been introduced in the New York Legislature, requiring barber shops in the principal cities to be kept open till one o'clock P. M., on Sundays. It was referred to the Committee on General Laws, and a hearing before that committee is set for February 11.

We were pleased to see in the Chicago *Inter Ocean* of Sunday, January 10, nearly half a page devoted to an excellent illustrated article on the Colorado Sanitarium, from the pen of Elder F. M. Wilcox. We understand that the institution is having a very encouraging patronage. The wide publication of the above-named article will call the attention of thousands to this institution, which is deserving of confidence and patronage.

How often is self-denial to be practised in the Christian life? Some seem to think that an occasional effort in this direction is all that is necessary. But Christ says, "Daily." "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." But this self-denial is not bodily penance or physical torture. It is that renunciation of the world, and consecration to God, which to the sincere Christian brings the highest enjoyment.

Paul boldly challenges the Jews (and everybody else) to self-examination, in these words: "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?" Bearing this principle in mind and putting it in practice, will often aid us in coming to correct conclusions in reference to ourselves. Some conviction of duty forces itself upon us, and we skirmish around to find an excuse to avoid it, till we find something that seems perfectly valid. Now to test the matter, let us ask ourselves whether that would seem to us to be a legitimate excuse if presented by some one else. Changing the language of the apostle a little, let us read it, "Thou that thinkest an excuse is not good in the case of another, makest thou that same excuse thyself?"

A very significant paragraph occurs in the queen's speech, at the recent opening of the English Parliament. She expresses great satisfaction in reference to the treaty of arbitration concluded between England and the United States, and hopes it will have influence to bring about similar arrangements between other powers, "whereby the dangers of war may be notably abated." At the same time she makes this pointed suggestion to the House of Commons: "While I am desirous of guarding against undue expenditures, I have felt that the present

condition of the world will not permit you to depart from the spirit of prudent foresight wherein you have of recent years provided for the defense of my empire." Yes; while congratulating yourselves on the prospect of peace, be very careful, on account of the present condition of the world, to keep up warlike defenses, at whatever cost!

A copy of the new work, "The Empires of the Bible," by Elder A. T. Jones, has been placed upon our table. The page is large, the type open and clear, and the whole mechanical execution of the work such as to give it the easiest possible form for reading and study. But its value consists chiefly in the matter which it contains. To see where sacred history touches and coincides with secular records is a most fascinating study for every Bible student, and necessary to a clear insight into the procession of events through which the work of God has been developed in the earth. In a flowing, lucid style this important matter is set before the student and reader in this work. It is designed as a text-book for schools, but will be equally valuable for the general reader. Bound in cloth. Price \$1.50. See notice on preceding page.

## MEETINGS OF THE PUBLISHING ASSOCIATION AND EDUCATIONAL SOCIETY.

THOUGH the time prescribed by law for the publication of the formal notices of these meetings has not arrived, it will be proper to anticipate by saying that they will probably be held in Battle Creek, March 10. Informal meetings will also be held in connection with the General Conference session at Lincoln. The reports will be presented, and plans for the future considered quite fully. The stockholders will be more fully represented at Lincoln than at the legal meeting to be held here later; and though the voting and elections will necessarily take place here, it will be perfectly in order to consider all questions, in an advisory way in the presence of the stockholders and their representatives in the General Conference. Those desiring proxy blanks for either of these meetings may obtain them of the undersigned. G. C. TENNEY, Sec.

## A SPECIAL "SENTINEL."

FEBRUARY 12 is Lincoln's birthday. The people's attention will then be called, by sermons and addresses, to this illustrious statesman, who gave utterance to some principles vital alike to the very existence of both civil and religious liberty. Realizing that this will furnish an excellent opportunity to get these principles before the people, it has been decided to issue a Lincoln special, dated February 11, containing a presentation of these principles by A. T. Jones. In order to make the number more attractive, several appropriate illustrations will be printed.

Nothing need be feared from party prejudice. Lincoln is no longer looked upon as a party man, but as an American belonging to all the people, and some of his most enthusiastic admirers are prominent Democratic statesmen of the South. Other valuable matter will appear in this *Sentinel*, and altogether it promises to be one of the best numbers ever printed. Bring this matter before your society, and send your order promptly to your State tract society, or to us, so that we may get some idea of the number we should order printed. This issue should be put into the hands of all public men,—judges, lawyers, justices, doctors, school-teachers,—in fact, all thoughtful readers.

Don't delay this matter. Act promptly. Price \$1 a hundred, \$8 a thousand.

American Sentinel, 39 Bond St., New York.