

# The Adventist Review and Herald

HOLY BIBLE  
Oscar Craig  
IS THE FIELD  
OF THE WORLD

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

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### PEACE.

GIVE me the peace that like a river floweth,  
With ever-deepening, ever-widening wave,—  
The peace the willing and obedient knoweth,  
Who does Thy will and knows Thy power to save.

I cannot gain it by my weak endeavor;  
For when I seek to grasp it in my hand,  
Like the mirage, it lures and mocks me ever,  
And leaves me in a wilderness of sand.

The cisterns of the world are deep, but broken;  
They cannot give what they may never hold;  
I rest upon the word Thyself hath spoken —  
"My peace I give." Thy promise makes me bold.

It is thy peace, O Lord! then have compassion  
Upon a soul that comes to thee for rest;  
Speak to the winds and waves of care and passion —  
Thy word can bring the calm, and make me blest.

It is a "perfect peace," Lord, which thou givest,  
If but my mind be fully stayed on thee;  
Why, then, these doubts and fears? Thou ever livest,  
And in thy perfect peace thou keepest me.

The peace of God all understanding passeth,  
And keeps our hearts in patience and in love;  
And like thy love, O Lord! it far surpasseth  
The thought of man below or saint above.

It is the "Lord of peace" who loves and hides me  
In his pavilion from the strife of tongues;  
And so I trust his power, whate'er betides me;  
He will give peace, and in the night-time, songs.

— Henry Burton, in *Christian Advocate*.

## Our Contributors.

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

### THE PRAYER THAT GOD ACCEPTS.

BY MRS. E. G. WHITE.

JESUS taught his disciples to pray, and he often urged upon them the necessity of prayer. He did not bid them to study books to learn a form of prayer. They were not to offer prayer to men, but to make their requests known to God. He taught them that the prayer which God accepts is the simple, earnest petition from a soul that feels its need; and he promised to send the Holy Spirit to indite their prayers.

God invites us to come to him with our burden of guilt and our heart sorrows. Sin fills us with fear of God; when we have sinned, we try to hide ourselves from him. But whatever our sin, God bids us come unto him through Jesus Christ. It is only by taking our sins to God that we can

be freed from them. Cain, under the rebuke of God, acknowledged his guilt in killing Abel; but he fled away from God, as if he could thus escape from his sin. Had he fled to God with his burden of guilt, he would have been forgiven. The prodigal son, realizing his guilt and wretchedness, said, "I will arise and go to my father." He confessed his sin, and was taken back to his father's heart.

If we would offer acceptable prayer, there is a work to be done in confessing our sins to one another. If I have sinned against my neighbor in word or action, I should make confession to him. If he has wronged me, he should confess to me. So far as is possible, the one who has wronged another is to make restitution. Then in contrition he is to confess the sin to God, whose law has been transgressed. In sinning against our brother, we sin against God, and we must seek pardon from him. Whatever our sin, if we but repent and believe in the atoning blood of Christ, we shall be pardoned.

Daniel's example of prayer and confession is given for our instruction and encouragement. For nearly seventy years, Israel had been in captivity. The land which God had chosen for his own possession was given into the hands of the heathen. The beloved city, the recipient of heaven's light, once the joy of the whole earth, was now despised and degraded. The temple that had contained the ark of God's covenant and the cherubim of glory overshadowing the mercy-seat, was in ruins. Its very site was desecrated by unholy feet. Faithful men who knew of the former glory were filled with anguish at the desolation of the holy house that had distinguished Israel as God's chosen people. These men had been witnesses to the denunciations of God because of the sins of his people. They had been witnesses to the fulfilment of this word. They had been witnesses also to the promises of his favor if Israel would return to God, and walk circumspectly before him. Aged, gray-headed pilgrims went up to Jerusalem to pray amid its ruins. They kissed its stones, and wet them with their tears, as they entreated the Lord to have mercy on Zion, and cover her with the glory of his righteousness. Daniel knew that the appointed time for Israel's captivity was nearly ended; but he did not feel that because God had promised to deliver them, they themselves had no part to act. With fasting and contrition he sought the Lord, confessing his own sins and the sins of the people.

He said: "All Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, All this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth."

There had been a kind of prayer offered,—

commonplace, self-justifying prayer,—but not the prayer that comes from a broken heart and contrite spirit. Daniel makes no plea on the ground of his own goodness; but he says: "O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies." His intensity of desire makes him earnest and fervent. He continues: "O Lord, hear; O Lord, forgive; O Lord, harken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name."

This prayer was the work of the Holy Spirit. It was heard in heaven. "Whiles I was speaking and praying," Daniel says, "and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, . . . being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved."

What a prayer was that which came forth from the lips of Daniel! What humbling of soul it reveals! The warmth of heavenly fire was recognized in the words that were going upward to God. Heaven responded to that prayer by sending its messenger to Daniel. In this our day, prayers offered in like manner will prevail with God. "The effectual fervent prayer of a righteous man availeth much." As in ancient times, when prayer was offered, fire descended from heaven, and consumed the sacrifice upon the altar, so in answer to our prayers, the heavenly fire will come into our souls. The light and power of the Holy Spirit will be ours.

Daniel's heart was burdened for the people of God, for the city and temple that were laid waste. His deepest interest was for the honor of God and the prosperity of Israel. It was this that moved him to seek God with prayer and fasting and deep humiliation. Brethren in responsible positions in the Lord's work for this time, have not we as great need to call upon God as had Daniel? I address those who believe that we are living in the very last period of this earth's history. I entreat you to take upon your own souls a burden for our churches, our schools, and our institutions. That God who heard Daniel's prayer will hear ours when we come to him in contrition. Our necessities are as urgent, our difficulties are as great, and we need to have the same intensity of purpose, and in faith roll our burden upon the great Burden-bearer. There is need for hearts to be as deeply moved in our time as in the time when Daniel prayed.

We have only one channel of approach to God. Our prayers can come to him through one name only,—that of the Lord Jesus our advocate. His Spirit must inspire our petitions. No strange fire was to be used in the censers that were waved before God in the sanctuary. So the

Lord himself must kindle in our hearts the burning desire, if our prayers are acceptable to him. The Holy Spirit within must make intercessions for us, with groanings that cannot be uttered.

A deep sense of our need, and a great desire for the things for which we ask, must characterize our prayers, else they will not be heard. But we are not to become weary, and cease our petitions because the answer is not immediately received. "The kingdom of heaven suffereth violence, and the violent take it by force." The violence here meant is a holy earnestness, such as Jacob manifested. We need not try to work ourselves up into an intense feeling; but calmly, persistently, we are to press our petitions at the throne of grace. Our work is to humble our souls before God, confessing our sins, and in faith drawing nigh unto God. The Lord answered the prayer of Daniel, not that Daniel might glorify himself, but that the blessing might reflect glory to God. It is the design of God to reveal himself in his providence and in his grace. The object of our prayers must be the glory of God, not the glorification of ourselves.

When we see ourselves weak, ignorant, and helpless, as we really are, we shall come before God as humble suppliants. It is ignorance of God and of Christ that makes any soul proud and self-righteous. The infallible indication that a man knows not God, is found in the fact that he feels that in himself he is great or good. Pride of heart is always associated with ignorance of God. It is the light from God that discovers our darkness and destitution. When the divine glory was revealed to Daniel, he exclaimed, "My comeliness was turned in me into corruption, and I retained no strength." The moment the humble seeker sees God as he is, that moment he will have the same view of himself that Daniel had. There will be no lifting up of the soul unto vanity, but a deep sense of the holiness of God and of the justice of his requirements. The fruit of such an experience will be manifested in a life of self-denial and self-sacrifice.

Brethren, the Lord calls for copartnership in his work. He desires us to enlist our interests in his cause, as Daniel did. We should receive great benefits from a study of the book of Daniel in connection with the Revelation. Daniel studied the prophecies. He earnestly sought to know their meaning. He prayed and fasted for heavenly light. And the glory of God was revealed to him in even greater measure than he could endure. We are in equal need of divine illumination. God has called us to give the last message of warning to the world. There will be voices heard on every side to divert the attention of God's people with new theories. We need to give the trumpet a certain sound. We do not half realize what is before us. If the books of Daniel and the Revelation were studied with earnest prayer, we should have a better knowledge of the perils of the last days, and would be better prepared for the work before us—we should be prepared to unite with Christ and to work in his lines.

God has honored us by showing how greatly he values us. We are bought with a price, even the precious blood of the Son of God. When his heritage shall conscientiously follow the word of the Lord, his blessing will rest upon them in answer to their prayers. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him? . . . Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."

## A MILLENNIAL FESTIVAL.

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

It has been shown in a previous paper that at the very time when the Revolution was breaking out, the French people were anticipating the dawn of the millennial age.

On June 19, 1790, nobility was abolished in France, by vote of the National Assembly. Henceforth, in the eyes of the law, all men were equal; and having become equal, they argued that they must also have "become brothers."<sup>1</sup> Everywhere the shout resounded, "Frenchmen, we are brothers! Yes, brothers, free men, and with a country!"<sup>2</sup> This of course was simply another manifestation of the idea that all the wrongs and evils of the time could be and had been righted by legislation. They had blamed bad legislation for all their woes, and now that the popular party was in power, and good laws were being enacted, they logically concluded that all hatred, and envy, and malice, and strife must vanish and quit the land forever.

But as previously pointed out, the existing evils could never be cured by the mere enactment of a statute. The difficulties existed in the hearts and lives of tens of thousands of men and women; and legislation cannot reach the heart. Jesus Christ alone can reach and heal the heart. Jesus Christ had been offered to the people of France in the Reformation. They had rejected the offer; and now they were left alone in their darkness, to be guided, or rather, to be misguided, by "science falsely so called," by a vain philosophy, which taught that "*man is naturally good, and loving justice and order*"<sup>3</sup> This philosophy was taught by the great men of that day; but even great men cannot walk straight in crooked paths—a truth which the world is slow to learn. These same philosophers taught that the laws being right, man would be guided by pure reason. The facts in the case, on the contrary, are that the great majority of men are not guided by reason. Prejudice, passion, pride, the dictates of unsanctified ambition, self-seeking, envy, and strife control the greater part of mankind far more than does reason. Alexander Hamilton was right when he said that man was a reasoning rather than a reasonable being; and the sequel of French history abundantly proves the truthfulness of his remark.

And so it was that, holding all these errors, the people of France resolved to hold a millennium inauguration festival, on July 14, 1790, the first anniversary of the fall of the Bastille.

In the Field of Mars, the god of war,—a fitting place, forsooth, to hold the festival of peace!—the ceremony was to take place. The field was a spacious area, extending from the Paris Military School to the River Seine.<sup>4</sup> It was planned to remove the earth from the center to the sides, so as to form an amphitheater capable of containing four hundred thousand people.<sup>5</sup> Twelve thousand laborers, paid out of the national treasury, were charged with this work two weeks before the appointed day. Their numbers were not sufficient, and the inhabitants turned out to help them.

Two hundred thousand persons of all conditions, ages, and sexes, officers and soldiers, monks and actors, school-boys and masters, dandies and ragamuffins, elegant ladies and fishwomen, workmen of every class, and the peasants of the vicinity,—all flocked to the Champ-de-Mars, to dig the earth which was not ready; and in a week, trundling wheelbarrows and handling the pickaxe as equals and comrades, all voluntarily yoked in the same service, converted a flat surface into a valley between two hills.<sup>6</sup>

<sup>1</sup> See the utterances of the Commune of Paris, June 5, 1790.

<sup>2</sup> Roux et Buchez, VI, 275.

<sup>3</sup> These were the words of Rousseau, the famous author of "The Contract Social."

<sup>4</sup> It covered a space of about 300,000 square feet.

<sup>5</sup> This was the actual number which the amphitheater was capable of containing. On the day of the fête, however, there were millions of people in Paris. See Van Laun, "French Revolutionary Epoch," book 1, chap. 2, sec. 2, par. 48.

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

There they merrily work together. There has been the right kind of legislation, brother can no longer become offended with brother, nor sister with sister. Indiscriminately they blend together,—the disheveled courtesan and the modest matron, the Capuchin monk and the chevalier of St. Louis, the sturdy fishwoman and the delicate and nervous lady. "Thus, too, a certain person (of some quality or private capital, to appearance), entering hastily, flings down his coat, waistcoat, and two watches, and is rushing to the thick of the work. 'But your watches!' cries the general voice. 'Does one mistrust his brothers?' answers he."<sup>7</sup>

Taverns on wheels, and portable shops, increased the charm and gaiety of this vast and exhilarating picture. Everybody shouted for joy, and sang songs of joyous times to come; while the beating of drums and the blasts of clarions mingled with the "voices of the laborers calling to and encouraging one another." "The mind felt sinking under the weight of a delicious intoxication at the sight of a whole people who had descended again to the sweet sentiments of a primitive fraternity."<sup>8</sup> Finally, like good little children, when the bells in the old church towers pealed forth the chimes of nine, the groups separated, each citizen repaired to the station of his section, or returned to his family, and peacefully went to bed. What a wonderful utopian wave of emotional, fanatical enthusiasm was this! Has ever the like been heard of before or since?

The same feeling was at work, not only in Paris, but all over France.

This sudden and surprising concord of all volitions and all intelligences is to revive the golden age on earth. It is proper, accordingly, to regard the social contract as a festival,—an affecting, sublime idyl,—in which, from one end of France to the other, all, hand in hand, should assemble and swear to the new compact, with song, with dance, with tears of joy, with shouts of gladness,—the worthy beginning of public felicity.<sup>9</sup>

Provincial antagonisms are now to cease; the men of Brittany and Anjou write that they no longer desire to be Angevins and Bretons, but simply Frenchmen. "All religious discords are to come to an end; at Saint-Jean-du-Gard, near Alais, the Catholic priest and the Protestant pastor embrace each other at the altar; the pastor occupies the best seat in the church, and at the Protestant meeting-house the priest has the place of honor and listens to the pastor."<sup>10</sup>

[On account of press of matter, we find it necessary to divide this article. The conclusion will appear next week.—Ed.]

## OUR LOVED ONES.

BY ELDER W. WOODFORD.  
(Harriman, Tenn.)

"BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him [from the grave. Heb. 13:20]. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

How precious and comforting are these words to all those whose homes have been invaded by the common foe of all mankind, the last enemy,

<sup>7</sup> Carlyle, "History of the French Revolution," Vol. II, book 1, chap. II.

<sup>8</sup> Mémoires of Ferrières, tome 2, page 89 *et seq.*

<sup>9</sup> Taine, "History of the French Revolution," book 3, chap. 1, sec. 1, par. I.

<sup>10</sup> Michelet, "History of the French Revolution," Vol. II, pages 470-474.

"death." Nothing could fill the aching void made in the heart by the loss of our loved ones, if it were not for the precious words given to us by our Heavenly Father. Shall we not praise him for this precious promise? At that glad time, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. How alarming, how painful and sad, would be the sight if we could behold in panoramic view the suffering and sorrow of the world at the present time! Is it not time for the Lord's people to labor, and pray for the glad day to hasten on when sin shall be no more? Shall we not let the Spirit of God take full control of all our actions, even as the children of disobedience are yielding all their powers to the control of Satan? Let each one ask himself the question, Am I so living that I shall be ready when the Lord shall call his sleeping saints to awake? We all have made many mistakes and miserable failures; but if we turn to the Lord with all the heart and forsake our sins, he will abundantly pardon. We must not be discouraged now; for we are near the promised rest. Soon every heartache will be banished. Soon this corruptible will put on incorruption, and this mortal will put on immortality. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

#### "NONE OF THESE THINGS MOVE ME."

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

CRITICISM, or judgment, will be the portion of man until his mortal shall have put on immortality. By men and God he must be called to account for every word and deed. Judgment can never be gentle or kindly in its operation; it is not built on that plan. Love may be behind it, but it is love which recognizes something in us which must be suppressed for love's sake. The Christian worker must become independent of judgment, or suffer untold miseries. Next to the lesson of abstaining from it, the hardest thing to learn is how to take it when it is thrown at us by others. While God has prohibited his fellow laborers from using this instrument, which is especially his own, until the time appointed by him, when the work of his saints shall require it, yet he well knows that they will always suffer from it, and so has included even its most cruel and unjust forms among the "all things" that shall "work together for good to them that love God, who are the called according to his purpose."

No one can fight sin in his own heart or in the world without exposing himself to be compared, to his own disparagement, with the most perfect standard. As soon as he begins to teach the necessity of blameless speech and life, those who hear are sure to say: "Well, but you do this, or say that, which I do not think is the right thing."

And this is right. While, as the representatives of Christ, commissioned to a work of reconciliation, we are not allowed to judge any, the world, lost and hopeless, has a perfect right to set us on a pinnacle, throw its strongest light upon us, and compare us, as it sees us, with all that we profess to be. It has a right to put the grace of God within us to the proof, to see if it will stand the test. For otherwise how could it believe that salvation saves, and so be left without excuse? The testimony of God is left with us, for the benefit of the world, and we must be ready to account for it at any time.

The right of the unsaved man over every professor of the name of Christ, is the same as that of an accused criminal over every witness summoned by the prosecution. He has full liberty to cross-question and break down these witnesses if possible. He is not required to have mercy

on any. If the witness is not strong enough to stand the test of the cross-examination, he is not true, and must take the consequences. He has no right to be a witness unless he is able to stand questioning. This does not at all mean that he must compel men to accept him or his testimony, but that he should know in his own consciousness that he has not lifted the spear against truth by word or act, and therefore has the witness of the Spirit that he is approved of God. The criminal, knowing his own guilt, will not believe any man who swears that he is innocent. He will fawn upon him with all pretense of friendship, but will know that the evidence which convicts him is alone worthy of respect; and for that reason he will hate the witness as he does the truth, and slay both if he can.

Much of the criticism of Christians by the world is in the same spirit as that which the chemist brings to his laboratory; *i. e.*, for the purpose of finding the constituents of the substance under analysis. The average man has more interest to-day in knowing what the gospel contains that can really help the individual, than in any other subject; and until he is ready, for himself, to prove its power in his own life, he seizes upon every professing Christian, and puts him into the crucible to see if there is really purity and strength, a residuum of Christ, to be found in him.

The experience of one whom I know, will illustrate the point. He had been a leader of a large circle of dissolute companions, but was suddenly converted, and left the old haunts, to begin to live and work for Christ. Several weeks afterward, he met one of the old crowd, and in their talk together, an engagement was made for him to dine with his friend the next Sunday, after which both were to come to the gospel meeting. He kept his engagement; and while sitting in his friend's room before dinner, one after another the old crowd came in, the last one taking his station at the closed door, and tilting his chair against it. In the midst of the conversation this doorkeeper, as he proved to be, took a flask of whisky from his pocket, drank, and passed it to his neighbor; and it began its circuit of investigation. "Investigation?" you say, "to investigate what?" It was seeking a proof of the keeping power of God. It was well known that although this young man had "sworn off" many times, he had never been able to stand the test of an open whisky bottle. Was he any stronger to-day? Was there power in this Christ to take him, sober, out of this ordeal which had been "cooked up" for him? This was a momentous question to that circle of "fellows"—upon it hung destiny. They were terribly in earnest, and no one knows what they might have done; but as soon as their guest realized that he was in a trap, he sprang to his feet, seized the doorkeeper, flung him to the floor, and escaped into the passage. Cries of, "Come back! Come back! We will put it up!" rang after him, and his friend hastened out to try to persuade him to return; but he resolutely said, "No! You have done that which makes it impossible. I came in good faith, but I must go now." He walked rapidly away, beyond the city, into the fields, where he could take the sorrow and burden of his soul to God, under the open heaven. He would never have believed these friends capable of such a trick, and could not be comforted until later developments revealed the fact that he had that day simply been put to what the conspirators considered the supreme test as to the reality of his faith; and that they had been compelled to agree that his testimony was true; for he had been strong where heretofore he had always been weak.

Criticism, in this case, ended with the test. "Let him alone; he is true blue," was the word which they passed about among the crowd, and many of them afterward confessed that they would have considered it a personal misfortune if he had failed. From that day each man knew

for himself that if he would seek the same source of strength, it would hold him up; and this was to them a thing worth knowing.

The spirit of investigation has no mercy; and woe to the one who fails! His standing ever afterward will be that of a witness who has been "rattled" by the opposing counsel. If he stands true, he may be hated with that hatred which is meted out to Christ; but he will be known as "true blue." Of course a true man may, according to the world's opinion, fail to stand the test, and so come under its condemnation, while his heart is still single and true in its love toward God, and he be approved in His sight; for man judges according to the outer imperfections, while God judges from the motives of the heart.

An atmosphere laden with criticism tends to produce moral weakness, so if one would be strong, he must learn self-protection. This consists, first, in knowing that all is right between him and God; then in carefully following the leading of his word and Spirit, and ignoring the world's gossip. His life must be hidden in Christ, his work conscientiously done in His name; and then he must refuse to know, and school himself not to care, what is said about him, either good or bad. He must allow no "dog to drop a bone" at his feet; he must absolutely close his ears and eyes to all the "they say's," and go quietly along in his Heaven-appointed way. He can never be hurt or hindered by anything outside of himself; if he does not know that he is criticized, it is just the same to him as though he were praised instead.

But sometimes the word of cruel judgment is forced upon us so that we cannot ignore it. Some one comes and takes us severely to task when we have been unconscious of lack or wrong. This is a time for the sort of thanksgiving that Paul tells us about. Rom. 5:3-5. The Christian worker has then an opportunity of seeing himself as others see him, and learning a lesson which no one can afford to lose. Remember how King David, when he was cursed by Shimei (2 Sam. 16:11), said: "Let him alone, and let him curse;" and how, later on, this same Shimei came to sue for pardon, and found it, at the hands of the Lord's anointed whom he had cursed, and who might have punished him with death. 2 Sam. 19:18-23.

No blessing ever comes to the one who takes on himself the office of judge; but this shall not hinder the full measure of good that God can wring out of it into your own cup, if so be he finds you teachable. Judgment can never embitter what God's approval has sweetened, and he knows how to cleanse any water of Marah that may cross our path. The criticism of our day is made of the same metal as Paul's bonds; and if we follow Christ carefully, as he did, we shall have to wear them as he did; but we shall be able to say, with him, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24.

#### "LOOKING UNTO JESUS."

BY JOHN M. HOPKINS.  
(Westport, Minn.)

"LOOKING" is in the present tense, and signifies present action, the same as "doing," "going," "working," or any word with the suffix "ing." The reason so many become discouraged in the Christian life and work, is because they do not keep "looking," which, of course, means looking in trust and expectancy that the Lord will assist. The Lord is good, and is far more deeply interested in our welfare than we can comprehend. He earnestly longs to help us, to impart to us wisdom and strength; and just as surely as we continually look to him in humble trust, just so surely he will not disappoint us.



## Special Attention.

### THE NEW TREATY.

THE new treaty of arbitration between Great Britain and the United States is just now the most important topic of discussion in both the interested countries. This treaty has been signed by Julian Pauncefote, the British ambassador to this country, and Mr. Olney, the United States Secretary of State; but it is necessary that it be ratified by the Senate before it can become operative, and that body is not so enthusiastic over the treaty as some people would be glad to see it. This treaty has grown out of the contention that arose between this country and Great Britain in regard to certain claims of the latter in Venezuela. The United States, in harmony with its traditional policy known as the Monroe doctrine, in order to protect the weak republics of the western hemisphere against the aggressions of greater powers across the water, proposed an arbitration in regard to these English claims.

The majority of the people of Great Britain, who regard the possibility of a war with their cousins in the "States" with a well becoming horror, hail the treaty with great joy. England, at peace with America, from which she may draw sustenance for her people, and secure from attack in her "tight little island," can stand in arms against the world; while with American ports closed to her, war with any of the great powers would be quite another thing. So a sense of self-interest in the British breast, joined to the more kindly feelings of fraternal relations toward her eldest daughter, the other great English-speaking nation, causes a strong desire in England for the prompt ratification of the treaty.

Immediately upon the publication of this treaty, the religious press of this country set up a great cry that it be at once ratified. It was hailed as the greatest and most significant step of the century, and as sure evidence of that time when the nations shall learn war no more. The Christian ministry have very generally taken up the same cry, and have urged with great zeal that it would be a national crime for the Senate to reject it. But in spite of all this, the Senate manifests no haste to ratify the treaty. There are some reasons for this delay. On the part of the people of this country, the treaty was negotiated by parties—President Cleveland and Mr. Olney, who represent little but themselves. Their party has repudiated them and their policy generally. Of course it cannot be expected that the party which did not entrust these men in power will take a very lively interest in their proceedings; and if any glory and honor are to be gained by such a treaty, why not wait a few days, and let the incoming administration have the benefit of it?

But, after all, the greatest objection in the way of the ratification of the treaty by the Senate is the fear that in some way Great Britain will secure the greatest advantages. It is pointed out that the long delays which, in case of disputes, the treaty provides for, will allow Great Britain a great advantage, since our nation, where everything must be fully discussed, is proverbially slow in getting ready for war. Then in case Spain should propose to cede Cuba to Great Britain, which would cause a contention in regard to territorial acquisition, the question would have to be left to arbitrators,—a condition of things very galling to American pride, and to American policy, which would not care to see any of the great powers of Europe entrenched any nearer our shores than they now are. From all these considerations, and many others that might be mentioned, it is doubtful if the treaty is ratified without considerable modification. This nation is not likely to go to war with England very soon, even if the treaty is rejected.

M. E. K.

### JUSTICE PRYOR ON SUNDAY.

A LATE action of Justice Pryor, of the supreme court of New York, in regard to the right of a corporation to do business on Sunday, is attracting much attention and comment. The case may be briefly described: A Jewish society for some purpose seeks incorporation under the laws of the State of New York. The articles of incorporation specify that the annual meeting of the society will be held on Sunday. Justice Pryor rejects the petition for the incorporation of this society, because of this proposed Sunday desecration. He says:—

The question is not whether such meetings on Sunday are illegal, but whether they should be allowed by a justice of the supreme court. A thing may be lawful and yet not laudable. . . . The Christian sabbath is one of the civil institutions of the State; and the legislature, for the purpose of promoting the moral and physical well-being of the people, and the peace, quiet, and good order of society, has authority to regulate its observance and prevent its desecration. This sanctity of the Christian sabbath is sanctioned and secured by repeated acts of legislation, extending from the colonial period to the present year, as well as by the impressive deliverances of the court of appeals. As justice of the supreme court, I may not approve that which the immemorial and united policy of the State condemns. . . . The legislation of the State against profanation of the Christian sabbath is operative and imperative upon all classes of the community. Because the holding of corporate meetings on Sunday is contrary to the State, if not to the letter of its law, I decline to approve this certificate.

It will be noticed that Justice Pryor does not cite any specific law as a reason for his refusal to grant the petition; but he cites the general feeling throughout the State, beginning from colonial times, which is, in different ways, embodied in the laws of the State. He does not act as a judge; for a judge can only decide what is lawful. He acts in this case as a man, with his own ideas of what is laudable! Very naturally, this action arouses much discussion. Catholic, Presbyterian, and Methodist papers hasten to commend his refusal to allow this Jewish society to incorporate. Jewish papers, of course, are united in their outspoken opposition to Justice Pryor's action. One of them, the *American Hebrew*, says:—

We have no wish at the present moment to discuss the legal aspect of the matter, but surely this is enough of the principle that sets down the private meeting of an organization for religious purposes as an aggression upon the Christian sabbath. There are many organizations in this city, such as the labor unions, lodges, and societies established under the authority of the State, which hold their meetings on Sunday without a voice being raised in opposition. Is it simply because the new society is composed of Jews, who do not recognize Sunday as holy time, that their peaceful assembly becomes a menace to, and a profanation of, the Christian sabbath? There is a vast amount of work on Sunday, such as issuing of newspapers, sale of tobacco, etc., much of which does not come under the head of work of necessity; yet these are accorded the protection of the State, while a justice of the supreme court styles a meeting to regulate religious observances among the Jews an aggression upon the Christian sabbath! We really feel inclined to rub our eyes, and pinch ourselves, to see if we are awake; and to take down our geography, and see if New York State has been incorporated into Russia, or if we have been moved back two centuries to the days of the Salem witchcraft.

We are pleased to find that the *Watchman*, the Eastern organ of the Baptists, takes the following sound position on this subject:—

That may be good law, but for a number of reasons it is not good policy. The Hebrew association should have its rights to incorporate 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 special 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 rightly 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.

The whole affair is suggestive of the spirit of

our times to exalt Sunday. The fact that it is a Jewish organization which, by this action of Justice Pryor, is not allowed to do on Sunday the very things which professed Christians are allowed to do, seems to be especially gratifying to those who so volubly declare that this is a Christian nation. Thus here and now, as in other countries and in former days, in the name of Christ the Jews are deprived of the most sacred natural rights. It is difficult to tell which is the greater shame,—the false attitude in which Christ and his merciful teachings are placed by these self-styled Christians; or the evil and hardship which this decision causes certain citizens who, under the Constitution, are assured that they are possessed of inalienable rights, which, in defiance of this Constitution, are here threatened by Justice Pryor and others of his class.

M. E. K.

### THE WAY OF TRUSTS.

THE business of our country, in its great features, appears to be getting more and more into the hands of illegal combinations. The trust is a peculiarly American invention. This being a land of great freedom, the trusts are allowed to grow here as they are not allowed to grow in other countries. A brief statement of a late deal made by the sugar trust will illustrate the principle of trusts. Nearly all the money made by handling sugar in large quantities goes into the pockets of this company. When others try to go into the same business, the trust drives them out, either by underselling them or by buying up their stock. The sugar trust is not satisfied with making all the money there is in the sugar trade, so it recently bought the stock of another trust, known as the "Woolson Spice Company," which controlled the market for spices in this country. The sugar trust was so eager to get all the stock of the spice company that it gave one hundred thousand dollars for the last sixty shares of the spice company, the face value of which was only six thousand dollars, and which cost but eighteen hundred dollars! How can the sugar trust afford to do this?—Simply by raising the price of these articles when it gets the full control of them. The trust will pay any price, and trust to the easy going American citizens to let it rob the people of enough so that it can afford to do so! Now the profits on both sugar and spices are controlled by one trust.

But this sugar-spice trust is not satisfied. Greed never is satisfied. It now covets the coffee trade. If to control the market in sugar and spice is good and profitable, how much better to make all the profits on sugar, spice, and coffee! Hence the sugar-spice combination is now engaged in a commercial war against the Arbuckle Coffee Company, which now has a very great interest in the coffee trade. The sugar-spice combination has purchased a large coffee interest, and is now proceeding to cut prices. The Arbuckles are obliged to follow. The question is, Which company is able to lose the larger amount of money in a short run, and then make it up again out of the people in a long run? The bigger blood-sucker will swallow the smaller one. Probably the sugar-spice combination will engorge itself with the coffee trust, and then look around for some other trust to swallow.

The owners of stock in these great trusts roll in wealth; they buy up Congressmen and courts; and should any one cry out against them, he is regarded by many persons as a dangerous man, who would overthrow the foundations of society, and disrupt the business interests of the nation. A few more years in the way we are now moving, and all the various kinds of business of the land in their great features are likely to be controlled by one mammoth corporation; the people will pay tribute to it as to an absolute monarch; it will be greater than president, Congress, courts, and people. The prediction of James 5:1-5 will then be realized. Are we preparing for the crisis?

M. E. K.

## The Home.

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

### MOTHER-LOVE.

BY ANNA C. KING.  
(*Sanitarium.*)

Who knows the wealth of a mother's love,  
Kindled and fanned by the Hand above,  
Pure and spotless as snow-white dove?  
Watch it now, as it weeps o'er the sin  
Of a darling child,—a boy gone wrong,—  
As it yearningly seeks to bring within  
The path of right the feet that long  
Have gone astray from the narrow way.

See it, unwearied, as watching by night  
By the bed of anguish till morning light,  
Lest the life of a dear one shall take its flight.  
For the life of her darling, the mother will lay  
Her own life down, and through weary years  
Will labor and toil, nor cease to pray  
For a wayward child, though oft with tears  
Hiding the smart of her breaking heart.

Go search as you will through East or West,  
And you will not find a thing so blest,  
Of infinite price, giving comfort and rest,  
As the tender love of a mother's heart  
So fully and so freely given;  
None other is found with such skill to impart  
Peace when the heart with anguish is riven,  
And new life is stirred by her tender word.  
Soon cometh a day in the kingdom above  
When her heart shall be healed of the stripes of  
the rod,  
And her soul satisfied of its travail, in God.  
Dearest of mothers, though thou rest in thy lot,  
Thy love, unending, lives on for aye;  
It brightens and cheers each weary spot,  
And chases our sorrow away;  
'Tis abiding and sweet, with solace replete.

### A MEAL WITHOUT MILK.

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

MILK combines well with grains and breads, but with most other foods it combines very poorly. It does not combine at all well with fruits; there is only a fair combination with vegetables; and this, you see, leaves it off the dietary of many persons.

Persons suffering with an increased amount of acidity in the stomach can sometimes use milk to good advantage; but there are those who have enlarged stomachs who cannot use it at all, even when they have an increased amount of acid. One writer says: "Every family should know the source of their milk-supply, and refuse to purchase milk unless the animals furnishing this supply are properly kept, humanely treated, and the utmost cleanliness in milking is observed." You may wonder why the author has said the animals must be "humanely treated," but this is really of very great importance. If cattle are not kindly treated, it has a great influence over the quality of the milk. Diseases are often produced in a child by intense fright or intense anger in the nursing mother. Mexicans, who have very fierce tempers, often trace their diseases to fits of anger. It is not an infrequent thing in our mission in Mexico to have patients say that "they were taken sick after they had become very angry;" or that they "became very angry two years ago, and had been sick ever since." The fit of anger was the cause of the disease. It is often the case that where animals are not properly used, their milk-supply is not good, but usually becomes poisonous.

I firmly believe that before many years have passed, milk will be almost excluded from the table of the average American. Many people are finding that the use of milk is not conducive to the best state of health.

Can meals be prepared without milk? I know families that have used no milk for two or three years, and as a result, enjoy better health than

while using it. I think this is the universal testimony of all who have given this plan a trial. I will give a sample bill of fare and a few recipes to assist those who wish to make the trial.

Fruit Soup with Croutons.  
Baked Peas with Tomato Sauce    Baked Squash  
Boiled Wheat with Strawberry Sauce  
Macaroni with Peaches    Nut Breads    Egg Rolls  
Lemon Pie with Granola Crust    Gluten Sandwiches

*Fruit Soup.*—Three cups of water, four table-spoonfuls of sago, one and one-half cups sliced tart apples, two cups of strawberries and juice, either canned or fresh, and sugar to taste. Cook the sago in two cups of the water, until transparent, and the apples in the remainder until tender. Rub the apples through a colander or sieve, and to them add the sago, strawberries, and sugar. Reheat and serve. If too thick, dilute with water. Serve with croutons.

*Gluten Sandwiches.*—To one cup of boiling water, salted to taste, add one-third cup of gluten meal. Boil a few moments, and while still hot, spread on thinly sliced squares of bread. Slice the yolks of hard-boiled eggs very thin, and spread on top, and place two slices of bread together. The yolks of eggs may be rubbed smooth and mixed with the gluten mush.

*Baked Peas with Tomato Sauce.*—Cook Scotch peas in sufficient water until tender, and rub through a colander to remove skins. If quite moist, take equal parts of peas and bread-crumbs. Add salt to taste, and a little sage to flavor. Mix thoroughly, place in a dish, and bake until light brown. For the sauce take one pint of strained tomato, add salt to taste, and one table-spoonful of nut butter. Thicken with a tea-spoonful of flour, made into a perfectly smooth paste with a little water. Cut into slices, and serve with the sauce as you would meat.

*Whole Wheat with Strawberry Juice.*—Boil clean, well-washed wheat until perfectly tender, in as small an amount of water as possible without burning. (It will require from four to ten hours, according to the age of the wheat.) Serve with a sauce made of sweetened strawberry juice, thickened with a little corn-starch, using one tea-spoonful to a pint of juice. Other juices may be used, but this makes a very delicious dish.

*Nut Bread.*—Take three cups of fine graham flour or fine graham meal, one cup of cold water, and one cup of nut meal. Mix the flour and nut meal together thoroughly, and add to this the water, pouring in slowly and mixing all the time. Knead until smooth and elastic, and form into rolls, sticks, or beaten biscuit. Bake in a moderate oven.

### BROTHER QUEER'S SOLILOQUY.

BY A. SMITH.  
(*Grandville, Mich.*)

AM I going to the sugar party to-night?—Indeed, I am. Brother Sweet has invited all the members of the church to meet at his house, and enjoy a feast of warm maple sugar, and it would not be showing him due respect if any should fail to be there. But I am very tired, and am not feeling very well; besides, it is a misty, drizzly, slushy evening. Well, but I'm going, just the same.

AT HOME AFTER THE PARTY.

Well, didn't we have a good time? I don't see how Sister Feeble ever got there. She had to walk a mile in the slush; but she said it did n't hurt her at all. She was as cheerful and chatty as any of us. All the members of the church were there, and all their children, too. What a lot of young people belong to the families of the church! I never saw half of them together at meeting.

ONE WEEK LATER.

AM I going to the prayer-meeting to-night? It is good walking, but it is rather windy and

chilly, and I think I will stay at home. I'm afraid I shall take cold if I go. But what about going to the sugar social last week? Yes, I see; and if I were invited to a wedding to-night, I would go. Well, would it be right to stay away from the assembly where Jesus meets with his people, when I am able to go to a sugar social or a wedding? Would it not look as though I cared more for a feast of warm sugar or for social pleasure than for my Saviour? How would this paraphrase sound: "He that loveth warm sugar more than me is not worthy of me: and he that loveth a marriage feast more than me is not worthy of me"? It's a queer rendering, but I fear it's about the truth in the matter. Well, I'll go to the meeting, and ask the Lord to go with me.

AFTER THE MEETING.

That was a good meeting. A few seemed to be in earnest, and joyful in the Lord. Not half the members were there, though. Sister Feeble was absent, as usual. She lives only a quarter of a mile from the church, but it is always too stormy, too cold, or too hot, and she is too tired or ill to go to meeting. The meeting was somewhat protracted to give Sisters Drag and Slow, who came in with Sister Late, a quarter of an hour after meeting commenced, a chance to testify. They would probably not have been there at all, but in some way they got the impression that a "new minister" was to preach to-night. They gave their old, stereotyped testimonies, telling of their unworthiness, making "crooked paths," etc.; but they got angry when the elder told them they ought to reform, and get a better experience.

Brother Nod and Sister Drowsy slept most of the time. Did they sleep at the sugar party?—No, indeed they didn't, although that social did not break up until eleven o'clock. I wonder that the elder didn't rebuke Sister Careless for turning the leaves of her hymn-book, and looking through her REVIEW, while the services were in progress. O, but she doesn't take the REVIEW, though. It was a copy belonging to Sister True, who occupies the same pew with her. I should think she would have better manners than to be so listless, anyway.

"Crooked paths"? O yes, how many there are who confess to making them! But Jesus says that the way of life is straight and narrow, a highway cast up, a high grade, for the righteous. To make "crooked paths," then, is to get down and out of the highway of holiness. No crooked path leads into the highway of the Lord. There is light in the highway of holiness, but outside it is dark, where one cannot help making crooked paths. I don't believe that Sister Drag ever read Heb. 12:13. I didn't just like Brother Self's testimony. "I do not follow the example of my brethren and sisters," said he, "I follow my Saviour's example." He might as well have said, "Not one of you, brethren and sisters, is following Jesus, but I am." Of course many brethren and sisters form a habit of saying certain things in their testimonies that they would not say if they realized how they would appear if analyzed; and perhaps it's so with Brother Queer also. Yes; but I'll ask the Lord to help me to bear testimonies to the glory of his name.

### ANSWER YOUR CHILDREN.

THE child who always asks an explanation of terms or phrases it cannot understand, who is never willing to repeat, parrot-like, that which is incomprehensible, will far outstrip in "education" the ordinary routine scholar.

"Education" goes on with children at home, on the street, at church, at play,—everywhere. Do not refuse to answer their proper questions, then. Do not check this natural intelligence, for which books can never compensate, though you bestowed whole libraries.—*Household.*

# The Review and Herald.

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

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## CONSCIENCE.

THE possession of a conscience is one of the few features that distinguish men from other animals. Conscience is moral sense. It is that faculty by which the individual is enabled to discern between right and wrong.

Conscience is not a thing made to order, or formed on a certain pattern. It is composed primarily of the power to distinguish between the relative moral value of things. It is the ability to reason from cause to effect, and to decide as to the merits and qualities of circumstances and objects. Secondly, conscience is, in each individual, his sense of right and wrong in practical matters, as it has been shaped by education and surroundings.

Conscience is bestowed upon us by the Creator, not only as a mark of distinction, but more especially for the high and holy purpose of guiding every man in the formation of a noble and godlike character. It is designed to be the inward monitor and critic of our daily and momentary lives. Its office is closely to scan every act, every motive or impulse, word, thought, and purpose, and to pass judgment on the same. A man without a conscience is like a ship without a pilot or commander; he drifts whithersoever the tide of inclination or influence may take him. And this is never in the right direction.

The primary elements of conscience are divine in their origin and nature. The power to know the right and to choose it, is the gift of God, and is our highest endowment, our noblest heritage. The culture and development of the moral faculties are placed in our hands, and this is by far the most important work committed to us. Natural tendencies rise to assert their authority in forming our moral judgment. But he who yields to their clamor is lost. Human reason and philosophy proffer their services to assist in forming the conscience, but they are dangerous guides. In fact, no earth-born influence is capable of performing so delicate and so weighty a task as the formation of a correct moral sense. But God has not left us to human or earthly resources. He has perceived our need, and provided for it in the ministry of his word and Spirit. In these we have the only safe instructor of the conscience.

Conscience in some respects bears the same relations to the spiritual and moral life that taste does to the work of physical nutrition. It may be perverted, blunted, destroyed; it may be preserved, cultivated, quickened, and educated. Taste is controlled by the will; so is conscience. One may bring himself to believe that almost any kind of sin or enormity is right. Abuse of the conscience will blunt its edge, and finally destroy it. There are those whose success in their callings depends upon their having a delicate sense of touch, and they are very careful how they use their fingers, or bring them in contact with harsh or rough objects. Our success in the divine life depends upon the acute sensitiveness of conscience, and we cannot afford to

blunt or sear the tender sensitiveness of our only safeguard. The conscience should be kept like the delicate nerves, like the apple of the eye, quick and ready to remonstrate against evil. It can be kept so only by carefully heeding its gentlest monitions. There is nothing upon which so high a value should be placed as upon our power to discern between good and evil. But every violation of its promptings serves to render it inactive and weak.

Constant study of God's word, and the promptings of the Holy Spirit are absolutely necessary to the preservation and culture of this precious gift; for, with the power, or faculties, of conscience in our possession, we may give it form along lines that are the very opposite to correct ones. An evil conscience is worse than none at all, even as a drunken pilot is an agent of danger. And yet there are people who rely on what is conscience to them, although it is the creature of earthly influences. Such a conscience is a snare. If our sense of right does not agree with God's word, let us abandon it as we would forsake a guide that was leading us into deadly quicksands. People with evil consciences pursue an evil course with the same zeal and earnestness that others, led by a right conscience, pursue a right course. An erroneous conscience cannot produce a correct life, and a good conscience must be most carefully heeded in order to produce its legitimate results.

G. C. T.

## ZECHARIAH, CHAPTER 14.

WE come now to verse 4 of this chapter: "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

The remarks last week were confined to the first three verses of the chapter, as it is desirable not to proceed too hastily, but establish some of the great landmarks of this prophecy, which can be most clearly located; and these will serve as important guides in applying the other parts of this prophecy.

One such landmark we certainly have in the first three verses. The scene opens with the day of the Lord; and some of the scenes of that day, culminating in the coming of Christ, were pointed out in the article last week. It is important to bear in mind that Christ, at his second advent, does not come so near to this earth as to rest his feet upon it; hence verse 4, now under consideration, cannot apply to that time. He comes within our atmosphere, which, as the evangelists tell us, is then rolled together as a scroll, and passes away with a great noise. He comes so near that every eye can see him, and those who are not prepared for his coming are driven in their terror to call upon rocks and mountains, which are everywhere falling around them, in the terrible convulsions of that day, to fall upon them, and hide them from his presence; but still he does not then come down so as to stand upon the earth; and this is why the angels are sent to gather the saints and bear them up to meet him in the air.

It was also shown how none of the living wicked could survive the scenes of that time, but in the antecedent plagues, the great battle, and the consuming glory of Christ's presence,

must all perish. Rev. 19:21 declares that the remnant, which must include the last remaining fragments of humanity, were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and this expression identifies it with the "spirit of his mouth" spoken of by Paul in 2 Thess. 2:8, by which "that wicked," the man of sin, the papacy, will be consumed. It was also noted what effect these events will have upon the earth itself, reducing it to a scene of ruin and desolation.

Now, the Lord having taken his people up to meet him in the air (1 Thess. 4:17), it is evident he does not then come back with them to the earth; for the earth will then be in such a condition as to be utterly uninhabitable by human beings. And there is no scripture to show that any change will take place in this condition of the earth, till the time comes for the earth to be made new, which, according to Revelation 21, will not be till after the thousand years of Revelation 20. The fourth verse of Zechariah 14 cannot, therefore, be applied to anything that takes place before the end of the thousand years.

This brings us to consider the events that will occur at the end of this period. If the saints, after being caught up to meet the Lord in the air, do not come right back to this earth, as it is evident they do not, where do they go? They are next brought to view on the sea of glass before the throne of God in heaven. Rev. 15:2; 4:6. And when the festal songs of rejoicing at the marriage of the Lamb are raised, in which all they who are called to the marriage supper join, John hears the sound, not on earth, but in heaven. Rev. 19:1-9. And this is after the judgment and destruction of the present wicked powers of this world. Verse 2. It is certain, therefore, that the saints ascend with their Lord to heaven, to the Father's house of many mansions (John 14:2, 3), as noticed last week, where they reign with Christ a thousand years (Rev. 20:4), while the earth remains in its desolate condition, uninhabited and uninhabitable, except by the devil and his angels.

At the end of the thousand years, the work of judgment on the wicked—that is, the assigning to them of the punishment due to their respective deeds (1 Cor. 6:2; Rev. 20:4, 12)—being completed, the Lord returns to this earth, accompanied by all the redeemed, to complete the work of restitution, and establish them in their everlasting inheritance. This time he comes to the earth, his feet stand upon the Mount of Olives, and Zech. 14:4 is fulfilled. The following verse confirms this view, and states accompanying circumstances: "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee."

This latter clause must refer to the return of Christ to the earth at the end of the thousand years, accompanied by all his people, as already stated. The new creation is now about to appear, and no doubt the angels who witnessed the first creation will be present on this occasion also. So it will be a most august and glorious assemblage. The object of dividing the Mount of Olives, and making a very great valley, or plain, is no doubt to provide an appropriate site for the new Jerusalem to rest upon when it comes down



from God out of heaven, to be the metropolis of the earth when made anew.

But it may be asked, If the earth was so broken up and desolated at the second advent of Christ, at thousand years before, how can the Mount of Olives and the site of Jerusalem still remain, and retain their usual features? This is a very natural question, and naturally it might be expected that all familiar places known to history would lose their identity in the general chaos. But of course God, for a special purpose, could exempt and preserve certain localities, as it appears that he does in this case. It would seem very appropriate that the locality of Jerusalem and the surrounding country should not be lost in the general ruin, but be preserved for the fulfilment of the scene here described.

When the Mount of Olives is parted, its portions moving north and south, panic and terror seize upon those who are there, and the prophet addresses them as "ye." "Ye shall flee to the valley of the mountains," etc. Who are these who are thus addressed? Let it be remembered that when Christ visits this earth again, at the end of the thousand years, all the wicked are raised from their graves, and constitute the multitude of Gog and Magog (Rev. 20:7-9) who come up around the camp of the saints, the holy city, after it has settled in the plain prepared for it by the division and removal of the Mount of Olives. These are the ones meant by the pronoun "ye." But during the mighty movement necessary to bring this about, they flee as they fled before the earthquake in the days of Uzziah. But must not the word "ye" refer to those to whom Zechariah wrote in his own day?—Not at all; for he uses the same word in reference to those who fled before the earthquake in the days of Uzziah: "Ye shall flee, like as ye fled . . . in the days of Uzziah." But Uzziah reigned more than three hundred years before Zechariah prophesied, and the men of that time had all passed off the stage of action. So it can just as well apply to the wicked at the end of the thousand years, whom the prophet, in the usual lively prophetic style, addresses by the personal pronoun "ye." The commotions at the end of the thousand years will be similar to those at their beginning, and be carried out to their completion.

A peculiar condition of things to exist at this time is described in verses 6 and 7: "And it shall come to pass in that day, that the light shall not be clear, nor dark. But it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light." This the margin explains by saying, "It shall not be clear in some places, and dark in other places of the world." That is, there will be light all over the earth at the same time. It will not be night in some places, and day in others; but in places where it would naturally be evening, it will be light. And this strange day is one that is "known to the Lord;" that is, one which he has ordained for the purpose of carrying out the events then to be done.

Then the prophet down to verse 12 describes the state of things as it will be when the kingdom is established in the earth. Living waters shall go out from Jerusalem. This must refer to the river of life; for there is no other "living" water. John describes it in Rev. 22:1, 2, as flowing out from the throne of God. The reference to summer and winter is to show its uninterrupted continuance. No summer's drouth nor winter's cold will interrupt its flow. "The Lord

shall be king over all the earth." Verse 9. This shows when it must apply; for this can be only when his kingdom shall be established under the whole heaven. Dan. 2:35, 44; 7:27. The localities mentioned in verse 10 are simply to convey to the mind of his Jewish readers some idea of the extent of territory involved in this promise; for they were familiar with all these places; not that these particular localities or their names will necessarily be perpetuated. Verse 11 predicts that there shall be no more destruction, but that Jerusalem "shall abide" (margin); that is, endure forever.

If it should be objected that a thousand years cannot be passed over between verses 3 and 4, it is sufficient to say that it is common for prophetic writers to pass from one scene over to another of a similar nature in the same sentence, although ages may intervene between them; just as on a canvas a mountain top may appear, and another tower up immediately behind it, and the scores of miles of plain, ravine, and valley between them not appear at all. As illustrations, see Matt. 24:20, 21 and Matt. 25:33, 34, passages on which we would be glad to comment, did space permit. A consideration of the remainder of the chapter must be deferred another week.

U. S.

#### GREAT BRITAIN.

THE annual general gathering of our people in this field was held at London, December 31 to January 6, and was attended by most of the public laborers and a goodly number of colporteurs. The usual number of meetings for reports of labor and experience and Bible study and instruction were held. A special feature of the meeting was the work of Elder Loughborough, who gave nine discourses on the rise and experience of the Advent people. As elsewhere, his labors here were much appreciated, and proved to be meat in due season. He had spoken by interpretation all summer, and now, in speaking directly to the people, he enjoyed special freedom, the Lord giving strength for the occasion.

Reports from the field demonstrated that in no place did the labors of ministers and Bible workers remain unfruitful. Both in numbers and means there has been an encouraging increase. The principal labors of the season were put forth at London, Kettering, Plymouth, Cardiff, Birmingham, Manchester, and the north of Ireland. Thus the truth is gradually taking root in the large cities.

The circulation of *Present Truth* is a decided factor in the advancement of the work. In several instances, companies have been brought together in the truth as a result of reading the journal. It is opening the way for the Bible worker and preacher; in fact, the present force of workers cannot develop all the interests thus awakened. During the year 1896, the average weekly circulation was 12,856, which was an increase of 1336 over the year 1895.

The canvassing work is also receiving considerable attention, from thirty to forty agents being engaged in the sale of books. During 1896 they sold \$8495.20 worth. Present prospects are that the sales will be increased this year. In proportion to the membership, a large number of our people in this field are engaged in the work. Counting those engaged in the sale of books and *Present Truth*, some eighty canvassers have been in the field. This is a good feature, and promises large returns in the future.

Aside from the canvassing work, this field begins the new year with a smaller working force than it had last year. Brother Ellery Robinson was sent to India to take charge of the canvassing work, N. Z. Town went to Argentine to connect with the depository at Buenos Ayres, and C. H. Keslake returned to the United States on account of his wife's health. With this reduction of field laborers and the increased revenues from the field, the home funds are sufficient to sustain the work as it is now organized. There is good prospect that a number of native laborers will soon be developed, and that the work will grow in the various lines in this great field.

H. P. H.

#### MODERN PAGANISM.

IN spite of our much-talked-of Christian civilization and modern advancement, there never was a time when paganism flourished so luxuriantly as at the present. Through all past history, the growth and development of science and philosophy, as dictated by the enemy of truth, has never received any serious check. Christianity has spread itself abroad over the earth, but everywhere it is entwined with the meshes of man-made philosophy, inspired by the father of lies. The term "paganism," as originally used, applied to the votaries of the old superstitions, in distinction from those who received the faith of Christianity. At first it meant those rustics (*pagus*, a countryman, a villager) who, in old Roman times, clung to the religion of mythology, and refused to accept the gospel of Christ. It means the same to-day, though in our times, pagans are not confined to the rustic classes. Paganism is a fashion; it is popular; its advocates are the heroes of modern science and thought, as well as of the ancient classics.

Paganism stands for that system of speculation that exalts itself against the knowledge of God. There is a kind of bravery associated in the minds of many with standing out in the face of the Almighty, challenging his word, disavowing his plan, repudiating his principles, and disputing his authority. It is the same spirit that leads a venturesome boy to act as though he were about to dispute the right of way with an approaching train. This is a day when such heroes gain much applause for their temerity, and are hailed as leaders by throngs who cherish the same spirit of audacity, but lack courage or ability to make themselves prominent. We do not need to apply these remarks to open infidels of the Ingersoll type, or to atheists, who refuse to acknowledge any god whatever; for the most influential pagans of our times are those who have their hands in the dish where so-called moral philosophy is molded. Many of them wear God's livery, and their vantage-ground is the pulpit.

As we come nearer to the end, we may expect that these leaders of public thought will become more outspoken in their defiance of God's word, more profound in their imaginations, and more pronounced in their alienation from the faith of Jesus. The attraction which draws people after them will become stronger, and the multitudes which follow them, larger.

It is a very favorite custom with the class of heroes mentioned above, to speak by invidious comparison of the world's greatest teachers as "Buddha, Confucius, Zoroaster, Mohammed, and Jesus." They delight to put all these and others on the same standing, except that they

universally mention the name of Jesus at the last of the list. They go further in their misleading comparisons, and draw parallels between the religious principles taught by each, showing that, after all, there is no essential difference, or that whatever advantages there may be, they are against the religion of Jesus. It is customary with these modern philosophers to hold up for admiration the well-sounding pretensions of false religions in contrast with the human weaknesses of professed Christians. Never can they place the various systems of religion side by side upon the sole merits of their practical fruits. The borrowed excellences of the counterfeit are contrasted with the weak points of those who profess to represent the truth. Herbert Spencer, the leading pagan of modern days, says:—

All religions originated in ancestor-worship and ghost belief; the worship of the dead, who were supposed to figure as disembodied spirits among the living, is the foundation-stone of all of them. They can all be traced to natural origins, and there is no reason for supposing that the Hebrew faith was an exception, and had a supernatural origin. In the Elohim, of which the God of Israel was the chief, were comprised many ghosts who were worshipped. The Jahveh, or Jehovah, of the Old Testament, was common to many Asiatic tribes, and may be traced in Egypt and even in Greece. Many Oriental nations, including Mongolia, had myths about gods who were the sons of virgins by immaculate conception.

But points of comparison between counterfeits and the genuine are no proof that they are all of the same value. They add to the danger of deception, but they do not detract from the intrinsic value of the genuine. After having exhibited these comparisons, we are not surprised to see this philosopher making a show of the defects of professed Christians as an evidence of the inferiority of their religion. G. O. T.

### 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.]

#### 731.—THE WATERS OF EZEKIEL'S VISION.

What is signified by the waters, in Ezekiel's vision of chapter 47, coming out from under the door, and increasing till it became a great river? Please explain also the man with a measuring line, and what the line is.

MRS. H. E. F.

*Answer.*—We do not know what these things might have signified if the prophecy had ever been fulfilled, or was ever to be fulfilled. But the fact is that the prophecy of Ezekiel, chapters 38–48, is a conditional prophecy, the fulfilment of which was made contingent on other things. It expresses what God would have done for Israel after the captivity, on condition that they should become truly penitent, and put away their iniquities. Being suspended on this condition, God could not fulfil it to them unless they complied with the condition; but this, according to Jer. 6:15; 8:12, they never did, and therefore lost all opportunity to receive the blessings there promised. It was to have been fulfilled, if at all, under the old dispensation, when the typical priesthood and animal offerings were in force. But that dispensation has gone by. And therefore, as the prophecy never has been fulfilled, and never is to be, we need not concern ourselves to try to understand all or any of its specifications.

#### 732.—BAPTISM WITHOUT CEREMONY.

Would one of our ministers baptize a person with no more ceremony than Philip used with the eunuch?

J. E. R.

*Ans.*—Yes, if he had as clear a case as that of the eunuch, and if the Spirit should direct him in the matter, as it did Philip. 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.

### OUR MATABELE MISSION.

Our people are quite thoroughly conversant with the circumstances which have surrounded our mission work in the interior of Africa during the last few months. It has already been reported how our laborers had to flee to Bulawayo for their lives, and, with the other inhabitants, were obliged to remain there for protection. Peace has been restored to the country, and now comes a condition which is the usual result of a war of destruction,—a lack of food for the people. The last mail brought the following letter from W. H. Anderson, one of our missionaries. It speaks of these conditions, and of the additional responsibility thrown upon our mission in consequence:—

"The war crisis here is past, but its usual attendant—famine—is here with all its horrors. One must be here to get any idea of the situation. It has been our lot lately to be constantly beset by people who pat their stomachs, and tell us they are dying of hunger. In nine cases out of ten it is false, but still there are some who are actually in great need. A man told me last week that children were dying of starvation down the Gwaai River. Some of them have come to us so poor and weak that they could hardly walk. Now what shall we do for them? Brother Tripp and I have decided to do what our means will allow in taking children and caring for them. I think this is the most satisfactory method of working for the people. Elder Tripp now has five children, and I have three; we expect more soon. We are having huts built for them to sleep in, and Mrs. Anderson gives them a lesson every day. They make quite rapid progress in learning, too.

"All this is quite encouraging, but what shall we do if we get twenty more? We cannot support so many from our means; but how can we turn them away, and refuse them a good home and Christian training? Their living would not cost much after this year, as they could have a garden, and raise their own food largely. But this year everything is very expensive. Native grain is from twenty-five to thirty cents a pound, and other things are proportionately high. The children soon eat a large amount of grain, but what are a few bags of grain compared to the possibility of saving a soul? Now what can the Foreign Mission Board do with reference to this matter? Can we start an orphanage here? or must we turn these poor children away, perhaps to die? Let the board and our people, to whom we look for some support, answer this question in view of the judgment.

"I think there is nothing that we could do that would give such an impetus to the work, and place it on so firm a basis, as this work for the children. On them depends the success of our work. If you could only see their little black faces, and hear their expressions of love and appreciation for what is done for them, you would say, 'Take all you can.' At the close of each meal, before leaving the table, they thank us for their food. This is done from the abundance of the love in their little hearts, for we have not taught them to do so. To-day I had to leave the table before the others finished their dinner. About an hour afterward, one little boy five years old came to me and thanked me. I asked him what for, and he said for his dinner. They have learned to wash and wipe dishes and to do many other little things, thus saving us many steps and much time.

"Now if you can possibly see the way, by the strongest faith you can exercise, let us care for these little ones. It seems to us here that we cannot do otherwise. I feel that I would rather go hungry myself than to turn away one

who wants to stay with us. Financially, the Lord has prospered us this year, although we have met with very heavy losses. The compensation we received from the government does not pay for the first cost of the articles lost, but it would allow us no more, and what it gave was better than nothing. We have likewise lost all the oxen that were not taken by the rebels, by the rinderpest. This leaves us without a team or anything with which to work, unless we yoke in a few cows.

"Under these conditions, and with the uncertainty of everything, it has seemed best to us not to try farming so extensively, but to do gardening for our support, and spend all the time we can in studying the language. It will take another year of hard study before we shall be able to do very much in instructing the people. We find the children a great help to us in getting the correct pronunciation and proper construction of the language.

"We have a nice garden growing, but have to watch the locusts closely. There are over five hundred tomato plants, sweet potatoes, watermelons, cucumbers, ground cherries, and pumpkins. When you send us help, be sure to send a liberal supply of all kinds of garden seeds, and some of the best seed-corn you can find. I think small fruits would do well here if we had a start. Only one thing more, and that is help. We must have help, or the cause will suffer loss. We need a good mechanic, who should be a carpenter, mason, and blacksmith, and a handy man at anything. He must not be lazy. We also want a practical farmer and a good physician. These should all be young men of energy, push, and great practicability. We are all of good courage in the Lord; he blesses us very much, and helps us bear many things that would otherwise be hard. Praised be his name! We all enjoy quite good health the most of the time, which is a source of joy to us."

We are sure no one can read the above letter without feeling his heart stirred with a new desire to assist the work which has been begun among this needy people. Most gladly would the Foreign Mission Board furnish the necessary funds for the care of the poor children mentioned by Brother Anderson in his letter, were it possible so to do; but with all the demands made upon the foreign mission treasury, and with appeals coming from nearly every field quite as pathetic as the one given above, it is impossible for the board to do anything in the way suggested by Brother Anderson.

It is only proper to say that our workers will be able, of themselves, to care for but a very few of the suffering and needy who apply for aid. In this time of want and distress, it may be the opportune moment to make such an impression upon these poor natives as could be made under no other circumstances. We heartily invite our people everywhere to assist in this work. Any offerings for this purpose sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich., will be applied in harmony with the wish of the donor.

As we look upon our own pleasant homes and well-fed and well-dressed little ones, let us remember the children mentioned by Brother Anderson, who have neither food to eat nor a shelter to cover them; and then let us respond to this appeal as the Lord may impress our hearts.

F. M. WILCOX.

### CHILE.

SINCE my last report, Brother Balada and I have visited the province of Tarapaca, in the north of Chile. Iquique is the capital of this province. Our meetings were all held in private houses, as there is an unusual degree of prejudice existing here, and no opportunity to occupy a church was presented. One of the Methodist preachers, having been notified of our



intention to visit his city, warned his flock that two agents of the devil were coming in the form and name of Seventh-day Adventists, and that they should have nothing whatever to do with them. Before we left, we had the pleasure of baptizing two converts from the Methodist and five from the Roman church, in the sea near Iquique. This baptism has the distinction of being the first ever administered in the state of Tarapaca.

After baptism the ordinances of the Lord's house were celebrated, with an evident understanding of their solemn nature. Brother Julian Ocampas was chosen pastor for this little initial organization of Seventh-day Adventists, numbering seven persons, in Chile. His ordination was considered especially necessary in view of the fact that others will soon require baptism, and the distance is too great to be made often from Valparaiso, being nearly one thousand miles. He has preached for the Methodists, and so far as we could learn, fills the requirements of 1 Timothy 3. We have an abiding faith in God that he will increase this nucleus to his glory and to the salvation of souls. Let all God's people pray that this may be. G. H. BABER.

December 13.

#### BRAZIL.

IN company with my wife, I began the journey to the church in Joinville, on August 24. We found the journey quite a difficult one, but at the same time enjoyed many pleasant, happy hours. Often words of praise to God rose to our lips, as we passed mountain, valley, water, and desert. Before we reached Joinville, we passed several German colonies, and found that a great many good workers could find employment here, especially efficient teachers.

August 29 we reached our brethren in Joinville, and as it was the Sabbath, we found them all happily assembled together. Here we remained until September 6, holding some glorious meetings. My wife was a great help to me, especially in practising our German hymns. I was permitted to baptize two dear souls, and three other faithful pilgrims were also taken into church fellowship.

We then began our journey to Brusque, accompanied by our aged Brother Kinder, seventy-one years of age, and two other brethren. We soon found that our horses were not capable of drawing us through the desert which we had to pass, so we let Brother Kinder and my wife ride, and the rest of us made this journey, of about four days, on foot. September 10 we arrived in Brusque in fairly good condition; but my health had suffered quite severely during the journey, and soon intermittent fever manifested itself, and after a few days I could not leave my bed. I did not like to give up; for ten dear souls desired to be baptized, and I felt that it was my duty to respond to this call. But my strength left me, and the fever grew worse; so I was brought to the harbor to take the first steamer for home, as it was thought that a change of climate would check the fever. For a few days this seemed to be the case; but in a few days the fever returned, and my dear wife was also affected by it. Both of us suffered with it for six long weeks. It was not a sickness unto death, however, but tended to advance the work here in Curitiba. During my sickness I was visited by an educated young Catholic, who, with his young wife, had arrived from Germany two months before; and the result was that both he and his wife were led to see the Bible truth, and are now living in accordance with it. As our school has now grown to be quite large, having more than seventy students, we were obliged to invite him to assist us in this line; for the school work had become too much for Brother Stein.

During this time I also made the acquaintance of a Swede who had been sent out by five hundred Swedish families to explore the country and find

a good home for them. He also has accepted the truth. I had to promise him my aid in preaching the truth to the families which were soon expected, procure teachers, and also supply them with our publications. This dear brother has traveled over almost the whole world, and speaks English, Spanish, and German, besides his mother tongue.

We are all of good courage, and trusting the Lord. We ask an interest in your prayers.

H. H. GRAF.

#### BRITISH GUIANA, SOUTH AMERICA.

NEW AMSTERDAM.—The work here is steadily advancing. Brother P. Giddings has been ordained as local elder, and the ordinances of the Lord's house were lately celebrated with good attendance. On my second visit to the Essequibo district, I found twenty-nine native Indians gathered for instruction. The work of clearing a site and erecting a temporary chapel was entered into with a willing mind, and in less than two weeks a building sixteen by thirty feet was erected. Three more received baptism, a company of fifteen was organized, and nine signed the covenant. Brother W. T. Downer, of Georgetown, was chosen elder, and James Daniels (Indian), deacon. A committee of five, one from each company, was appointed to look after the interests of the work till other provision can be made for this field. I regret very much the circumstances that cause my leaving the field for the present, but I trust that others will be found to take up the work, and that a short rest will fit me for active service.

December 17-28 was spent with Elder E. W. Webster and his wife, at Trinidad, visiting among the believers, and counseling together regarding the best ways of advancing the work in the island. Many difficulties seem to hinder the work, but the workers are of good courage, and steady advancement is being made. The neat little chapel at Couva is ready for dedication.

December 29 to January 2 was spent at the home of Elder Van Deusen and his wife, in Barbadoes. It was indeed a privilege again to meet these pioneers in the cause, and to know that their health and strength are still spared to do efficient work in the islands of the sea.

January 20.

W. G. KNEELAND.

#### ARGENTINE AND URUGUAY.

IN Uruguay a little company took their stand for the truth a few months ago, as a result of a four weeks' public effort. Thirty-two signed the covenant at that time. Some have developed well, considering the time that help has been given them. I organized a church of eighteen members there three weeks ago, and the officers were elected. They were all baptized in the Rio de la Plata River. None of them had ever witnessed baptism by immersion before. A missionary society was organized, and a club of papers ordered. Their tithe and donation amounted to eighty dollars. By the first of January this amount will be increased, as some will receive their pay at that time. The elder and the deacon are both from the Catholic Church. This little church is in the German Swiss colony. They came from Switzerland. A few who were not taken into the church have still a victory to gain over tobacco and wine. We feel truly grateful for this little church, the first one in Uruguay. The day I left Uruguay, the revolution broke out. It came to me that the church was organized just at the right time for its mission and work. Had I remained a week longer, it would have been difficult to leave the country.

We have rented a new building in Buenos Ayres for the mission. The interest among Sister Post's readers seems to be reviving. There has been strong opposition, and that brings interest for the truth after a time.

Brother Town is located in Buenos Ayres, and will lead the English meetings, in connection with his other work. Brother Vuilleumier is laboring in the province of Santa Fé, with good success. We expect that Brother McCarthy will soon join us in the country, to labor among the Spanish people. My family are at Crespo.

The work here is growing, and our general meeting has had the effect of making us many friends among the officials. We receive many calls for help; and if we had the means and the laborers, much more could be accomplished at the present time than in more prosperous times, as the people are humbled by their troubles, and inquire what these things mean. Brethren Nowlen and Pevereni were doing very well canvassing in Uruguay, but they are now shut in by the revolution. Their horses have already been taken from them. Sister Snyder is in Montevideo, and we have advised her to come to Buenos Ayres during the revolution. Brother Snyder is doing well canvassing in the province of Entre Rios. Brother Brooking is at work in the province of Buenos Ayres. These brethren think of recanvassing Buenos Ayres. Brother Snyder reports openings among German colonies in the northwestern part of the province of Entre Rios. We need your prayers, that the Lord's work may speed on in this field.

F. H. WESTPHAL.

#### QUEBEC.

FROM December 15 to 21 I was at East Angers, visiting scattered Sabbath-keepers, and holding meetings. I obtained one renewal for the REVIEW, two subscriptions for the *Signs of the Times*, one for the *Bulletin*, and one renewal for the *Youth's Instructor*. December 26 and 27 I was at Fitch Bay. I was very glad to meet Elder R. C. Porter again in Canada. The preaching was practical and excellent, just what we all needed. There was some outside interest. The school is having an excellent influence over the people, and some are showing their appreciation of it by sending students to it. There have been difficulties in starting and maintaining a school at Fitch Bay, yet God has blessed the effort, and it has proved a success. There is some revival interest among the students. God bless our school! January 2 and 3 I was with the church at South Stukely. The quarterly meeting was held, officers were elected, and the ordinances were celebrated. It was a time of rejoicing.

Our meeting at Dixville, January 9 and 10, was not largely attended on account of poor roads; but our meeting increased in interest, and at the closing service, when the ordinances were celebrated, one brother who was ninety-five years of age joined with us. The blessing of God came upon us, so that we all could say it was good to be there. As the brethren and sisters brought their tithes into the treasury, God's blessing came into their hearts. Thus it will ever be when all comply with the conditions upon which God has promised to let his blessing fall upon his people just before the coming of Christ and their final deliverance.

J. B. GOODRICH.

#### THE MARITIME PROVINCES.

THE work here is progressing fairly well. Hundreds are hearing the truth who have never heard it before, and some of them decide to obey God. Many of our brethren have done nobly in tithes and offerings. Some who have never paid tithes are awaking to the importance of this matter, and others confess that they begin to think that the reason they are always in financial embarrassment and barrenness of soul is because they have not rendered to God his own. In that doubtless they are correct. From Jan. 1, 1896, to December 31, more than one thousand dollars in tithes has been paid. This is a large increase

over any previous year. In 1896 the tithes, annual offerings, First-day offerings, and donations of all kinds, amounted to fourteen hundred dollars. Our book sales for the same year, from the Toronto office, amounted to \$2398.26.

We are all of good courage, and rejoice that the victory will soon be won. The signs in the sun, moon, and stars, in the earth and the sea, speak plainly that the dawning of the glorious morning of eternity is at hand.

January 26.

R. S. WEBBER.

#### MANITOBA.

ALTHOUGH it has been some time since I have reported through the REVIEW, it has not been for lack of material. The work in this province and the Northwest Territory is making steady progress. Perhaps a comparison of the condition of things here in June, 1894, with the condition at the present time, will give a better idea than a longer report. When I arrived here, there were two companies and one organized church, two organized Sabbath-schools, and a number of isolated brethren. Altogether, there were less than one hundred Sabbath-keepers in this field. Now there are five organized churches and three companies, eight organized Sabbath-schools, with two more to organize soon, and about one hundred and seventy Sabbath-keepers.

At that time the brethren were scattered, knew but little of one another, and were doing very little to sustain the work. Now, through the general meetings and our camp-meeting, they have become acquainted with one another and with the work and its needs. The results are visible in the willingness with which they are taking hold to sustain the cause in this field. Since the first of last July, about nine hundred dollars has been paid in, in tithes and offerings, and we expect a steady increase along these lines.

There are many difficulties to meet because of the conservative character of the people, yet steady, persevering effort is bound to be rewarded. Much of my time has been spent in Winnipeg, the capital and metropolis of the province, where I have endeavored to get the truth firmly planted. The work has gone slowly, and required much effort, but it has not been in vain. We now have a church of thirty-five members there, though some of them do not now reside in the city. Besides this, there are ten or twelve keeping the Sabbath who have not yet united with the church, but who doubtless will do so ere long. Seven united with the church at our last quarterly meeting, which was truly a heavenly sitting together in Christ Jesus. The presence of the Lord was manifested, and all hearts were touched.

From our German church at Morden, word comes that one family has just taken a stand for the truth, and three other families have promised to do so. At Wakopa, Brother Bourdeau has done a good work among the French. Nine were recently added to the church, and several more are keeping the Sabbath. At Portage la Prairie, where Elder Foster is working, a few have accepted the truth, and several seem almost on the point of obedience.

I spent Sabbath and Sunday, January 16 and 17, with the Roden church. We had an excellent quarterly meeting and much of the blessing of the Lord. A tract society was organized, and over four dollars raised with which to purchase tracts. I believe this church is growing in the grace of our Lord Jesus Christ. Work in the country is very difficult this winter, on account of the deep snow and frequent blizzards. Today, Thursday, January 21, we are having the third blizzard for this week. The snow in the roads, or as they call them here, the "trails," is fully three feet deep; and when teams meet, it is difficult to turn out, the horses being almost buried in the loose snow. In spite of these diffi-

culties, work in the country is being carried on to some extent, with good success.

Our workers are all of good courage, knowing that the battle is the Lord's, and that his cause must triumph. There is one point I wish to speak of here. We have reading-racks in the Canadian Pacific Railroad station here, which are well patronized, not only by the traveling public, but also by many who reside in the city. Some French Catholics became interested from reading these, and finding our address stamped on the papers, sought us out, and asked for reading on different subjects. They have come back two or three times for more reading. We use about two hundred papers a week, and now we find our supply nearly exhausted. Will not our brethren who read this send us a steady supply of our different periodicals? My address is 284 Boyd Ave., Winnipeg, Manitoba. Send by mail, post-paid.

W. H. FALCONER.

#### AMONG THE ENGLISH CHURCHES.

SINCE last June, it has been my privilege to visit some of the companies in this field. After leaving the north of Ireland, I went to Plymouth, in the south of England, and assisted Brother Robinson, who was holding meetings there. There are some forty in church fellowship. I then spent about a month in Southampton, where we had some very interesting and well-attended meetings. At the close, five persons were baptized. Five were also baptized the last time I was there. I then spent several Sabbaths at Bath, where there is another strong company. Birmingham was visited next. The *Present Truth* has been sold there for about ten years, and Sisters Ginley and Fisher are following up the interest, and having a very profitable time giving Bible readings and conducting services. Quite a number have embraced the truth, and the place seems ripe for a more public effort. At the close of our meetings, six went forward in baptism. At Grimsby, Ulceby, and Hull, I found the friends of good courage, though some had given up, especially among the young. Five were baptized there.

The remainder of the year was spent in Wellingborough and Kettering, where we have active churches. In Kettering there are about fifty church-members, many having come in during the recent meetings conducted there by Elder Washburn. At the time of writing this, I am living in Bristol, and expect to accompany Elder Loughborough to Bath and Southampton.

Just opposite my house are the celebrated Müller orphanages—five huge stone buildings, where two thousand and fifty children live. Mr. Müller is a German, and began his work in a very small way some seventy years ago. Since then his work has built up so that over seven million dollars have been sent to him and invested, and he has "raised" a family of over nine thousand five hundred children and babies. The annual expense averages one hundred and fifty thousand dollars. He has never asked any man for a penny, but all has come in answer to prevailing prayer. They have no reserve fund, but use up the money as fast as it comes in, and hundreds of times they have begun the day without a cent in hand, but they have never yet wanted a meal. They have no endowments, no committees, no collectors, no resolutions, and no voting. All is placed under the direct guidance of the Lord.

FRANCIS HOPE.

#### AN OPEN DOOR FOR MISSIONARY WORK IN COLOMBIA.

If one were to ask ten people, as he met them on the streets, if they were Christians, he would receive an answer in the affirmative. But comparing their lives with the Bible rule, it is soon seen that a great difference exists between them and the Christians of Bible times. They have been taught that they are Christians, and really

think they are. From what I have seen in a two years' residence among the people of Colombia, I am sure that they are anxious for more light on the subject of religion. There exists in the minds of a great many a desire to understand the religion of the Bible, and I have met with very few who would not respectfully listen to remarks upon the subject, and read anything that might be given them relating to it.

I have met many men who have told me that they were considered members of the recognized church, because they were baptized into it in their infancy. They say, "We are nothing at all. We do not deny that there is a power over us, that is greater than we are, but we do not know him. We are disgusted with the church in this country." What they want is the pure word of God. They are ignorant of what it teaches, and in order that they may understand what it means, more than the mere presentation of the words of the text is needed. Men and women are needed who live out what they preach. The people are little more than large children who have had little instruction. I do not wish to be understood as saying that they are not educated as far as other things go. Many are well educated, yet they are ignorant of what constitutes genuine religion.

In our intercourse with the people, we have found them kind-hearted and generous; and we think that we are not saying more than the truth when we say that any one who will come with a genuine intention of aiding in any work to better their condition spiritually and physically, will be accorded a warm and hearty reception by the greater part of the people. There is one class whose opposition must be expected,—the priests. The opposition to all kinds of advancement, intellectual or social, for the last three hundred years, has come from this class. But does not this same opposition demonstrate the urgent necessity for the promulgation of God's truth among the people at the present time, seeing they themselves are disgusted with the actions of those who have been, and are now, the acknowledged leaders in religious things?

There is a spirit of inquiry abroad in the country, and a desire to know more about religion. Who is going to help answer it? The bands of custom are breaking by the introduction of new articles and ways from foreign countries. Knowledge is dispelling the darkness of past ages, and now is the time to begin an active religious work among this people. We trust that an interest will be aroused for the work in this part of Christ's great vineyard.

FRANCISCO CORTIS.

#### GENERAL CONFERENCE DISTRICT 6.

AFTER the camp-meeting in Montana, the time was spent in becoming acquainted with the work in California and the institutions located there, until it was time to attend the fall council of the General Conference Committee. Besides attending the annual meetings of the district, I have attended three local camp-meetings in California, which have been seasons of much profit to all who attended. The meeting at Los Angeles was one of the best I have attended for years. From the first, the Spirit of God was present, and seemed to be working with all who were in need of help. I have never seen so many asking for prayers for healing as at this time. There was a deep, quiet moving of the Spirit of God to satisfy hungry souls desiring help. There has been a growing interest in the work throughout the district, and yet it seems that we are doing very little, comparatively, when we think of the solemn message given us for the people.

During the past season more attention has been given to the work in the cities, and has resulted in many embracing the truth. There has been a growing interest in the city of San Francisco, and about fifty have united with the church. Elder Andross, with a few Bible work-

ers, has been able to reach quite a number. There is also a good interest in Los Angeles. Elders Knox and Snyder rented an empty store in the business part of the city, and the room would not contain those who came. They moved to another building, and had the same experience. Several have already decided to obey, and others are deeply interested. At present quite an interest is being awakened in circulating the *Signs of the Times* and distributing other literature. Brother Fred Paap, State agent for California, has a class of about twenty-five in San Francisco, and they are beginning to do some good work. E. M. Morrison, the district agent, has a class of thirty-five at Los Angeles, many of whom we hope will become regular canvassers for our publications.

The State agent for the North Pacific Conference writes very encouragingly of the canvassing work in that part of the field. We hope to see this important branch of the work revived all through the district. The canvassers will bear an important part of the work in carrying the truth to the people in District 6. Many live in valleys and on mountainsides, where the living preacher will never go; and the silent messenger can do a work that cannot be done in any other way. Why should not scores be instrumental before another year shall close, in placing many of our publications in the homes of those who know nothing of the truth?

The Pacific Press Publishing Company has had a degree of prosperity equal to any year since its establishment. This seems remarkable when we consider the financial depression that has rested on the whole country so long. Many times during the season its presses have been crowded to their utmost capacity, at times running day and night in order to meet the demands upon them.

We have two colleges, one at Healdsburg and one at Walla Walla. The teachers have been studying the best methods of educating workers in the field in less time than it has taken in the past. Some changes have been made in their curriculum, that, when fully perfected, will be of much help to the work of these institutions. Both schools opened with a better attendance than last year, which has been a source of much encouragement. We look for a better interest in the educational work the coming year than at any time in the past; for we expect the schools to offer better inducements to students, giving them more in the same time than they have been able to do heretofore.

From Alaska a call comes for help for the Indians. A brother writes:—

"I spent some time canvassing in that field a year ago, and my interests are aroused that a work be done there. While there, I spent some time studying the best methods of work among the natives. . . . I can no longer resist sending in a plea that some one be sent to that long-neglected home field. The Indians of Alaska are quite a different class of people from the Indians of the States. They support themselves, and seem industrious, often working in the mines. Unlike the Indians here, they are not satisfied with their condition, but are anxious to learn, and take up quite readily with American customs. They have no worship but the worship of their ancestors, and in many places their Christianity does not restrict their conduct as it should; but there are some honest souls hungering for more truth. Brother — and I met a native Christian, and sang and prayed with him. When I left him, he begged me, with tears in his eyes, to send them a missionary. I asked, 'Have you no missionary?' He replied: 'We have a man who preaches to us on Sunday, but he is not a good man. He does not talk Jesus; he is not like our first missionary. Will you not send us a good missionary, one who will talk with our children, and pray with our old people? We like to hear about Jesus, but my people are getting so they

do not care since our old missionary left.'"

Other things might be written, but this is enough to show that the Spirit of God is working everywhere. Are there not some who will begin the study of this field, and get a burden for these poor souls who are pleading for some one to be sent among them to tell them of Jesus? The field is already white to the harvest. Where are the laborers?

A. J. BREED.

#### NEBRASKA.

CAIRO.—Leaving Central City, November 30, I spent nearly a week at Grand Island, in company with Elder Victor Thompson, enjoying much of God's blessing. I then came to Cairo, where I have held meetings for four weeks. As a result, eleven adults have taken a firm stand for the truth, and still others are much interested. God is blessing his truth in this part of his vineyard.

E. L. STEWART.

#### ALABAMA.

BIRMINGHAM.—Dec. 2, 1896, I left Baltimore, Md., for Battle Creek, Mich., where I spent about four weeks at the Sanitarium, taking treatment preparatory to entering upon my new field of labor in the South. I am now feeling much better, and hope the change of climate will prove of great benefit. December 31 I left Battle Creek for Chattanooga, Tenn., reporting at the latter place the first day of the new year. On the Sabbath I enjoyed the quarterly services with the Chattanooga church, and on Sunday night, by invitation of Elder Brunson, spoke to them. While at this place, I enjoyed a view of Chattanooga and the surrounding country from the top of Lookout Mountain. The scene was inspiring. As I stood on the top of this lofty peak, more than two thousand feet above the level of the sea, I could not but think of Moses viewing the promised land.

Our counsel at this place with Elder Irwin, superintendent of the district, resulted in my coming to Birmingham. I enter upon the work here realizing as never before my dependence on God, and asking that I may have the prayers of all, that his blessing will be continually upon the work. My address is 1008 N. Twenty-first St., Birmingham, Ala.

R. D. HOTTEL.

#### LOUISIANA.

NEW ORLEANS.—We feel sure that the friends of the cause will be interested to know that the work of the Lord is making some advancement in this large city. As in every large city, it is difficult to gain and hold the attention of the people in public services; but there are many dear souls that are hungering for the bread of life, and we rejoice that it is our blessed privilege to meet them in their homes, and there study the word of God together. There is an abundance of this kind of work to be done, and God is able to give us wisdom for it. "He that winneth souls is wise."

November 21 Sister Booth came here to engage in Bible work. She has already found many friends, and is holding readings with several interested families. She and Mrs. Evans now conduct a Sunday-school in the upper part of the city, which gives evidence of being a success. The special feature of this school is the kindergarten, the supplies for which were donated to the school by friends in Chicago. There is no limit to this sphere of usefulness, in which many can do good work for Christ. We are busy trying to bring the precious truths of the Scriptures before old and young, but the most we have been able to do is only a small beginning in a place like this.

The church here was greatly encouraged by a visit from Elder Irwin, December 11-14, and we hope that the Lord will send more help to

this needy field in the near future. Sabbath, December 12, the ordinances of the Lord's house were celebrated, and in the love and union which prevailed we realized the Saviour's presence. January 10 the regular business meetings of the church were held, and seven persons united with the church, four by letter, and three adults who had been members of the Baptist Church. The present membership is twenty-seven, but some of these do not live in the city. A club of the *Signs* is taken, and these papers are placed in the hands of those who have become interested in this message. Tithes and donations during the past year amounted to nearly two hundred and fifty dollars.

The lot owned by the church here was recently transferred to the General Conference. This lot is in a good locality, and is rising in value; but it has no building on it, and is therefore of no practical use to the church as it is. We need a house of worship very much, and with the hope of getting one, have started a building fund. The church here is poor, but we shall do what we can to secure a place of worship that we can call our own. Some who are personally acquainted with the situation in this city, and know that it would greatly advance the work to have a building in which we could meet, have asked to be permitted to help. Are there not others who desire to assist this enterprise?

J. E. EVANS.

#### OHIO.

I WILL report the result of the meetings held at Ashville and St. Paul this summer and fall, by Brother C. C. Webster and myself. A Sabbath-school of fifteen members has been organized, which is fully equipped, and holds meetings in a schoolhouse between the two places. When we closed our tent-meeting, November 6, eight adults were keeping the Sabbath, and seven had signed the covenant.

December 22 I went to Russell, where, two years ago, Elder Underwood and I held a course of lectures, resulting in the organization of a Sabbath-school, and nine keeping the Sabbath, who united with the Kirtland and Chagrin Falls churches. We were glad to see that all have proved faithful. We spent Sabbath and Sunday with these friends, holding meetings each evening and on Sabbath; also quarterly meeting, at which the members from Chagrin Falls and Kirtland were present. Two united with the Chagrin Falls church.

January 2 I was with our home church, and held quarterly meeting services. When I moved to the State, six years ago, there were only five Sabbath-keepers in the county. Now our Geneva church has twenty-three members, besides three who are keeping the Sabbath and attending church. There is also a church at Conneaut, with some fifteen members, besides others in the county keeping the Sabbath. Next Sabbath I shall visit the church at Conneaut. I hope many more may see and obey the truth.

C. P. HASKELL.

#### FLORIDA.

SINCE my last report, aggressive work has been going on at Jacksonville, Kissimmee, and Chokoloskee, and nearly all the churches and companies have been visited and encouraged. The work at Jacksonville has been conducted by Brother Whitford. He has distributed literature, and held some Bible readings as the way has opened. He reports some success. Sister Edna C. Rogers, who has been canvassing the city, will now give her whole time to the Bible work. We hope to enter the city in the near future with tent labor. As Jacksonville is the gate city into the State, we are especially anxious that the work be properly and permanently established there.

At Kissimmee the work has moved slowly



though surely. In this place and vicinity there are six men and eleven women who are quite fully established in the principles maintained by our people.

For three months, Brother W. L. Bird and his wife have been visiting and working with the little company at Ohokoloskee. There have been some accessions, and the workers are much encouraged. This place is among the "ten thousand isles" on the gulf coast. It is somewhat removed from other settlements, so we cannot visit the company as often as we otherwise would. We hope to carry the message from this point to the Seminole Indians in due time. Providence is opening the way in a marked manner for this enterprise.

On account of the sickness of Elder Haughey, we have not been able to carry on the work in Tampa this winter as we had designed. As the truth must go to Cuba, and as Tampa will be the base of operations for that work, we hope that the way will soon open for the General Conference to establish a Cuban mission in this city. The time is ripe for it. There should be no delay.

The finances of the conference are improving in the way of increased tithes and First-day offerings. Our members are evidently taking an interest in these things. Why should not this good spirit continue until we shall see a full tithe and abundant offerings coming in to carry the work to remotest bounds? We are encouraged to press on with vigor.

January 28.

L. H. CRISLER.

#### MICHIGAN.

Among the Scandinavians.

SINCE coming to Michigan, I have found plenty to do. I have labored in Manistee by visiting and holding parlor meetings. As a result of the effort here, four or five have commenced keeping the Sabbath, and others are interested. I spent about ten days with the Danish church at Gowen. The members of that church are very much scattered. Besides holding meetings in the church the two Sabbaths that I was there, I held meetings with the brethren at their homes in the evenings.

During the past six weeks I have been working with the Swedish brethren in the Upper Peninsula. I held twenty-five meetings in the country, five miles from Iron River. The brethren here have not been visited for several years, and were hungry for encouragement. Some had grown cold and indifferent. I never was at a place where the brethren and others took so much interest to attend every meeting. The Lord gave freedom to present the truth, and his Spirit worked upon the hearts of the people. Some drops of the latter rain were felt. Tears were shed, confessions made, and four or five began the observance of the Sabbath. We have now twenty-five or thirty Swedish and Finnish Sabbath-keepers here, and others are interested. The brethren took a club of thirty *Zions Vaktare* for missionary work.

I held three meetings with a few brethren at Iron Mountain, also labored two weeks with the brethren at Stephenson. The church there is composed of Americans, French, and Swedes, but they are very much scattered. I also visited Escanaba, where a few dear souls are trying to hold up the light of present truth. Here I held a few meetings in private houses, and one evening meeting in the Swedish Methodist church, their minister kindly granting us the use of it. He also promised me the use of their church if I came there again.

There are several persons in some of these places waiting for baptism. As far as possible, I have visited every Sabbath-keeper and all those interested, in the places where I have labored. The Lord has blessed me as I have tried to help others. There is a large field among the Scandi-

navians and the Americans in the Upper Peninsula. It seems as though this field has been neglected too long. I never knew before that there was such a large Scandinavian population in Michigan. The Lord has some honest souls among them who will obey the message.

I am now at home at Manistee. The Bible workers have a good interest in their work here among the Americans.

P. L. HOEN.

January 24.

#### UTAH.

I BEGAN a series of meetings in Provo City, Dec. 5, 1896, and have continued until the present with increasing interest and attendance. The meetings are held in a fair-sized hall, a little to one side of the business center of the town. The hall is well filled nearly every night with attentive hearers. Although we have not concluded the services, some influential families have accepted present truth, and are walking in all God's commandments. I expect soon to organize a church here. Will not the brethren and sisters remember at the throne of grace this part of the Lord's vineyard? I am of good courage in the Lord.

C. M. GARDNER.

January 22.

#### MONTANA.

GREAT FALLS.—During the month of December, Elder Martin assisted me in a series of revival meetings here at my home church. As a result of these meetings, nine were baptized, uniting with the church, and a general revival was experienced. The protracted effort closed with the quarterly meeting, in which much of the sweet, tender Spirit of the Lord was manifested. The annual business meeting was well attended, and perfect harmony prevailed. The church decided to increase its club of the *Signs* to one hundred, and to take a club of the *American Sentinel* to use in missionary work. The tithe paid during the quarter ending December 31, amounted to over two hundred dollars. Sixteen copies of the REVIEW are taken by the church, nearly every family being supplied. I expect to be absent from this company for several months, and am glad to see them so well organized, with a "mind to work," and perfect harmony prevailing.

I am now at Missoula, assisting Elder Martin in a protracted effort. Already four persons have started to serve the Lord. I have taken four subscriptions for our periodicals since coming here.

W. J. STONE.

January 17.

#### NORTH CAROLINA.

SINCE my last report, I have labored at Archdale, Greensboro, Lego, and Reidsville. We have settled at Archdale, and trust that our presence will be some help to the work in this place. Those who fully accepted the truth during the tent meetings last summer are still firm in the faith, and growing stronger all the while. Others are still interested, for whom we have hope. Strong efforts have been made to turn the people from the truth, but it only shows the honest ones the weakness of those who fight against the message of the Lord. We have no place in which to hold meetings except in private houses; but the meetings are good, though the attendance is not large.

I have visited the friends in Greensboro, and held one meeting with them. There still seems to be an interest to hear the truth in that place, and I think more labor should be bestowed there. January 1-3 I attended quarterly meeting with the friends at Lego, and we had a precious meeting. The ordinances were celebrated in a solemn and impressive manner. All enjoyed the rich blessing. One new member was received into the church, and two others were accepted as candidates for baptism. Regular church officers

were chosen, who entered upon their duties with faith and courage. I believe the amount of tithes paid at that meeting was the largest ever paid at one time by that church. Steps are being taken to build a house of worship at that place, and we trust they may be carried out in the near future.

January 8-10 I attended quarterly meeting with the friends at Reidsville. That was a good meeting, and the first ever engaged in by most of the brethren and sisters. All seemed to enjoy the blessing of the Lord as they celebrated the ordinances. I think a church can soon be organized there. The brethren feel the importance of helping support the cause of truth, and are beginning to pay their tithes. Brother E. L. Sanford and his family are now located there, and are a great help to the work.

The truth is meeting with bitter and determined opposition in this field, but it is onward, and is sure to triumph.

January 25.

B. F. PURDHAM.

#### NEW ZEALAND CONFERENCE PROCEEDINGS.

THE seventh session of the New Zealand Conference was held in the Seventh-day Adventist church at Napier, Dec. 14-20, 1896, with W. M. Crothers, acting president, in the chair. Delegates were present from all but two of the churches. Elders E. W. Farnsworth and S. N. Haskell were also with us, having recently arrived from abroad. Special attention was given to the spiritual interests of those assembled, and to this end two Bible studies and a preaching service were conducted each day, principally by Brethren Farnsworth and Haskell. Their labors were much blessed from the beginning, a season of refreshing from the Spirit of the Lord was enjoyed by all, and a new impetus was given to the work in this conference.

Two new churches were received. The membership of our conference has increased since our last meeting from three hundred and sixty-three to four hundred, not including some forty or more persons in different parts of the colony who have embraced the truth, but have not yet united with any church. One meeting-house has been built and is free from debt, and another is now being erected. The chairman briefly reviewed the work of the past twenty-three months, showing that God's blessing has attended our efforts. He called attention to many interests that have been awakened through the work of our tract societies, and are now calling for ministerial help.

Resolutions relating to the future management of this conference, suggesting advanced lines of work in many ways, were adopted.

The following officers for the ensuing year were elected: President, E. W. Farnsworth; Secretary, Mrs. V. J. Farnsworth; Treasurer, A. Mountain; Executive Committee, E. W. Farnsworth, D. Steed, W. M. Crothers, J. N. Anderson, and A. Mountain.

Meeting adjourned *sine die*.

W. M. CROTHERS, Pres.

A. MOUNTAIN, Sec.

#### VERMONT CONFERENCE PROCEEDINGS.

THE thirty-fourth annual session of the Vermont Conference was held at Rutland, Vt., Aug. 23-28, 1896. Five meetings were held, each of which was presided over by the president, Elder P. F. Bicknell. The following resolutions were adopted:—

1. *Resolved*, That we recommend that our church elders interest themselves in the Christian Help work, and aid as far as consistent in laying plans to advance this line of missionary work with others in the church.

2. *Resolved*, That in view of the rapidly fulfilling signs of the times, which indicate that the coming of the Lord is near at hand, we urge all the churches to interest themselves in increasing the tithes and offerings to push the work more rapidly in both home and foreign fields.

Officers were chosen as follows: President,

P. F. Bicknell; Secretary, F. S. Porter; Treasurer, L. A. Stone. Executive Committee: T. H. Purdon and H. W. Pierce. Camp-meeting Committee: F. S. Porter, Royal Clayton, Bert Pike, Frank Leslie, and Charles B. Beckwith. Auditor, George Williams. Delegates to General Conference: P. F. Bicknell and T. H. Purdon. Credentials were granted to P. F. Bicknell, T. H. Purdon, and H. W. Pierce; license to H. W. Sisco; and missionary licenses to Mrs. P. S. Archer, Phebe Callwanger, Mrs. P. F. Bicknell, and Carrie Tupper. Treasurer's report showed the total funds received during the year to be \$3627.73, and the total disbursements, up to July 1, 1896, \$3335.02.

A proposition was offered by Brother George Williams that the Vermont Conference send a missionary to some foreign field, and support him while there. Brother William agreed to pay one fourth of the expense of such an enterprise. This matter was referred to the Conference Committee. H. W. PIERCE, Sec.

## Missionary Workers.

### HINTS ON CONDUCTING MISSIONARY MEETINGS.

FIRST of all, in order to have a good missionary meeting, we must have the Holy Spirit's presence. Without this heavenly visitor, the meeting will be a failure. So those who conduct the meeting should spend much time in earnest prayer by way of preparation. But it is not enough to be "fervent in spirit." The apostle says also, "Not slothful in business;" therefore we must not rest content with praying. Joshua lay on his face, pleading with God for help; but the Lord told him to get up and do something. The successful missionary leader will not be afraid of hard work.

As for the program, it need not be elaborate. The simpler, the better, so long as it is interesting. As the meeting is conducted, see that it moves along promptly, without awkward pauses and delays. Select hymns that are appropriate, and sing them from the heart; that is, with vim and enthusiasm. Have a number of prayers by different ones, and let them be short and to the point. It is not necessary for each person who engages in such a season of prayer to mention all the subjects of petition that he or she can possibly think of. Such long and exhaustive efforts are for the closet. Rather let one be drawn out in one direction, another in another, etc. Then all the prayers make one consistent whole.

One of the most interesting features of the missionary meeting is the reporting. Some members have engaged in Christian Help work. They tell their experiences, and ask the advice of the other members in regard to what they shall do further in different cases. Others have written missionary letters, and have received replies which they want to read. Still others have been circulating the *Signs* from house to house, loaning our tracts on the envelope plan, etc. This part of the meeting, and in fact, the other parts, too, should be very informal. The leader should do as little talking as possible, but get the members interested in talking with one another.

Wrapping and addressing the papers is another interesting feature of the meeting; and while I am speaking of this, I might say that one of the most effectual means of arousing genuine enthusiasm, and getting everybody to attend our meetings, is to work up a large club of papers. Many missionary societies have wonderfully revived by increasing their clubs of *Signs*. People like to be connected with something that is alive and moves. We all know the saying that nobody will pay the funeral expenses of a dead horse. It is just as true that nobody cares to pay the running expenses of a dead missionary society.

I imagine some one will say, "But you haven't given us a program yet." No. That is left for you to arrange, according to circumstances. The main part of the meeting may sometimes be devoted to a Bible reading. Again, you may have a study from the life of Paul, selections from the Testimonies, or a lesson from the *Home Missionary*. In some cases it might be helpful to study the lives of such missionaries as Judson, Williams, Livingstone, Carey, and others; but this will depend largely upon the circumstances, and in no case should so much time be taken up as to keep out the reports, which, in a working society, are more important than anything else.

Close on time. Do not let the meeting proper last over an hour. Then it will take about half an hour to send out the papers. More may be said on this subject in the future. Meanwhile let us hear from some of our readers.

M. E. OLSEN.

### THE VARIETY.

SOME have felt to question the great variety of our various periodicals, books, tracts, etc. But have we not been told by the Spirit of God that all these different publications are needed, in order to meet the varied minds of the people? Some can see the truth when presented from a particular standpoint, when they would not be attracted to it at all if presented from a different standpoint. And when we meet our fellow men in a business or social way, how important it is that we should know just what publication will be best adapted to their particular turn of mind. How can we know this unless we are familiar with our publications? And how can we become familiar with these publications unless we read them?

In view of the value of the great truths that our publications contain, and in view of the importance of getting them before the people in an intelligent way, no Seventh-day Adventist should lose any time in making himself familiar with all our publications. Shall we not devote, conscientiously, as much of our time right now to this most important work of reading our books, pamphlets, and tracts, as we can spare from other duties? As we read them, and become familiar with them, we shall know better which one to place in the hands of the different persons with whom we come in contact. A. O. TAIT.

## News of the Week.

FOR WEEK ENDING FEBRUARY 6, 1897.

### NEWS NOTES.

Jan. 29 the United States Senate passed a bill for the appointment of commissioners for an international monetary conference, by a vote of forty-six to four. Of the four who voted against the measure, two were gold Democrats, who are pronounced in favor of the single gold standard, one was a Populist who doubts the expediency of any international agreement, and one was an Independent, whose reason for so voting is not apparent. The majority of those who favor the free coinage of silver voted for the measure, not because they believed it would be a success, but that no obstacle should be put in the way of a return to genuine bimetalism. At present the prospect for international bimetalism appears quite encouraging.

Governor Culberson, of Texas, in his late message to the legislature of that State, takes occasion to remind the people of Texas of the vast sums of money which insurance companies, mostly located in New York, have drawn from the State. He declares that during the last ten years, Texas has paid to Eastern insurance companies \$25,000,000 more than it has received from the same sources; and that this partially accounts for the amassing of so much money in the East, and the consequent loss of money to the West and South. He also calls attention to the fact that the State of New York by law forbids all such companies to invest more than one half of their receipts in any other State than New York. The companies that make these large dividends,

pay their officers salaries much greater than that received by the President of the United States. The governor proposes that a higher tax be put upon the business of these companies, so that some of their easily gotten money may be left in Texas for the use of the State, thus lightening the taxation of the people. The press of other States, West and South, hasten to say that the same conditions obtain in their States. The whole question of insurance—how much money these companies receive, how much they pay to losers, and how and where they spend their gains—is likely to be overhauled.

February 2 the capitol building of Pennsylvania, at Harrisburg, was destroyed by fire. The legislature was in session at the time; and when it was known that the building was on fire, a move to adjourn was carried with a rapidity that eclipsed any previous motion ever put before the House, the members rushing pell-mell out of the burning building, saving what they could as they went. In spite of the efforts of the firemen, the building was all consumed in one hour; and the saddest thing is that a vast number of historic documents, curios, portraits, and relics were destroyed. The Statehouse was erected in 1822, and was so unfit for the purpose that a new one was under contemplation. The loss is estimated at \$1,500,000, well insured. An effort is being made to have a new capitol building erected at Philadelphia, but a clause in the State Constitution forbids this, and it will probably be erected in the same city.

For several weeks there have been rumors of the illness of the czar. It is understood that the old wound upon his head, made by a Japanese fanatic who tried to kill him several years ago while he was visiting that country, is giving him some trouble. The heavy cares of state, and particularly the dissensions among his councilors of the progressive and antiprogressive factions, also weigh heavily upon his mind. It is reported that upon one occasion when the differences of opinion among his councilors were unusually great, and the disputes especially bitter, the czar broke entirely down, put his face in his hands, and said, "Do what you please; it makes no difference to me." No doubt the czar, with his immense empire, power, and wealth, is the object of jealousy of many thousands who would gladly take his place if they could; but it is very likely that a few weeks of the labor and anxiety he experiences, joined to the perpetual fear of the assassin's bomb, bullet, knife, or poison, would make such persons long for less notoriety and more happiness. At the present time all the nations are on the stretch for greater acquisitions of territory and advantages of trade. The inherited struggle of the human race for extension and sustenance was never more intense than now. There is opposition and competition on every hand. For this reason those who stand at the head of nations are placed under a constant strain of labor, care, and responsibility, from which the strongest may well shrink.

New York City society, whatever that may be, is just now deeply stirred over the proposal of Mrs. Bradley Martin to give a fancy ball that will eclipse anything ever known since Belshazzar made his famous feast. The Bradley Martins are immensely rich, even for this age; and like many other Americans, they are quite disposed to make a very ostentatious display of their wealth. Almost every one has some high ambition, and the Martin ambition is to give a fancy ball that will be known in all future New York society as "the ball." In 1883 Mrs. W. K. Vanderhilt gave a fancy ball, which, up to that time, eclipsed everything before seen in New York society; and ever since that time, the Martins have nourished schemes of beating it. And now, when the unusually hard times of several years have culminated in a most distressing time for the poor, aggravated and increased by the intense cold weather; when hundreds of thousands are out of employment, and men walk the streets to find work until they drop senseless, and women and children, blue with the cold, slowly starve to death in their miserable lodgings,—now, at this time, the Martins think it a very favorable opportunity to make a grand display of their wealth in a ball to which two thousand guests will be invited, the whole expense of the ball to be not less than \$300,000! Naturally, the press has taken the matter up, and while recognizing the right of the Bradley Martins or any one else to have a \$300,000-ball every week if they want to, and dance themselves into notoriety or something worse if they choose, the giving of such a ball at this time is strongly condemned. The poor people of this country are already beginning to feel that the rich have no regard for them, and that they are being gradually reduced to a condition of practical serfdom and slavery. The late presidential election unfortunately intensified this feeling, and that any one should do anything further to intensify it, is greatly to be regretted. Such scenes were very common in France in the days just preceding the Revolution. The people were maddened by them; and in the fearful days that followed, they confiscated the great estates for the public good. Are not our rich and luxurious classes preparing the way for a similar catastrophe?

After waiting a long time for the storms and squalls engendered by the Jameson raid upon the Transvaal to blow over, the Hon. Cecil Rhodes has ventured from South Africa to England. Wherever he went through the colony on his way to ship, he was enthusiastically received by the people, which could not but arouse feelings of ill-will among the Boers of the Transvaal, among whom he is regarded as the prime mover in that illegal and aggressive movement. His reception in England will be likely to deepen that feeling; for the same element which regarded Dr. Jameson as a hero, regards Mr. Rhodes in the same light; and besides, he has great wealth and very noble connections to sustain him. Mr. Rhodes's collusion with Jameson in his raid is well-nigh certain, and it would seem that he as well as Jameson needs the discipline of the home government; but it is hinted that Rhodes will furnish the government with evidences of a conspiracy between Emperor William, of Germany, and the Transvaal to injure British interests in Africa, which the Jameson raid was intended to thwart. Rhodes is to have some kind of investigation, but it is not likely that he will be punished, Dr. Jameson having suffered for him as a kind of vicarious substitute.

For several months past, the two noted pugilists, Fitzsimmons and Corbett, who are about as noted for talking fight and writing braggadocio letters as they are for fighting, have been arranging a glove contest for the championship of the world in fistic encounters. After as long preliminaries as are generally needed to negotiate a treaty between two nations, the arrangements were made. Then came the question of the place where they should meet. Nearly all the States have laws against such contests, and Mexico has debarred them from her territory. But the promoters of the brutal sport have succeeded in getting a secure place in one of our own States. The legislature of Nevada has passed a bill, by a large majority, making such contests legal in that State. As soon as the news of this got abroad, many persons, governors of other States, and especially ministers of the gospel, wrote to the governor of Nevada, urging him not to sign the bill, or rather, to veto it. But Governor Sadler has signed the bill. He justifies his action on the ground that the sentiment of the people of the State, as expressed by the legislature, was so unanimous for the law, that he felt that he had no right to oppose his individual opinion against it. So the fight will probably take place. Of course it is a disgrace to the State, but it is no greater disgrace to a State that its legislature permits prize-fighting than it is to another State, that it elects a machine politician and boss to the United States Senate. The legislature of Nevada has done a very dirty piece of work, but it can at least hold up its head as high as the legislatures of much greater States.

#### ITEMS.

—All mail arriving here from India is now thoroughly fumigated at quarantine.

—Premier Laurier, of Canada, has publicly declared that his policy and that of his party is for freer trade relations with the United States.

—George Turner, a silver Republican, has been elected United States senator from Washington. He was chairman of the Republican State Committee of Alabama from 1876 to 1884.

—The treaty of arbitration between Great Britain and Venezuela has been signed by Sir Julian Pauncefote and Señor José Andrade, the representatives of their respective governments.

—Jan. 30 the House of Commons authorized a loan of \$27,500,000 for military purposes. Much of this sum is to be expended for large guns, and to purchase Salisbury Plain for a military ground.

—The great storm and deep snow in the Northwest, which caused so much suffering and some deaths, has its bright side, since the necessary removal of the snow from streets and railroad tracks has given employment for a time to thousands of men who were in great need of work.

—President-elect Mc Kinley's cabinet now stands as follows: Secretary of State, John Sherman; Secretary of War, Russell Alger; Secretary of the Treasury, Lyman Gage; Secretary of Agriculture, James Wilson, of Iowa. Charles G. Dawes, of Illinois, is to succeed Mr. Eckels as comptroller of the currency.

—Religious revolutionists are spreading devastation and ruin in the state of Bahia, in Brazil. As their religion is not named in the press despatches, and as they are said to be monarchists, we may conclude that they are Catholics, whose bad acts are partially covered by a sympathetic press under Jesuit control.

—Rev. Samuel Maxwell, rector of St. Paul's Episcopal church at Glen Cove, L. I., Sunday, Jan. 30, appeared before his congregation, evidently in a suffering condition, and informed them that he was ill, and would be obliged to omit the sermon. He conducted the service, and then prayed, especially asking God's blessing

upon those who were unexpectedly called to die. He then staggered into the vestry, where he fell, and in three hours he was dead. He was fifty-eight years old, and much beloved. His solemn leave-taking made a deep impression upon the community.

—The United States cruiser "Brooklyn," one of the best and newest warships, Jan. 31 ran upon a rock in the Delaware River. The river was full of ice, which deceived the pilots. The ship was badly stove in, and for a time there was some confusion on board, as the ship showed signs of going down, but she righted herself, and arrived safely at the dock.

—The New York papers report that vast sums of idle money are lying in the banks of that city. Not only do these banks hold the legal reserve required by law of \$140,000,000, but an excess of \$60,000,000. Vast sums of idle money in our banks, the rich indulging in social dissipation, and the poor shivering and starving,—this is the spectacle which confronts us at the opening of the year 1897.

—General Weyler continues to "pacify" various provinces in Cuba. But it is remarkable that these pacified provinces, as soon as he leaves, are full of insurgents, who harass his departing troops, burn plantations, and cut up all sorts of unpacific didoes. Spring will soon come in that tropical island, and the copious showers will put an end for some months to military operations. But the preparations of the Cubans for resistance and defense will still go on. Arms and all kinds of munitions of war will be secretly conveyed to Cuba, and next winter will find the Cubans better prepared for war than ever before.

—Kansas celebrated the thirty-sixth anniversary of its existence as a State, at Topeka, Jan. 29. There was a large gathering, the representative men of all parties in the State being present. There were speeches by Governor Leedy and others, reciting the history of the State, and forecasting its future prosperity and greatness. It is quite the fashion in some circles to sneer at Kansas, but the Sunflower State has no cause to be ashamed. As Webster said of Massachusetts, "The past, at least, is secure."

—While there is much discussion in regard to the men for the cabinet which Mr. Mc Kinley will appoint, there seems to be also nearly as great an interest taken in their wives. Are they handsome and sociable? do they dress richly? and will they add to the charms of Washington society? These are questions which are being thrust forward as of nearly if not quite as much interest as the questions on tariff, finance, and foreign policy. It is said that senators have more often secured the passage of their pet bills through the champagne suppers given by their wives than by their logic or eloquence. Probably the work of cabinet officers is affected in the same way.

—For some time it has been quite common for the people of our Eastern States to inveigh against the people of the "wild and woolly West," who, they assert, are to blame for many of the ills which afflict the nation. But a Montana Senator has got in his inning at last. Just after the famous, or rather infamous, "Seeley dinner" in New York City, while a discussion was going on in the Senate in regard to Indian appropriations, he arose in his place, and moved "an appropriation of \$1,000,000,000 to civilize and Christianize the Seeley Indians on Manhattan Island." The motion was ruled out of order, but the Senate extracted a good laugh out of it.

### 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.

### Publishers' Department.

#### ABOUT CIRCULATING TRACTS.

MUCH has been said from time to time about circulating our tracts on the package, or envelope, system. If you are not familiar with the plan, write to your tract society secretary for information, and he will give you a full explanation of it. After giving the plan a thorough trial for several years, our workers most heartily approve it. Thinking that many would be glad of suggestions as to what tracts would be suitable for the several packages, we give the following lists, which seem to be meeting with approval:—

##### PACKAGE NO. 1.

Looking unto Jesus,	A. G. L., No.	1,	1c
Benefits of Bible Study,	"	No. 10,	1c
Can We Know?	B. S. L., No.	49,	1c
Church and State,	R. L. L., No.	36,	1c
Without Excuse,	B. S. L., No.	46,	1c

##### PACKAGE NO. 2.

Is the End Near?	B. S. L., No.	50,	1c
Truth for the Times,	"	No. 143,	2c
God's Message for To-day,	"	No. 81,	1c
He Saves to the Uttermost,	A. G. L., No.	24,	1c
The Relation of the State and Church,	R. L. L., No.	33,	1c

##### PACKAGE NO. 3.

Fighting against God,	R. L. L., No.	41,	3c
The Signs of the Times,	B. S. L., No.	36,	2c
The Millennial Age,	"	No. 136,	2c

##### PACKAGE NO. 4.

What Must I Do to Be Saved?	A. G. L., No.	17,	1c
New-Testament Sabbath,	B. S. L., No.	127,	2c
Perfection of the Law of God,	"	No. 122,	3c

##### PACKAGE NO. 5.

Waymarks to the Holy City,	B. S. L., No.	115,	2c
America's Crisis,	"	No. 138,	4c
The Eastern Question,	"	No. 144,	2c

##### PACKAGE NO. 6.

Justified by Faith,	B. S. L., No.	104,	2c
Our Answer,	R. L. L., No.	37,	1½c
Seventh-day Adventists and Their Work,	A. G. L., No.	34,	2c
Who Changed the Sabbath?	B. S. L., No.	107,	3c

Of course the foregoing lists are offered as suggestive rather than as something to be followed without deviation. Different circumstances and localities would require that the packages be changed to suit local conditions, and in many instances additional packages would need to be prepared. For a supply of these tracts or any others, address your State tract society.

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

#### WE NEED MORE HELP.

WE are very grateful to our friends who have applied to us for sample copies of our foreign papers,—Danish-Norwegian, Swedish, German, and Holland,—and take this opportunity to tell the readers of the REVIEW that we need more help. Winter is rapidly passing. What is done must be done quickly. The field is prepared and ready for the seed to be sown. Shall we sow it? Scandinavians, Germans, and Hollanders are just as dear in God's sight as are Americans or any other people. They appreciate the privilege of reading the truth in their own tongue. Shall we give it to them? or shall we neglect this work, and thus lay ourselves open to the charge of being unfaithful servants?

There are several million Scandinavians in the United States, nearly as many Hollanders, and at least five or six million Germans. The REVIEW AND HERALD PUB. CO., prints papers in all these languages, and we wish your help in our efforts to give them a wide circulation. All who desire to assist us in scattering these papers, and endeavoring to secure a larger circle of readers for them, should drop a card to the undersigned, and we shall be pleased to send as many copies of these papers as they need for this purpose, free of charge. We have heard from a number already, and shall be pleased to have these write us again, and tell us of the results of their efforts. Surely there are many more who are willing to give us assistance in this work. Address all inquiries to the undersigned.

INTERNATIONAL TRACT SOCIETY,  
Battle Creek, Mich.



## A PERSONAL TESTIMONY.

BROTHER GEORGE F. SHOVE writes: "I have just finished reading 'By Land and Sea,' and am so well pleased with it that I wish it could be read by every one of our people, especially by those who are engaged in or contemplate missionary work either in this or other lands. It is wonderful how the Lord raises up agencies to lighten the path of his people in every direction." We are glad that our brethren are reading these good books, and hope that they will do all they can to awaken an interest in others to read.

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

## A GOOD REPORT.

A PARAGRAPH from one of our leading brethren says: "Last Sabbath quite an influential lady attended our church for the first time. She stated that her attention was called to the Sabbath question by the *Signs of the Times*, which she purchased from one of our canvassers a few weeks since. This led to a series of Bible readings, and she is now keeping the Sabbath. Similar cases are being reported from different parts of the field."

Reports like this, and plenty of them could be made, should encourage our workers to continue to push the circulation of the *Signs*. The summer will soon be here, and we are apt then to slacken our efforts. But we must not forget that time is very short, and what we do must be done while the day lasts. If we slacken our efforts, Satan will continue his activities just the same.

A. O. TAIT.

## FOR THE HOME.

A FEW years since, a most excellent little book from the pen of Mrs. E. G. White was issued, entitled, "Christian Education." When it was issued, it was advertised quite fully, and many of our people bought the book. But of late very little has been said about it, and not many have been sold. We know that this book should be in many more of the homes of our people, and believe that if those who do not have it were made aware of its real value, they would lose no time in getting it. The book, as its title suggests, gives most valuable instruction on how Christians should educate themselves, especial attention being given to the education of the young. To any one acquainted with the writings of this author, the book needs no recommendation. A careful study of this book may be the means of helping you to save your boy or girl. Sent, post-paid, cloth binding, for 50 cents.

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

## TIMELY LITERATURE.

THE International Tract Society takes pleasure in highly recommending the new edition of the pamphlet on tithing, entitled, "Will a Man Rob God?" which the Pacific Press has lately issued. This pamphlet has been on the market only a few months; but the first edition has already been sold, and a new and somewhat improved edition has been issued as No. 145 of the *Bible Students' Library*. We trust that all who have not already supplied themselves with this pamphlet will do so without delay. A copy should be in the home of every Seventh-day Adventist. The author is a conference president, engaged in active work in the cause. He treats the subject from that standpoint, and this makes it all the more helpful and practical. In some of our conferences a copy has been placed in every family of Seventh-day Adventists, and we hope there will be no delay in doing so in others. The subject is a timely one, and deserves careful study.

Special prices will be made on this pamphlet to our tract societies, and we trust that they will not be slow in improving the opportunity to get a liberal supply. Now is the time to circulate this pamphlet, before the winter is over. Soon the spring will be here, and then people will be too busy to give this subject the careful study it deserves.

INTERNATIONAL TRACT SOCIETY.

## OUR OPPORTUNITY.

LET us not lightly pass on, and miss our opportunity to subscribe for the *General Conference Bulletin*. The Lord is waiting to pour out rich blessings upon his people. The *General Conference* which is just about to convene will be, in many respects, one of peculiar and striking interest. The time for the message to wind up is right at hand. Plans which are now laid will have a large influence in shaping the work in the future. Therefore how important it is that every Seventh-day Adventist should be informed in regard to them, and ready to do his part in carrying them out.

The *General Conference Bulletin* will tell all about these

things. In it you will hear our representatives from many different countries all over the world tell how the truth is going in their fields. You will hear them as they counsel and plan for the carrying on of the work during the next two years. You will hear them as they stand in the desk and expound the word; and as you read these Bible studies in the language in which they are given, your own heart will be warmed with the love of God, and you will gather new strength to go forward in the work.

The *General Conference Daily Bulletin*, which will contain all the interesting matter mentioned before, costs only 35 cents. Send in all orders for it to your State tract societies, or to the *General Conference Daily Bulletin*, College View, Neb. The *Daily Bulletin* and the *General Conference Quarterly Bulletin* together cost 50 cents. Orders for these may be sent to your State tract society, or to the International Tract Society, at Battle Creek, Mich. Do not wait any longer. We should have a much larger list than we have. If it is not convenient to send the money in any other way, you can enclose stamps or silver.

INTERNATIONAL TRACT SOCIETY.

## "DANIEL AND THE REVELATION";

The Response of History to the Voice of Prophecy."

THE above is the title of the revised edition of the familiar work known as "Thoughts on Daniel and the Revelation." This work was the first large subscription book that our agents had to handle; and it has been, through the blessing of God, the means of guiding many souls into the light of truth. For many months there has been an urgent call to have this work revised, brought up to date, and placed again among our subscription books. This request has now been complied with, and in a few days the book will be ready.

Not only has the subject-matter been thoroughly revised, but nearly all the fifty-five full-page illustrations are new and original, designed especially for this book. These, in addition to numerous small cuts, emblematic chapter-headings, etc., have greatly improved the general appearance of the work. A carefully prepared prospectus and a canvass will be ready in a few days. We sincerely hope that a large number of our agents who have devoted their time to selling the small books in the past, will in the future devote their energies to selling this valuable work.

F. L. MEAD.

## LET THE GOOD WORK GO ON.

MUCH has been said of late about the importance of getting our good books into the homes of the people during the holidays. This is right, but it seems too bad that something cannot be said or done to enlist more workers. There is no reason why this work should not be continued during the entire winter. But this will not be done through the efforts of the State agent and a few faithful canvassers. "Our ministers can do more in this work than any other class of persons. . . . Our ministers who enjoy a comfortable state of health may, with the greatest propriety, engage at proper times in the sale of our important publications." — "Testimonies for the Church," Vol. I, pages 687, 689.

The above does not teach that ministers should devote all their time to this line of work; but because "the proper circulation and distribution of our literature is one of the most important branches of the present work, and but little can be done without it," therefore a part of the minister's work is to present this to the churches wherever he goes. He can make his work much more effective if he is able to combine some practical experience with his instruction.

The winter months are the most favorable time for this work, for many reasons. At this time the churches receive help from the ministers and directors; and the missionary work should be carefully and thoroughly studied from the standpoint presented in the Testimonies. This will include visiting the fatherless and widows in their afflictions, as well as the sale and distribution of our various periodicals and books. There is much that the youth and children and those new in the faith can do if they are instructed and encouraged to believe there is something they can do to hasten the Master's coming, and lessen the suffering and woe which are sweeping the great majority of the race into eternity. Work they must if they live and grow spiritually. Let the true missionary spirit return, and all who have heard the last call will carry tracts, papers, or our small books wherever they go, and use them as the way may open. Some children of but four or five years have sold "Gospel Primer," and they often encourage the poor and needy by their cheerful visits.

The winter months are rapidly passing, and the blessing of the Lord in rich measure awaits all who will "have a mind to work" for the salvation of souls. Those who cannot go out can send their prayers, and thus stay up the hands of those who face the enemy and push the battle to the gate.

R. B. CRAIG.

## WANTED.

SITUATION.—Miss Edith Mullen, aged eighteen, of DeBello, Wis., desires a place to do housework in a Sabbath-keeping family.

## ADDRESSES WANTED.

If any of the readers of the REVIEW know the address of Mrs. Jerusha Carlyle, or any of her family, formerly of Greenville, Mich., they will confer a favor by sending it to Mrs. Esther M. Capwell, Wood River Mills, R. I.

If any readers of the REVIEW know anything of the whereabouts of Hiram P. Baker, they will confer a favor by informing Maggie Baker, East Jordan, Mich.

## PUBLICATIONS WANTED.

THE following desire to have literature suitable for missionary work sent, post-paid, to their addresses:—  
W. H. Falconer, 284 Boyd Ave., Winnipeg, Manitoba, could use one thousand copies a month.

R. G. W. Collins, Box 53, Dodgeville, Wis.

Elizabeth W. Harris, 2012 Brightwood Ave., Washington, D. C.

Mrs. C. B. Webb, Box 226, Marshfield, Mo.

Mrs. J. F. Woods, Box 713, Warsaw, Ind.

## 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.					
Mail	Ex.	L'd	Ex.	Ad.	Tr'n	Mail	Day	Mail	Day	Ex.	L'd	Ex.	Ad.
10	4	6	42	2	2			11	1	3	23	6	6
Ex.	Ex.	Ex.	Tr'n	Pass	Pass			Ex.	Ex.	Ex.	Pass	Ex.	Ex.
a.m.	p.m.	p.m.	a.m.	p.m.	p.m.			p.m.	p.m.	p.m.	a.m.	p.m.	a.m.
9.00	9.02	9.15	a.m.	.....	.....	D. Chicago, A.	.....	6.30	2.00	9.10	.....	6.30	.....
11.25	4.50	10.30	6.00	.....	.....	Valparaiso	.....	4.10	12.05	7.20	.....	4.30	.....
p.m.	p.m.	p.m.	p.m.	.....	.....						.....		.....
1.10	6.15	12.00	10.05	.....	.....	South Bend	.....	2.35	10.40	6.55	.....	9.07	.....
1.55	6.55	12.45	12.40	.....	.....	Cassopolis	.....	1.55	10.55	6.20	.....	2.25	.....
2.40	7.40	1.15	3.42	.....	.....	Schoolcraft	.....	1.10	.....	.....	.....	.....	.....
2.50	7.40	1.45	4.30	a.m.	.....	Vicksburg	.....	1.00	9.20	.....	p.m.	1.30	.....
3.35	8.15	2.40	6.20	7.00	.....	Battle Creek	.....	12.15	8.35	4.00	9.35	12.50	.....
4.42	9.05	3.25	7.47	.....	.....	Charlotte	.....	11.14	7.55	3.19	8.40	11.55	.....
5.20	9.32	4.00	8.20	.....	.....	Lansing	.....	10.40	7.25	2.55	8.00	11.25	.....
6.30	10.23	5.05	9.30	.....	.....	Durand	.....	9.35	6.35	2.10	6.50	10.23	.....
7.30	10.50	5.40	10.05	.....	.....	Flint	.....	8.35	6.10	1.45	5.47	9.40	.....
8.15	11.20	6.15	10.43	.....	.....	Lapeer	.....	7.49	5.39	1.18	5.10	9.05	.....
8.42	a.m.	6.35	11.06	.....	.....	May City	.....	7.28	.....	.....	4.48	8.45	.....
9.40	12.30	7.30	12.05	.....	.....	Port Huron	.....	6.50	4.30	12.15	3.50	7.35	.....
p.m.	a.m.	a.m.	a.m.	.....	.....			a.m.	a.m.	a.m.	a.m.	p.m.	.....
9.25	p.m.	7.35	11.50	.....	.....	Detroit	.....	.....	11.30	4.05	8.00	.....	.....
a.m.	a.m.	7.35	.....	.....	.....			p.m.	a.m.	p.m.	p.m.	.....	.....
.....	a.m.	7.35	.....	.....	.....	Toronto	.....	.....	10.30	7.35	.....	1.35	.....
.....	p.m.	a.m.	.....	.....	.....			.....	.....	.....	.....	.....	.....
.....	6.40	7.15	7.15	.....	.....	Montreal	.....	.....	9.15	8.00	.....	.....	.....
.....	a.m.	7.00	.....	.....	.....			.....	.....	.....	.....	.....	.....
.....	8.12	7.00	7.00	.....	.....	Boston	.....	.....	7.30	9.00	.....	.....	.....
.....	a.m.	p.m.	.....	.....	.....			.....	.....	.....	.....	.....	.....
.....	a.m.	p.m.	.....	.....	.....	Susp'n Bridge	.....	.....	11.10	7.05	.....	2.00	.....
.....	a.m.	p.m.	.....	.....	.....			.....	.....	.....	.....	.....	.....
.....	8.25	6.20	.....	.....	.....	Buffalo	.....	.....	10.00	6.15	.....	11.15	.....
.....	p.m.	a.m.	.....	.....	.....			.....	.....	.....	.....	.....	.....
.....	7.53	8.23	.....	.....	.....	New York	.....	.....	8.20	6.10	.....	9.00	.....
.....	p.m.	a.m.	.....	.....	.....			.....	.....	.....	.....	.....	.....
.....	7.17	7.45	.....	.....	.....	Philadelphia	.....	.....	9.00	8.00	.....	9.45	.....

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

Valparaiso Accommodation daily except Sunday.

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

† Stop only on signal.

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

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

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 29, 1896.

EAST.		3	12	4	10	14	22	36
		*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	Accom.	*At'n'ic Express.
Chicago	.....	p.m. 9.40	.....	a.m. 6.50	a.m. 10.30	p.m. 8.00	p.m. 4.15	p.m. 11.30
Michigan City	.....	11.25	.....	8.45	p.m. 12.08	4.50	6.20	a.m. 1.19
Niles	.....	a.m. 12.35	.....	10.15	1.00	6.55	7.40	a.m. 2.38
Kalamazoo	.....	2.10	a.m. 7.20	11.52	2.08	7.15	8.05	a.m. 4.12
Battle Creek	.....	2.55	8.10	p.m. 12.50	2.42	7.55	8.45	a.m. 5.05
Marshall	.....	3.25	8.38	.....	3.09	8.20	.....	a.m. 5.27
Albion	.....	3.52	9.05	1.45	3.27	8.40	.....	a.m. 5.49
Jackson	.....	4.40	10.00	2.35	4.05	9.20	.....	a.m. 6.38
Ann Arbor	.....	5.45	11.05	3.47	4.58	10.17	.....	a.m. 7.35
Detroit	.....	7.10	p.m. 12.50	5.50	6.00	.....	.....	a.m. 9.00
Falls View	.....	.....	.....	.....	.....	a.m. 5.25	.....	p.m. 4.08
Susp. Bridge	.....	.....	.....	.....	.....	5.58	.....	a.m. 4.37
Niagara Falls	.....	.....	.....	.....	.....	6.45	.....	a.m. 5.30
Buffalo	.....	.....	.....	a.m. 12.10	.....	6.55	.....	a.m. 5.40
Rochester	.....	.....	.....	8.00	.....	7.40	.....	a.m. 6.30
Syracuse	.....	.....	.....	8.30	p.m. 12.15	.....	.....	a.m. 7.00
Albany	.....	.....	.....	8.50	.....	8.45	.....	a.m. 7.50
New York	.....	.....	.....	p.m. 1.45	.....	8.45	.....	a.m. 8.40
Springfield	.....	.....	.....	12.10	.....	8.34	.....	a.m. 9.33
Boston	.....	.....	.....	8.00	.....	11.35	.....	a.m. 10.45
WEST		7	15	3	19	23	13	37
		*Night Exp. ess.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston	.....	.....	a.m. 10.30	.....	p.m. 2.00	p.m. 3.00	.....	p.m. 7.15
New York	.....	.....	p.m. 1.00	.....	4.30	6.00	.....	a.m. 9.15
Syracuse	.....	.....	8.30	.....	11.30	a.m. 2.15	.....	a.m. 7.20
Rochester	.....	.....	10.37	.....	a.m. 1.20	4.10	.....	a.m. 9.55
Buffalo	.....	.....	11.45	.....	2.20	5.30	.....	a.m. 9.25
Niagara Falls	.....	.....	.....	.....	.....	6.13	.....	a.m. 4.06
Falls View	.....	.....	.....	.....	.....	6.45	.....	a.m. 4.42
Detroit	.....	p.m. 7.50	a.m. 6.30	a.m. 7.15	8.30	p.m. 12.55	p.m. 4.45	a.m. 11.05
Ann Arbor	.....	9.10	7.55	8.43	9.25	1.55	5.55	a.m. 12.15
Jackson	.....	10.45	8.35	10.45	10.30	2.07	7.35	a.m. 1.25
Battle Creek	.....	a.m. 12.00	9.43	p.m. 12.15	11.40	4.14	8.25	a.m. 3.25
Kalamazoo	.....	12.50	10.27	1.07	p.m. 12.17	4.52	10.00	a.m. 3.40
Niles	.....	3.10	11.48	3.10	1.45	6.27	.....	a.m. 5.08
Michigan City	.....	4.25	p.m. 12.50	4.32	2.45	7.25	.....	a.m. 6.01
Chicago	.....	6.30	2.40	6.35	4.30	9.05	.....	a.m. 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 6.05 a. m. for Kalamazoo.

Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.25 p. m. and 9.35 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 9, 1897.

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## Editorial Notes.

We are happy to report that the subscription list of our German paper, *Christlicher Hausfreund*, is increasing at a very cheering rate. From the beginning of the year to February 5, the number of new names added was four hundred and sixty-nine, bringing the list up to over twenty-two hundred. This is a very encouraging showing, as the list is kept on a cash basis. Is there any reason why it should not keep on at this rate the entire year? Brethren and friends, try it.

A very fine and artistic catalogue of the Boulder (Colo.) Sanitarium has come to our table. It is printed in colors on plate paper, giving photographic half-tones and other styles of illustrations of the institution, both exterior and interior, and surrounding scenery. The medical faculty consists of W. H. Riley, M. D., Supt., W. F. Hubbard, M. D., G. W. Burleigh, M. D., and Eva A. Reed, M. D. The institution is already building up an enviable reputation, and is abundantly patronized.

The autocratic power of the Church of Rome, as represented by the pope and the College of Cardinals, is well known; but it is not so well known that the same spirit has penetrated to other bodies calling themselves Protestants. An article in a late number of the *Evangelist*, referring to the excessive authority claimed for the Presbyterian General Assembly, gives utterance to the following sentiments, which, for their intrinsic truth, cannot be too widely diffused: "It is matter of astonishment and profound grief that such towering assumptions should be put forward for the supreme and autocratic control by General Assembly over the opinions and consciences of Presbyterians. Even in matters pertaining to social and civil life, it has long ago been found utterly unsafe to entrust any body of men, however exalted in ability and character, with supreme, unregulated control. . . . The pope of Rome has (unknown to himself) representatives (though these also know it not) in our Presbyterian Church; and the popish and prelatical spirit is ever astir, watching for a loophole by which to make some new encroachment

upon Christian liberty, and, yes, upon our very Christian life. The apostolic (tactical) succession may have many yawning gaps in it, but the Diotrephetic succession has ever existed unbroken in the church of God, and will so continue to the end of time."

Many years ago, Elder D. T. Taylor, of Hyde Park, Mass., issued a small work on Immortality, which was circulated quite largely among our people in some portions of the country. He now finds himself without a copy, and very much desires to obtain one. If any of our readers have a copy of the work, he would esteem it a great favor if some one would send him one at the address given above.

The *Jewish Spectator*, Memphis, Tenn., of Dec. 11, 1896, lately come to our table, contains an earnest letter from Elder A. F. Ballenger, urging the Jews to faithfulness in the observance of the Sabbath, and inviting their co-operation in the conflict for religious liberty, which in so many ways is being attacked in our country. The editor of the *Spectator* responded to this appeal in an endorsement of the principles advocated by Brother Ballenger, in which he said: "Sunday laws are the offspring of the unholy alliance of church and state, and as such the American Jew should oppose them and co-operate with all citizens that put forth their efforts to eliminate them."

Various papers in the land, such as the *Boston Herald*, *Albany Journal*, *Springfield Republican*, etc., are raising a cry of alarm and of warning to the rich not to make an ostentatious display of their riches, in view of the conditions of distress which now everywhere prevail. The *Herald* (January 27) says: "The sudden outcry that has been made against the ostentatious displays of the very rich is the first warning note of a coming change in the temper of public opinion." It then refers to the French Revolution, with a very suggestive hint that some of the grave errors of the past should not be repeated. The *Journal* above named says: "As passion broke loose in 1789 in Paris, so it may break loose here."

Dr. Philip S. Moxom, Baptist, believes in the Sunday newspaper. In a synopsis of one of his discourses, published in the *Springfield Republican* of February 1, he said: "I do not share in the condemnation of these pronounced by some;" and one of the reasons he gave for this position was that one must know what is going on in the world, and the only way one can do this on Sunday is by reading the telegraphic reports in the Sunday-morning paper. And then he gave a telling point to these remarks by saying: "I have known a minister to pray in the pulpit on Sunday for the recovery of a man whose death was announced in the paper that morning."

## AFTER A SECOND READING.

It was my privilege to hear the new tract, "How the Sabbath Came to Me," read while in manuscript. I have just reread the tract itself, and must say that it is one of the most touching presentations of this important subject that I have ever read. The good that our people can do by circulating it cannot be estimated.

A. O. TAIT.

## THE PRELIMINARY MEETINGS OF THE GENERAL CONFERENCE.

ACCORDING to previous arrangement, the General Conference Committee, with other brethren who had been appointed on the Auditing Committee, met at College View, Neb., January 29. Besides these, Brethren A. T. Jones, E. J. Waggoner, and others are also here. Dr. J. H. Kellogg came out and spent a few days in our council. We are also favored with the presence of Elder W. C. White. We are all glad to meet our brother and fellow laborer once more, after his long absence. He is well and of good courage.

The present arrangement for meetings each day is as follows: 8 to 9:30 A. M. and 6 to 7:30 P. M. for prayer, Bible study, and the study of the "Testimonies for the Church;" 10 to 12 A. M. and 3 to 5 P. M. for auditing work. God is coming very near, and we feel that we are receiving great benefits from this opportunity to study and pray together.

I am looking forward with much interest to the council which will precede the General Conference, and which commences February 9. I hope we shall have a good attendance, at least of the presidents of the various conferences, at that time. The coming General Conference will be a very important meeting. These are ominous times. Dangers and perils are increasing. The message is to go with power. God has most wonderfully opened the way, and it is for the church now to arise and shine. We have received much instruction from the Lord through the spirit of prophecy, relating to the work at this time, and there is much light for the servants of God and the church. All these things make the coming Conference of special interest. We expect the presence of the Spirit of God in large measure during the Conference. We ask all our people to pray for the blessing of God to be upon the Conference. O. A. OLSEN.

## CHARTS.

WHILE our present stock lasts, we will send the commandment charts, post-paid, for sixty cents. The price heretofore has been one dollar. These commandment charts contain nothing but the ten commandments, printed on good muslin, but for convenience of sending through mails, they are not put on rollers. Many of those who came into the truth a number of years ago have these charts in their homes. Many others will doubtless want to avail themselves of this opportunity. We also still have some of the prophecy charts, printed on paper, and cloth mounted, with rollers, which will be sent, post-paid, for one dollar.

REVIEW AND HERALD PUB. CO.

## THE "GENERAL CONFERENCE BULLETIN."

I DESIRE to call attention again to the importance of our people, as far as consistent, becoming subscribers to the *General Conference Bulletin*. I know that such matters are often left until it is too late to attend to them. The price of the *Daily Bulletin*, thirty-five cents, surely brings it within the reach of a majority of our people. For further information in regard to the matter, the reader is referred to the Publishers' Department. O. A. OLSEN.

## CHANGE OF ADDRESS.

WE are requested to announce that all mail for the president and the corresponding secretary of the General Conference should, from now until March 1, be addressed to them at College View, Neb.