

# The Adventist REVIEW AND HERALD

"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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### ONLY A LITTLE WHILE.

ONLY a little while, then clouds will scatter,  
Earth's misty shadows all will flee away;  
A dawn will come, in flush of gold and amber,  
The promise of a fairer, brighter day.

Only a little while, and care will vanish;  
All pain, all sorrow leave each burdened heart;  
And every sin-sick soul gain rich possession  
Of joy and peace that never will depart.

Only a little while, then toiling ceases;  
Each wayworn pilgrim will have reached the  
strand  
Where he will see, with full, unclouded vision,  
The glories of that far-off, better land.

Only a little while, and then our longings  
And anxious hopes will all be satisfied,  
And every heart will wake to life and beauty,  
Robed in the garments of the purified.

Only a little while, then rest unending,—  
A full fruition of the bliss on high,—  
A home, O Father, in thy loving presence,  
From which none wander, where none ever die.  
—Mrs. W. N. Canfield, in *Open Window*.

## Our Contributors.

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

### PRAY FOR THE LATTER RAIN.

BY MRS. E. G. WHITE.

"Ask ye of the Lord rain in the time of the  
latter rain; so the Lord shall make bright clouds,  
and give them showers of rain." "He will  
cause to come down for you the rain, the former  
rain, and the latter rain." In the East the  
former rain falls at the sowing-time. It is nec-  
essary in order that the seed may germinate.  
Under the influence of the fertilizing showers,  
the tender shoot springs up. The latter rain,  
falling near the close of the season, ripens the  
grain, and prepares it for the sickle. The Lord  
employs these operations of nature to represent  
the work of the Holy Spirit. As the dew and  
the rain are given first to cause the seed to ger-  
minate, and then to ripen the harvest, so the  
Holy Spirit is given to carry forward, from one  
stage to another, the process of spiritual growth.  
The ripening of the grain represents the comple-  
tion of the work of God's grace in the soul. By  
the power of the Holy Spirit the moral image of  
God is to be perfected in the character. We are to  
be wholly transformed into the likeness of Christ.

The latter rain, ripening earth's harvest, rep-  
resents the spiritual grace that prepares the  
church for the coming of the Son of Man. But

unless the former rain has fallen, there will be  
no life; the green blade will not spring up.  
Unless the early showers have done their work,  
the latter rain can bring no seed to perfection.

There is to be "first the blade, then the ear,  
after that the full corn in the ear." There must  
be a constant development of Christian virtue, a  
constant advancement in Christian experience.  
This we should seek with intensity of desire, that  
we may adorn the doctrine of Christ our Saviour.

Many have in a great measure failed to receive  
the former rain. They have not obtained all the  
benefits that God has thus provided for them.  
They expect that the lack will be supplied by  
the latter rain. When the richest abundance  
of grace shall be bestowed, they intend to open  
their hearts to receive it. They are making a  
terrible mistake. The work that God has begun  
in the human heart in giving his light and  
knowledge, must be continually going forward.  
Every individual must realize his own necessity.  
The heart must be emptied of every defilement,  
and cleansed for the indwelling of the Spirit.  
It was by the confession and forsaking of sin, by  
earnest prayer and consecration of themselves  
to God, that the early disciples prepared for the  
outpouring of the Holy Spirit on the day of  
Pentecost. The same work, only in greater de-  
gree, must be done now. Then the human agent  
had only to ask for the blessing, and wait for  
the Lord to perfect the work concerning him.  
It is God who began the work, and he will finish  
his work, making man complete in Jesus Christ.  
But there must be no neglect of the grace repre-  
sented by the former rain. Only those who are  
living up to the light they have, will receive  
greater light. Unless we are daily advancing in  
the exemplification of the active Christian vir-  
tues, we shall not recognize the manifestations of  
the Holy Spirit in the latter rain. It may be  
falling on hearts all around us, but we shall not  
discern or receive it.

At no point in our experience can we dispense  
with the assistance of that which enables us to  
make the first start. The blessings received  
under the former rain are needful to us to the  
end. Yet these alone will not suffice. While  
we cherish the blessing of the early rain, we  
must not, on the other hand, lose sight of the  
fact that without the latter rain, to fill out the  
ears and ripen the grain, the harvest will not be  
ready for the sickle, and the labor of the sower  
will have been in vain. Divine grace is needed  
at the beginning, divine grace at every step of  
advance, and divine grace alone can complete the  
work. There is no place for us to rest in a  
careless attitude. We must never forget the  
warnings of Christ, "Watch unto prayer,"  
"Watch and pray always." A connection with  
the divine agency every moment is essential to  
our progress. We may have had a measure of  
the Spirit of God, but by prayer and faith we  
are continually to seek more of the Spirit. It  
will never do to cease our efforts. If we do not  
progress, if we do not place ourselves in an atti-  
tude to receive both the former and the latter  
rain, we shall lose our souls, and the responsi-  
bility will lie at our own door.

"Ask ye of the Lord rain in the time of the  
latter rain." Do not rest satisfied that in the

ordinary course of the season, rain will fall.  
Ask for it. The growth and perfection of the  
seed rests not with the husbandman. God alone  
can ripen the harvest. But man's co-operation  
is required. God's work for us demands the  
action of our mind, the exercise of our faith.  
We must seek his favors with the whole heart  
if the showers of grace are to come to us. We  
should improve every opportunity of placing  
ourselves in the channel of blessing. Christ has  
said, "Where two or three are gathered together  
in my name, there am I in the midst." The con-  
vocations of the church, as in camp-meetings,  
the assemblies of the home church, and all occa-  
sions where there is personal labor for souls, are  
God's appointed opportunities for giving the  
early and the latter rain.

But let none think that in attending these  
gatherings, their duty is done. A mere attend-  
ance upon all the meetings that are held will not  
in itself bring a blessing to the soul. It is not an  
immutable law that all who attend general gath-  
erings or local meetings shall receive large sup-  
plies from heaven. The circumstances may seem  
to be favorable for a rich outpouring of the  
showers of grace. But God himself must com-  
mand the rain to fall. Therefore we should not  
be remiss in supplication. We are not to trust  
to the ordinary working of providence. We  
must pray that God will unseal the fountain of  
the water of life. And we must ourselves receive  
of the living water. Let us, with contrite hearts,  
pray most earnestly that now, in the time of the  
latter rain, the showers of grace may fall upon  
us. At every meeting we attend, our prayers  
should ascend that at this very time, God will  
impart warmth and moisture to our souls. As  
we seek God for the Holy Spirit, it will work  
in us meekness, humbleness of mind, a conscious  
dependence upon God for the perfecting latter  
rain. If we pray for the blessing in faith, we  
shall receive it as God has promised.

The continual communication of the Holy  
Spirit to the church is represented by the prophet  
Zechariah under another figure, which contains a  
wonderful lesson of encouragement for us. The  
prophet says: "The angel that talked with me  
came again, and waked me, as a man that is wa-  
kened out of his sleep, and said unto me, What  
seest thou? And I said, I have looked, and be-  
hold a candlestick all of gold, with a bowl upon  
the top of it, and his seven lamps thereon, and  
seven pipes to the seven lamps, which are upon  
the top thereof: and two olive-trees by it, one  
upon the right side of the bowl, and the other  
upon the left side thereof. So I answered and  
spake to the angel that talked with me, saying,  
What are these, my lord? . . . Then he an-  
swered and spake unto me, saying, This is the  
word of the Lord unto Zerubbabel, saying, Not  
by might, nor by power, but by my Spirit, saith  
the Lord of Hosts. . . . And I answered again,  
and said unto him, What be these two olive  
branches which through the two golden pipes  
empty the golden oil out of themselves? . . .  
Then said he, These are the two anointed ones,  
that stand by the Lord of the whole earth."

From the two olive-trees, the golden oil was  
emptied through golden pipes into the bowl of  
the candlestick, and thence into the golden lamps.

that gave light to the sanctuary. So from the holy ones that stand in God's presence, his Spirit is imparted to human instrumentalities that are consecrated to his service. The mission of the two anointed ones is to communicate light and power to God's people. It is to receive blessing for us that they stand in God's presence. As the olive-trees empty themselves into the golden pipes, so the heavenly messengers seek to communicate all that they receive from God. The whole heavenly treasure awaits our demand and reception; and as we receive the blessing, we in our turn are to impart it. Thus it is that the holy lamps are fed, and the church becomes a light-bearer in the world.

This is the work that the Lord would have every soul prepared to do at this time, when the four angels are holding the four winds, that they shall not blow until the servants of God are sealed in their foreheads. There is no time now for self-pleasing. The lamps of the soul must be trimmed. They must be supplied with the oil of grace. Every precaution must be taken to prevent spiritual declension, lest the great day of the Lord overtake us as a thief in the night. Every witness for God is now to work intelligently in the lines which God has appointed. We should daily obtain a deep and living experience in the work of perfecting Christian character. We should daily receive the holy oil that we may impart to others. All may be light-bearers to the world if they will. We are to sink self out of sight in Jesus. We are to receive the word of the Lord in counsel and instruction, and gladly communicate it. There is now need of much prayer. Christ commands, "Pray without ceasing;" that is, keep the mind uplifted to God, the source of all power and efficiency.

We may have long followed the narrow path, but it is not safe to take this as proof that we shall follow it to the end. If we have walked with God in fellowship of the Spirit, it is because we have sought him daily by faith. From the two olive-trees, the golden oil flowing through the golden pipes has been communicated to us. But those who do not cultivate the spirit and habit of prayer cannot expect to receive the golden oil of goodness, patience, long-suffering, gentleness, love.

Every one is to keep himself separate from the world, which is full of iniquity. We are not to walk with God for a time, and then part from his company, and walk in the sparks of our own kindling. There must be a firm continuance, a perseverance in acts of faith. We are to praise God, to show forth his glory in a righteous character. No one of us will gain the victory without persevering, untiring effort, proportionate to the value of the object which we seek, even eternal life.

The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for his blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this the outpouring of the Spirit is essential. We should pray for it. The Lord expects us to ask him. We have not been whole hearted in this work.

What can I say to my brethren in the name of the Lord? What proportion of our efforts has been made in accordance with the light the Lord has been pleased to give. We cannot depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Pray without ceasing, and watch by working in accordance with your prayers. As you pray, believe, trust in God. It is the time of the latter rain, when the Lord will give largely of his Spirit. Be fervent in prayer, and watch in the Spirit.

## THE SABBATH AND THE PASSOVER.

BY ELDER M. E. KELLOGG.

(Battle Creek, Mich.)

Two reasons are urged by the writer in the *Gospel Advocate* as proof that the Sabbath was not designed for the Gentiles: (1) That the Lord calls the Sabbath a sign between him and Israel; and (2) That it was given as a memorial of the deliverance of Israel from bondage in Egypt. The Sabbath as a sign will first be considered. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:12-18.

Remember that at this time, the Lord, in harmony with his promise to Abraham, Isaac, and Jacob, to carry out the purpose of his own will, for the good, not of the literal descendants of Abraham only, but for the whole world, was separating the descendants of Abraham from the wicked nations around them. They were to be unto him a peculiar people, a nation of kings and priests, a sanctified people, who would honor him in a special manner. It was not the desire of God that they should have a king like the other nations, but that the Lord alone was to be their king. At the time he thus sanctified Israel, he gave them the Sabbath, which was a sanctified day. "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. Now the due observance by Israel of a sanctified day, would cause them to sanctify themselves, and set themselves apart for the constant service of God. It was the sign of their special sanctification.

But as we have shown in a previous article, the setting apart of Israel was for an example to the nations around them. There was nothing that a Gentile could do that would be so pleasing to God, as to recognize God's dealings with Israel, keep the laws enunciated on Sinai, and by faith join himself to the Lord. To deny this is either to deny salvation to the Gentiles or to give credence to the idea that there were two ways of salvation at the same time,—one for Jews, and one for Gentiles,—a conclusion repugnant to reason and the universal teaching of the word of God. God designed that Israel should be a righteous nation, and a nucleus around which his worshipers in every land should rally. His house was to be a house of prayer "for all people."

It is pertinent here to ascertain the significance of the word "Israel," that we may better understand between whom and God the Sabbath is a sign. "Israel" was a name bestowed by the Lord upon Jacob, after he had passed through a very peculiar experience. In great fear of his brother, whom he had wronged, and in agony of mind for his past misdeeds, he wrestled with an angel all night, refusing to let him go unless he should receive the blessing of God. Hence God said: "Thy name shall be called no more Jacob [a supplanter], but Israel [a prince with God]: for as a prince hast thou power with God and with men, and hast prevailed." Gen.

32:28. The term "Israel," then, has a spiritual significance, meaning those who have power to prevail with God. Now all Jacob's descendants did not have this power. Hence, while the general term "Israelites" was given to them, all could not be true Israelites. Upon this matter the New Testament casts much light. The Jews boasted to Christ that they were the children of Abraham; but he told them that they were not, but that they were the children of the Devil; because if they were the real, spiritual children of Abraham, they would do the works of Abraham. John 8. Paul also declared, "He is not a Jew, which is one outwardly; neither is that circumcision [real circumcision], which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision [true circumcision] is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29. The same principle is applied by Paul in reference to Israel. Jacob's descendants were called Israelites, but not all his descendants were Israelites in the spiritual sense. He speaks of some who were Israelites according to the flesh, literal descendants of Jacob, but who were not his spiritual seed. Rom. 9:3, 4. Discipleship—following Christ and accepting him as a personal Saviour—is the means by which we become Israelites. In the spiritual sense, only the true believer is an Israelite. To such a one, whether in this or in a preceding age, whether a Jew or a Gentile by natural birth, the Sabbath is a sign of God's power, both in creation and redemption. To hold, then, as some do, that it was given but to one race, and for one time, betrays a great lack of knowledge of what the Sabbath is.

## A NEW DEPARTURE.

BY A. SMITH.

(Grandville, Mich.)

THERE is probably not a professed Christian in the world who believes that, were Jesus on earth to-day, he would engage in a quarrel with any one in defense of his own rights. Carrying the thought still further, we ask, Who could believe that Jesus would arm himself with pistol, sword, or rifle, to slay his fellow man in single combat or in the ranks of war? The answer is obvious. To be a Christian is to be *Christlike*. "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

A Christian cannot do differently than Jesus would do under like circumstances, without doing violence to true Christian principle. He will not only refrain from deeds of contention or violence, but he will have no pleasure in witnessing them in others. If the eye is delighted to behold evil, the heart is ripe to do it when occasion offers. A Christian is a citizen of the kingdom of heaven, of which Christ is king, the ten commandments its constitution, and the Bible its code of laws. In this world a Christian is a stranger and pilgrim. Heb. 11:13-16. He is required to be in subjection to any earthly government where his lot may be cast, so far as the laws and usages of such government do not interfere with the moral government of God.

Although the land of one's nativity seems dearer than any other, and its defense from invasion or of its prestige among the nations, a patriotic and worthy principle, yet it must be conceded that if the principle of Christ's righteousness were to prevail among men, the conditions of war would not exist. When ministers of the gospel, by impassioned speeches on anniversaries of national character, seek to inflame the minds of the people with the spirit of war, under the name of patriotism, they mistake their calling, and dishonor their sacred trust. It would be quite natural for such ministers and people to carry the same principle into their

evangelical work, and by force compel obedience to their religious dogmas. Recently there has been a scheme instituted by the popular Christian church that is rapidly pushing to the front, and compelling the attention of the people generally, and awakening the interest of the student of prophecy, so intimately associated is it with events that characterize the last days. The following paragraph I transcribe from an article in a recent issue of the *Christian Herald*:

Oct. 4, 1893, a military company called the "Boys' Brigade," was organized in an adjunct of the Free College Church of Glasgow, Scotland, by William A. Smith, an energetic worker in the Sunday-schools there. . . . The news soon spread to other churches, and companies were formed on lines similar to the original. It was immediately apparent that the brigade idea was adaptable to any church, and to boys and youths of all classes and conditions, and it was evident that the "missing link" had been found at last.

Yes; the "missing link" to bind together the church and the world,—the "missing link," uniting Christ (?) and Satan in a compact of peace, but which was spurned and rejected by the Saviour in the mountain of temptation. Almighty power was given to Jesus to carry forward the work of the gospel, in all the world and in all time, by the agency of the Holy Spirit. But the popular church has practically confessed the loss of that power. In order to supply the lack, she seeks the inspiration of pleasures and of war, and as the result, is becoming rapidly permeated with corruption. There is much that is fascinating in the pageantry of military maneuvers when not in bloody combat. To tread in uniformed ranks to martial music, and receive the applause of a multitude of admiring people, is quite different from facing a horrible death amid the grime and smoke and blood of battle; yet the one is only the natural sequence of the other. If boys are drilled to handle rifle and sword in the name of Christ, and as an "adjunct of the church," they will, when passions are inflamed and opportunity offers, not fail to use them in the defense or aggressions of the church. Evidently, stirring times are just before us.

#### SAVE THEM.

BY F. KINGSLEY.  
(Hebron, Neb.)

Who of the readers of the REVIEW was not touched by the article on page 19 of the present volume, entitled, "Chunks"? "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Are your will, your reputation, and your faith upon the altar? Is Christ in you, offering the true bread to the poor who are cast out? At this time, when poverty and want are on the increase, some are saying, "These are my best clothes, I cannot attend your meetings." Many of these feel that they are only "chunks." Then there are "chunks" that are sin-stained and discouraged and desperate. But above the din of sin and strife, we hear those matchless words, which reach the zenith of the moral universe, "Father, forgive them; for they know not what they do," and we hide our faces for shame. Without his abiding presence, how tame is the theory of the third angel's message!

He who said, "I am . . . the truth," is he who, at Jacob's well, tired and hungry, could entirely forget himself, as his yearning heart reached out after a rejected "chunk." He who drew his lessons from the lilies and the birds; who was a friend of the friendless, those who were of no reputation, or even of bad reputation; who could see right through the Mammon-worship, and baptized worldliness, and whited-sepulcher righteousness,—he must dwell in us and work through us, or we can do nothing.

"Forget not, brother, thou hast sinned,  
And sinful yet may be;  
Deal gently with the erring heart,  
As God hath dealt with thee.

#### A PETITION.

BY THORO HARRIS.  
(Piney Bluff, Ga.)

O Thou supremely good,  
With nature all divine,  
Whose love and tender fatherhood  
Through all thy dealings shine,

The chaos of our sin  
Removes thee far from sight;  
O send thy lumination in;  
Command, "Let there be light!"

Illume our darkened hearts  
With thy inspiring ray,  
And may the light thy truth imparts  
Lead on to glorious day.

With mercy's copious streams  
Thy suppliant children bless;  
Send forth thy radiant, healing beams,  
Bright Sun of Righteousness.

#### REFORMS.

BY JOSEPH CLARKE.  
(Lowry City, Mo.)

In his interview with Nicodemus, Christ gave his decision as to true reform, showing that all genuine reforms must begin in heart-work. Had Jesus maintained the principle now put forth in some localities, he might have said to Nicodemus: I see, sir, that the only way out of the present difficulties is to have the laws more strict. We might do this by uniting our forces; we might induce both Herod and Pilate to act with us, by promising our support to them at Rome. I suggest that we call a mass-meeting in the court of the temple, and that you elect me chairman, and Pilate and Herod vice-presidents, and Annas and Caiaphas to go among the people as lecturers on reforms. You could act as secretary, and one of my disciples would be excellent help as corresponding secretary. I think we could thus intimidate the Roman Senate and the emperor of Rome. The fact is, we need the strong arm of law; then we can be the persecutors, not the persecuted. This would be quite an advantage. This is more popular than real heart-work. The millennium will thus be made up to our hands without the long, tedious years of "precept upon precept; line upon line."

Had Jesus come to our earth with the ideas generally adopted at the present time, I think he could have managed the plan of salvation quite skilfully; but I do not think it would have really made us any better, but only complicated matters beyond redemption.

#### ON TIME.

BY H. C. CARMICHAEL.  
(Cedar Rapids, Ia.)

I REMEMBER waiting for the train one day last spring, while in Indianapolis, Ind. I had plenty of time. In fact, I had nothing particular to do but to wait. But thinking there was time enough, I delayed. The train was "on time," and when I arrived at the union depot, I found that I was fifteen minutes too late. I need not say that this was a disappointment; and as I walked up the street, I prayed, "O Lord, stir me up once more to be 'on time.'"

Dear brethren, think of these things. An eternity of happiness, unbroken peace, unalloyed joy, awaits you! Only be on time. Last night a man in the employ of a railroad company, residing in Cedar Rapids, Ia., who had purchased a home in Tennessee, and had sent in his resignation, intending to quit two days later, was found dead upon the track. Only two days too late, but that meant all! How many will offer themselves for the service of the Lord, but too late! How many will offer lands and houses to the treasury of the Lord's cause when they are no longer needed! O brethren, now is the day of salvation, now is the accepted time! When the

gospel train, bearing its freight of millions of redeemed, blood-bought souls, shall arrive in the beautiful, eternal city of God,—the New Jerusalem,—may it be found that you and I have sent our treasures on beforehand, and that we ourselves have been on time. "What I say unto you I say unto all, Watch." Be on time, dear brethren!

#### ALONE WITH GOD.

BY MRS. LUCY WELCH.  
(Battle Creek, Mich.)

How wrong! how wicked! How can he do so, and still think he is a Christian? Why does the Lord allow him thus to go unrebuked, bringing only shame and disgrace on the Christian name? There, see, how devoted he seems! how good he speaks in the prayer-meeting! Thus I mused concerning my brother—so wrong, so sinful, so unbecoming a Christian did his conduct seem to me. I was perplexed; I faltered. Did God approve of wrong? Had he no word of reproof for those who, knowing his will and professing godliness, yet live like the world?

Darkness enshrouded my soul. The face of my Father seemed hidden from view. The darkness of night gathered around me; but through the darkness came a voice, "Be still, and know that I am God." All was silence. I stood alone with God. His searching eye was upon me. My brother was forgotten now. No thought of him or of his sin came to my mind. I was alone with God. It seemed as if every act of my life passed in solemn review, every hidden motive lay open before me and before God. His eye read my heart through and through. O the wretchedness! O the vileness! The chief of sinners, I stood before God. No word of condemnation, no word of rebuke, came from those holy lips. Every glance of those piercing eyes, every word uttered, was but the expression of unutterable love. Prostrate I bowed at his feet, as his love, his mercy, his greatness, passed before me. O love so great! O mercy so wonderful! O that I could tell that love to others!

As my life passed in solemn review, as wrong and sin were laid before my astonished eyes, as I seemed to see others pointing to the sins of which I was painfully conscious, as promise after promise seemed breathed in loving accents, bidding me to draw near, to lay my burden at his feet, I could not but cry, Lord, take it all! Take me as I am! Sweetly the answer came, Thy load I take, thy sins I freely forgive. Precious is the memory of that solemn hour alone with God. O wonderful love! that he can take me, that he can cleanse me, and make me a child of his,—a child of the Infinite, a child of the Most High! I asked, How can it be that such mercy can be shown me, that he can have such love for me? Softly the answer came, My love has spared thee; thou art a monument of my mercy.

The holy scene passed away. I stood not alone with God. Another had entered that solemn presence. I stood before God with my brother. The words seemed breathed to my listening ear: He, too, is an object of my love; he, too, is a monument of my mercy. I speak not in wrath, I destroy not in anger, because I would save; and tenderly and earnestly I heard the Spirit's pleading: "Return unto me; for I have redeemed thee." "Thou wast precious in my sight."

And though sometimes the old thoughts come to my mind, and I stand face to face with the old temptations, the memory of that hour strengthens me; and instead of those trials being heavy and hard to bear, they seem light. What before seemed so dark, so hard to bear, now reminds me of His power and willingness to save,—yes, more,—of that love which gave all for our redemption. "For God so loved the world [sinners], that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."



## Special Mention.

### THE SPREAD AND UNION OF SOCIALISM.

For a year or more the chief attention of Europe has been concentrated upon the Turkish Empire, and the statesmen of Europe have been considering the condition of that country with especial reference to the share which each nation expects or hopes to gain when the final court of European arbitration shall adjudicate upon the estate of the sick man of the East, whose deferred decease has so long prevented the closing up of his affairs. But all the world is not in Turkey, and while the attention of the statesmen is attracted toward that quarter, there is a growth of ideas and principles in Europe itself, which promises ere long to recall the attention of the statesmen of Europe from foreign lands to their own. We refer to the spread of socialism.

The general name "socialism" covers the political belief of a mass of people who are full of unrest in regard to their present condition, and who are continually agitating for a reform. They may be graded from those who would establish a pure republic, where just and equitable laws would be enacted and enforced, to the wildest anarchists of the nihilist order, who would destroy all existing institutions for the personal profit to be gained in the general chaos. Socialism pervades all the countries of Europe, and is a direct result of the conditions which prevail there. The earliest monarchs of Europe, after the conquest of Rome by the vigorous northern races, were military tyrannies, of which the government of Charlemagne was perhaps the greatest and brightest example. The breaking up of these strong tyrannies because of the weakness of the kings, resulted in the feudal system, where each noble gathered to himself land and retainers. Gradually, through the centuries, these were again welded together into monarchies; but the nobles of the feudal ages have retained their lands, and the common people, who at the first gladly gave their allegiance to these petty sovereigns for protection, now that they need it no longer, have a strong desire to do away with the numerous dukedoms and principalities which, in successive bands, hold the people in subjection. Socialism in its best features is a movement of the people for a government separated from conditions which have come down from ages when the people had no part in the government, and when kings and nobles did about as they pleased.

The French Revolution was a burst of socialism; the great estates of the former feudal nobility were divided among the people. The new titles to land gained by that division have never since been questioned. Indeed, the fear that they would be set aside was one of the strong causes of Napoleon's being so well received by the French people upon his return to France from his first exile to the island of Elba. In Great Britain the same spirit has been held in check by granting to the people a limited monarchy, where, though the show of royalty is kept up, the people really rule. The frequent concessions made to the people of England, with the great revival of religion under the Wesleys, have been the chief causes of the failure of the spreading of the socialistic and revolutionary element in England.

In Russia, Germany, Austria-Hungary, and Italy the case is different. Liberty is repressed, and while in all these countries except Russia the people are represented in the government, there is a constant struggle going on between the monarchs and the people for the supremacy. At the present time some of the greatest thinkers and writers in Europe are enrolled among the socialists, and there is no question that their numbers are increasing, and that the autocratic monarchs are very uneasy in anticipation of what they may do. The socialists are very active in Germany, and every project put forward by the

young emperor is subjected to the closest criticism by the socialist press, with an audacity and freedom which often bring a suppression of the paper publishing the strictures, and the arrest of the daring writer for "lese-majesty."

The latest move among the socialists is a union throughout Europe, under one leader, one Dr. Adler, of Germany. Should this succeed, about eight million voters would be joined together to promote socialism among the nations, comprising the Triple Alliance and France. The Berlin correspondent of the *Chicago Times Herald* thus describes the great activity of the socialists in their present and prospective work:—

The present campaign in Austria is felt to be one of the skirmishes preceding the supreme struggle. The millions whom Bebel and Adler, Guesde and De Felice have marshaled are expected to draw up compactly in battle array on one side. The millions who would preserve the monarchy in Austria, Germany, and Italy, and the existing republic in France are massing behind the bulwarks and in the trenches of the established institutions.

So while the nations look for the downfall of Turkey, silent forces are at work which may result in the undermining of some of these apparently strong governments themselves. Sometimes, in a family, one who has been a long time sick outlives those of comparative health. The same is also true in the family of nations; and it may be that a successor of Othman will yet see the overturn of some nation of Europe, which now appears to be very stable. It is God that removeth and setteth up kings, and until he gives the word to destroy, Turkey is safe; and when he commands destruction to some other nation, alliances and armies will not prevent its overthrow.

M. E. K.

### MELANCHTHON.

FEBRUARY 14 was the four hundredth anniversary of the birth of Philip Melancthon, the great German lecturer, theologian, and friend of Luther; and Lutherans all over the world and many Protestants of other faiths celebrated the day. Melancthon seems to have been peculiarly qualified to assist Luther in the work of the Reformation. The time needed a bold man, one who would not fear to unmask the hideousness of the papacy. Such a man was Luther; but in his boldness he was liable to go to the extreme of rashness, and Melancthon being of a kind and pacific disposition, toned down Luther's fire, and was a great benefit to him and to the cause that they both loved. Melancthon was the theologian of the Reformation. Luther declared that his first book was worth more than all the writings of all the "Fathers." The Augsburg Confession of Faith was drawn up by him. His natural timidity and dislike of dogmatic controversy led him sometimes to yield his own convictions of truth and right rather than to be forced to engage in bitter controversy.

Melancthon outlived Luther, and pronounced an oration over him upon his death, in which he compared Luther to Elijah the prophet, because of the great work of reform which he had wrought. He is now recognized to have been almost equal to Luther in the work which God called them to do. He was a man of great talents and education, being a bachelor of philosophy at the age of fifteen years. At the age of seventeen he became a lecturer on philosophy and the classics, and at twenty-one was made professor of Greek at the University of Wittenberg. It has been said of him that he knew the whole New Testament by heart in the language in which it was written. He was a man of great piety, and enjoyed daily communion with God,—a peace-loving man, whose lot was cast in a most stormy and trying time. He was not afraid of death, but welcomed it as a release from trials.

Melancthon was more than Luther's friend and helper; he was his complement, filling out, in the work of the Reformation, that which Luther could not do. What John was to Peter, that Melancthon was to Luther; and there can be no

doubt that each was mutually benefited by the other. All Protestants, of whatever name, honor both these men; and while we may not be able to believe all that they taught, and may lament that they did not in all things make a greater departure from Rome, we should remember that, considering their early training and the time in which they lived, it was a very remarkable thing for them to break away from Rome at all. Four hundred years of time has not dimmed the luster of these lights which God set amid the moral darkness of their time; and all who protest against Romish errors, and who love the pure gospel of Jesus Christ, should esteem it a privilege to do them honor.

M. E. K.

### HOW SHOULD WE THINK?

Two years ago a Protestant Episcopal minister in New York City became dissatisfied with his church relations, and joined the Baptists. He was reordained, and became pastor of a Baptist church. He has now become dissatisfied with the Baptist Church, and has returned to the Protestant Episcopal Church. In a long letter he explains his vacillating conduct, and says he left the Episcopal Church in a "spring-tide of religious emotion," and that he is longing for the "eucharistic presence of Jesus," which he now thinks he cannot obtain in the Baptist Church. This is a view of the eucharist which may not leave him long in the Protestant Episcopal Church; and it would not be surprising should his troubled soul not find peace until he joins the Roman Catholic Church, where he can have the supposed "real presence" of Christ in the communion, and worship it as God.

But the most surprising thing of all in this change of church relations is the confession of this minister. He does not believe that he ought to think for himself! He says, "I regard it as a piece of impertinence for any man to think for himself on matters of dogmatic importance." He has now got where he wants to be, and henceforth he surrenders his right to think to his superiors. It would seem from his confession that when he joined the Baptist Church, he did think a little. But, growing tired of it, he proposes to go where thinking upon "dogmatical" and difficult subjects is unnecessary. Now his "fathers in God" will think for him, and he can rest in peace. He thinks this is a safe rule for him; yes, for "any man." How, then, will it work for the millions reared in the tenets of the Roman Catholic Church? By that church it is also regarded as an "impertinence for any man to think for himself on matters of dogmatic importance;" hence a vast multitude are held in bondage, for there is no slavery like the slavery of the mind.

When a man surrenders the right to think, everything which makes a man better than a brute is lost. Where would the world be to-day had men never dared to think, and to think in regard to the fixed theories of religion? Indeed, there would be no Protestant Episcopal Church to-day had not men dared to think they would no longer be controlled by certain dogmas for which they could see no sufficient reason in the Scriptures. An open Bible, a sincere prayer for the guidance of the Holy Spirit, and the exercise of the right to think upon anything and everything taught in that word, are the three most important requisites for the one who desires to be led into all truth. But we should not allow ourselves to think that what is contrary to that word is right. For instance, when that word says, "The seventh day is the Sabbath of the Lord thy God," we should not allow ourselves to think that any church, creed, or father in God knows more about the Sabbath than God's word does. When one is really anchored to the word, it is perfectly safe for him to think. If one is not so anchored, he is not safe, whether he thinks or not. This rule applies to all churches and to all thinkers.

M. E. K.

## The Home.

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

### EVENING HYMN.

THE day is ended. Ere I sink to sleep,  
My weary spirit seeks repose in Thine;  
Father, forgive my trespasses, and keep  
This little life of mine.

With loving-kindness curtain Thou my bed,  
And cool in rest my burning pilgrim feet;  
Thy pardon be the pillow for my head,  
So shall my sleep be sweet.

At peace with all the world, dear Lord, and thee,  
No fears my soul's unwavering faith can shake;  
All's well whichever side the grave for me  
The morning light may break.

— Selected.

### THE GENERATION OF THE RIGHTEOUS.

BY MRS. S. M. I. HENRY.

(Sanitarium.)

GOD never intended that generation should be to death, but to eternal life. Wherever it has become inevitable that "sin should abound," he has planned that grace should "much more abound." Rom. 5:20. In this forethought of God for us is the only possible hope of overcoming our inheritance of sin.

To one looking backward over the experiences of a lifetime, the opportunities afforded during the early periods of child life seem so momentous that one cannot but tremble to see them slipping by, unimproved, out of the hand of those who should appreciate them. Alas, to be twenty years too late in making the effort to understand one's child! And yet we who are grandparents must not forget that it requires this same backward look, this same lifelong experience, to reveal the importance of the passing days. The best that we can hope for is that we may be able to throw a little kindly light down from the steep to which experience has led us, by which those who follow after may be able to see some things that were hidden from our eyes.

In the child who is growing up there is being laid the foundation upon which all he is ever to know or to be must rest. As he runs and leaps, chatters, shouts, and romps, or drones and sulks, works and loiters, there is being formed, on the plastic substance of body and soul, that which shall endure as long as life; and these enduring qualities and characteristics are being formed out of that which the home-keepers are, in themselves, and that which they bring into this inner circle of environment, more than by anything besides. Everything which impresses the child, sooner or later hardens into character; and character is destiny. At first all impressions are purely physical, sentient, and as such are recorded on the tablet of consciousness; and the nature of these impressions determines whether the thoughts of the young mind shall lead to purity or impurity of habit and life.

The child knows nothing about his body, and what its sensations and functions mean. He is operated by nature as any bit of mechanism might be by some unseen power to which it had been geared. Some are so bold as to call this nature God, and claim that it is almighty to work out the completed life in itself. But while it is true that nature is of God,—an expression of him,—yet it is also true that when it touches the being of man, it meets another force which may entirely change its God-given course, and pervert, divert, prostitute it, so that all trace of the divine will be utterly wiped out of it.

It is for father and mother to determine the direction which shall be given to this natural force which is the child's first "stock in trade;" and, practically, this decision is made, this direction is given, while as yet the "substance" of the

new life is being "curiously wrought in the lowest parts of the earth," by Him from whom it can be at no time hidden; whose eyes see it, "yet being imperfect;" and in whose "book all its members are written;" as well as "in what days they shall be fashioned, when as yet there are none of them" (Ps. 139:15, 16, margin); and who also knows and records the influence of the secret thought of both father and mother on the strangely sensitive organism of the unborn child.

It is during the period of his hidden life that the decision is made beforehand by his parents as to where he shall be especially susceptible to the power of God or of Satan, especially strong to resist either good or evil. The plan of his life-battle is marked out for him by these prenatal influences, not only on that which he is to find in the blood, nerve, bone, and tissue which he inherits, not only on that which enters into his mental constitution, but by the impulses of the moment; by his father's treatment of his mother; the tones in which he speaks; the tempers which he arouses in her; the manner in which she receives all these; the battle which she is compelled to fight, the victories which she gains, and the defeats which she suffers; the faith or unbelief which controls her, the loves and hates, each of which is as an indelible pencil, making its lasting impression on the embryo human being, tracing out the line of his coming battle against sin or against God.

(To be continued.)

### THE IMPORTANCE OF A PRACTICAL KNOWLEDGE OF MUSIC.—NO. 2.

BY PROF. EDWIN BARNES.

(Battle Creek College.)

AFTER this brief outline of the nature of music, the question suggests itself, What is the practical good of its study to the student?

The first which I will mention is the discipline to the mind. Physicians tell us that a larger part of the brain is brought into use in instrumental music than by any other one study, in its complicated, minute, and muscular evolutions. When we see a note, the mind has to grasp its relationship to the rhythmic unit, its position on the keyboard, its relationship to all others in its immediate neighborhood, and sometimes at a speed of from five hundred to one thousand notes a minute. Dr. Karl Merz says: "As a study, music is highly intellectual. He who would learn it must read new signs more varied in their character than are those in the Greek language or in chemistry; and yet there are some who say music is not intellectual. Look at the study of harmony, counterpoint, and fugue; examine the mysteries of orchestration in all its wonderful tone colorings; take a glance at musical philosophy, and you will surely decide that languages and the sciences may be mastered in far shorter time than it requires to master music in all its branches."

It is equally important in its effect upon the perceptive faculties of sight and hearing. Its influence upon the life of the student must be fully apparent. The study of sacred vocal music is especially helpful. All the great masters have written in this line, and have drawn their inspiration from the sacred word, and were themselves men of religious experience. Bach says of music, that its final cause is no other than that it minister to the glory of God and the refreshment of the spirit. Look at Haydn—when his ideas ceased to flow, how fervently he prayed! When Handel wrote, "He was despised and rejected," he tells us that he shed tears; and when he wrote the Halleluiah Chorus, he thought he saw the heavens open, and angels standing around the throne. The great composers all realized that these ideas did not originate with them, but were messages given them to be imparted to others. During the performance of the Haydn's "Creation," it is said that

at the place, "And God said, Let there be light: and there was light," there was such a wonderful transition in the music that it brought the whole audience to their feet. Haydn, then an old man, rose slowly, and pointing upward, said, "Not from me, but from above."

Now these same feelings that the composers felt at the time of writing, are put into the music; and it cannot help awakening the same feelings in the student, stimulating him to nobler action. It has been demonstrated by hundreds of carefully conducted experiments upon hundreds of persons, sometimes upon large classes in school, that fully three fourths of an audience receive from a musical composition the very same moral mood which filled the composer at the time of composing it. The student not only receives these impressions, but the music enables him to express the same sentiments from his own experience, thus exercising and developing the finer sensibilities, just as physical gymnastics develop the muscles of the body.

In order to receive the best results from this study, it must be pursued with this aim and object in view, not as an accomplishment, or from a selfish motive, because what we get out of anything depends largely upon what we look for in it. If one watches the technical performance or listens for the quality of tone, and fixes his attention on that, the real music and its message are lost. So in singing or playing a hymn; if the attention is absorbed with notes and time, that is all that is heard, and there is no sentiment of worship expressed.

Another necessity in obtaining the best result is always to hear the best music; for good music never fails to enter our inner nature; and if at all rightly used, it cannot fail to exercise an influence for good. The person who appreciates good music from this higher standpoint has his mind opened to all the beauties around him. But some will say, Why do we not see more of these results from this study?—Because many have their minds fixed upon its pleasant sounds rather than upon its mission, and there are many persons who would really enjoy the best music, who look no higher than this. It is on the same principle as the taking of food. If one depends entirely on taste in eating, without taking into consideration the nutritive value of his food, the body is imperfectly developed or dwarfed. No one would allow a child to subsist upon sugar, merely because it is pleasant to the taste, yet this is precisely the way a great many people—I may say the majority—look upon music. They play and listen purely for the gratification of the senses—that which pleases the ear.

It is very evident that listening to such music, written for this purpose only, is just as bad in its effects upon the soul and life as improper food is upon the body. In supplying food for the physical nature, it is necessary to combine these two elements,—it must be pleasant to the taste, and nourishing as well; so in good music, it will please and be beneficial at the same time. But, says one, I do not like your good music; it isn't pleasant to me. The most forcible illustration of this is a person who has read dime novels until he cannot enjoy a beautiful poem that ought to inspire him with noble resolves and a higher purpose in life. One way to judge of good music is by its enduring qualities. Cheap, trashy music does not satisfy even the perverted appetite. Those who indulge a taste for this class of music soon get tired of one piece, and want another. The same is true of church music; our best hymns are those which have endured the longest, and still retain their dignity and beauty. Age has no more effect upon such hymns than upon the Bible. Music is an index to character. If you see a student absorbed in a yellow-covered book, you have your opinion of him immediately; so if next door you hear the piano thrumming out the latest quickstep, the same feeling of disgust is aroused.

# The Review and Herald.

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URIAH SMITH, }  
GEO. C. TENNEY, } EDITORS.

SPECIAL CONTRIBUTORS:

OLE A. OLSEN, STEPHEN N. HASKELL, GEO. I. BUTLER,  
ALONZO T. JONES, WM. W. PRESCOTT, HENRY P. HOLSER.

## THE OFFERING OF CHRIST.

THE offering of Christ for the sins of the world was no infliction of blind vengeance on the part of God, to give vent to wrath he knew not how otherwise to appease; but it was an "unspeakable gift," prompted by infinite love. Christ declared this to Nicodemus: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

It was no arbitrary infliction of injustice and cruelty upon the innocent, that the still stubborn and unrepentant guilty party might unjustly escape the legitimate consequences of his deeds; for the offering was voluntary and self-sought on the part of Christ. The Father simply accepted his proposition of self-immolation, instead of condemning him to it. Christ gave himself for us. Heb. 7:27. The innocent, of his own will, consented to take the place of the guilty, to pay that which the law demanded to cancel guilt, that the guilty, by a freely proffered union with himself, might be accounted innocent. He made his soul an offering for sin. Isa. 53:10. He "through the eternal Spirit offered himself without spot to God." Heb. 9:14. He who was without sin became sin, that we who had sin, might become without sin. This glorious truth the scripture expresses in the following assuring language: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21.

It would indeed have been a marvelous sight had Christ come down to accomplish this work in his own pre-existent nature and condition, as a representative of the Godhead in majesty and power; but then mankind would have feared to approach him. They would have stood aloof in awe and veneration. Their spirits would have melted at his overpowering presence. The contrast between himself and them would have been too painful. They would have viewed him as one afar off, and would have seen a gulf separating them from him, so wide as to paralyze all their efforts to pass it. His example would have seemed to them too high for them to attempt to follow.

Christ did not therefore see fit to come in that manner. He did more. He must come nearer to man than that. He would not only reach down his arm, but he would come down himself. He would not approach man simply as a visitant from another realm, but as one from his own country, and of his own kind. He would not save him as the Son of God only, but as the Son of man also.

It would have been a vast descent for him to take upon himself the nature of angels. But he would not limit himself even to this, but would compass the entire descent to man's low estate. To this the apostle plainly testifies: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb.

2:16. That is, he assumed the nature of the children of men, that he might, as the margin reads, "lay hold" of them. Thus he humbled himself, and took upon himself the form of a servant, by consenting to take the fashion of puny, mortal, sinful man. Phil. 2:8. In the likeness of sinful flesh (Rom. 8:3), he reached down to the very depths of man's fallen condition, and became obedient to death, even the ignominious death of the cross. He "was made a little lower than the angels for the suffering of death." "As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil," and thus deliver them who were subject to bondage. Heb. 2:9, 14, 15.

He who was exalted thus became abased, that we might be exalted; he who was rich became poor, that we who are so poor might be made rich; he who was immortal became mortal, that we who are mortal might become immortal. The brightness of heaven exchanged for the darkness of earth! The riches of heaven exchanged for the poverty of earth! The essence of being, inherent life, exchanged for the cold clods of the tomb! How could the Lord of life, he to whom the Father had given to have life in himself, come down in mortal garb, and die for men? Well may we exclaim, "Great is the mystery of godliness: God was manifest in the flesh;" and ask with Nicodemus, "How can these things be?" But seeing that they are, even though beyond the comprehension of human or angelic minds, we may rejoice in a hope which, by its very mystery, is adapted to give us the consolation of unwavering trust. U. S.

## OBSERVATIONS ON THE GENERAL CONFERENCE.

THERE never was a gathering of Seventh-day Adventists around which so much centered as the present session of the General Conference. It is not generally supposed that our work has yet emerged from the formative stage, or that its ways have been fully stereotyped. Our organization professes to be very democratic, and the power of cohesion is derived almost solely from the attraction that exists between the individual members and God. We certainly hope it may never crystallize into forms that cannot be changed without shattering the whole fabric to atoms.

The question brought before us at this time is as to whether we have in our history reached that state of crystallization or petrification where we are unalterably fixed in our forms and methods; or whether we are still in the plastic state, where we can be molded and shaped by the will of God. We believe that God is still molding and shaping his cause. From the human standpoint, organic changes are attended with more or less danger to the stability of a structure. But in religious matters unchangeable methods soon become forms devoid of life; fixed institutions become idols or vain substitutes for living service; a stereotyped creed becomes a deep and dangerous rut—a snare; and a ceaseless routine becomes a delusion.

At the same time, the principles of truth never change. The conditions of grace are always the same. The things that have been ordained of God are not subject to improvement. It is our privilege to grow in grace, to increase in the knowledge of God; but when once we have discovered a divine principle, we do not have

continually to change our attitude in relation to it, because the principles never change, and, having once taken the right position, we have only to preserve it. The great problem, then, with Christian bodies, is to become fixed immovably upon right principles, and to resist all tendencies or inducements to yield an iota of the claims of God; but at the same time to retain that condition of simplicity and trust, and that degree of tenderness and adaptability, that will enable them to grow up into better methods, to be controlled by wiser counsels, to learn more and more, and to appropriate what they learn by practically adopting it. Human nature is too liable to substitute human institutions and plans for the divine purpose, and to cling to them at the sacrifice of the purpose.

The purpose of God concerning his people is that they shall *grow* up an holy temple. They are to come to the measure of the stature of the fulness of Christ by the process of edification, or building, through the gifts and agencies that God has appointed and set in the church. To resist this growth or edification by repressing it, is to crush out vital spirituality. Such has been the unhappy experience of many a church in the past. Creeds, forms, methods, have built up impregnable walls that have excluded the sunshine of God's blessing, and prevented that growth and development in godliness that God designed his church should experience.

We as a people are now confronted with the question as to how far we will imitate the foolish example of those who have preceded us. There is no question as to whether the truth and work of God are in danger of suppression; they will surely accomplish their mission, even though others may be employed to carry them.

In these observations there is no intention to cast discredit on the forms or institutions set in the churches, or on the forms of organization adopted and approved among us. But even though they were perfect, there would still be danger of our cherishing the shell and neglecting the kernel. There would even be danger of our making the shell so thick that there would be no place for a kernel, and so hard that we could not change or increase the shell without destroying the whole thing.

Now the word of God comes to us that we need more of the divine and less of the human,—more grace, more heavenly tact, more brotherly love and confidence, and less unyielding machinery that often represses the work of grace. The force of these Testimonies has been freely acknowledged. Their truthfulness is seen, and the situation is deplored by all; for all are affected. There has been much calling upon God for help and guidance. There have been heartfelt confessions. And there seems to be an earnest purpose to seek the Lord only for wisdom and direction.

The bringing out of the things of which we have spoken (not in the terms we have used at all) has not had the effect to throw the Conference into confusion, though it has caused anxiety lest we should not perceive the very path in which God would have his people walk. Confidence has not been shaken; criticism has not shown itself; and brotherly love and union have been more manifest perhaps than at any previous meeting.

We do not read that organization is wrong. Nor is it a necessary conclusion that the forms we have cherished have been wrong. But it is undoubtedly necessary to have a different spirit



to actuate these than that which has been coming in, and that is the spirit and life of Jesus Christ. There is reason for gratitude that the hearts of the delegates are open to the entrance of this heavenly influence. Courage and hope of a better experience are manifested. There is evidently a vastly better place for us than we have yet reached; there is more power for the church than she now enjoys. It is our deep conviction that the time has fully come for an advance to take place that will lift the great work we have in hand out of the grooves into which it has fallen, and place it in that free field where the Spirit of God can have the unrestricted use of our every faculty and talent. We have every hope that this Conference will inaugurate that advance.

G. C. T.

#### WHAT WILL YOU DO WITH JESUS?

WHEN the Jews, impelled by the spirit of darkness, demanded that Barabbas should be released, and Jesus crucified, Pilate asked in perplexity, "What shall I do then with Jesus?" There Jesus stood before him, holy, harmless, undefiled; and the Jews clamored that a murderer, who was worthy to die, be set free, and Christ, who of all others was worthy to live, should be put to death. And Pilate was puzzled. Matt. 27: 22, 23.

And what a puzzling problem to a godless world this same Jesus has ever been, and still is! With those who refuse to follow him, the question raised by Pilate still remains unanswered, "What shall I do then with Jesus which is called Christ?" They look at his life, and find no flaw therein; no crevice in his character, for the eye of suspicion to pry into; no spot on his garments for the tongue of slander; no lapse in word or deed, for the sting of reproach. What can they do with that unimpeachable life, and yet justify their own course of action in rejecting him?

If he was good, why not try to be like him? If his life was high and holy, devoted to deeds of kindness and mercy, why not follow in his steps, and make our lives a benediction to the needy, and a blessing to the world? Men rail at his earthly origin, as either a fable or a crime, and yet pronounce him the best man that ever lived, forgetting the inconsistency of supposing that from such a source would be likely to spring the most exalted character the world has ever seen. They pronounce him a most excellent man, of the very highest integrity and virtue, forgetting that if he was not what he claimed to be, which they will not admit that he was, then he was one of the most stupendous impostors that ever deceived mankind.

Yes; what shall we do with Jesus which is called the Christ? If he was what he claimed to be, no one will be found reckless enough to deny that every prompting of wisdom, every principle of the simplest understanding, demands that we accept and follow him as our Lord and Master; and he can be rejected only at our certain peril. But if he was not what he professed to be, but was a most daring deceiver and impious impostor, asserting that he came down from heaven; that he was the Son of the Highest, holy, harmless, and undefiled; the way, the truth, and the life; the true vine and the true shepherd; the only way by which men could come to God, the only door into the heavenly fold;—if, putting forth such claims, he was all the while but a deluded, sinful, erring man,

whence came his power to live the life he lived, and to attest his mission by the wonders he was able to perform?

He was either the best or the worst of men. He could not be both at the same time. If he was the worst, how comes it that he was supreme in every virtue and every quality which links man with the divine? If he was the best, as even his bitterest foes are compelled to admit, why take a position concerning him which makes him the worst?

What shall we do with Jesus who is called the Christ? This question belongs to that class which never can be settled till it is settled right; and he only settles this one right who comes to him as a Saviour from his sins, takes his life for his example, his power for his strength, his righteousness for his merit, and his easy yoke and light burden upon his shoulders and upon his heart, and so finds rest unto his soul.

U. S.

#### In the Question Chair.

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

NOTE.—The reference in question No. 739, to Rev. 13: 21, should have been Rev. 3: 21.

#### 744.—VICARIUS FILII DEI.

If the pope does not constantly wear this motto upon his miter, are we justified in using it as the title from which to derive the number 666 as designating the papacy?

B. E. F.

Ans.—We think there is sufficient warrant for so using it. In the first place, the claim of the papacy to infallibility makes the action of any pope representative of all the others. Whatever title one pope assumes, he assumes it, therefore, for the whole system. Now according to a work entitled "The Reformation," it appears that one pope did, on a special occasion, appear before the public with that title emblazoned in jeweled letters upon his miter, or pontifical crown. Would not that, then, be sufficient to designate the number of the man, though no other one should adopt just that form of words? But further, that title expresses just the office which every pope claims most tenaciously to hold; that is, "Vicar of the Son of God." They may use different words to express the fact, as, "Vicar of the Prince of Peace," or "Vicar of Christ," as Cardinal Gibbons does in his book, "Faith of Our Fathers;" but the essence of the whole claim lies in the fact that the reference is to the Son of God. Should a pope be asked, Do you claim to be the vicar of the Son of God? what would be thought of him if he should answer, No; I claim to be vicar of Christ? or, No; I claim to be vicar of the Prince of Peace? That would be nonsense; for these are simply other terms to designate the Son of God. But "Vicar of the Son of God," in the language of the church, which is the Latin, can be expressed only by the words, *Vicarius Filii Dei*, the numerical value of which is just 666.

#### 745.—HEARETH NOT SINNERS.

Will you please explain John 9: 31, first part? "God heareth not sinners." Are we not all sinners? and how, then, can we obtain anything of the Lord?

J. W. S.

Ans.—The circumstances under which these words were spoken give the key to the meaning of the passage. The Pharisees were continually fighting against the conviction that Jesus was the Messiah, and trying to dissuade the people

from believing on him. But a notable miracle had been wrought, just such as they had been teaching that the Messiah would do when he should come. So to get around this, they tried to show that he was not of God, because he lived in sin; and one of their charges against him was that he did not keep the Sabbath. Verse 16. Then the people answered, "How can a man that is a sinner [that is, living in continual and intentional sin] do such miracles?" This, then, is the sense of verse 31. God does not hear those who are living in open and persistent sin, nor does he give such ones the power to work miracles as this man is doing. So this man is of God, and may be the Messiah. But this is a very different thing from the case of one who feels that he is a sinner, and comes in penitence to God for the forgiveness of his sins. In this way we must all come to him; and his promise to all such is that he will in nowise cast them out. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then, of course, we are not counted as sinners.

#### 746.—CREATED AND MADE

When God "made" the heavens and the earth, and the things that are therein, did he not at the same time "create" them? Are the acts of creating and making, as recorded in Genesis 1, the same or two different things?

Ans.—In Gen. 1: 1, "In the beginning God created the heaven and the earth," the word "create" is from the Hebrew *bara*. But in verses 7, 16, 25, 26, 31, and chapter 2: 2, where God is said to have "made" a firmament, two great lights, beasts and man, the word "make" is from the Hebrew *asah*. But to fish, fowl, and man the word "create" (*bara*) is also applied, and in Gen. 2: 3 both words are used together: "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." In the fourth commandment the word "made" is from *asah*. It thus appears that these words are used interchangeably, and applied indiscriminately to the same objects and the same work. And they involve the idea of bringing into existence out of nothing, as well as arranging new forms out of matter already in existence; for Paul tells us plainly in Heb. 11: 3, that the worlds were framed out of matter which had no previous existence: "Things which are seen were not made of things which do appear." That is, neither this world nor any other world was formed out of pre-existent matter; but the material itself was brought into existence for the purpose. And then God saw fit to employ six days (just such days as the fourth commandment brings to view) in arranging the light, the firmament, land and water, vegetation, beasts, birds, fishes, and man, in order to rest the seventh day, and give to man a Sabbath by which he could easily keep in mind the Creator and his works. We have nothing particular invested in the theory that it is necessary for us to try to accommodate the Lord by throwing in millions of ages anywhere to give him time for his work. "By the word of the Lord," says David, "were the heavens made, and all the host of them by the breath of his mouth." Ps. 33: 6. All the time he needed was long enough to speak; for the psalmist continues, "He spake, and it was done; he commanded, and it stood fast." If the Lord made the world, he knows how he did it; and if he says it was done in six days, it becomes us to believe it.

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.

### "SEDITION."

A FEW years ago when we learned of the imprisonment of our brethren because they could not obey the statute requiring Sunday observance, Seventh-day Adventists were stirred. "We have long expected it," was the earnest comment of brethren and sisters at the family altar and the social service. Later, when the startling news, "Adventists in the chain-gang!" flashed over the wires, and appeared in display head-lines in the great metropolitan dailies, a thrill of horror ran through all hearts. But again were heard the earnest words, "It is only what we have long expected. Surely these are solemn times." Events have recently occurred which indicate that we are still nearer the great crisis. One of the last and most serious signs of the final struggle to which we have looked forward is predicted in the following paragraph:—

Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth.

Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt for authority. They will be accused of disaffection toward the government.—"Great Controversy," Vol. IV, page 592.

A literal fulfilment of this prediction appeared recently at Ellsworth, O. Two of our young ministers held a series of meetings in that city, which aroused the usual opposition. A committee of citizens, desiring a discussion of the Sabbath question, called upon a clergyman by the name of Mc Connell, chairman of the Christian Citizenship Committee of the Mahoning County Christian Endeavor Union, and asked him to defend Sunday observance. This he refused to do, but charged that Seventh-day Adventists were teaching sedition against the government, and announced his willingness publicly to affirm the charge if the Adventist minister would deny it. Accordingly, an appointment was made at the town hall, and Mr. Mc Connell made his charge of sedition before an audience of three hundred citizens. Brother W. J. Fitzgerald answered the charge, and Mr. Mc Connell replied, closing the discussion. The addresses were published by Mr. Mc Connell, and are now being circulated under the title "Religion or Sedition?"

The Christian Citizenship chairman spoke as follows:—

The charge I make against Mr. Fitzgerald and his associates, known as Seventh-day Adventists, is that they turn away the hearts of Christians from the United States government. Sedition is from *sed*, "aside," and, *ire*, "to go"—a going aside. It is a word that indicates the preliminary steps in treason. It is defined as "of the like nature with treason, though without the overt act." "It consists," Webster tells us, "in arousing discontent against government, and disturbance of public tranquillity by speaking and circulating inflammatory publications and the like, or excitement of resistance to lawful authority." It is my purpose now to show you that the Seventh-day Adventists meet every part of this definition.

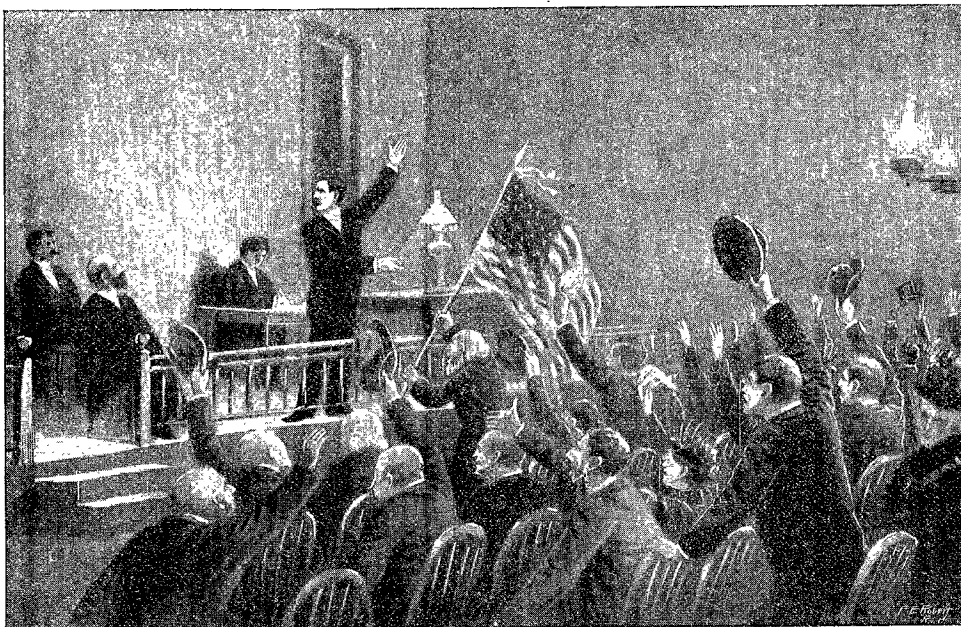
Mr. Mc Connell offered in support of the charge of sedition, first, that Seventh-day Adventists teach that human governments end with the destruction of the fourth beast of Daniel 7. "Repudiating the continuance of civil government in the hands of the followers of Christ, these teachers," said Mr. Mc Connell, "assert that human government ends when the fourth beast perishes." His second argument was that

Seventh-day Adventists teach that the United States government is symbolized by the two-horned beast, which makes an image to the papacy, and persecutes the people of God. His third point was that Seventh-day Adventists teach that the animating spirit of the beast is the spirit of Satan, and since the two-horned beast becomes animated by the papal spirit, therefore the United States government will become animated with the spirit of Satan. In support of these points Mr. Mc Connell read extensively from the work, "America's Crisis," by Elder U. Smith.

After picturing the glories of our country's past, and predicting a reign of righteousness and peace for the future of the United States, the speaker continued:—

In their discouraging doctrine, our noble ship of state is sailing under orders that guide it, not toward the haven of a reign of peace and righteousness on earth, but toward a fiery maelstrom that is its final destruction. Where is patriotism, loyalty, or even hope to be had for the government after these Adventists have placed their unclean hands upon the Bible?

In order to influence his hearers in favor of his views, Mr. Mc Connell, by pre-arrangement, produced the United States flag, and handing it to an old soldier, called on the audience to give three cheers for it, but to cheer with a distinct understanding that it stood for the ideas of



Christian Citizenship as presented by himself. This is the scene set forth in the accompanying illustration. (See note on last page.)

To the intelligent Seventh-day Adventist the occurrence is ominous indeed. It raises the curtain on a most solemn scene in the last act of earth's final tragedy. And looked forward to, as it has been by us all, nevertheless the actual fulfilment of the predicted scenes, in startling detail, brings over the heart an indescribable feeling of solemnity. One instinctively asks, Has it really come to pass that in America, the birth-place of religious freedom, it is regarded as sedition, by a powerful organization of professing Christians, to teach that earthly governments will be destroyed at Christ's second advent, and the kingdom given to the saints of the Most High! Is it sedition, or the budding of treason, to speak of the "blessed hope" which cheered the apostles, prophets, and martyrs in every age! We are led to say, in the famous words of Patrick Henry, "If this be treason, make the most of it."

Again: has it become sedition in the opinion of a Protestant organization, to teach that a union of church and state in the United States is an image of the papacy! Has it become sedition to warn our fellow men against the awful results of such a union! Is it sedition in the eyes of Protestants to teach that it was not the spirit of Christ, but the spirit of papacy, the spirit of Satan, which imprisoned in the United States, in the last eleven years, forty-one Chris-

tians for a total of seventeen hundred and twenty-two days, and drove twelve others in the chain-gang for a total of four hundred and forty-five days, for no offense save obedience to the commandment of God, which reads, "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God"!

No people in the United States have so exalted the religious liberty principles of the Constitution, which have been the crowning glory of the nation, as have Seventh-day Adventists. They have taught that these principles were borne in the heart of the world's Redeemer. How more could they exalt them? No people have done more to maintain these divine principles than have Seventh-day Adventists, and no people will sacrifice and suffer more still to maintain them than will they. But now this very loyalty is denounced as sedition,—the preliminary step in treason. What we warn the nation against now is simply the work of those misguided men, who, though they know it not, would overthrow these grand principles, and thus destroy this government.

If we must lie under the charge of sedition, we are comforted with the thought that we are not alone. All the prophets and apostles, and even Christ himself, predicted the destruction of earthly governments, and were charged with sedition. Better faithfully proclaim the warning, and suffer at the hands of a maddened multitude, than compromise our allegiance to God. Our experience to-day is like the experience of the prophet Jeremiah, as told in Jer. 26: 11-15. God gave the prophet a warning to deliver to backsliding Israel, similar to the warning of Revelation, which Seventh-day Adventists are called upon to give to-day. The courage and faithfulness that were manifested by the "weeping prophet" are recorded "for our admonition, upon whom the ends of the world are come." Here is the record:—

Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears. Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God: and the Lord will repent him of the evil that he hath pronounced against you. As for me, behold, I am in your hand: do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears.

Many who read these lines have long been familiar with the truths taught by Seventh-day Adventists, but have not identified themselves with the "little flock." For years they have been almost persuaded. To all such we say, "How long halt ye between two opinions?" If the striking fulfilments of the past few years are not sufficient evidence, would you believe "if one rose from the dead"?

It is gratifying to state that notwithstanding this charge of sedition was made by an experienced clergyman, backed by one of the leading journals of the Christian Endeavor Society, and replied to by a young minister of limited experience, yet at the close of the discussion two thirds of the audience remained, and without a dissenting vote, passed the following resolutions, drawn up by one of the most prominent citizens of the county, and later published in the Mahoning Dispatch at Canfield, O.:—



Whereas, Elders W. J. Fitzgerald and A. Carey have been with us (citizens of Ellsworth, O.) for several weeks, preaching the gospel and teaching the truths of the Bible; and,—

Whereas, We have been much profited and edified by their teaching and Christian example while in our midst; therefore be it,—

Resolved, That we hereby tender these Christian ministers our most heartfelt thanks for their unrequited labor of love during their stay with us; and that we shall ever treasure with kindly regard their earnest devotion to their holy calling, and their abiding interest in our happiness and eternal welfare.

Resolved, That we have more confidence in their loyalty and devotion to the flag of our common country, and the best interests of religion and humanity, than we have in those who seek, by misrepresentation and covert abuse, to malign them.

Resolved, That we take great pleasure in testifying to their gentlemanly deportment during their sojourn with us, and do very cordially recommend them to any thoughtful and intelligent community wherever they may see proper to labor for the uplifting of society and the eternal welfare of the human family.

A. F. BALLENGER, *New York City.*

#### DENMARK.

AARHUUS.—As stated in my last report, we closed our labor in Copenhagen with the commencement of the new year. January 8 we came to this place and commenced public labor the next Sunday evening, with a congregation of about one hundred and forty. Circumstances seem to be in our favor, except that our hall cannot be sufficiently heated to make it comfortable in this cold weather. We have a good congregation at every meeting, and trust that much good will be accomplished at this important place. This is the second city in Denmark, having about forty thousand inhabitants. We ask an interest in the prayers of God's people for the work here.

February 3.

J. F. HANSEN,  
P. CHRISTENSEN.

#### CAPE COAST, WEST AFRICA.

SINCE my last report I have made another flying trip to Winnebah. The rope that we were using at the well we were digging not being sufficient or safe, I went to this place to secure one, not being able to get one at Cape Coast. I also wanted to see the brethren at Winnebah, and know how they were progressing in the knowledge of God. I found all of good courage and firm. Some of them being away, I did not attempt any meetings, but visited those that were there. One brother expressed himself as desiring to come to the mission and stay two years, and learn to be a missionary for his people. I trust that he will be able to do this; for I think that, with training, he will make a good worker.

Not being able to find any rope, I secured some hemp twine, such as the fishermen use for their fish-nets. We made a very good rope of the twine. I realize more and more that the missionary should know something about everything. I was thankful for the experience I had on the farm, when my mother spun cotton for father to make plow-lines. Without this we would have had a sorry rope, but as it is, it will do as well as if it had been spun at the factory. When I arrived at the mission, I found that the men digging the well had struck a solid rock. The well is forty-seven feet deep, and the dirt is still very dry. We expect to blast through the rock. Brother Kerr thinks that if he can only get through the rock, we shall find plenty of water of the best that can be secured in Africa.

The work at the mission is progressing well. Brother Kerr has the foundation for the house laid. We shall build temporarily for the present; but as soon as we can get means, we shall add to what we build now. Sister Kerr has opened a school for the benefit of the boys in the mission. Some from the neighboring villages come, and there are nine attending now. The Lord willing, we desire to make this school permanent. It is quite interesting to see the pupils pondering over the English. Some of

them have been to English schools before, others have never been, but all have a strong desire to learn; and this is what gives the teacher more interest than anything else.

I have been at Cape Coast now for some days, making out my reports for the Foreign Mission Board and strengthening the brethren here. Brother Grant has given up his work with the firm he was working for, and expects to return with me to take up the work of the Lord. Satan has made it a hard struggle for him, but we thank God for the victory. Pray that he may be faithful in all that he undertakes for the Lord, and be an overcomer in the end. My health still continues good, for which I praise the Lord. It is now nearly six months since I have had any fever, and I am feeling more like work than I have since I have been on the Coast. In fact, I can now do twice the mental work that I could any time since I have been here. Pray for us.

January 11.

D. U. HALE.

#### MATABELELAND, AFRICA.

A FEW weeks have passed since my last report, and knowing the desire of the readers of the REVIEW to be informed of the condition of things here, I will write a few words again. My last report left us in the midst of constant calls for food from the people who were daily passing and repassing. The appeals then were touching indeed; but as we now look back on them, they seem slight when compared with what we now have to meet.

In our comfortable homes in America, with well-filled barns and granaries, we have sometimes read of the awful scenes of starvation that some unfortunate part of earth was experiencing. We would usually dismiss this with an exclamation of pity, and in a few hours forget that such things really existed. At least we did not realize the awfulness of such a scene. To-day we see it with all its stern reality, and we cannot thus lightly pass it by. I can safely say that it is the most trying situation that our workers have ever yet met; and if, when you see the workers from this field, you note with astonishment the white hairs they carry, you must not make age the only responsible cause. Let the unceasing cry of those who are starving, and the fact that but a partial compliance with their cry for food can be met, bear part of the blame.

When I last wrote, I could chronicle the fact that many who were mere skeletons had been seen, and that deaths were reported from adjoining neighborhoods. Now we can say they are no longer at a distance, but have become a reality at our door. The dead from hunger are all around us, and human skeletons are walking about on every side, begging for a morsel to eat; but even this has often to be denied them. The road to Bulwayo has been for a few weeks dotted here and there with the bodies of those who have gone as far as they could in search of food; but strength failing, they perished by the way. In many instances these bodies are left to rot or be eaten by dogs or other animals.

Children especially are great sufferers. Hundreds of little ones, mere skeletons, are among us, and their appeals for food are piteous and hard to deny, yet sometimes we are forced to do so, because we have it not. This is much more trying to our workers than their work. The condition of the people may be illustrated by one incident. Last Thursday, as Brother and Sister Anderson were in the school with the children, one of our boys called attention to the fact that a boy was attempting to steal a chicken. Brother Anderson went in pursuit of the boy, a lad of about fifteen, and soon overtook him. As soon as he saw he was caught, he urged Brother Anderson to follow him to a *copje*, a short distance from the house. This he did, and soon heard the cry of a child. The boy hurried him on, and he soon discovered a little boy about two

and a half years old, buried alive in a hole dug by ant-bears. The little fellow was thrust into the hole, a little small brush thrown on top, and over all a thin layer of dirt. Air, however, had penetrated, and the child was still alive. Brother Anderson hastily took him out and brought him to the house. The little fellow's head, face, ears, mouth, and other parts of his body were eaten by maggots that were rapidly multiplying upon him. He was cleaned, and at this writing gives good evidence of recovery. He now lisps a few words, the principal ones being *mama* and *isitjeze*, the last meaning porridge.

Two other children were found at the same place, but they were already dead. The boy who revealed the place of their burial said the children's mothers placed them there. This awful deed shows the extremity that the people have reached. Rather than see their children drag out a lingering death by starvation, they thought thus to put an end to all. To-day another little girl was found who had evidently been left for dead. She seems unconscious, and we do not know the particulars of the case. She is much worse off than the boy who was buried alive. Yesterday a native told my wife that many are disposing of their children by thrusting them into holes, and covering them with whatever is at hand; then placing their fingers in their ears to drown their cries, they run from the place as fast as they can go. O, that we could take all these helpless ones, and feed them, and teach them of Jesus and a life beyond! We have taken thirty of these needy ones to feed and clothe and teach, and have appealed to the government in behalf of the many we are unable to help. We hope attention will be given to this appeal.

Dear brethren, do we fully appreciate the plenty the Lord has granted us? I am sure I have not in the past, and now our daily desire is that we might have some of that plenty that we have so lightly appreciated in the past, that we might be of service to this distressed people. The suffering here on the farm is not yet great. Most of that of which I write is of those from other neighborhoods, who have come to us and to the fort for food.

I write of these things; for when I attempt to recall other things, they seem so small in comparison that they are scarcely worthy of note. We all long for the time to come when this strain will be over. We have tried to put in some crops, but have had to do this with our own hands, and with nothing but a hoe. We have thus far succeeded beyond our expectations, and hope, if the crop is prospered, to raise enough to feed our children. But several months still intervene between this time and harvest. What will they bring?

With our thirty children and all other labor, we sometimes wonder if we shall be able to hold out until help can be sent. At present our company is usually well, and in possession of much more physical strength than we would expect under the circumstances. In fact, if we could have the strain of responsibility of helping to feed these starving children removed, we would get along nicely indeed. The condition of the people makes it almost impossible to keep anything that can be eaten. They steal constantly. We have lost fifteen sheep and goats, a large number of fowls, some grain, etc., and as fast as anything gets of any size in the garden, they are apt to get it before we can use it. If this condition continues, it will be hard indeed to secure a crop.

From what I have written do not conclude that we are sorry our lot is cast here. We are still glad, and only desire to be used by the Master in his work until it shall be done. We do feel, however, that this work is too great for us, and that we must have help at once. We are casting off the burden as much as we dare, and we hope our strength will last until we get help. Pray that God's blessing may rest upon his work here.

*Bulwayo, Africa.*

G. B. TRIPP.

## NEWFOUNDLAND.

ST. JOHN'S.—Since my last report to the REVIEW, there has been a marked change with many of the brethren for the better. There seems to be a desire on the part of many to come nearer to the Lord, and a reaching out for more of his blessing. The Lord tells his people to ask the Lord for rain in the time of the latter rain (Zech. 10:1); and the promise is: "So the Lord shall make bright clouds, and give them showers of rain." The disciples, before they received the early rain, the refreshing which came upon them on the day of Pentecost, prayed ten days, with one accord. Under these circumstances the Holy Spirit was poured upon them. Like conditions now will bring similar results. This seems to be the desire of many here at the present time. There is one fact connected with the experience of the apostles that cannot be overlooked. Before the time came that they were to receive the outpouring of the Spirit, Judas was shaken out, and the spirit of seeking to be the greatest had been put away. This left them in a position where they could ask God's blessing and expect to receive it. Where the spirit of selfishness exists, it will certainly cause a separation between God and his people. It is gratifying to know that the Lord does not desire to be separated from his people, and that nothing but iniquity can cause this.

There are many here who are fully persuaded in regard to their duty to keep the commandments of God, but who have not yet come to that place where they can say, "I will." We are having a mild winter here. The coldest morning thus far the thermometer was three degrees above zero. I hope to see an addition to our corps of workers as the result of this General Conference. Brethren, remember the work here.

S. J. HERSUM.

February 9.

## OKLAHOMA.

GUTHRIE.—I have just closed a series of meetings with the church in this city, lasting five weeks. The effort was mostly for those without. We rented a hall in the center of the city, and made a special effort to have the representatives attending the legislature come to our meetings. Many of them did so, and became much interested on the subject of religious legislation. One prominent editor and politician closed his office on the Sabbath. Eight decided to obey, and we hope several others will take this step as the result of the meetings. The meeting was a very pleasant one in many respects, good attendance and good interest being manifested till the close. Elder Ashcraft assisted for a while in the beginning, and Elder Parmele at the close. I am now at Perry, trying to finish a series of meetings begun by Elder Russell, who is attending General Conference. My courage is good, and by faith I see the crown of glory that fades not away.

G. G. RUPERT.

## WASHINGTON.

COLVILLE.—After our camp-meeting last June, I came with my family to this place, which is not far from the British line. I first held a series of meetings in Colville. Some good results were seen. Besides giving some attention to our three churches in this district, I have held three series of meetings, the last of which has just closed. The minds of many seem much agitated over the stirring truths for these times. The Spirit of God is working on the honest-hearted ones. About six have decided to obey the Lord, and many more are inquiring.

This is a rough, mountainous district, which makes it very difficult for many to attend the meetings. I am doing much visiting, going to the homes of the people, talking and praying with them, and distributing tracts and papers.

We shall organize a Sabbath-school next Sabbath. I am now visiting at the home of Brother and Sister Leonard, who are old pioneers in the message. They used to share their hospitality with many of God's dear servants when the message was in its infancy, among whom were Elders Bates, White, and Waggoner.

I never enjoyed the Master's work more than at present. The dear Saviour is enabling me to present the solemn truths for these times with freedom and power, though the enemy is working hard to keep souls in ignorance and superstition.

W. W. STEWARD.

## NEW YORK.

I HAVE lately held thirty-one meetings in Galway and East Galway, Saratoga Co., N. Y. Nine persons were taken into the church, and the name of the Middle Grove church was changed to the East Galway church. May the Lord bless this company.

D. A. BALL.

## IOWA.

ELKHORN.—Our meetings continued at the above-named place five weeks. The attendance at no time has been large, but the interest has been good. God has blessed our efforts, and the church has been greatly encouraged. We have tried to do thorough work in the pulpit and from house to house, and have tried to present all the truth. Several have given their hearts to God. The sum of \$144.60 was pledged for the circulation of our Scandinavian papers. We now go to Bowman's Grove to begin a course of meetings. We are of good courage in God.

E. G. OLSEN.

N. C. BERGERSEN.

## MISSISSIPPI.

BURNSVILLE.—Since my last report to the REVIEW, six months ago, I have held forty-five meetings, made thirty-eight visits, given away and loaned many tracts and periodicals, and given twenty-four Bible readings. The results are not easy to give in figures. There are many who acknowledge the truth; but as they do not see the importance of keeping Sunday strictly, they put the Sabbath on the same level. I am beginning to meet some opposition, and some who were at first favorable to the truth, though not fully accepting it, are now being led by their relatives to give it up.

I continue to labor as usual, visiting the interested ones. I am of good courage, and while laboring at manual labor five days each week, I endeavor faithfully to engage also in God's work, praying that he will send laborers who can devote their whole time to the work. I ask an interest in the prayers of God's people.

E. P. AUGER.

## ARKANSAS.

I REMAINED at Morrilton for some time after our camp-meeting to follow up the interest there. Many were convinced of the truth, but only about six persons began to obey. I then went to El Paso to follow up the interest there, but it rained almost constantly for several days; and no visible results were seen from this meeting. By this time the weather was too bad for tent-work. I then held a short meeting at West Fork, about ten miles from Fayetteville, and four or five embraced the truth there. During the week of prayer I visited the companies at Van Buren and Fort Smith. Some outside interest was manifested in the meetings at the latter place. I then visited the Ava church, and had good meetings there. Brother Hopkins held a meeting with this company soon after camp-meeting, which resulted in several additions to the church. We were glad to find all of good courage in the Lord. I also made the Elsworth church a two

days' visit, and the brethren there seemed much encouraged. I have just returned from visiting the churches and companies in the eastern part of the State. We had good meetings at Powhatan, Bradford, and Floyd.

This has been a hard year for the Arkansas Conference. The fruit crop here this year was very poor, and in many places the corn and cotton were almost failures, so money is very scarce. I found the conference quite badly in debt, and the tract society so deeply involved that it is almost beyond hope of recovery. Since our camp-meeting the tract society has paid up all its new accounts, and has reduced the old accounts a little. We hope to make a good reduction on the conference debt during the year. To do this, I have had to ask our workers to donate as much work as they could to the conference during the year. Some have made a start in this direction. We pray that the dear Lord will graciously bless these brethren in their self-sacrificing efforts to build up the cause of God in this State. If any who read these lines are guilty of robbing God in tithes and offerings, we hope that they will keenly feel their own responsibility in this matter, and repent, and bring all the tithe into the treasury, that there may be meat in the Lord's house. May the Lord help us all to be more faithful, so that the cause of truth may not suffer through our neglect.

J. A. HOLBROOK.

## WISCONSIN.

It has been some time since I have reported the work the Lord has helped me to do. As I am now passing the seventy-fifth winter of my life, my brethren do not expect me to labor through all kinds of weather as I used to do. Lately I held a protracted meeting of ten days at La Grange, which was a very profitable one to many. I then held a few meetings four miles east of Oakdale Station. A Sabbath-school was organized just as the extremely cold weather came on. Thirteen signed the covenant, and I learn by letter from them that the attendance at their Sabbath-school and meetings numbers about forty. The Lord willing, I shall visit them soon, and try to encourage them still more in this good work. I am thankful that the Lord still permits me to have a part in this most sacred and holy work; and I hope I may have the prayers of the faithful, that I may be kept by his great power unto the end.

I. SANBORN.

## NEBRASKA.

MASON CITY, ARCADIA, TAYLOR, AND MILBURN.—Since my last report twenty-two have embraced the truth in this district, making forty since I came here in September. There was but little interest at Taylor, and we had no good place in which to hold services. Some accepted the truth, and a Sabbath-school of sixteen members was organized. In Arcadia eight took a firm stand. There are now sixteen adult believers at this place. The Sabbath-school numbers twenty-five, and the tract and missionary society is alive and working for others. I never saw greater zeal manifested to labor than at this place and Mason City. Quite a number have embraced the truth where I have held Bible readings while going from one place to another.

One who embraced the truth at Mason was a Baptist minister. February 5 he accompanied me to Milburn, where we held four meetings. He spoke part of the time, and the Lord blessed. I never saw a better opening than at this place. We organized a Sabbath-school of twelve members, and left an appointment for a course of meetings to begin March 12. At this writing I am on my way to the General Conference. The Baptist brother accompanies me, as he wants to become acquainted with our people and work, and have some place in the spread of the message.

More calls come to us for labor than we can fill before another fall. We expect to see a large harvest of souls here in the future, for our people here "have a mind to work." My courage is good, and I am glad of an opportunity to work in God's cause.

GEORGE H. SMITH.

#### COLORADO.

ELIZABETH.—In company with my wife I came to this place about four weeks ago, and began a series of meetings in a neat schoolhouse about seven miles north of town. We have had a good interest from the first. The weather has hindered some from attending; but at times the house has been filled, some sitting in the windows, and others standing, unable to secure seats. Some have come from a distance of several miles, so we feel that when we leave here, this community will have been warned of the earth's impending doom. There are a goodly number who seem deeply interested, and who are studying their Bibles as never before. We have strong hopes of such obeying the truth soon. There is an evangelist holding meetings near here, who preaches on such subjects as "The Prettiest Woman in the Town," etc. At first the people went to hear him in large numbers, but they are becoming disgusted at his abusive sermons, and are willing now to listen to the plain truths of God's word. Thus we have been led to praise God for his precious truth, and for the love of Christ, which constrains men to become children of God. We realize that in him is our strength, and that to him we must look to give the increase to the seed sown.

L. A. SPRING.

#### MAINE.

AUGUSTA, HALLOWELL, AND GARDINER.—I am thankful to be able to report that the cause of the third angel's message is onward in these three cities. There are now over forty Sabbath-keepers in these cities, and the majority of this number have embraced the truth within the last eighteen months. The best of it all is that the most of these are ready and willing to accept all points of faith held and taught by us as a people. Dec. 31, 1896, we met in Augusta, and celebrated the ordinances of the Lord's house. The Spirit of God was present with us, and we enjoyed a most excellent meeting. We find in these three cities a great deal more to do than it is possible for any one person to accomplish. Sister Manson had to give up her Bible work on account of sickness, hence we have no regular Bible worker here, aside from myself. Mrs. Huffman is holding a few Bible readings in connection with her other work. But notwithstanding the dearth of laborers in this field, we have much for which to praise the Lord; for surely he has done and is still doing a great work here.

From December 31 to January 4 I was with the Richmond church. The Lord came near by his Spirit, and we enjoyed some good meetings. The attendance, aside from our own people, was excellent, and all seemed to be much interested in the word spoken. The brethren and sisters feel that if a series of meetings could be held there now, some would be brought to see and accept the truth. I believe that a series of meetings there would result in much good. The ordinances were celebrated, and officers elected for the ensuing year. I left all much encouraged.

From this place I went to Bailey's Island to aid Brother H. C. Basney in a series of meetings on that island. He and Elder Osborne had been holding meetings on Orr's Island, which is but a few rods from Bailey's. I found the interest to hear very good, and the Lord helped in the presentation of his truth. We left twelve on the two islands, who have begun the observance of the true Sabbath. Many others are investigating, and we hope that some of these will take their stand with us in the near future. From

there I went to South Norridgewock to meet in counsel with the Conference Committee. We held one public meeting while there; the Lord blessed, and all seemed to be much encouraged. The truth is onward in the State of Maine, for which we all take courage, and press forward to the final consummation.

M. G. HUFFMAN.

#### WEST VIRGINIA.

KANAWHA.—I came to the Kanawha church, Dec. 4, 1896, to hold meetings. The meetings have been well attended by attentive listeners. The Lord has, in a marked degree, blessed the preaching of his word, and several have accepted the truth. These gave their hearts to God for the first time in their lives. Eight were baptized, and four that had backslidden were reclaimed. To the Lord be all the praise.

O. B. RULE.

THE cause in this conference is moving forward. Since our camp-meeting, I have visited all the churches and companies in the conference. The season of prayer was a time of seeking the Lord by our brethren and sisters, and there has been a general revival since that time. Several additions have been made to the Kanawha church as the result of missionary efforts put forth by the members of that church. One new church of nine members has recently been organized at Walker's Station, and there are as many more keeping the Sabbath that we hope to see unite with the church before long. This company is planning to build a new church this spring.

The companies at Swanton and Bloomington will probably unite and form another church, to be known as the Swanton church. There has been quite an increase in tithe during the last two quarters, and we have every reason to believe that it will continue to increase. Our list for the *Signs* has been multiplied many times the past month, and we expect good results to follow. Those who are faithfully working are doing well in the canvassing field. Some new workers are preparing to enter the field soon. To labor for the Master means to live.

February 2.

D. C. BABCOCK.

#### MICHIGAN.

GILFORD.—A series of meetings has been in progress here since January 23, in which I have given twenty-eight discourses and have conducted twenty-five public Bible studies. The attendance has been fair, but not large. The interest has been good on the part of those who come, and five have decided to walk with us in obedience to the commandments of God. I expect to continue the effort here as long as the interest demands.

O. SOULE.

MUSKEGON AND FREMONT.—The work is still onward in Muskegon, and quite a few have identified themselves with us at this place. I have just completed a course of lectures in another part of the city, and as a result, five have accepted the truth. These, with two others, were baptized in the baptistry of the Baptist church last Sunday. Two of these candidates have been Catholics all their lives, but are now exceedingly happy with the new light which has come to them. Altogether, eight new believers were taken into the church last Sabbath. There are now about sixty who are holding up the light of the third angel's message in this place. I am led to exclaim many times, "What hath God wrought!" My courage was never better, and I am happy in having a part in the Lord's work.

The third Sabbath in January I spent with the church at Fremont, staying with them three days. This church is made up of English and Dutch members. On Friday evening I spoke to our English brethren and sisters, and on the

Sabbath I preached in the Dutch language. The Lord came very near to us. While there, a young Dutch lady was led to accept Christ and the truth of the third angel's message. She is undergoing great persecution from her parents; but the last we heard, she remains firm to her convictions. I fully believe that the Lord sent me there, that she might accept the truth. To him belongs all the praise.

February 10.

B. F. STUREMAN.

#### INDIANA.

As it has been some time since my last report, I will say that I am still enjoying the work and much of the blessing of the Lord. Since my last report I have labored in a church built by the Dunkard brethren, situated on the corner of Twenty-second and Pearl streets, Marion, Ind. At this place the interest was not such as I would have been glad to see, yet it was fair. Two united with the church, and one was encouraged to take a new hold upon the promises of the Lord. From here I went to a little village some three miles south, called Mitchellville. There I had a good interest from the first, and the hall which we used was very well filled at each service. A goodly number became interested. I did not have the privilege of completing the work here, as I was obliged to go to the General Conference; but after the General Conference is in the past, I hope to return to this field and carry forward the work. During this meeting seven precious souls decided to keep the Sabbath, while others want to investigate further before they make a final decision. I had many interesting and pleasant visits with quite a number in the place, all of whom seem to be very much interested in the truth.

F. M. ROBERTS.

#### ILLINOIS.

CHICAGO.—Since the letter was written that appeared in the REVIEW of February 2, the work at the Workingmen's Home in Chicago has greatly increased. We had been feeding and caring for about four hundred homeless men for a long time; but as the cold weather approached, our numbers increased until we now have a family numbering close to two thousand men, who daily eat at our penny lunch counter.

Our afternoon Bible-study meetings are well attended, and men who have recently given themselves to the Lord are reading and studying the Bible to see if these things are so. Rich blessings are bestowed on us at the daily evening prayer-meetings. In the gospel meetings a marked interest is shown by those listening to God's word, and frequently, as the call is made to those who will volunteer to enlist in the cause of Christ, from five to fifteen will make a start. As we look at these poor souls who have been in slavery to the devil for the largest portion of their lives, we can see that God is working mightily among the poor of this great and wicked city. It is a common thing to see men here who are clothed in rags and covered with dirt, and showing other marks of poverty and degradation, cry out to God for mercy on their poor, sinful souls.

Here are men who are as low down in life as they can possibly be. Sometimes it seems as though the next step they take will be into eternity. Some realize their condition; and as they can see no prospect of a brighter future before them, they frequently come to the conclusion that it is better to die than to live. Some make up their minds to take their lives, and go so far as to purchase the poison; then under some strange chain of circumstances they are brought to the Workingmen's Home, and into contact with the word of God. Through that word a little flickering ray of light seems to wake up within them, and they begin to think and reason; and while in this condition, they learn that Jesus is their personal Saviour. Then what a change comes



over them! How many men have we heard saying that the time was when they would rather die than live, for to live was only to extend their misery, and to die would be to end it all; but that now they want to live, so that they may be able, in God's hand, to bring others to receive the same happiness that they are now enjoying. Last Tuesday night one man said: "I have lived a sinful life for forty years. I have been arrested for crime twenty-one times in three years. I have been the vilest of drunkards; but the Lord in his goodness brought me to the Workingmen's Home, and here I found the Saviour, and O, he is such a loving Saviour to me! Now I want to live, that I may tell others what I have found, so that they may find the same." This man had just taken his seat when another young man arose and said: "I remember about a month ago the man who just spoke came to this mission, and laid down at the desk fifty cents to pay for a bed. The clerk gave him back his change, and I watched him put that change in his vest pocket, and as he started out of the door, I followed him, and walked after him and with him for the purpose of robbing him of that money. Just as I was in the act of putting my fingers on that money to take it from him, a young man came up and interfered with my business. How strange all this is! Then I would have robbed him of his last cent; since then I have found this same Saviour, too; and, my brother, in place of robbing you of the last cent you had, I would be willing and glad now to share and divide with you the last cent I had. O, I praise the Lord for his goodness to me!"

I used to wonder how it was that the Lord could ever learn to love the work in which he was engaged when he was here on earth,—visiting and caring for the poor, the ragged, and those with loathsome diseases; but since coming to the Workingmen's Home, I have learned something about it. There is something connected with this line of labor that is so fascinating that the more loathsome the subject, the greater the desire grows to help him; and in it all we can see the hand of our Heavenly Father. Frequently now when visiting the police stations, or the basements where the poor are lying on the cement floors for shelter for the night, hundreds of men, as they see us coming, will rise to their feet; for they know there is help at hand. Often we long for money, that we might build a home in which to care for the destitute. Destitution and poverty are alarmingly on the increase, and the numbers of poor and homeless men are growing rapidly. As these poor men look at this state of affairs, they are beginning to realize that there is only one way of escape, and that is through the Lord Jesus Christ.

Clothing and bedding are coming to us from all over the United States, but we have plenty of room for more. The Lord is working in this line in a most remarkable way. When we are in need of bedding, nearly every shipment made us by our friends contains mostly bedding; and when we are in need of clothing, behold, clothing makes up the bulk of each shipment. The Lord has promised to feed, clothe, and provide for all those who trust in him, and never before have we been brought to realize the force and truthfulness of this word as now. Just now we are in need of about four hundred sheets. For our beds we use the full-size sheets; and if any of the readers of the REVIEW feel like helping us in this matter, they can easily wrap up a sheet and send it by mail, or several families can club together and send us a dozen or more. We can use old sheets for bandages in the dispensary. If you could look into the home some day, and see the long line of men waiting their turn to come before the doctor and nurses to be treated, you would be reminded of the days when Jesus was on earth healing the sick. As night draws on, we are often brought to ask God how long the devil will be allowed to carry on his terrible work. Do pray for us in this trying and im-

portant field, for we need wisdom and strength from on high daily.

B. F. RICHARDS.

WILLOW HILL.—Since the return of myself and wife to America, we have spent the time among relatives, but have improved the occasion by seeking to spread the truth. After spending a short time in Proctor, Ill., and holding a few good meetings, we came to Willow Hill to visit relatives. On arriving here I found the way open for some meetings to be held with the church; and to meet the interest manifested, services have been held almost every evening since. The church here was raised up about a year ago through the labors of Elder E. A. Curtis. The Lord greatly blessed the labors of his servant, a church was organized, and during the past summer a neat house of worship was erected.

Brother Curtis was present at the beginning of the meetings, and labored as much as his health would permit. After his departure for other fields, I continued the meetings alone. The Lord greatly blessed in the presentation of the truth. During much of the meeting the attendance from the outside was good; but as some began to walk in the light, the spirit of opposition was manifested, and an evangelist of the Disciple persuasion came and preached two sermons against us. These discourses we reviewed before good audiences, and the truth only shone the brighter by being contrasted with the traditions of men. Surely it is a great privilege granted to us to stand in defense of the truth.

As a result of the meetings, three precious souls have fully embraced the message and united with the church. Others have expressed a determination to walk in the light, who have not yet joined the church. A number of others are investigating, and these we hope soon to see walking in the light. Six others also united with the church by letters from other churches. The church is much strengthened and built up by these accessions. Its membership is now about thirty, and the Sabbath-school numbers nearly fifty. The earnest prayer of my heart is that this company may press close together, and be commandment-keepers in deed and in truth; that they may be one in Christ, and thus let their light so shine that others will be gathered in.

During the meetings here I held one service, by invitation of the leader of the Baptist church, in a neighboring town. By request I spoke on the subject of the Sabbath. Although the day was very cold, a good audience assembled, and seemed much interested in the subject presented. Several in this place are fully convinced of their duty to keep the Sabbath, and we hope to see some obey. Personally, I have enjoyed much of the blessing of the Lord in these meetings. The word spoken has been accompanied by the Spirit, and has taken hold on the hearts of the people. The message was never more precious to me than now, and I am thankful to God for a place in the closing work for the salvation of men.

I expect to leave here to-morrow for Lincoln, Neb., to attend the General Conference.

February 7.

G. B. THOMPSON.

EAST ALTON.—I began meetings in a school-house in this place, February 1. On the following Saturday evening, assisted by my daughter and the ladies of the W. C. T. U., I held a temperance meeting in the Baptist church. We secured about forty names to the anti-alcohol and tobacco pledges, using the white and blue ribbon badges. We have held two temperance meetings in other places, and nearly one hundred, many of them slaves to the tobacco and drink habit, have signed the pledge. Our efforts in the temperance work have secured for us the good will of all the best people of the place, and large congregations listen to our preaching every night. Although we have not yet reached the Sabbath question, some have begun its observance, and we labor in hope.

C. H. BLISS.

#### A LETTER.

I HAVE been a reader of the REVIEW AND HERALD for nearly forty years. I first became acquainted with it through my uncle, who gave me some copies to read. I wore them out reading them. I was so much interested that I subscribed for it. I then lived in Manchester, N. H. I think I attended the first and second General Conferences ever held by our people, and was acquainted with nearly all our leading brethren. The weekly visits of the REVIEW have been of the greatest encouragement to me. I appreciate it more and more. I do not see how Seventh-day Adventists can get along without it. I found the word of God to be my meat and drink during the days appointed for fasting the last of the week of prayer. I have fasted one day a week since, laying by twenty-five cents for the Haskell Home each day I fast. So I deal my bread to the hungry. If Seventh-day Adventists would fast one day a week, and lay by the cost of a day's living for charitable purposes, there would be no lack of means to help in every charitable enterprise. I think our religion should be more practical.

A. W. SMITH.

Worcester, Mass.

#### MISSIONARY WORK IN THE ATLANTIC CONFERENCE.

OUR tract societies are actively engaged. An effort to increase the circulation of the REVIEW has resulted in obtaining many subscriptions. Some churches have made arrangements to send it to every family among their membership. Those who are too poor to subscribe have had the paper sent to them. The expenses have been met by donations. One of our brethren has paid for ten subscriptions, and another for four, to be used in this manner. We know that the good things contained in the REVIEW are a blessing to all who read them.

We are now using a larger number of our missionary papers. One society has increased its club from one hundred to two hundred and fifty copies. Other societies have also increased their clubs, but I do not have the exact figures. Two societies have each ordered good-sized clubs during the month. Our ship missionaries have placed hundreds of papers on board almost all classes of vessels. These papers are doubtless being carried to the ends of the earth, as "bread cast upon the waters." A number of the workers have begun the sale of periodicals, and are meeting with good success. By selling ten papers at three cents each, a worker is enabled to pay for about thirty copies, thus having about twenty copies remaining, which he can loan or give away, as occasion may demand. One of our workers has tried selling them upon the street. His experience demonstrates that, by judiciously approaching those who are passing, it is possible to dispose of a large number of papers.

Recently several new tracts have appeared. Sample copies of these have been mailed to our librarians. Their circulation is an important matter. Some work has already been done in getting them before the public. Sixty replies have been received from the one hundred and twenty-nine missionary letters written. Some of these are of a very encouraging nature, and clearly reveal that the blessing of the Lord is attending this line of work. In a number of places considerable work has been done in selling those books especially set apart for the use of those church-members who can devote only a portion of their time to that kind of work. The results are encouraging. The following, taken from letters received from our librarians by Brother Charles D. Zirkle, will be of interest in this connection. The librarian of a church in Maryland writes as follows concerning the work of a sister who is selling the book entitled "Modern Spiritualism:"—

During the last week, Sister — has sent a second order, this time for twenty-nine books. She has had an interesting experience, and has sold books where I would have thought it impossible. She has canvassed a village near here, and taken a larger number of orders than there are houses in the place.

The librarian of another church in Maryland writes:—

Our members are doing missionary work in visiting the sick and distributing literature. There are three canvassers selling our small books. The tract society has received over twenty of these books, and we have sold more than forty. Our club of fifty *Signs* has just been received. Our members are taking a lively interest in the distribution of literature and doing other missionary work.

One of our librarians seems to be voicing the probable experience of those who do not report; for in writing of their meetings, she says:—

Verbal reports were then called for; and if our members ever have any experiences in missionary work, they never repeat them.

Another librarian in Maryland writes:—

I think the envelopes for the fourth-Sabbath offering good. In our Christian Help work we may find many opportunities for doing good. Our report for the month of January is, eleven visits made, and three baskets of food, twenty-one articles of clothing, and one load of fuel provided. One leading hotel-keeper has given us permission to place reading-matter upon his tables.

The librarian of a New Jersey church writes:—

We hold meetings every week, which are well attended. Each member gives an oral report. Even the children are interested. They distribute papers, and go on errands for the sick.

A brother in one of our New Jersey churches who called to see a lady upon matters of business, writes:—

Almost before I knew it, she began to ask me questions about the Bible, and detained me there reading the Scriptures to her for more than an hour and a half, and then I had quite a hard time to get away. She came to the Sabbath meeting, and enjoyed the service very much.

The librarian of one of our northern churches writes:—

The society now has a club of three hundred *Signs*, one hundred *Sentinels*, and twelve *Housefriends*. Many of our members are taking hold with new energy and zeal since the beginning of the year. The children have begun to sell the *Signs* and the *Sentinel*, and are taking considerable interest in the work. Some of our sisters are also making a trial of selling the papers from house to house.

The librarian of a Delaware society quotes remarks made by a number of their members in a missionary meeting:—

One worker said: "Be kind in all you do, if you expect to win souls for Christ." Another said, "Be particular, how you approach a person with an unpopular truth; otherwise he may reject it." Another said, "Earnestness with love is the spirit of success in all missionary work." Another said, "Put your trust in the Lord, and you will succeed."

Probably there are many other items of interest with which I am not acquainted, but these are sufficient to demonstrate that the love of Christ is constraining many among us to earnest labor for the salvation of souls. The Lord has recently said, "Set them at work in many ways." There is an abundance of work to be done, and there are indeed many ways in which this can be accomplished. May we each find our place, and fill it to the very best of our ability, in the fear of the Lord, during the coming month.

J. B. JAYNE.

#### BRITISH GUIANA.

DEMERARA RIVER.—During the week of prayer our brethren and sisters enjoyed much of the blessing of God. The attendance both morning and evening was good. The line of instruction was chiefly the necessity of fervent prayer, and honest and prompt tithe-paying to carry forward the work in God's moral vineyard. It is evident that a great work is to be done in soul-saving before the Master comes, and that every member of his church will have a part in it. Our walk, conversation, and faithfulness are part and parcel of our Lord's plan; and every mem-

ber of his body is responsible for the due fulfillment of these duties. The marked attention with which the instruction was received was manifest, for each promised to do better in the future, with God's help. The collection in cash and other articles was small, but formed the willing contribution of hearts full of love for our Saviour and his cause here. The departure of Elder Kneeland from our midst is much felt by us; his painstaking teachings were of great value in this field. We are encouraged, however, that God is with us. We ask for special prayers from our brethren everywhere.

January 14.

W. T. DOWNER.

## Missionary Workers.

### HINTS ON MISSIONARY CORRESPONDENCE.

1. WRITE your letters promptly. It is not well to wait till the paper has been sent for a month or more. As far as possible, let your first letter reach the person simultaneously with the first paper.

2. Be sure to write your name and full address on the upper left hand corner of the envelope. This is of the greatest importance; for it enables you to find out whether the person to whom you are sending the paper, gets it. If your letter does not return to you in about ten days, you can be sure that you have the correct address, and that the paper is reaching its destination safely.

3. It is unnecessary to say that missionary letters should be written in a neat hand, and should be free from misspelled words and awkward grammatical constructions. Carelessness is not excusable anywhere, least of all in the Lord's work.

4. Endeavor to express yourself in a simple, natural way. Avoid difficult words and long, involved sentences. As far as possible, write just as you would talk. This precaution, more than anything else, will help you to avoid making mistakes.

5. Missionary letters should be full of loving sympathy, and kind, tender encouragement. This is by far the most important consideration in such correspondence. The writer must, above all other things, be "kindly affectioned" toward all men, and brimful of brotherly love. That which comes from the heart will reach hearts.

6. As you get better acquainted with your correspondent, you can adapt your letters to meet his special needs. If he is inclined to be despondent, speak words of cheerful hope and encouragement. Point out "the Lamb of God, which taketh away the sin of the world." If he is in doubt about particular points of doctrine, look up some little tracts that bear especially on those subjects, and send them to him, together with any further explanation that you can offer.

7. Last, but not least, missionary letters should be written after the divine guidance has been sought in prayer, and they should be accompanied by the prayers of the sender.

M. E. OLSEN.

## News of the Week.

FOR WEEK ENDING FEBRUARY 27, 1897.

### NEWS NOTES.

Not long ago the Catholic archbishop of St. Boniface, in Manitoba, declared that the settlement of the Manitoba school question, as arranged by Premier Laurier and the Liberal party of Canada, was not satisfactory to Catholics, and challenged the Liberals to a test vote in his parish. The Liberals accepted, and the vote has been taken. The parish is almost entirely Roman Catholic, and yet the Catholic candidate had a majority of but sixty! This is regarded as a great victory for the Liberals, as it shows that a large portion of the bishop's flock are favorable to the present settlement and the

public-school system. It is well for those Catholics who voted for the public schools that the bishop cannot tell who they are, and better still that the church cannot, as in former days, put people to the rack to extort confession of that which it desires to know.

Mr. Richard Olney, Secretary of State, pays little attention to the expressed wish of Congress. Both branches of the national legislature, by unanimous vote, requested him to demand that Sylvester Scovel, correspondent of the *New York World*, now lying in prison in an interior town in Cuba, be sent to Havana for trial. Mr. Olney holds that Mr. Scovel is entitled to no sympathy, and places his individual will against the expressed wish of every member of the United States Congress! It certainly looks as though one might very properly make the inquiry whether or not this country is a republic. The queen of England would not dare to interpose her will against the united voice of both Houses of Parliament; but what is there that Mr. Olney would not dare to do?

The much-vaunted plans of General Weyler, that he would soon put down the rebellion in Cuba, seem to have been singularly unsuccessful. In Pinar del Rio, the province reported as being fully pacified, the insurgents are again very active, nor is he more successful in the western part of the island. He has established another "trocha" (Weyler is great in establishing trochas, having one around every large town in Cuba) across the island, to prevent Gomez from passing from one side to the other. But Gomez has cut his way through, having evidently outwitted and outgeneraled Weyler, and the latter is calling loudly for reinforcements. Letters from reputable correspondents in Cuba report the rebellion stronger than ever. At the same time the real condition of Cuba is fearful to contemplate. Both parties burn what they cannot appropriate. The "pacificos"—those who do not want to fight on either side—must either join the insurgents or come into the large towns. Those who refuse to come in are liable to be killed by the Spaniards; if they come in, they are herded together under conditions that invite disease and vice and every kind of suffering. Should the war continue a year or two longer, Cuba will be worth very little to either party.

The rebellion and war in Crete are still attracting the attention of the world, and the course pursued by the powers has served further to complicate affairs and intensify the interest. The Greek government and people were so fully determined to help the Christian insurgents, and to seize and annex the island of Crete to Greece, that no attention was paid to the demands of the powers that they leave the island; they even fired upon a flag of truce sent by the fleet, and continued to attack the Turks, whom they finally drove out of Canea. Upon this the commanders of the fleet determined to fire upon the insurgents and the Greek troops, and on Sunday, Feb. 21, the ships of Austria, Germany, England, Russia, and Italy opened upon the Greeks and Cretans, and drove them out of the town. A British ship has towed or guarded a Turkish transport, with 1500 soldiers on board, from Turkey to Crete. Greece still prepares for war, and musters her army upon the border in Thessaly. Germany and Austria are especially determined that Turkey shall hold Crete. It is very likely that an international congress will soon be held to settle these things. M. Hanotaux, who is one of the most astute statesmen in Europe, declares that the Ottoman Empire is to be reorganized, but not destroyed.

The developments in regard to the relations of this government to Cuba and to Spain have lately become of intense interest. The murder of Dr. Ruiz and the ill-treatment of many other American citizens who are suffering imprisonment in Cuba, have greatly stirred General Lee; and finding by repeated trials that the administration at Washington would not give him the support in his contentions with the Spanish authorities, which he felt he deserved, he resigned his office. Secretary Olney refused to accept his resignation, and President Cleveland begged General Lee to hold his office a little longer; but the general was inexorable. He declares that his usefulness has been impaired and his official position degraded by constant admonitions received from Mr. Olney, and that his resignation is final. This action of General Lee has greatly frightened Americans in Havana and in all Cuba. They think their lives are in danger, and are making hurried preparations to leave the island. It also has a great effect upon all Americans, who are generally inclined to stand by General Lee. The policy of the administration appears to be to do and submit to anything rather than to have trouble with Spain. Then, again, the time of this administration is so nearly expired that if any war should come, it is desired that it be left for the next administration. There is another reason not generally mentioned, which prevents the government from standing up squarely for the rights of American citizens. That is "business interests." Money rules in this country. To murder American citizens is a small thing; but if the business interests of some of the great trusts should be interfered with, then look out!

Dr. Ruiz, a naturalized citizen of the United States, residing and practising dentistry in Guanabacoa, Cuba, near the city of Havana, was arrested about two weeks ago and locked up, charged with having assisted the insurgents in derailing a train near that place. There was no proof that he did so. His wife is a Spanish lady of pure Castilian speech, and all his friends are among the Spanish. But Spanish law is irrevocable, and he was thrust into prison. Thirteen days later he was found dead in his cell, and the indications are that he was murdered. General Fitzhugh-Lee, the special envoy of the United States to Cuba, at once demanded an examination of his body by an American physician, which request was granted. He hurried to Guanabacoa, and arrived there just in time to prevent the burial of Dr. Ruiz in a ditch with other victims of Spanish cruelty. The autopsy developed that his head had been crushed in by some blunt weapon, and that he had evidently tried to defend himself, his hands and arms being cut in the same way. The cell in which he had lain thirteen days and nights was so small that one could neither stand nor lie down in it, and the stench arising from it was indescribable. Naturally, General Lee is very indignant, and there are apparently well-authenticated reports that he has threatened to resign unless the United States government, now represented by Mr. Olney, shall support him, with force if necessary, in maintaining the rights of American citizens in Cuba.

The telegram of General Lee to Mr. Olney, asking for war-ships, was as follows:—

"OLNEY, WASHINGTON.—Have demanded release of Scott, American citizen, who has been kept in prison and *incomunicado* without due process of law, eleven days. I trust you appreciate the gravity of the situation, and are prepared to sustain me. Must have war-ship immediately. How many ships have you at Tampa, Key West, and in southern waters? and are you prepared to send them here should it become necessary? I cannot and will not stand another Ruiz murder.

"LEE, Havana."

It was the refusal of Mr. Olney to accede to this request, or even to reply to it, that caused Lee to resign. There was a very exciting scene in the Senate when the facts were known. It is not too much to say that the opinion of General Lee has greater weight with the people of the nation upon this question than that of Mr. Olney. General Lee's request is ignored because no money—no "business interests"—are involved. If the business of the sugar trust or some other of the great combines were in danger, the government would act with more promptness; but the murder of obscure American citizens,—well, really, they ought not to expose themselves to such dangers!

#### ITEMS.

—The Ohio valley has lately been swept by floods.

—The Catholics of Manitoba have decided to reopen the parochial schools.

—Mantio Garibaldi, second son of the great patriot, has come to this country to study American industries.

—Catholic priests now preach in the chapel of Harvard College. This is a good illustration of the way that Puritanism in New England is giving way to Catholicism.

—Jean Francois Gravelet, better known as "Blondin," who gained fame by walking across Niagara River just below the Falls on a wire rope, with a man on his back, has lately died in England.

—Judging by the space used by the newspapers in describing the preparations for the Corbett-Fitzsimmons fight, it is considered to be fully as important as the war in Crete or the one in Cuba.

—Senators have been deluged during recent weeks with petitions from Christian Endeavor societies and unions in all parts of the country, urging the passage of the bill abolishing the sale of liquors in the national Capitol.

—The silver Republicans in the Senate have issued an address calling for a meeting of "a provisional national committee of the silver Republican party" to meet in Chicago, June 8. Charles A. Towne, of Minnesota, is named as chairman.

—The Greek population of Chicago is much excited over the state of affairs in Crete. They are holding public meetings, raising money, and many are ready to return to Greece to do battle against their old traditional enemies, the Turks.

—Every year the pope bestows a golden rose upon some royal lady who, because of her devotion to the church, he deems the most worthy to wear it. This year it goes to the Duchess Marie Theresa, wife of the crown prince of Wurttemberg.

—The "Loud bill," now before Congress, has stirred up so much opposition, and so many hearings are demanded by those who favor and those who oppose the bill, that the committee having it in charge has advised that it go over until the next session.

—Feb. 22 the Senate declared it to be the settled policy of that body that no aid be given by the government to sectarian schools.

—Capitalists in Wall street, New York City, have subscribed \$500,000 to establish a raisin trust. It will operate largely in California.

—It should be noted, as an illustration of what it amounts to for a nation to be called "Christian," that the recent bombardment of the Christian insurgents of Crete by the combined fleets of the Christian powers occurred on the Christian(?) sabbath.

—A bill to pension Cassius M. Clay has been introduced into Congress. General Clay is a noted Kentuckian who has seen much service in the Mexican and Civil wars. He is now eighty years old and infirm. A year ago he astonished his friends by marrying a girl of sixteen.

—Major-General Pleasanton, a well-known United States officer of the Mexican and Civil wars, died at Washington, D. C., Feb. 17. He commanded the United States cavalry at Gettysburg. Dropsy, resulting from wounds, caused his death. He was seventy-three years old.

—The government of the Transvaal has presented to Great Britain a claim for nearly two million pounds damages for Jameson's raid. The claim was read in the British Commons amid derisive laughter. It will undoubtedly be offset by counter-claims. Thus the South African difficulty loses none of its acuteness.

—Russell Sage, the multimillionaire, has a nephew in Illinois who is very poor. Mr Sage lately loaned this nephew fifty dollars, taking as security a mortgage on his little home. The mortgage note is due in May, and draws six per cent interest. This is noted as an illustration of the depths to which the love of money will reduce a man made in the image of God.

—What to do with heathen men who embrace Christianity having more than one wife, and with women who are the secondary wives of men, and who profess Christianity, is a question that is agitating missionary circles. Many missionaries hold that under certain circumstances the severing of these bonds would be a greater wrong than the polygamous unions.

—On Feb. 22 President Cleveland issued thirteen executive orders for the preservation of as many forest reserves in different parts of the country. A forestry commission has been for several months making an investigation of these reserves, and upon its report the proclamations are issued. These reservations are nearly all in the Northwest. The whole area of these reservations amounts to 21,379,840 acres.

—The great suspense as to who is to take the place of John Sherman as senator from Ohio when he goes into the cabinet, is at last broken. Governor Bushnell, of Ohio, has announced that he intends to appoint Hon. Marcus Hanna to that office. Governor Bushnell thus becomes the almoner of his party in bestowing upon Mr. Hanna the pay due him for his distinguished service to the party in the election of Mr. McKinley.

### Appointments.

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

#### SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

THE next annual meeting of the Seventh-day Adventist Educational Society will be held in the chapel of the REVIEW AND HERALD Office, March 10, 1897, at 7 P. M. Business: election of a board of directors; reception of reports; and any other business that may properly come before the meeting. Proxy blanks sent on application to the secretary, G. C. Tenney.

W. C. SISLEY,	A. R. HENRY,
J. H. KELLOGG,	J. H. MORRISON,
S. H. LANE,	I. H. EVANS,
G. C. TENNEY,	

Directors.

#### SEVENTH-DAY ADVENTIST MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

THE regular annual meeting of the Seventh-day Adventist Medical Missionary and Benevolent Association will be held in the Seventh-day Adventist Tabernacle in the city of Battle Creek, Mich., on March 10, 1897, at 2:30 P. M., for the transaction of any business which may properly come before the meeting.

O. A. OLSEN,	W. W. PRESCOTT,
J. H. KELLOGG,	J. H. MORRISON,
S. N. HASKELL,	G. E. TYSZKIEWICZ,
A. R. HENRY,	W. C. WHITE,
LYCOURGUS MC COY,	

Trustees.

#### SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

Annual Meeting of the Stockholders.

THE Seventh-day Adventist Publishing Association will hold its sixth annual session under the new charter, in Battle Creek, Mich., on Wednesday, March 10, 1897, in the Tabernacle, at 10 A. M. (9:40 standard time), for the election of a board of directors for the ensuing year, and the transaction of any other business that may come before the meeting. Any shareholder who cannot be present has the privilege of selecting and empowering some one to represent him by proxy. Blank forms for proxy will be sent to any who may request them.

W. C. SISLEY,	H. W. KELLOGG,
U. SMITH,	J. N. NELSON,
A. R. HENRY,	G. C. TENNEY,
W. H. EDWARDS,	Directors.

### Publishers' Department.

#### READ THEM NOW.

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

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

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

"The Fathers of the Catholic Church," by Elder E. J. Waggoner, is a work that has never had the appreciation from us that its merits demand. It shows in a very readable manner the false claims that have been made in favor of the "church fathers," while the chapter on "Sunday and Sun-Worship" is alone worth the price of the book. Cloth, post-paid, \$1.

"Here and Hereafter; or Man's Nature and Destiny," by Elder U. Smith, examines fully the doctrine of the conscious state of the dead and the eternal torment of the wicked, showing from the Scriptures the truth on this important subject. In these times, when Spiritualism is extending so rapidly, we should be fully fortified by a knowledge of what the Scriptures teach concerning man's condition in death. The book, bound in cloth, will be sent post-paid for \$1.

"Modern Spiritualism," by Elder U. Smith, is one of our most recent publications. We have already advertised it quite fully, and hope all have it and are reading it. If not, get it at once and read it. Its importance at this time cannot be overestimated. Bound in cloth, illustrated, post-paid, 50 cents; paper covers, no illustrations, 20 cents.

"Rise and Progress of Seventh-day Adventists" is a book written by Elder J. N. Loughborough, who has had a personal connection with this cause from its beginning. The story that he tells of the difficulties and triumphs of the message is soul-cheering and encouraging. This book read in our homes, cannot fail to quicken the faith of both old and young in the third angel's message. Cloth, plain edges, post-paid, \$1.25; cloth, gilt edges, post-paid, \$1.50.

"The Empires of the Bible," by Elder A. T. Jones, is just from the press, and is brimful of valuable information and instruction. Why should not all our people form the habit of reading each of our new books as they come out? Perhaps you will say you cannot do it, but if the habit is once formed, it can easily be accomplished. Try it, and not only try, but



succeed. The "Empires of the Bible" weaves the history of the nations, as given by the historian, into the Bible narrative of the same events. Hence the great value of this book as a help in the study of the Bible. Read and study it now, while it is new. Bound only in cloth. Sent post-paid for \$1.50.

NOW READY!

We now have the revised edition of "Daniel and the Revelation" completed, and orders for the same will be filled promptly. This book has perhaps brought more people into the truth than any other that we have printed. It is a source of encouragement to see the interest that so many of our canvassers are manifesting in the sale of the book. We hope that many thousands of copies will be sold this year. It is furnished as follows, with the usual discounts to agents and tract societies: Cloth, marbled edges, \$2.25; cloth, gilt edges, \$2.75; library, marbled edges, \$3; full morocco, gilt edges, \$4.50.

REVIEW AND HERALD PUB. CO.

TWO HUNDRED THOUSAND.

We are now rushing our presses on the second hundred thousand of the little tract, "How the Sabbath Came to Me." We have not been able to get the tracts made fast enough to fill the orders so far, and orders are still coming in at a good rate. Let us keep the ball rolling. Now is the very best time to circulate this tract, and its circulation is doing worlds of good. Have you circulated any of this tract yet? If not, get some, and pass them out among your friends and neighbors.

Price 2 cents a copy, with the usual discounts in quantities.

REVIEW AND HERALD PUB. CO.

FROM MICHIGAN.

This week brings more encouraging reports, which we give to the readers of the REVIEW, trusting they will inspire others to enter the good work. Brother J. writes he has finished canvassing Luddington, having sold in that town three hundred and fifty of our books. Brother K. writes from Roxana, Mich., that he is having the best of success, sometimes selling twenty-five copies of "Christ Our Saviour" a day. He took a large order for "Christ Our Saviour," and sends for over one hundred and sixty this week. He says he sold eighty-five copies in thirty-five hours. May the good work go on; and others have a part in it. This is the Lord's work, and these reports show that he is abundantly able to bless and give success to whoever enters it.

MICHIGAN TRACT SOCIETY.

BAPTIST PRINCIPLES OF RELIGIOUS LIBERTY.

Just now, when all the world, including the churches, is being drawn again into the delusion of religious intolerance, as is shown by the spread of "Christian Citizenship," it is refreshing to have brought to mind the principles of religious liberty for which the Baptists have so nobly stood in the past. This has been done in clear and convincing language by Brother George B. Wheeler, in a tract just from the press, entitled, "Baptist Principles of Religious Liberty." The tract is No. 46 of the Religious Liberty Library, 46 pages, price 6 cents, with the usual discounts in quantities. We believe that the circulation of this tract will open the eyes of many an honest soul so that he will see the iniquity in the course of religious bigotry and intolerance to which so many are now committed.

REVIEW AND HERALD PUB. CO.

DON'T PASS THEM BY.

In another column you will again see our advertisement of "cheap tracts." The circulation of our tracts is doing more good than we can tell. Let us all join in getting them before the people, and not pass this list by as of no consequence. Rather let us see what we can do to get this matter into the hands of the people.

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

WANTED.

EMPLOYMENT.—A young man, used to work on a farm, desires a place to work where he can keep the Sabbath. Would prefer to work in a sawmill. Address W. W. Bieler, Onaga, Kan.

I would like to adopt a boy to live with me till the Lord comes. A good day-school, Sabbath-school, children's meetings, etc. Write for particulars. J. A. Wilson, Springville, Tenn.

EMPLOYMENT.—A boy of thirteen years, used to work on a farm, wants a place among Sabbath-keepers in northwestern Iowa or southern Minnesota. Address Nels Johnson, Box 137, Estherville, Ia.

PUBLICATIONS WANTED.

The following-named persons desire clean copies of our publications sent, post-paid, to their addresses:—

Effie C. Reed, Box 309, Girard, O.

James Lunney, Watford, Ontario, Canada.

W. T. Henton, 530 Fifth Ave., Helena, Mont., wishes papers in the Scandinavian, German, and French languages, in addition to those in English.

W. S. Sadler, 28 College Place, Chicago, Ill.

C. J. Dasher, Gravett, Ark.

ADDRESSES WANTED.

If any one knows the address of Mrs. William Spike-man, formerly of Rushville, Neb., he will confer a favor by writing to Valentine Spikeman, Palermo, Doniphan Co., Kan., care of C. B. Wakeman.

Will Dr. J. K. Mulvane and W. B. Raper please send their addresses to Mrs. Nellie Morrison, 500 Paramore St., North Topeka, Kan.?

Travelers' Guide.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect Nov. 15, 1896.

GOING EAST. Read down.						STATIONS.		GOING WEST. Read up.					
10	4	6	42	2				11	1	3	23	5	
Mail	L't'd	Adl.	Mix'd	P't. H				Mail	Day	R'd	B. G.	P'ao	
Ex.	Ex.	Ex.	Ex.	Tr'n	Pass			Ex.	Ex.	L't'd	Pass.	Ex.	
a.m.	p.m.	p.m.	p.m.					p.m.	p.m.	p.m.	p.m.	a.m.	
9.00	8.02	8.15	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.													
1.10	6.15	12.00	10.05			South Bend		2.35	10.40	5.55		3.07	
1.55	6.55	12.45	10.40			Cassopolis		1.55	10.05	5.20		2.25	
2.40	7.40	1.30	3.42			Schoolcraft		1.10					
3.25	8.15	2.40	4.30			Vicksburg		1.00	9.20		p.m.	1.80	
3.35	8.15	2.40	4.30			Battle Creek		12.15	8.35	4.00	9.35	12.50	
4.42	9.08	3.25	7.47			Charlotte		11.14	7.53	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	5.08	9.30			Durand		9.35	6.38	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	6.35	11.06			Lapeer		7.49	5.39	1.18	5.10	9.05	
8.42	a.m.	6.35	11.06			May City		7.50	4.30	12.15	4.48	18.45	
9.40	12.30	7.30	12.05			Port Huron		6.50	4.30	12.15	4.48	18.45	
p.m.								a.m.	a.m.	a.m.	p.m.		
9.25		7.35	11.50			Detroit				11.30	4.05	8.00	
	a.m.												
	8.00	4.55	7.35			Toronto			10.30	7.35		1.00	
	p.m.	a.m.											
	6.40	7.15	7.15			Montreal			9.15	8.00			
	a.m.	p.m.											
	8.12	7.00	7.00			Boston			7.30	9.00			
	a.m.	p.m.											
	7.00	4.55				Susp'n Bridge			11.10	7.05		2.00	
	a.m.	p.m.											
	8.25	6.25				Buffalo			10.00	6.15		11.15	
	p.m.	a.m.											
	7.58	8.23				New York			8.20	6.10		9.00	
	p.m.	a.m.											
	7.17	7.48				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 Feb. 7, 1897.

EAST.		8	12	4	10	14	22	36		
		*Night Express.	*Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	Accom.	*Atlantic Express.		
Chicago		p.m. 9.40		a.m. 6.50	a.m. 10.30	p.m. 3.00	p.m. 4.15	p.m. 11.30		
Michigan City		11.25		8.48	p.m. 12.08	4.50	6.20	a.m. 1.19		
Niles		a.m. 12.35		10.15	1.00	5.55	7.40	2.38		
Kalamazoo		2.10	a.m. 7.20	11.52	2.08	7.35	9.05	4.12		
Battle Creek		2.57	8.10	12.50	2.42	7.55		5.05		
Marshall		3.25	8.38		3.09	8.19		5.28		
Albion		3.55	9.05	1.45	3.27	8.38		5.50		
Jackson		4.47	10.00	2.35	4.05	9.15		6.40		
Ann Arbor		5.37	11.05	3.47	4.58	10.05		7.35		
Detroit		7.27	p.m. 12.25	6.30	6.00	11.10		8.25		
Falls View						a.m. 5.23		p.m. 4.18		
Susp. Bridge						5.38		4.33		
Niagara Falls						5.53		4.47		
Buffalo						6.45		5.35		
Rochester						8.00		8.40		
Albany						5.00	p.m. 12.15	10.45		
Syracuse						5.00		10.45		
New York						p.m. 1.45	8.45	a.m. 7.00		
Springfield						12.10	8.34	9.33		
Boston						8.00	11.35	10.45		

WEST.		7	15	3	19	23	13	37		
		*Night Express.	*N.Y. Bos. & Chi. Spl.	†Mail & Express.	*N. Shore Limited.	*Western Express.	Accom.	*Pacific Express.		
Boston						p.m. 2.00	p.m. 3.00	p.m. 7.15		
New York						4.30	6.00	9.15		
Syracuse						11.30	a.m. 2.15	a.m. 7.20		
Rochester						a.m. 1.20	4.10	9.55		
Buffalo						2.20	5.30	p.m. 3.25		
Niagara Falls							6.18	4.06		
Falls View							6.45	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	11.05		
Ann Arbor		9.10	7.39	8.48	9.25	1.55	5.55	a.m. 12.15		
Jackson		10.45	8.35	10.48	10.30	2.57	7.35	1.25		
Battle Creek		a.m. 12.00	9.45	p.m. 12.15	11.40	4.14	9.11	2.55		
Kalamazoo		12.50	10.27	1.07	p.m. 12.17	4.52	10.00	3.40		
Niles		3.10	11.48	3.10	1.45	5.27		6.08		
Michigan City		4.26	p.m. 12.50	4.32	2.45	7.25		6.01		
Chicago		6.30	2.40	6.35	4.30	9.05		7.50		

\*Daily. †Daily except Sunday.

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# The Review and Herald.

BATTLE CREEK, MICH., MARCH 2, 1897.

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## Editorial Notes.

The day of the meeting of the Publishing Association is Wednesday, March 10, not Tuesday.

In this world it is the shadows that mark the lapse of time; the shade cast upon the dial numbers the passing hours. But it is said that “there are no hands on the clock of eternity; no shadow upon its dial. The hours of heaven will be measured by the sunshine, not by the shadow.”

It is announced that the Republican party intends to signalize the inauguration of McKinley by a pageant which shall excel, not only anything that has been witnessed in this country, but anything that has ever been seen on this planet. In view of the unfavorable conditions now prevailing through all the land, and the wide-spread distress among the people on every side, what can be thought of such action?

Read the description of the heartrending scenes which our missionaries in Matabeleland daily witness, as given in the communication from Elder Tripp in another column, also the letter from Brother Richards, showing that scenes scarcely less trying exist almost at our own doors, in the city of Chicago; and similar conditions no doubt prevail in many other cities in this country. If such appeals will not move the heart, what would move it?

King Menelik, of Abyssinia, claims that he has treated the Jews more kindly than they have been treated in any other country. He says: “There are more than three hundred thousand of them in my kingdom; and though they enjoy almost complete independence, they are obedient and industrious subjects. They never conspire, pay all tributes, and respect our Abuna as much as do the Christians. If they are worse in Europe, it is because the Christians, too, are worse. Our Lord Jesus forgave them on the cross; why should we persecute them?” This statement would indicate that there is something, after all, in the Christianity of Abyssinia. Just at the present time the Catholic Church of Austria is engaged in

a bitter fight against the Jews. There is no question that an unchristian Christianity has had much to do in turning the Jews away from Christ.

By noticing how the Bible speaks of prayer, we may learn what kind of prayers are most approved in the sight of Heaven, and hence most effectual. We nowhere read of any one having been commended, or as having received his petition, because he prayed for such a length of time, or because he prayed so eloquently or so feelingly. But the Bible does frequently speak of prayers which were offered earnestly. Elijah “prayed earnestly that it might not rain.” The “fervent” prayer availeth much. And it is written concerning Jesus in the garden: “And being in an agony he prayed more earnestly.”

Do not be afraid of a good resolution, nor hesitate to express it definitely and positively. It will not only do you good, but that good may be multiplied a thousandfold in the cases of others who may be encouraged by your example. What strength and support have been imparted to unnumbered multitudes by good resolutions by holy men of old, which have come ringing down the ages! Here is one from Job: “Though he slay me, yet will I trust in him;” from Paul: “I determined not to know anything among you, save Jesus Christ, and him crucified;” from Joshua: “As for me and my house, we will serve the Lord.”

Dismal forebodings, if we may judge from the utterances of the papers, continue to grow on the minds of the people in view of the great calamities now spreading over some portions of the earth. Among these may be mentioned, the steady progress of the Bombay plague, which is said to be causing much uneasiness in Europe; the increasing millions, now numbering as high as eighty, exposed to starvation in India; the onward march of the rinderpest in Africa, threatening to sweep everything clean to the Southern ocean; drouths in some lands, and devastating floods in others,—all giving evidence that nature is out of order. Verily, the earth seems entering upon the preliminary throes of its last convulsion.

The pope claims to be “Vicar of the Prince of Peace.” The only claim the papacy can show to that title is its unceasing endeavors to stir up strife, and by policy and intrigue for the sake of its own ends, to set prince against prince, and kingdom against kingdom, in hostile array. True to the ordinary papal spirit, the present pope, in the dotage of his old age, is still on the war-path. Shortly after last New-year, the scattered officers of the pontifical army, those who in 1870 fought for Pius IX against Victor Emmanuel and Garibaldi, and those who are in the service of the pope now, met in the Vatican to present their congratulations to the pontiff. In reply the pope made them a speech, which Alexander Robertson, D. D., in the *Rock*, London, brands as “one of the most shameful speeches that ever proceeded from the lips of even a pope.” He denounced Italy, declared it a deplorable error on the part of the Italian government to suppose that the present state of things can continue, predicted the overthrow of the government, declared that those who fell fighting for the church in the years 1848-1870, had been certainly rewarded in the other world

for their fidelity, and he rejoiced in the thought that those who remained would very soon re-occupy their former posts. In short, he intimated that a wide-spread international papal conspiracy is now forming in the world to restore the temporal power by fire and sword. Mr. Robertson adds: “The pope either meant all he said, or he did not. If he did, then he is a monster—calmly rejoicing in making not Rome only, but Italy and other lands, slaughter-houses to gratify his ambition for temporal sovereignty; if he did not, then he is simply a fraud, dangle the illusion of temporal sovereignty before the eyes of his followers to inflame passion and win support.” The speech has aroused a cry of shame against the pope from every city in Italy, and the government has taken action in the matter.

“Fret not,” “fret not,” “fret not.” This is the key-note of the thirty-seventh psalm. David uses the expression three times in the first eight verses of the psalm. The expression in the original is very forcible, meaning to work one’s self up into a heat. It is to meet a temptation which is apt to come upon the Christian when he sees the ungodly having more than heart could wish, and enjoying apparent happiness and prosperity. The word literally means “to kindle a fire,” and this can be produced by friction; and the flame, if allowed to spread, will cause a destructive conflagration. Therefore, the psalmist’s exhortation is not to let the sight of the prosperity of the wicked and the doers of evil so chafe our spirits as to kindle a flame of dissatisfaction and resentment, which will consume all our peace and happiness as a fire consumes a building.

## “SEDITION.”

UNDER this heading will be found, on the first page of our Progress department this week, an article and illustration of startling interest. In the picture the figure at the extreme left on the stand is Brother Fitzgerald, the second the chairman of the meeting, the third the reporter at the table, and the fourth, Mr. McConnell, the advocate of the union of church and state in this government, in the act of calling upon the audience to cheer for the flag in the hands of the old soldier, taking care to have it understood that it was with the construction he had put upon it. In the discussion Brother Fitzgerald had urged upon the attention of the people the fact that Seventh-day Adventists, especially through the organization known as the “International Religious Liberty Association,” are the very ones who are contending for the Constitution as it is, and for the glorious principles on which this government was originally founded; and that what they are opposing is only the course of these misguided men who are trying to unite church and state; that is, to bring in principles which, if adopted, will subvert the very foundations of the government, and must lead inevitably to the ruin of the nation. This point Mr. McConnell endeavored to keep out of sight, and to lead his hearers to think that because Seventh-day Adventists are trying to ward off these dangers, they are fighting against the government itself, and its original principles. This is the contemptible trick of an unprincipled demagogue. But he did not succeed in blinding the minds of all the people, as the resolutions appended to the report clearly show. U. S.