

The Advent HOLY BIBLE **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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WHAT HAVE I DONE?

DAY after day Heaven, listening, hears men cry:
 "What have I done that such a fate as this
 Should follow me? What have I done amiss
 That clouds of care should darken all my sky?
 That pain should pierce, and that shrewd poverty
 Should pinch me in that grievous grip of his,
 What time I tremble over the abyss,
 And long for death, yet, longing, dare not die?"

But when does Heaven, listening, hear men say:
 "What have I done that in the blue-domed skies
 The evening star should shine, the spring clouds
 move,

The world be white with innocence that May
 Has set afield, and God in children's eyes,
 To win our hearts to wonder at his love?"

—Julie M. Lippman, in *Sunday-School Times*.

Our Contributors.

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

THE PERILS OF THE LAST DAYS.

BY MRS. E. G. WHITE.

"As it was in the days of Noah, so also shall it be in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed."

Christ sees the wickedness on the earth to-day. He sees that the sins of Noah's and Lot's time are being repeated. What terrible revelations of crime are being made! Everything seems to be stirred with an intense activity from beneath. Excitement is continually kept up. Feasting, buying, and selling, are brought into the churches. The watchman cries, "The morning cometh, and also the night." The night symbolizes prevalence of error, misinterpretation and misapplication of Scripture. Every species of delusion is now being brought in. The plainest truths of God's word are covered with a mass of man-made theories. Deadly errors are presented as the truth to which all must bow. The simplicity of true godliness is buried beneath tradition.

The doctrine of the natural immortality of the soul is one error with which the enemy is deceiving man. This error is well-nigh universal. But

who told men that they would not die? Who told them that God has reserved a portion of his universe where the wicked are to suffer through the ceaseless ages of eternity, without a particle of hope?—It was the serpent. God said that sinners would die. Satan declares that they will not die. Many believe the oft-repeated lies of the serpent to be genuine truth. They echo his words when they assert that God has ordained that sin shall be immortalized in a place of torment.

This is one of the lies forged in the synagogue of the enemy, one of the poisonous drafts of Babylon. "All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Another false doctrine is that the first day of the week is the Sabbath of the Lord. By traditions received from the Roman Catholic Church, the fourth commandment of the decalogue is made of none effect. By their acceptance of a spurious sabbath, men have dishonored God, and have honored the usurper, who thought to change times and laws. Many dangerous errors have been brought in to get rid of the true Sabbath. Men have taken the side of the great rebel, and rather than accept the word of God just as it reads, have placed themselves in a net of heresy. Satan is bringing the churches and the world into corrupt harmony upon this point.

Night, dark and portentous, is enclosing the Christian world. Apostasy from God's commandments is evidence of this night, deep, dark, and apparently impenetrable. Systems that make the truth of God of none effect are cherished. Men are teaching for doctrine the commandments of men, and their assertions are taken as truth. The people have received man-made theories. So the gospel is perverted and the Scripture misapplied. As in the days of Christ, the light of truth is pushed into the background. Men's theories and suppositions are honored before the word of the Lord of Hosts. The truth is counteracted by error. The word of God is wrested, divided, and distorted by higher criticism. Jesus is acknowledged, only to be betrayed by a kiss. Apostasy exists, and will enclose the world till the last. Its hideous character and darkening influence will be seen in the maddening drafts dealt out from Babylon.

But before the Lord punishes men for their iniquity, he sends them messages of warning. Before he visits them with his judgments, he gives them a chance to repent. He remembered the sins of the Noachian world, but he did not punish them without warning them. For one hundred and twenty years this warning was sounding in their ears; but they did not repent. The last year of their probation found them more stubborn and defiant than ever. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And

God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." The inhabitants of Sodom, also, perished by fire, which was rained upon them from heaven, because they turned from God, and corrupting themselves, filled the earth with their polluted wisdom.

Had these men placed themselves under the control of the Spirit of God, had they co-operated with the heavenly intelligences, what a world of beauty and happiness we would now look upon! Had these long-lived, mentally strong men been vitalized by the Holy Spirit, they would have been a power for God.

Man can be exalted only by laying hold of the merits of a crucified and risen Saviour. The finest intellect, the most exalted position, will not secure heaven. Satan had the highest education that could be obtained. This education he received under the greatest of all teachers. When men talk of higher criticism, when they pass their judgment upon the word of God, call their attention to the fact that they have forgotten who was the first and wisest critic. He has had thousands of years of practical experience. He it is who teaches the so-called higher critics of the world to-day. God will punish all those who, as higher critics, exalt themselves, and criticize God's holy word.

The world's Redeemer warned his disciples against the false teaching which was and would continue to be the greatest obstacle to the progress of the truth. "There shall arise false christs, and false prophets," he said, "and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." And Peter writes: "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." The leaven of false doctrine will be accepted in preference to the truth. "Beware," writes Paul, "lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Under whose banner are we standing? Where are we? and what is Christ to us? By our course of action we decide our own destiny. By the society we choose, we determine what influences shall mold our character. If we choose the world, earthly influences make their imprint upon our minds, and though we may not realize it, we sink lower and lower; for if we do not grow in grace, we must deteriorate.

It makes every difference with the future eternal well-being of men whether they follow God's way or their own way. Their way may be entirely wrong. Are there many paths to heaven? If so, man may take any path that suits his fancy. But there is only one true way. Christ said to his disciples: "Whither I go ye know, and the way ye know. Thomas saith unto him,

Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me."

The Lord will uplift us if we will consent to be uplifted. He who recognizes God in Christ, who receives Christ as the world's Redeemer and his personal Saviour, enters in at the door. He does not climb up some other way. Of all such it is written, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." The truth, the light, the life, shining into our hearts, sanctifies and elevates us. What greater elevation can earth present? What greater honor can earthly potentates bestow? Man is taken from his degradation, cleansed from moral defilement, and made an heir of God and a joint heir with Jesus Christ. His life is hid with Christ in God, and when he who is his life shall appear, he also will appear with him in glory. This glory will be revealed at the second appearing of Christ. Then the saints will be exalted indeed. They will sit with Christ on his throne, and with Christ they will judge the world.

"The night is far spent, the day is at hand." The end is near. Soon the Lord will come, with ten thousand of his saints; and Satan's system, which has destroyed so many that Christ came to save, will be broken up. Despotism is now seeking to obtain a foothold in every clime, but its day will soon be ended. "For her sins have reached unto heaven, and God hath remembered her iniquities. . . . Therefore shall her plagues come in one day; death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."

Satan is in controversy with Christ, and with all who follow in his footsteps. This conflict will continue until the voice is heard, saying, "It is done." "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. . . . Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

THE FRENCH REVOLUTION.

The Aristocrats and the Church.

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

YET a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.—*The Master.*

I stated in my last paper that every new ray of light and truth on the word of God, which a man rejects, necessarily weakens his faith in those portions of the word which he has hitherto and heretofore believed. Therefore when a man rejects one Bible truth, he sows the seed, he opens the way, for the relinquishing of every ray of truth he has ever known and cherished. Hence the harm which the soul incurs in pursuing such a course lies not alone in the injury to his spiritual life, which follows from the rejection of one specific particle of truth. Of vastly more importance than that is the fact that it leads

to the ultimate rejection of the whole word of God, of Christianity, of Jesus Christ, and of salvation itself. And when this last condition is reached, a man is an atheist; his religion is atheism.

Now atheism was the real condition of the aristocrats and clergy in France at the time when the Revolution broke out. They did not call themselves atheists; but nevertheless that is, in short, all they were. Moreover, like prince like people, and like priest like people. From the princes and the priests the people had learned the same dire creed, and soon they were to manifest their faith in it, in the destruction of everything good.

Avowed skepticism had been growing in France for many a long year. It first began to be perceptible during the reign of Louis XIV, who persecuted the Protestants so relentlessly. In 1698 the Palatine, the mother of the Regent, wrote: "We scarcely meet a young man now who is not ambitious of being an atheist."¹ In 1722 unbelief became so prominent that this lady wrote again: "I doubt if, in all Paris, a hundred individuals can be found, either ecclesiastics or laymen, who have any true faith, or even believe in our Lord. It makes me tremble." Soon the position of an ecclesiastic in society began to be difficult. "The moment we appear," says one of them, "we are forced into discussion. We are called upon to prove, for example, the utility of prayer to an unbeliever in God, and the necessity of fasting to a man who has all his life denied the immortality of the soul: the effort is very irksome while those who laugh are not on our side."²

But where lay the root of all this trouble? The priests had forced men to pray who did not believe in God. Was there any good in it?—Obviously not; for, "Whatsoever is not of faith is sin."³ Now the Reformation had brought the light that "whatsoever is not of faith is sin." Therefore, in rejecting the Reformation, and in forcing men to pray who did not want to pray, the priests had sown the seed which now sprang up into ridicule against themselves. A little later on, in 1751, Barbier wrote: "There is danger that this [the lack of interest in the Roman Catholic religion] may end seriously; we may some day see a revolution in this country in favor of Protestantism."⁴ Barbier was right. A revolution was sure to come. There was going to be a revolution against Romanism, but not in favor of Protestantism. For this there were reasons a plenty.

It was the Saviour who said, in that memorable prayer in the garden: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."⁵ The world does not read the Bible, and hence all the world sees of Jesus Christ is what it sees in the lives of his followers. When, therefore, men profess to have Jesus Christ dwelling within, and do not really have him at all, they are misrepresenting Christ to the world; consequently the world, instead of learning to know Christ through these so-called followers of his, are really learning to know everything else but Christ. Instead of becoming Christians, they are becoming atheists. Now, when the revolution came of which Barbier prophesied, it was against Catholicism; but it was not "in favor of Protestantism." Protestantism had been crushed out at the time of the Reformation; Catholicism only was left, and it was forced upon everybody by law. When, therefore, the people rose against Catholicism, they rose against what they thought was Christianity; for Catholicism had always been placed before them as Christianity.

The light of Protestantism had been with them only "a little while," then it had been withdrawn from a nation which spurned it. Hence it was impossible for the Revolution to be in favor of Protestantism; and since it was against Catholicism, there was nothing left, in the nature of things, for it to be in favor of but atheism. And this is precisely the way it was.

Said D'Argenson, writing in 1753: "As our nation and our century are quite otherwise enlightened [than in the time of Luther], it will be carried far enough; they will expel the priests, abolish the priesthood, and get rid of all revelation and mystery." Exactly. Had France accepted the Reformation, in the time of Luther, the priests might have been expelled and the Roman Catholic priesthood system abolished; but revelation, a belief in God and the divine word of God, would not have been "got rid of." Luther and the Reformers believed in revelation. But, as D'Argenson says, the eighteenth century was "otherwise enlightened." It did not believe in "revelation." And this was the logical result of rejecting the Reformation. The French had rejected a part of "revelation" then, and this had brought them to the place in the eighteenth century where they rejected the whole revelation of God,—the whole Bible,—and became veritable atheists.

Toward the end of the eighteenth century it was written: "We see young persons openly pluming themselves on their irreligion." "The fashionable world," said Mercier, in 1783, "has not attended mass for ten years past. People go only on Sundays, so as not to scandalize their servants, while the servants well know that it is on their account."⁶

Said Taine:—

The Duc de Coigny, on his estate near Amiens, refuses to be prayed for, and threatens his curate, if he takes that liberty, to have him cast out of his pulpit; his son becomes ill, and he prohibits the administration of the sacraments; the son dies, and he opposes the usual obsequies, burying the body in his garden; becoming ill himself, he closes his door against the bishop of Amiens, who comes to see him twelve times, and dies as he had lived. A scandal of this kind is doubtless notorious, and, therefore, rare. Almost everybody, male and female, "ally with freedom of ideas a proper observance of forms." When a maid appears, and says to her mistress, "Madam la Duchesse, the Host (*le bon Dieu*) is outside, will you allow him to enter? He desires to have the honor of administering to you," appearances are kept up. Society was never more detached from Christianity. In its eyes a positive religion is only a popular superstition, good enough for children and innocents, but not for "sensible people" and the great. It is your duty to raise your hat to the Host as it passes, but your duty is only to raise your hat.

A plain priest, a curate, must have a little faith, otherwise he would be found a hypocrite; at the same time, he must not be too well satisfied; for he would be found intolerant. On the contrary, the grand vicar may smile at an expression against religion, the bishop may laugh outright, and the cardinal may add something of his own to it. "A little while ago," a chronicle narrates, "some one put this question to one of the most respectable curates in Paris: Do you think that the bishops who insist so strenuously on religion have much of it themselves? The worthy pastor replied, after a moment's hesitation, 'There may be four or five among them who still believe.'"⁷

In 1744, says the bookseller Hardy, during the king's illness at Metz, private individuals cause six thousand masses to be said for his recovery, and pay for them at the sacristy of Notre Dame; in 1757, after Damiens's attempt on the king's life, the number of masses demanded is only six hundred; in 1774, during the malady which carries him off, the number falls down to three.⁸

Now it will be clear from all this, that all there was to the Catholic religion in France at the time of the Revolution, was a "form of godliness;" and in many cases there was not even much form left. The rejection of the Reformation had borne its fruit—the rejection of all faith in every part of God's word, and even in the ritual of the religion itself. It only remained now for a wilder element to throw off the form, and openly declare for atheism.

In another paper the parallel to all this in the present time may justly claim consideration.

¹ Aubertin, "*L'Esprit Public*," in the eighteenth century, page 7. Quoted by Taine.

² See Montesquieu, "*The Persian Letters*," No. 61.

³ Rom. 14:23.

⁴ Aubertin, pages 281, 282, 285, 289.

⁵ John 17:23.

⁶ "*Tableau de Paris*," III, 44.

⁷ Taine, "*Ancient Régime*," book 4, chap. 2, sec. 4.

⁸ *Ibid.*

WE OUGHT TO THINK AND ACT.

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

AMONG the signs of the times, it seems to the writer, the very low type of spiritual life in the church stands conspicuous. We talk about pentecostal meetings, and ministers regularly announce from the pulpits pentecostal services; but the comparatively few who attend them have little or no conception of the meaning of the term. There is wide-spread worldliness among the ranks of professing Christians everywhere. The theater, the card-party, the dance, the club, and many other forms of worldliness absorb most of the time and energies of multitudes of church-members. Thank God that there is some salt in all the churches. Were it not so, our present condition would be pitiable in the extreme.

Now this thought is in the mind of the writer: we talk about spiritual Christians, and about the spiritual condition of the church and of individuals, and many have little or no conception of what we mean. Suppose we put it this way, and talk it and preach it for a time, until we see whether the people get hold of the idea in any better way; namely, Christians do not think enough about God; do not pray enough; do not search the Scriptures; do not make the religious life the theme of their conversation; do not love God's house and its services enough; do not seek the society of holy men and women; do not consecrate themselves wholly to God. In a word, they are in the church in name, but at the same time are not separated from the world in word or life.

Now how is it possible to be a real, spiritual Christian, until this condition of things is overcome and conquered in the life of any individual? Where does the blame lie? Who can answer fully? "It shall be, as with the people, so with the priest," says the old book. The membership of the churches is absorbed in business and pleasure; the ministry catches the spirit, and shrinks from the plummet line of duty, until the thoughtful and observing among us are compelled to believe that in very many places the pulpit teaches little more than the duty of high moral living; and the masses of the hearers are completely satisfied. Fine churches, organs, and choirs, culture and refinement in the pews, rhetoric and esthetics in the pulpit, and a self-satisfied manner among all people. Alas for these things! but who will deny their truthfulness, looking out upon the condition of society to-day?

During the last campaign, ministers of the gospel were on the stump making political speeches, and marching in the hurrahing processions, with more enthusiasm than usually characterizes them in the legitimate duties of their sacred calling, while a large proportion of the membership looked on with approval, and in some cases with very great admiration. The great multitudes of young people out of all the churches gathering so frequently in conventions, and discussing so glibly the religious aspects of society, wonderfully impress the casual observer; and eloquent sermons are preached and addresses delivered to prove that they are soon to take the world for Christ.

But there is another side to this question. It is to be feared that there is much religious cant in this whole business, and that the enthusiasm of numbers and social prestige is too often interpreted to mean spiritual life and great fervor in the cause of the Master. So many everywhere seem to be deluded with the belief that religiously everything is prospering, and the world rapidly getting better and better every day, while in fact the clouds are gathering, and judgment is hastening on. The church will not be warned, society sleeps, and too many gospel trumpets, it is to be feared, give an uncertain sound. For, "As it was in the days of Noah, so shall it be in the day when the Son of Man

shall be revealed." Then only eight persons listened, believed, and were saved. Reader, should we not bestir ourselves to get the people to pause long enough to consider these things?

"YE DID IT NOT TO ME."

BY MRS. WORTHIE H. HOLDEN.
(Chicago, Ill.)

"He passed by on the other side;"
'T was not his kin that lay
All wounded on the cold, bare earth
Of Judah's road that day.

"He passed by on the other side;"
That stranger's robe he knew
Was garb of nation most despised
And hated by a Jew.

"He passed by on the other side,"
And proved his priestly line
Belonged to other brotherhood
Than sons of God divine.

But passing on the other side,
He to the temple sped,
To minister unto his Lord,
Who on the roadside bled;

For suffering with his lonely ones,
Our Saviour makes his own
Their sorrows and their griefs, and bids
Them welcome to his home.

Thy soul was wounded, and the Christ
Knew well thou loved'st him not;
He crossed from o'er the other side
To lift thee from the spot.

He healed thee, paid thy debt, and gave
His life thine own to save;
For in thy stead he suffered death,
With sinners made his grave.

O pass not on the other side!
But henceforth ever prove
Thou art within the fellowship
Of Heaven's gracious love.

THE CURSE OF MAL. 4:6. CAN WE
DELAY IT?

BY ELDER D. T. BOURDEAU.
(Marinette, Wis.)

"AND he shall turn [or "convert," French translation] the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:6. Thus reads the last verse of the Old-Testament Scriptures. This portion of Holy Writ sets forth the work of Elijah the prophet "before the coming of the great and dreadful day of the Lord." It is generally understood by Seventh-day Adventists that in this case, as in many others in the Bible, we have a comparison of which only one member is expressed. This is true of such expressions as the following: "Behold the Lamb of God!" John 1:29. "Behold, the Lion of the tribe of Judah." Rev. 5:5. Here Christ, who is like a lamb on the point of meekness, and like a lion on that of courage, is intended. And before the coming of the great and dreadful day of the Lord, a people will be developed having a character like that of Elijah, and doing a work similar to that performed by Elijah.

Elijah's work was a reformatory work. He restored truths that had been lost sight of, and labored to lead others to conform to them. 1 Kings 17 to 19; Matt. 17:11, etc. The same will be true of those who prepare for the day of the Lord. Isa. 56:1-5; 58:12, 13; Rev. 14:9-14, etc. And while engaging in this restoring and reformatory work, this people will turn the heart of the fathers to the children and the heart of the children to their fathers. This people will have a spirit of labor for those who are the nearest to them by the ties of nature. But they will not stop with such; they will also extend their missionary work to those who are not their relatives. Indeed, their laboring for those who are near to them by natural ties will qualify them to do missionary work

for those who are not their relatives. And in this kind of work there will be confessions made. Parents will confess to their children, and children will confess to their parents. Tears of contrition will be shed, and efforts will be made to remove every obstacle that would hinder the work of conversion in others.

And mark the result of neglecting this closing missionary work. If we neglect this work, God will smite the earth with a curse. The text says: "And he shall turn the heart of the fathers to the children, . . . lest I [or "through fear that I shall," or "to prevent that I should," etc., French translation] come and smite the earth with a curse." From this passage it is evident that faithfulness in doing the work described will at least postpone the coming of a certain curse, while neglecting the work in question will hasten the threatened curse. What is this curse that can thus be warded off? It cannot be the seven last plagues. These will come at a time fixed, predetermined by God, as it can be very clearly shown; and our course can neither retard nor hasten them, in the sense of our text.

The curse in question must be one that is to come before probation closes, and while the closing work of the gospel is being carried on in the earth. By it the earth is smitten. This is certainly true of war. When the winds of war blow, they do hurt the earth, the sea, and the trees. Rev. 7:1-3. They mar fair fields and noble forests. They put obstruction in the way of commerce, not only on land, but also at sea. Ships helping on the tide of commerce are checked by war. War hinders ordinary travel at sea as well as on land. Especially is this the case when the nations engaging in war are situated on sea and ocean, or are separated from each other by a sea or an ocean.

I well remember how commerce on the European continent was hindered by the last war between Russia and Turkey. I was then in Europe, and sensed this more than I would had I been in America. Also, as I passed through Paris not long after the Franco-Prussian war, I saw that the beautiful trees which had adorned that city had been destroyed by the Prussians. And when the earth, the sea, and the trees are hurt by war, men feel it. They, too, are hurt. We remember how our nation was affected by the strikes two years ago. We believe that, according to many inspired prophetic utterances, all the nations of earth are soon to be involved in the horrors and calamities of war. Rev. 7:1-3; Jer. 25:27, etc.

To show how the curse of war affects both men and the earth, I will refer to one prophecy in Zechariah. The prophet Zechariah was shown this under the emblem of a flying roll, twenty cubits long and ten cubits wide. He was told: "This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be punished by it [the curse]; and every one that sweareth shall be punished as it [the earth] is punished." French translation. "I will bring it [the curse] forth, saith the Lord of Hosts, and it [the curse] shall enter into the house of the thief [and there are plenty of these among the rich as well as among the poor], and into the house of him that sweareth falsely by my name [and this is often done by using God's name, and in pretending to appeal to the Scriptures to confirm doctrines that are not taught in Holy Writ]: and it [the curse] shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof. Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth [another emblem to represent the same truth]. He said moreover, This is their resemblance through all the earth." Zech. 5:1-6.

Dear brethren and sisters, do we really believe that this curse — war with all its horrors — is coming? Do we believe that by our faithful-

ness, earnestness, and thoroughness in doing the work that God has assigned us for the salvation of our relatives and of all within our reach, we can, as the true salt of the earth, not only prolong the probation of sinners, but also prevail in putting off impending war and even the threatening crisis on liberty, tyranny, and religious persecution in our beloved country and in other lands, and so have better circumstances in which to proclaim the truth? Where are the true, earnest, believing, working, daring Elijahs, prevailing in prayer, among us? Let them and the courageous Calebs and Joshuas come to the front, and infuse faith, hope, life, and missionary activity into the rank and file of God's Israel. Let us pray for kings and rulers, that God may lead them to keep off war and persecution (1 Tim. 2:1-3; Rev. 7:1-4), and so we be enabled to do more of our work in a time of peace. God help us all to be up and doing, that judgments and calamities may not be suffered to come upon us as punishments for not properly employing this golden time of peace in bearing the glorious light of the last gospel message to a perishing world, by our means, our influence, and all the talents that God has given us.

Our greatest danger now is of giving way to a spirit of ease and indifference, and of employing this time of peace, that cannot last long, in building up ourselves, in laying up treasures on earth, that will go to the winds, and burn us like fire in the troublous times before us. James 5. It is not sufficient that we claim to be Seventh-day Adventists. Let us be such in reality. Let those around us know by our deeds corresponding with our profession, that we are a blessing to the world, and that we do not give the lie to our profession in planning and acting like the world, as though we were always to live on this sin-cursed earth. This is the greatest inconsistency of which we can be guilty. It is contradicting ourselves and lying against God, who says, "The end of all things is at hand." "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

May we be true to our profession, that power from on high may be ours, and that in doing the work that God has assigned us, we may secure an experience that will enable us to stand like a mighty rock amid the surging, angry billows, in the fiery trials that await us, and at his coming hear the sweet words, "Well done," from the lips of our mighty Captain.

THE LORD KNOWS BEST.

BY A. SMITH.
(Grandville, Mich.)

THE assemblies of God's people are important means of grace, whereby they are instructed and edified, especially just before the great day of the Lord, when special dangers beset them on every hand. Heb. 10:25. Jesus is as truly present in spirit at such meetings as he would be were his bodily presence there; and his written word speaks to us with the same authority as when uttered by his audible voice in Jerusalem or Galilee. The Holy Spirit's presence, the communion of saints, and the word of life are spiritual food to the hungry soul; and habitually to neglect such means of grace is to starve spiritually, and finally to die.

Satan knows the importance of these gatherings, and hence he artfully arranges circumstances to keep God's people away. Some he will make sick or lame just then, or he will send in a friend or a sudden call to attend to this or that seemingly unavoidable matter, or overburden with wearisome labor. At first he will suggest that to read the Bible or some other religious book or paper, with a bit of a prayer thrown in, keeping the thoughts on the meeting, will do just as well. The next time, the Bible reading

and prayer will be left out; and before the poor victim knows it, he will have lost nearly all interest to go to meeting at all. But should the tempter fail to keep his victim away from meeting, he will do his best to put him to sleep, or to make him too dull to take in the sense of the services.

Such is the experience, alas! of too many Seventh-day Adventists. And why so?—Because they are living over the experience of the disciples in Gethsemane. The Son of God himself could not consistently keep them awake, and very soon they all forsook him. Had they watched and prayed with the Saviour, they would not have denied him. Jesus says, "Watch and pray, lest ye enter into temptation." The closet retreat is too much neglected, the family altar is broken down, and the professed followers of Jesus are serving other gods. In the time of trouble just before us such wavering Christians will, unless they arouse now, as certainly deny Jesus as did Peter in the presence of Caiaphas. What is needed is more "I will," and less "I want to." When we feel as anxious to go where Jesus certainly meets with his people as did the poor man who was sick of the palsy, and about to die, we can, by firmly resisting Satan in the name of the Lord, rise above ill feelings and adverse circumstances.

If a professed Christian would be able, under given circumstances, to attend a wedding or any other pleasant social gathering, he could, under like circumstances, attend the assemblies of God's people. And if he does not, it proves that the public services of God have less attraction for him than do social pleasures. God knows best when he says, "Cast not away, therefore, your confidence." Heb. 10:35.

DEATH IS NOT LIFE.

BY ANDREW J. HARRIS.
(Battle Creek, Mich.)

THE question may be asked, Which is at fault, the Bible or popular theology? One or the other is astray. Every one who professes the name of Jesus Christ should have a desire to know the truth; for the apostle John says, "The truth shall make you free." John 8:32. Many hearts are inquiring to-day about the state of man after death. Where shall we go to find the truth in the matter? "Sanctify them through thy truth: thy word is truth." John 17:17. All truth comes from God, and every lie is of the devil. "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44. The first lie is recorded in Gen. 3:4. After God had told our first parents that if they ate of the forbidden fruit, they should die, the deceiver contradicted God's statement with the words, "Thou shalt not surely die." The same lie is yet being told.

Popular theology takes the stand that when a man dies, he goes either to hell or to heaven, according to what his life has been here. If he goes to hell, he passes immediately to an ever-burning place of torment, where he cannot die, but must live along in agony through eternity—everlasting life in misery. Now such a condition is not death. God's word is as true now as when it was first spoken. "The soul that sinneth, it shall die." Eze. 18:4, 20. Death and life are two opposite conditions.

Should he go to a place of bliss, where all is joy and happiness, he would have life eternal. But if both conditions are life, then where does death come in? This cannot be; for when man sinned, the sentence of death was pronounced upon him. Christ came to redeem man from death by giving his life. Now if man has within himself immortal life, which is bound to live eternally either in hell or in heaven, why did Christ die to bring to him what he already

possessed? Such reasoning is a denial of the mission of Christ. God alone hath immortality (1 Tim. 6:15, 16), and it is by believing the record of the Son of God that we obtain life. 1 John 5:11, 12. Man is dependent, and immortality is conditional.

The judgment-day is coming. But if the portions of the departed are assigned before that great day, what would be the need of a judgment-day? Shall a man be brought back from the place of burning or from heaven to receive judgment, after ages of waiting either in torment or in bliss? Such an idea is foreign to the Scriptural representation of facts; for it is distinctly stated, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9. A thing that is reserved is not at the same time being used; therefore, if God reserves the wicked until the day of judgment to punish them, he surely does not punish them before the time which he has appointed.

The statement is often made in the pulpit that our departed friends are looking down upon us,—hovering near,—to lead, guide, and comfort us in our loneliness. But is this true? Did not Job, the inspired servant of God, tell the truth when he said, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them"? Job 14:21. He says also, "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Verse 12. Job recognized that when a man dies, he goes to his resting-place, where he will remain until the resurrection morn, when he will be brought forth to judgment. "Dust thou art, and unto dust shalt thou return." Gen. 3:19; Job 34:15. Notice another passage: "Put not your trust in princes, nor in the son of man, in whom there is no help [for "salvation," margin]. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. Man cannot suffer when he has no thoughts, neither can he enjoy a state of bliss; he is, as the Scriptures represent him to be, dead.

Just one more statement from the inspired word: "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. Let us take the word of truth, stand upon the sure foundation, and lay aside tradition; for unless it is in harmony with the word of God, it cannot stand. It is sure to fall, and drag down to destruction all that continue to hold to it.

A FEW PLAIN QUESTIONS THAT WE MAY WELL CONSIDER.

BY WILLIAM SIMPSON.
(Dorrell, Ontario.)

BRETHREN AND SISTERS: Do you believe without a doubt that Christ's coming is near?

Is salvation dearer to you than any earthly gain?

Are we not living too near the close of probation to be content with a superficial work?

Have you an interest in the third angel's message?

Have you interest enough in it to venture out and invest something in it?

Do you believe that any will ever enter heaven without making a sacrifice?

Does your life show to the world that you believe that we are standing on the verge of the eternal world?

How long a time are you designing to take to be prepared to meet the Lord, and to be introduced to the society of the pure heavenly angels?

Special Mention.

ENGLAND AND THE TRANSVAAL.

WHILE Great Britain, in concert with the other powers, is considering Cretan affairs, and trying to arrange for a peaceful solution of the difficulties there, she has several little troubles of her own, which cause her statesmen some anxiety. Among them, the question of the precise relations of the Transvaal to Great Britain and to her possessions in Africa is yet unsettled. Mr. Rhodes's defiant acknowledgment that he is responsible for Jameson's raid, taken with Mr. Chamberlain's slurring way of referring, in the Commons, to the Transvaal government, leaves no reason for doubt that both these men, in common with the majority of their countrymen, hope and expect that the Transvaal will, by gradual absorption and assimilation or by actual conquest, become a part of the British possessions. And, indeed, as much as we may admire the Boers of the Transvaal for their sturdy independence, and determination not to become a part of the British Empire, and compare their conduct in resisting British aggression with that of our own forefathers in America, the fact remains that the probability is that the Transvaal will at last be absorbed by the British Empire; and more, that it will be for the material interests of her people to do so.

The Transvaal, a small territory of itself, is entirely surrounded by British territory, so that it has no field for expansion. Its rich gold-mines, which compose nearly all its wealth, can only be developed by foreigners, who, of course, will be largely composed of Englishmen. If there was nothing in the Transvaal worth going after, it would be safe, and would be able to slumber on in blissful unconsciousness of the world outside; but with its vast deposits of gold attracting its English neighbors, it will be impossible for the people of the Transvaal to maintain a closed empire to the rest of the world. Had the American Republic been composed only of the New-England States, and had England gained all the rest of North America, and developed it with a civilization equal to or better than that of those States, sentiment might indeed have pleaded for the continued separation of New England from the rest of the country; but common sense, looking not to sentiment, but to real, material interests, would say that union under England would be preferable to such isolated separation and weakness. The same may be said of the Transvaal Republic. But national prejudice against England is deeply seated in the heart of the Boer, and it is probable that nothing but superior force will make the Transvaal a part of the British Empire. At the present time the friction between the Transvaal and Great Britain is so great that a very small cause may start a force toward the Transvaal that will try the powers of resistance of the government of the Boers far more than did Jameson's illegal raid.

M. E. K.

WHO IS MISTAKEN?

A WRITER in the *World's Crisis* of February 10, discussing the subject of the Sabbath, says: "We think there is some mistake about God's instituting the Sabbath at creation. In Neh. 9:14 we read that it was made known by Moses. Moses lived twenty-five hundred years this side of creation. You should remember Moses wrote the book of Genesis after he had received the law at Sinai, and in his account of creation he tells us how God blessed and sanctified the seventh day; *i. e.*, set it apart to a holy use; not at creation, but in the fourth commandment. Hence Neh. 9:14 is true."

The above statement should be given to Ingersoll to add to his list of the "mistakes of Moses;" for it is here coolly asserted that Moses

made a mistake, and had the Sabbath instituted at the wrong time, even twenty-five hundred years before he should have mentioned it in that way! To prove that Moses was mistaken, the attempt is made to involve Moses and Nehemiah in a contradiction of each other! But if Nehemiah is really against Moses, why may not Nehemiah be mistaken? God talked with Moses face to face, as a man talks with his friend. Surely he would make no mistake. Furthermore, we do not read in Nehemiah that the Sabbath was *made known by Moses*. Nehemiah, speaking in prayer, says, "Thou . . . madest known unto them thy holy Sabbath." It was God who made the Sabbath known. Notice also that he did not *make* the Sabbath at this time, but he made it *known*. It must have been in existence before, or he could not have made it known then. God declared by his servant Ezekiel concerning Israel, "I will make myself known among them" (Eze. 35:11); but was he not existing and known before among them?

One more thought: When God spoke the ten commandments on Mount Sinai, in commanding the observance of the seventh day, he referred to the creation for the reason for the commandment. Then the reason for seventh-day Sabbath-keeping had been in existence for twenty-five hundred years. Does not this, of itself, argue that the Sabbath was also in existence? Is not the Sabbath coexistent with the reason for it? Otherwise Moses, and—alas for the conclusion!—the Lord, too, made "a mistake" in referring to creation as the time when the Sabbath originated! There surely is "a mistake" somewhere; but we are willing to leave it to the reader—yes, to every candid reader of the Bible—to decide who is mistaken, whether Nehemiah, Moses, the Lord, or the writer in the *Crisis*.

M. E. K.

SHALL THE UNITED STATES PURCHASE TURKEY?

So deeply rooted in some minds is the fallacious idea that the Jews are at some time to be restored to Palestine, and have their national existence once more continued, that those who hold this view take much comfort, apparently, in devising plans how it can be done. One plan, much in favor, is for the United States government to buy the land of Palestine and give it to the Jews! Arguing for the propriety and feasibility of this plan, a misguided enthusiast makes the following suggestion:—

We claim originality only for our suggestion of a practical way by which our government might accomplish the end desired; that is, by applying the principle of purchase, by which most of our great accessions of territory have been acquired, to this purpose of restoring the Jews to the Holy Land; in a word, *buy it for them from the Turk*. Why not? We bought Louisiana from France, and it embraced at the time almost the whole of the great valley of the Mississippi, or the western part of it, at least, to the Rocky Mountains. We bought the territory of Florida from Spain, and a couple of decades ago we bought Alaska from Russia.

It would seem that any one with half an eye could see the difference between the former purchases which our government has made, and which are here alluded to, and the one suggested in regard to the purchase of Palestine. The lands so purchased,—Louisiana, Florida, and Alaska,—were contiguous to our country, and were purchased that they might become a part of our country, not to be given to some one else. Nations are not so generous as to buy great tracts of land to give away. Furthermore, when the United States made those purchases, the countries of whom they were purchased had power to deliver the purchase to the purchaser; but Turkey cannot cede a foot of her territory without the consent of the powers. Taking into consideration the low state of the United States treasury, the exceeding unlikelihood of this government's buying anything to give away, the impossibility of negotiating with the Turk, and the attitude

of the powers, it looks exceedingly doubtful whether such a trade could ever be consummated. Of course if any one desires to cherish this theory for his own amusement and gratification, he has a perfect right to do so; the only question is whether he might not be more profitably employed than in pursuing such a phantom.

M. E. K.

WHERE IS CONSISTENCY?

THE *Texas Baptist Standard* of March 4, replying to a question, holds that Baptists should not celebrate Easter, and gives for its decision the following reasons: "The first reason is that Baptists profess to be governed in all their religious exercises and observances by the New Testament, and in that sacred book we have no command to keep Easter or any other feast-day. God has appointed to us but one day to be sacredly observed above others, and it occurs not merely once a year, but once every week. The ritualistic churches observe Easter as a day of feasting, pomp, and show, if not of revelry, in commemoration of Christ's resurrection. We are required to celebrate that glorious triumph of our Lord over death and the grave, every Lord's day, not with vain, pompous formalities and feasting, but with solemn spiritual worship."

We have in the above statement the very singular spectacle of one rebuking a certain practise as unchristian, and endeavoring to sustain a very self-evident proposition by assuming the rightfulness of another practise, exactly similar to the one condemned! Easter is not commanded, therefore Easter should not be observed; but Sunday, here referred to as the "Lord's day," should be observed because we "are required to celebrate that glorious triumph of our Lord over death and the grave." But there is actually no more Scripture for the observance of Sunday than there is for the observance of Easter, and the "ritualistic churches" know it, and so they base the observance of both these days, not upon Scripture, but upon the church. Certainly in this the "ritualistic churches" are more consistent than this Baptist editor. But to be entirely consistent, would it not be better—yes, best—to dispense with the observance of both Easter and Sunday, since neither have any Scriptural authority to sustain them; keep the "Sabbath day according to the commandment," as did the Master; and show our faith in the resurrection of Christ by submitting to the ordinance of baptism, which the Scriptures expressly state was instituted for that purpose? Rom. 6:4; Col. 2:12; 3:1. Here is true consistency.

M. E. K.

MANITOBA SCHOOL QUESTION.

THE Manitoba school question never seems to be fully settled, but it keeps bobbing up continually. The bishops of Manitoba have determined to reinstate the parochial schools. In the meantime the Canadian Liberal government holds that the Catholic clergy of Canada have greatly exceeded their powers in their attitude toward those who voted against the conservative candidates. It has appealed to the pope for an investigation, and an especially appointed ablegate to examine the case and report it to the pope. The pope has appointed Mr. Rafaele Merry del Val. He is a Spaniard, and has been for some years a personal friend and attendant of the pope. As he is not even a bishop, it is understood that he will be made both a bishop and archbishop before he comes to Canada. The government fully believes that the bishops exceeded their powers in thus exercising a spiritual control over elections, and it is now proposed to add a new statute to the penal laws of Canada, covering such cases. It is likely that by means of this clash in regard to the school, the relations of the Catholic Church and the government in Canada will be thoroughly ventilated.

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.

"TRAIN UP A CHILD IN THE WAY HE SHOULD GO."

BY MRS. OGDEN LEWIS.
(Detroit, Mich.)

How sad is the record the angels keep
Of many mothers who seem asleep,
While tares and thorns they're sowing to reap
From the garden of the heart!
Just one wee seed in the heart's deep well,
If fed and tended, at last will swell,
Then spring up and bear. The harvest will tell
If good or ill the start.

How oft are the hearts of our lambkins stirred
By an angry blow or a hasty word,
And naught save a pitiful sob is heard,
Their anguish to impart!
But that smothered sob some day will speak,
'T will tear our hearts like the raven's beak;
We'll see in the past where we were weak —
Ah, sad is then our part!

Perhaps when we mothers are old and gray,
We'll yearn for the child that used to play
Upon our path (not, now, in our way).
With a tender, yielding heart.
Though each mistake we may then recall,
And Christ, our Lord, may forgive them all,
Yet 't is far too late to save *their* fall —
We gave those thorns their start.

O Father, grant that we may see
Our pathway clear, though obstructed, may be,
To sow in view of the harvest fee,
And meet around thy throne
With those thou'st given to mold and train
The way they should go, and so remain
All pure and white — nor spot, nor stain —
When thou shalt claim thine own.

THE GENERATION OF THE RIGHTEOUS.

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

AFTER all that has been said of heredity and environment, and in harmony with it, is the fact that in child culture as well as in horticulture at least as much depends on the seed as on cultivation. The gardener can afford to experiment in the seeds of plant and tree; but to experiment in human beginnings may involve eternal loss, in spite of all that can be done later on.

Manhood means fatherhood, womanhood means motherhood; and the teaching by which the child is to be given a fair start in life should begin in the youth of its parents. That holy and blessed seed of which mention is made in Ps. 37:25, 26, 28; Isa. 6:13; 44:3; 61:7-9; Rom. 4:14-16, cannot be matured in a defiled temple, amid impure practises of thought and habit. The reading of sensational literature; the society of evil companions; the degeneration of brain, blood, muscle, and bone, through unhygienic food; the use of tobacco and alcoholic drinks,—anything in the life of body or soul which Christ himself would not have indulged, which he, as our Creator, has not appointed or approved for us, will so nearly spoil the life principle from which the child is to spring that he shall, at best, have a long and bitter fight for his own soul, and only be saved at last by the hardest. It is no easy thing for the child of Adam's blemished seed to learn the lessons of faith in God, on which everything of salvation depends. The conditions under which he comes into the world are evil enough when father and mother have from their own youth kept themselves as holy vessels unto the Lord, lived honestly in all things, obedient to the teachings which he has given in his word (Lev. 21:16-24; Ezra 9:2; Neh. 9:2; Mal. 2:15; Ephesians 5; Col. 3:17; 1 Cor. 10:31), and so have preserved the life fountain from actual defilement in their own generation: but when

to all the past is added a father tainted with narcotics, a family table spread with indigestible and exciting compounds, a mother who is almost cut in two with strings and belts, and whose every physical organ is crowded out of place; when the selfishness of Lot, the disobedience of his wife, the deception of Jacob, and the unchastity of David have been copied, without their repentance and instead of their virtues, then childhood becomes pitiful indeed. But thanks be to our God, it is not even then hopeless, since Christ lives.

Any guest who takes the family by surprise is at a disadvantage; how much more the coming child! He should never be a surprise nor a regret. He should be sent for,—personally invited to home and heart,—expected, prepared for as an honored guest. His earliest habitation should be guarded from anything that could mar the perfectness of the budding existence. Nothing should be permitted to crowd him out of his rightful elbow-room. Nothing tainted should touch the fountain of his life. The Spirit of God himself should be allowed to control all the conditions by which he is surrounded. A blight like mildew has fallen on many a child before birth because his was an unwilling mother; because the heart from which he was nourished was not pure enough to see God in her motherhood, and to think about her child, and how he came to be, God's own thoughts, by which both she and the child should have been sanctified, not shamed.

One of the devices of Satan for the ruin of the race has been to train the mind to think with shame of God's creative work in and through us; and one of the necessary reformations, if we would have peace in our homes, must be that by which we shall cease to *feel*, as well as to believe, that he has been obliged to employ degrading methods for the accomplishment of any of his purposes. "The commandment of the Lord is pure." Ps. 19:8.

The wish that her child might never have been; that something might yet prevent him from becoming an actual care; that his pre-natal existence is not life, and so has not the claim of the living; that it would not be a very great crime to prevent it from becoming such,—any of these poisoned drops distilled from the mother's heart into that of the little one whom she is carrying under her own, will make all of after life bitter for both, unless, through true repentance and crucifixion (and that crucifixion will be as terrible for the human as was His for the divine), through the blood and cross of Christ, that bitterness is sweetened at last.

The cleansing of the temple, "which temple ye are," is the first step toward a peaceful government in a houseful of children.

(To be continued.)

POSITIVE AND NEGATIVE TRAINING OF CHILDREN.

BY MRS. E. E. KELLOGG.
(Battle Creek, Mich.)

It is a fact which cannot be gainsaid that both good and evil exist in a child's nature. The problem ever present before those into whose hands is given the guidance of young lives is how to increase the good, and hold the evil in check. The Bible tells us to "overcome evil with good." May we not interpret this to mean that in child culture we should so cultivate the elements of good in a child's character that they will grow strong and vigorous, crowding out the evil? If the soil is preoccupied with good, there will be no room for the evil to take root.

It would seem, then, that our chief efforts in the training of a child should be directed toward the cultivation of virtues, the establishment of right tendencies, by gently leading and encouraging him in right ways until he learns to love right for right's sake. The more customary

method, however, is to direct all efforts toward deterring the child from wrong-doing, apparently assuming that goodness is natural to the child, and as long as he appears good, no notice need be taken of it; but when evil begins to crop out here and there in his nature, then, by prohibitions, by censure, by reproaches, by faultfinding and punishment, we make vigorous efforts to eradicate it. The purpose aimed at in both instances is the same, but the methods employed are distinctly opposite. The former is positive, and the latter negative training. The one endeavors to build up and enlarge that which is pure and good, and the other seeks to tear down and destroy that which is impure and evil. The one emphasizes virtue, the other emphasizes vice. "Build up the positive side of the child's character, and the negative side will not need to be unbuilt." It is so much more human to see the wrong, to notice the faults, to be cognizant of the failings, of those around us, that the majority of us are prone to give most attention to negative training. We say, "O you naughty boy!" and, "Don't do this," or, "Don't go there," far more frequently than we offer the child an incentive to do right and keep in the right path, by surrounding him with the conditions most conducive to right-doing.

I think we all know that there is one thing fatal to improvement, and that is discouragement; and we can also see, if we think seriously about the average child, with whom growth is all-powerful, that the least pressure will change the direction, and consequently the form of growth. So it is better to use the affirmative form more with children, and the negative form less. How often the "don'ts" are spoken when the thing prohibited is almost beyond the power of the child to control. We say to him, "Don't drop any crumbs on the floor," or, "Don't soil your clothes," when a little reflection would show us that only the most thorough training in carefulness would make it possible for him to avoid doing either the one or the other. Very few grown people could eat a cracker without dropping crumbs; and as for clothing, if the child is to be allowed the freedom of exercise, he cannot help coming in contact with dirt.

These "don'ts" make transgressors of our children every time they fail to comply with our wishes, and thus serve to undermine our government. The continual interdiction of his own rights and desires has a reactionary effect upon the child's disposition. The constant criticism of the child through the prohibitions, "Don't sit so awkwardly," "Don't be so boisterous," "Don't talk so much," "Don't wriggle about," "Don't come in here with those dirty shoes," etc., develops unduly the critical element in his own character; and instead of being charitably inclined toward his fellows, he becomes exceedingly critical of their actions, if they do not reach the standard you have set for him. This tendency is a very common one among children, and mothers and teachers are frequently annoyed by it; yet but few ever stop to trace its origin back to their own treatment of the child, which I am coming more and more to believe is the true source of the evil.

We should strive to make our prohibitions the very fewest possible. "There are many comparatively small faults in children, which it is wise not to see at all. They are mere temporary failings — tiny drops which will evaporate if quietly left in the sunshine, but which, if opposed, will gather strength for a formidable current." Mrs. E. G. White, speaking in regard to the dealing of parents with their children, says: "Correction and reproof are not given for grave offenses merely, but for trivial matters, that should be passed by unnoticed. Constant faultfinding is wrong, and the Spirit of Christ cannot abide in the heart where it exists. Mothers are disposed to pass over the good in their children without a word of approval, but are ever ready to bear down with censure if any wrong is seen. This ever

discourages children, and leads to habits of heedlessness. It stirs up the evil in the heart, and causes it to cast up mire and dirt. In children who are habitually censured there will be a spirit of 'I don't care,' and evil passions will frequently be manifested, regardless of consequences."

If mothers would only banish "don't" entirely from their vocabulary, except upon occasions when some serious or important principle is involved, and in its place would use its opposite, "do," there would be a most salutary change of atmosphere in most homes. For example, instead of saying to the child, "Now don't be selfish," urge him to see how many things he can think of and do for other people. Instead of saying, "O don't talk so much," say, "Now try to see if you can be a good listener." Instead of, "Now don't dally about your work," suggest that he see if he can have the task completed within a given time. Instead of, "Now don't spill that water," say, "Now see how carefully you can carry the pail," and so on throughout the whole category of don'ts. If the child is a small one, and is about to pick up your scissors or a sharp knife with which you are afraid he will harm himself, attract his attention to something else, rather than exclaim, "O don't touch that!" Such an exclamation only emphasizes the child's attention to the undesirable article, and makes him all the more eager to possess it. If there is need of the suppression of a wrong thing, substitute a right thing in its place. Consider for a moment the difference to a child between, "O don't play in that water!" and, "O come here, and see this lovely flower!" telling him some interesting thing about it, meanwhile, so that the water is entirely forgotten, and the child is happy. The "don't" plan rouses his opposition, his antagonism, his obstinacy; the "do" policy invites peace and tranquillity within his being.

If the child has done a wrong act, say to him, "You did a selfish thing," or, "You did an unkind thing," not, "You were a naughty boy." Knowing definitely what the wrong is, he can understand better how to correct it. Likewise, do not tell the child, "Now be a good boy," but make the goodness you desire him to attain a definite thing, as, "Try to see how pleasantly you can speak," "how quietly you can do your work," etc. Everything vague and indefinite should be avoided in our work with children. Supply more of the sunshine of love, the rain of tenderness, and the dew of encouragement; these powers of growth will conquer the evils in the heart. Mrs. White says: "Whenever the mother can speak a word of commendation for the good conduct of her children, she should do so. She should encourage them by words of approval and looks of love. These will be as sunshine to the heart of a child, and will lead to the cultivation of self-respect and pride of character."

In cases of carelessness and neglect of duty, it will generally be found much more easy to awaken ambition and a desire to improve in a child, by discovering, if possible, something good in his work, and commending that, as an encouragement to make greater exertion the next time, than to attempt to cure him of his negligence by calling attention to the faults he has committed, as subjects of censure, however obvious the faults may be and however deserving of blame. It is much easier to attract children to what is right than to drive them from what is wrong.

One of the strong elements in positive training is to believe in the child—to believe good of him. We are very apt to believe the bad. Somehow mischief, troublesomeness, and even, with some people, badness, seem almost synonymous with childhood. Let us keep ever before the children the virtues we wish them to emulate. Give them high ideals to work toward; tell them of men and women who have been brave, patient, unselfish, and who have devoted their lives to doing good. Dwelling upon the virtues instead

of the vices produces that positive type of character which is strong to carry everything along with it, always ready to help, never ready to discourage. Persons with such a character are the wheels that carry the world. We can train the children to be either positive or negative characters by our treatment of them. Let us get the virtues we wish the children to emulate clear in our own mind, and then emphasize them.

THE WOMEN OF JAPAN.

BY MRS. SOPHIA B. BRUNSON.

(Chattanooga, Tenn.)

In Japan the young wife must obey her husband's parents. His mother rules over her with a rod of iron, and if she chooses, can make life very bitter for her daughter-in-law. In ancient times, the law permitted, nay, compelled, a man to be divorced from a wife who did not render absolute obedience to his parents. Everything in Japan seems to be just the reverse of what it is in this country. Here the young dread the approach of old age. Not so in this little island empire. There the young wives look forward with real satisfaction to the time when they will be old and silver-haired; for then their bondage will cease, and they in turn can exercise all the authority, and receive all the honor from their children and daughters-in-law, that their mothers-in-law received before them.

Divorces are very common in Japan. The husband can divorce the wife for the most trivial causes. Until very recent times, a Japanese could divorce his wife if she was jealous of other women's clothes or talked too much. The rule was not supposed to work both ways; that is, a woman could not procure a divorce for equal reasons. Not long since, a brilliant young Japanese student, who was studying in a well-known university in this country, made a proposal of marriage to a young lady whom he admired. "Why," said she in astonishment, "I thought that you had a wife in Japan!"

"So I have," he replied; "but it will be an easy matter to procure a divorce from her, and marry you."

It is needless to say that his offer was promptly rejected. This girl was more fortunate than another young American woman, who married a Japanese, and discovered, after she reached his home in Japan, that she was expected to occupy it with his Japanese wife. She, poor thing, returned to her relatives in a very crestfallen state of mind, a sadder and a wiser woman.

In Japan the wife must conduct herself at home and in public as an inferior and subordinate to her husband. When they go out walking, he precedes as lord and master, and she walks meekly behind. If he drops anything, she must pick it up, and hand it to him with a polite bow. Even if he treats her unkindly, she must not resent it, but bear it smilingly and uncomplainingly. If he should introduce into his domicile a concubine, upon whom to lavish his affections, she must not in any way resent the intrusion, but endure it patiently and sweetly. These old customs will die hard; for they are deeply rooted in the very lives of the people. To illustrate: A young Japanese minister who had been educated in this country, went into the interior of Japan, accompanied by his wife, to take charge of a Congregational church. They were in sympathy with Western civilization and progress. They wanted to live out the beauties of a Christian home before the people, and to give them an object-lesson in connubial equality. So the husband treated his wife as an equal. He sat by her side in public meetings, and walked beside her when they went abroad. But the innovation was too sudden and startling to the conservative people. They concluded that the minister was setting a bad example, and that if it was allowed to continue, the whole female community would

be in rebellion against the "lords of creation;" so they sent him away post haste.

The duties of the Japanese wife are about as onerous, in many instances, as are those of a married woman in this country. Though she has many servants, she is expected to do for her husband the work of a valet. She must brush his clothes with her own hands, and assist him to don them. She must bring his shoes and umbrella to him when he is preparing to leave the house, and stand in the door and bow when he rides away, calling, "Sayowara" (good-by). In the morning she must rise quite early, and awaken the servants. The rice and fish are prepared for breakfast, and then the rest of the family are awakened. Their food is brought to them in their rooms, and is served in little lacquered bowls, on trays, which are placed on the floor before each individual. The idea of a common dining-table, around which the whole family gathers at meal-time, is unknown in Japan, except among foreigners. The housewife washes the dishes in cold water; for there is very little grease used in Japanese cooking.

The sphere of the Japanese woman seldom extends beyond her home. She is a devoted and faithful mother, taking great care to bring her children up according to her light and knowledge. They are a great comfort to her, and bring nearly all the sunshine into her narrow life that is permitted to fall upon her circumscribed existence. She has far more freedom than is accorded to the other daughters of the Orient. She can go abroad when she pleases, and often visits her friends, or takes the children for an outing.

The Japanese have an innate love of nature, and a keen appreciation of all her beauties. In the spring, when the groves of cherry-trees are in blossom (these trees are cultivated for the blossoms; they bear no fruit), mothers frequently go with their little ones to see them. The whole population turns out at this season, and all have a merry time, sitting under the trees, chatting, drinking tea, and eating sweetmeats. How beautiful the groves are! They look like billowy clouds of pink and white; and toward the close of the season, a puff of wind sends the delicate petals showering to the ground, like a miniature snow-storm. The little ones shout and laugh as they hold up their hands to catch them. At the close of the happy day, mother and children return homeward, bearing branches of blossoms to put in the vases. A Japanese house would be incomplete without an alcove with a vase in it, and it is the mother's province to see that it is kept filled with fresh flowers whenever she can obtain them. The arrangement of flowers has been reduced to a science in Japan, and is taught to every girl as a necessary part of her education.

RECIPE FOR CORN BREAD.

BY MRS. D. A. FITCH.

(Battle Creek College.)

Mix together one part of corn-meal and three parts of good bread flour, adding sugar to suit the taste. Let the liquid used be full milk, which has been heated to boiling, and cooled to the ordinary temperature for setting bread. Add to it twice as much yeast as is ordinarily used for bread. Make of the prepared meal and flour a soft dough, rather too soft to be kneaded on the board. Let it rise; then stir it down to rise again. When again well risen, shape as well as possible into loaves, and when again risen, bake thoroughly. Perhaps some would like to use more corn-meal. Each one can suit the individual taste in this respect.

"Don't deceive your children, no matter how small they are, unless you expect to make liars of them. Most of the lying children had it taught them by their parents."

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 16, 1897.

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THE MIND OF CHRIST.

God alone is without beginning. At the earliest epoch when a beginning could be—a period so remote that to finite minds it is essentially eternity—appeared the Word. "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. This uncreated Word was the being who, in the fulness of time, was made flesh, and dwelt among us. His beginning was not like that of any other being in the universe. It is set forth in such mysterious expressions as these: "His [God's] only begotten Son" (John 3:16; 1 John 4:9), "The only begotten of the Father" (John 1:14), and, "I proceeded forth and came from God." John 8:42.

Thus it appears that by some divine impulse, or process, not creation, known only to Omniscience, and possible only to Omnipotence, the Son of God appeared. And then the Holy Spirit (by an infirmity of translation called "the Holy Ghost"), the Spirit of God, the Spirit of Christ, the divine afflatus and medium of their power, representative of them both (Ps. 139:7), was in existence also.

This Son was in the likeness of the Father, and was equal with the Father. So Paul testified to the Philippians (Phil. 2:5-8): "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: . . . and became obedient unto death, even the death of the cross." The word "robbery" here signifies something to be "grasped after," "held fast to," or "preferred," to some other thing placed in comparison therewith.

Man had sinned, and must perish unless some means for his redemption could be devised. No one but Christ, the only being, save God, above law, and therefore able to meet the demands of the law in behalf of the sinner, could rescue him. But would he do it? This was the question, so momentous to the human race, that trembled in the balance. Christ was there, the associate Majesty of heaven, equal with the Father, and sharing equally in the glory; and he could have "held fast to," and "preferred" to remain in, that condition. But in that case man must perish. Shall he retain his position, and leave man to die? or shall he yield up his station, and go

to the help of a rebel world? This was the question that was to manifest to an amazed universe the "mind of Christ."

Rejoice, O earth! He did not think it "robbery" or something to be "chosen" or "preferred," to hold fast his position of equality with his Father in heaven, to which he was justly ordained, and leave the world to its ruin; but by a boundless impulse of love, he sprang at once to the relief of the perishing. He left his high and heavenly station, divested himself of all his celestial environment, emptied himself of his glory and honor, made himself of no reputation, assumed the nature of the seed of Abraham, took the form of a servant among men, and obeyed, in man's behalf, the demands of the law, even to the death of the cross, that whosoever would believe in him might not perish but have everlasting life.

The apostle, in this passage, is contrasting the

most favorable circumstances which his love could supply, and in the most uncalled-for and daring rebellion, become hostile against himself.

Do we, then, realize what attitude we are called upon to take toward those whom it is possible for us to help, and what we are called upon to do if we have the mind of Christ?

U. S.

VIEWS IN SCANDINAVIA AND RUSSIA.

The accompanying engraving contains pictures taken in Russia and Scandinavia at the time of the general gatherings held last summer. No. 1 shows the Seventh-day Adventist meeting-house at Frederiksstad, Norway, which was dedicated during the general meeting. The building has a seating capacity of about three hundred, and is peculiar in being both frame and log in structure. The logs are placed the same as in ordinary log houses, but are hewn four-square, and covered on the outside with boards placed perpendicularly, or "up and down" as it is sometimes expressed. Like the true church, this house is built upon the solid rock, a huge granite mass more than half a mile in extent; and thus it combines two prominent features of Norway,—hewn-log houses and great masses of barren rock. Among the interesting features of the conference held in this house was the plea of a delegate from Iceland for publications in the Icelandic tongue, and the decision to send a laborer to this distant field.

No. 2 of the group represents a portion of those gathered in general meeting at Helsingfors, Finland. This country is a Russian province enjoying partial independence. It is a sort of shading off from the exclusiveness of Russia toward the freedom of Sweden. Our work has been in operation in this field about two years. It began among the Swedes, and is now opening among the Finns. The group is composed of both Swedes and Finns. The one at the extreme right, front row, is Brother

Sandberg, who is in charge of our publishing work at Helsingfors, and who conducts our Swedish and Finnish journals published at this place. The Finnish journal was started Jan. 1, 1897. The third in the row is E. J. Ahrén, editor of our Swedish paper published at Stockholm. The tallest man at the center of the back row is a Finnish laborer. During the meeting he translated the sermons from Swedish to Finnish.

No. 3 presents a good view of the new mission house and chapel in Copenhagen, dedicated during the conference last July. The building is quite centrally located in the picturesque Danish capital, and admirably meets a variety of wants. The ground floor contains rooms for the Danish Tract Society, a small assembly hall, with baptismal font, and a schoolroom for the Copenhagen church school for children. The second floor is all devoted to dwelling apartments; and the third floor constitutes the large



original exaltation of the Lord Jesus with the humiliation he was willing to suffer for the sake of man; but one whole side of the contrast is lost unless Christ was, before he undertook man's redemption, in a position of equality with God. That he did hold such a position, therefore, Paul must be understood as plainly affirming. He corroborates the declaration of John that "the Word was God."

Such was the "mind," or choice, of Christ. He surrendered all his glory to bring help which was not sought for, and would often be spurned, to those who, without that help, must perish. He left the congenial influence of home to go out among strangers; left friends to go out among foes; left warmth for cold; left light for darkness; left sunshine for storm; left the pleasant air of reverence and adoration for the bitter blasts of rage, rebuffs, and scorn of men. And all this because he could not forsake the creatures of his hand, even though they had, under the

chapel, with gallery and two committee-rooms, which may be joined to the chapel by folding doors. This chapel is seated with chairs, and accommodates about five hundred. This building is wisely planned, well constructed, and neat in appearance. The first and second floors bring sufficient rent to make the cost of the large hall for the Copenhagen church comparatively light. The house meets a deep want.

Picture No. 4 shows a Russian German family of the Caucasus territory, east of the Black Sea. Their home is about as far east as Babylon. It will be observed that the corset has not made much impression on this family. The girls are able to keep up their end with men in farm labor. The father was for many years mayor of the colony, and is now a member of our Russian Mission Board.

No. 5 gives a view of our missionaries in Russia who were in attendance at our general meeting held in the Caucasus last May. Some laborers were prevented by long distances from being present; others were in banishment. Those in the front row, with the one standing in the center, constitute the Russian Mission Board. Three of these are ordained preachers, and two are lay brethren. Of the remainder in the group, two are ordained preachers, two are licentiates, and the rest are colporteurs and Bible readers. As our right to preach the gospel is not recognized by the Russian government, our laborers cannot usually remain long in a place before they are interfered with by the priests and civil authorities. Often they can remain but a few days, and sometimes only one day, when they must choose between moving on to another village or being taken in hand by the authorities. As a result, the work is not so fully developed, but more wide-spread. Many who embrace the truth suffer much persecution; nevertheless the message continues to spread. Thousands are groping for light, and welcome even the faintest rays. Among the Russians, especially, a great work is in progress, and there is a prospect that many of this people will be prepared to meet the Lord at his appearing.

H. P. HOLSER.

CHRIST OUR BROTHER.

TAKING upon himself our nature, Christ brought himself into a position where he can call us brethren. Heb. 2:11. He can therefore be touched with a feeling of our infirmities; for he was tempted in all points like as we are, yet without sin; and having been thus tempted, he is able to succor them that are tempted. Heb. 4:15; 2:18.

He came down to pass with us through the school of life, and show us the way. He comes down among his pupils, to work out in their presence the intractable problems by which they have been hopelessly baffled. He planted his feet in every spot which we can be required to tread. He was in all points tempted like as we are, and in all points was a victor in our behalf. He bore our griefs and carried our sorrows. He made himself of no reputation. He was despised and rejected of men because they would not deny the carnal heart, but had pleasure in unrighteousness. They saw in him no form nor comeliness nor beauty, because the ways of virtue, purity, and peace, which only he could sanction, they would not follow. The darkness would not comprehend the light. His path did not lead to honor, luxury, or riches; and men turned away

their faces from him. "A man of sorrows, and acquainted with grief," is not such a one as the world esteems. He was wounded, bruised, and chastened; but it was for our transgressions and iniquities; and these are the stripes he bore by which we are healed. He had travail of soul, and resisted unto blood, striving against sin. Heb. 12:4; Isaiah 53.

In all these experiences we are to "consider him," and learn from him, lest we become weary and faint in our minds. "Wherefore," says Paul, "in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:17); and the assurance of chapter 4:15 naturally follows: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Thus Christ left a life for our example. He taught us to do well, and then, if we suffer for it, to take it patiently. "For," says the apostle Peter, "even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth." 1 Peter 2:21, 22.

His character and relationship he did not lose by coming into this world on the grand errand of redemption; hence this sinless life lived in our behalf, may, by faith in him, be appropriated as his own, by any of the class he came to redeem, who are all his creatures. This life, manifested here in our nature, vindicates the government of God, and clears his throne from all charges of inconsistency in demanding of men, or as if he demanded of men, more than they could do, and condemning them for not meeting requirements which it was impossible for them to perform. This is very clearly stated by Paul, in Rom. 8:3, 4: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us."

God's throne is charged with guilt. It is claimed that no man could keep the law God had laid upon him, by any possible power in himself, or any power placed at his command; that it was not just that man should be required to keep such a law, and he never should have been condemned for breaking it. The law, as the apostle says, was "weak through the flesh;" that is, the flesh, man's carnal nature, basely yielded to temptation and broke the law; but there was no power in the law to redeem; and so, though ordained to life,—that is, to keep men in the path of obedience, which is the path of life,—it had no power to bring them back when they stepped over into the way of death; therefore, so far as the law was concerned, man was then doomed to death. But God sent his own Son into the world to show that the whole trouble lay in the base surrender of the flesh to sin, and not to any injustice in the law.

Christ came in the likeness of sinful flesh, to demonstrate before all parties in the controversy that it was possible for men in the flesh to keep the law. He demonstrated this by keeping it himself. On our plane of existence, and in our nature, he rendered such obedience to every principle and precept, that the eye of Omniscience itself could detect no flaw therein. His whole life was but a transcript of that law, in its spir-

itual nature, and in its holy, just, and good demands. He thus condemned sin in the flesh, by living himself in the flesh and doing no sin, showing that it is possible for man thus to live. It was a complete and triumphant vindication of the fact that God is not unjust in his demands; that he required of man nothing more than he could do, nothing more than he should have done, and for the not doing of which he was justly condemned.

If Christ here as a man could keep the law, fulfilling perfectly the Father's will, man, by the nature of God within him in his unfallen state, could have done so, too, and by the freely-offered help of Christ in his fallen condition, can do so still: and so every guilty one will stand at last speechless before a throne which is shown to be a throne of equity; before a law which is shown to be holy, just, and good; and before the blameless life of Christ, which is shown to be possible in a world like this, and in a condition vastly worse than that in which Adam was placed when he basely yielded to a temptation, the nature and result of which he might and should have understood.

U. S.

DOINGS OF THE CONFERENCE.

No report of the transactions of the great meeting that has just closed at College View, Neb., has appeared in the REVIEW, that brings the proceedings down later than through the first week of the Conference proper. The former report was intended to appear a week earlier than it did, but as it arrived at the Office a little late, its room was taken by other matter. Hence no report was written for the following week. We are well aware that most of the readers have already informed themselves, through the *Bulletin* and other mediums, of the transactions of the meeting. In different respects it was a remarkable occasion; in fact, it is thus distinguished above all that have ever preceded it in our denominational history.

It will not be possible in this article to give even an outline of the proceedings. For this we must refer the reader to accounts already published. The tendency to centralize our work, and concentrate responsibilities upon a few, was clearly pointed out and severely commented upon by the Testimonies of the Spirit of God; and it was felt that some decisive steps must be taken to obviate this growing difficulty. The subject of authority also received considerable attention, both from the Testimonies and from the teachings of the Bible which were brought out in the lessons. It was clearly demonstrated that there is no rightful authority but that which comes from God; that each one is accountable directly to him for the use of his talents; and that while organization for the purpose of concerted action is proper, the control of one man's mind or strength by another man is opposed to the principles of the gospel.

As these things were brought out, and the mistakes of the past came up, it resulted in a feeling of self-humiliation and a spirit of earnestness and seeking the Lord on the part of all. It caused more or less perplexity as to what the future course should be, as to the character of the steps to be taken to bring matters into a proper situation. This condition existed for some days, and it was an occasion of deep trial of spirit. We had every reason to believe that God was directing and watching over his cause, and that he loved his people. The Testimonies

that were read were warm and glowing with the spirit of heavenly love and wisdom, indicating to our minds, beyond possible question, that they were of more than human origin. It therefore remained for the delegates to seek God and obtain light; and to do this there was an earnest purpose. The absence of personal criticism, and the presence of a spirit of union and brotherly love and confidence, have been commented upon before; and this spirit prevailed to the end. Oftentimes opinions differed, and they were freely expressed. There was a great deal of talking done, sometimes, perhaps, more than was necessary; but it was all in a good spirit, and was all received in the same way; and the decisions which were finally arrived at were in nearly all cases unanimous and satisfactory.

It was decided to divide the General Conference work into three grand divisions,—the General Conference of North America, the European Union Conference, and the Australian Conference, each of these to have its own president and executive committee, the president of the American Conference to take precedence as the president of the General Conference at large; and it devolves upon the General Conference in its biennial sessions to elect the presidents of the two other conferences. All the territory not included in these three divisions, passed under the direction of the Foreign Mission Board, which is an organization entirely distinct from that of the General Conference, having its own chairman and treasurer, with its headquarters established in some Atlantic State.

Elder G. A. Irwin was elected president of the American Conference, Elder O. A. Olsen of the European Conference, Elder A. G. Daniells of the Australasian Conference, and Elder Allen Moon, chairman of the Foreign Mission Board. A. G. Adams is recording secretary and treasurer of the General Conference, and L. A. Hoopes, of Nebraska, is corresponding secretary. Elder F. M. Wilcox is secretary of the Foreign Mission Board, and W. H. Edwards, recording secretary and treasurer. Elder G. A. Irwin is president of the International Tract Society, and L. T. Nicola is secretary. The General Conference districts of this country remained unchanged, and their superintendents are as follows: No. 1, R. A. Underwood; No. 2, N. W. Allee; No. 3, J. H. Morrison; No. 4, N. W. Kauble; No. 5, R. M. Kilgore; No. 6, A. J. Breed.

The committee of distribution of labor, in making its report, consulted the delegates of the districts interested, and in nearly every instance made their recommendations accordingly. An abstract of its report is as follows:—

Your committee on distribution of labor would respectfully suggest the following:—

1. That Miss Birdie Watson, of Kansas, go to Manitoba to engage in Bible work.
2. That we concur in the request of the Colorado delegation, that Elder J. M. Rees, of Oklahoma, take the presidency of the Colorado Conference and Tract Society.
3. That we concur in the judgment of the Oklahoma brethren, that Elder E. T. Russell take the place made vacant by the removal of Elder Rees.
4. That Professor C. B. Hughes and wife, of Keene, Tex., be asked to answer the call for teachers from Australia.
5. That Elder D. C. Babcock, of West Virginia, be requested to go to Virginia to take the place made vacant by Elder W. A. McCutchen, whose resignation is occasioned by ill health.
6. That Elder G. B. Thompson be requested to go to West Virginia to take the place made vacant by the removal of Elder D. C. Babcock.
7. That H. J. Duerksen, of Wisconsin, be asked to go to Manitoba to engage in the German work.
8. That Elder J. J. Graf, of Minnesota, be requested to labor among the Germans of Wisconsin.
9. That we concur in the judgment of the Minnesota

delegation for Elder C. W. Flaiz to take the place made vacant by the removal of Elder N. W. Allee.

10. That Elder G. W. Anglebarger, of Colorado, be requested to labor in the New Mexico Mission Field.

11. That Elder George O. States, of Colorado, be requested to make Arizona his field of labor.

12. That Elder W. A. Alway, of Minnesota, be requested to make Utah his field of labor.

13. That Elder C. P. Frederickson, of South Dakota, in harmony with the consent of the Colorado delegation, be requested to labor in Colorado, taking a place on the Conference Committee.

14. That, in harmony with the consent of Colorado, Elder G. F. Watson, of the Dakota Conference, be recommended to labor in Colorado.

15. That L. C. Sheafe, of Ohio, go to District 2, to labor as the district superintendent may direct.

16. That Elder D. E. Scoles, of the Upper Columbia Conference, be asked to connect in labor with the Minnesota Conference.

17. That Elder Frank Armitage and his wife, of Nebraska, be requested to go to Matabeleland, Africa, to engage in missionary work.

It was stated that the work of the committee was not yet finished, but that other matters pertaining to the changes of laborers would be left with the executive committees.

One series of Bible lessons ran through the institute and Conference. This was conducted by Elder E. J. Waggoner at 3:30 in the afternoon. This was called a Study of the Epistle to the Hebrews; and while it is true that the first few chapters of this book formed a basis of these studies, the studies took a wide range, and the thoughts brought out were traced in many scriptures. They led to an exalted view of the power and goodness of God. The feeble dependence of the creature upon the Creator was dwelt upon, and the diffusion of the life and power of God in all creation, both animate and inanimate, was forcibly set forth. The messages, "All flesh is grass," and, "Behold your God," were the principal features of Brother Waggoner's teaching. Followed out to their legitimate conclusions, these principles embrace the whole plan of the gospel. The Spirit of God was present to make impressions as these great principles were illustrated.

The evenings were most all occupied with discourses by different speakers. Elder A. T. Jones occupied most of the evenings of the last week, in bringing out important and timely lessons of sacred truth.

During the course of the meeting there were times when the Spirit and power of God were manifested in a marked degree. This was especially true of the last Sabbath. The day began with a discourse by Elder Jones, on Coming out of Egyptian Bondage. "Out of Egypt have I called my Son." Never have we seen the truth on the line of this prophecy shine out so clearly as on that evening. Egyptian bondage was made to represent the spiritual bondage of sin. The lesson of the experiences of Israel was forcibly placed before us, and a very deep impression was made.

Sabbath afternoon Brother Waggoner spoke on the theme of Witnesses for God, taking as a basis of his discourse the words recorded in Acts 1: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." The speaker stated that in the Judgment, not only our cases were pending, but God himself was on trial. His character and reputation were at stake, and the whole universe would be called upon to witness the vindication of the justice and goodness of his government and character. The work of testifying to his character, God has committed to us. Several texts of scripture showing this were adduced, prominently the forty-third chapter of Isaiah. "Ye are my witnesses, saith the Lord."

It is expected of a witness that he will bear true, faithful testimony; that he will not misrepresent; and that he will tell the truth, the whole truth, and nothing but the truth. We testify of God's character, not by the profession we make, but by the work of divine grace manifested in our hearts and lives. We are living epistles, "known and read of all men;" and while nature testifies of the goodness and glory of God, man is left to testify of his power as a Saviour, of his mercy, and of his justice. But we can bear witness of the character of God only as that character is reproduced in ourselves.

As these heart-searching truths were brought out in a quiet, calm manner, the Spirit of God witnessed to them in great power. So far as our memory serves us, we have never attended a meeting in which there was such a large measure of the Spirit of God manifested, with no effort made to create any extraordinary impression; simply the truth being spoken in a calm and earnest manner. At the close of the discourse it was difficult for the audience to restrain their feelings. Weeping was general throughout the house; and as the benediction was pronounced, many were in tears, and lingered, weeping, in the house. In fact, throughout the entire meeting God was very near his people, and in loving kindness and tender mercy waited to lift up, and guide, and to receive those who came to him. The afternoon was improved in bringing the Christian Help work forward, and uniting it more firmly to the message, of which it forms an important part. Dr. Kellogg occupied the time, and all felt that it was a profitable occasion.

At another time, we distinctly remember, during the Conference proceedings, when engaged in the election of officers, and perplexity was upon the minds of many, the Spirit of God suddenly moved upon the meeting in power, and a spirit of union and clearness of sight came in; and it was, indeed, a blessed occasion, in which hearts were subdued in tenderness and humility.

Two meetings of the Conference were held in Battle Creek, after the return of the delegates; but no business of special significance was transacted beyond the finishing up of some legal matters that required attention. The legal meetings of the General Conference Association, of the Publishing Association, and Educational Society were also held here, and the account of these will be given elsewhere.

Looking upon the meeting as a whole, we cannot but recall it as one of the most important, if not the most important, ever held by our people. We believe that its particular lessons are yet to be learned by many of us. The principles brought out in the soul-stirring Testimonies and in the Bible studies, are those which underlie our success. And as we succeed in the work of God, it will be by the adoption and practical carrying out of these principles. It requires time to make changes, and it is perhaps best that important changes be made slowly and deliberately; but we believe that the General Conference of 1897 will mark a new era in the advancement and cause of the third angel's message. The work inaugurated there will doubtless go on. Although it may seem to some that not all was done in the way of rectifying the past that ought to have been done, there is reason for gratitude that advance steps have been taken to place the work of God under divine leadership more fully than has been the case in the past. And in the light we now have, we anticipate the full consummation of God's plan concerning his people. G. O. T.

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.

WORKING FOR JESUS.

'T is sweet to work for Jesus,
In this life's little day;
To spread around the joyful sound,
As those forgiven may;
To tell his loving-kindness,
His promises so true;
To urge the young that they may come
And trust this Saviour, too.

'T is sweet to work for Jesus;
Be this our one desire,
Our purpose still to do his will,
Whate'er he may require.
No action is too lowly,
No work of love too small;
If Christ but lead, we may indeed
Well follow such a call.

'T is sweet to work for Jesus,
O weary not of this!
But onward press with cheerfulness,
Though rough the pathway is.
Hold on, unmoved and patient,
Till he shall call thee home,
With joy to stand at God's right hand
To serve before the throne.

— Selected.

THE GERMAN MISSION.

THE quarter ending December 31 has been a very good one to us in many respects, and we have every reason to be grateful to the Lord for his continued blessings. The work has made steady progress in the different countries of this mission, and our people have supported the cause more liberally than ever. We are also glad that our canvassers have had good success, and that our tract societies are more diligent than ever in circulating the truth. The days of prayer were seasons of blessing to most of our churches and companies. We were especially glad to enjoy the labors of Elder Loughborough for some four weeks; and his visits in Rhenish Prussia, Holland, and Central and Eastern Prussia were seasons of great profit to our people. In November five candidates were baptized at Magdeburg, eleven at Berlin, and seven in Eastern Prussia. Besides these a number who had previously been baptized, united with us.

During the days of prayer we organized a Polish church of fifteen members near the Russian border. They formerly belonged to the Stangnowsky party, but have stood alone for some years. The present elder told me that for a number of years he had felt that the Lord must have more truth for his people, and he has often prayed and fasted; and when finally the third message reached him, he at once recognized in it the answer to his petitions. This again demonstrates what Sister White has seen about the work in Europe,—that souls were praying for the light, and were ready to receive it the moment it should reach them. There is another company of about as many more Poles ready to unite with us. On account of lack of conveyance and time, I had to pass them at this visit. The Polish work lacks laborers and publications. We have now over fifty Sabbath-keepers who speak the Polish language, and their number is growing. At Angerburg four united with us; and at Gerdaunen, where Brother Pieper has been laboring, five were baptized. We also had a good visit with our companies at Königsberg and Stargard. At Jagunowken the organization of a church was completed by the ordination of an elder and a deacon. An elder was also ordained at Gumbinnen. Elder Frauchiger has baptized several at Stuttgart and at Munich, and the truth is spreading there also.

Elder Klingbeil is laboring with good success in Holland, and a number have been baptized there. We have now two strong companies at Rotterdam and Amsterdam, the two leading cities of Holland, and Brother Klingbeil reports

well-attended meetings at Winschoten, in the eastern part of the country; and in other places, Sabbath-keepers are springing up. Under the new law in Germany our canvassers under twenty-five years of age cannot secure the necessary license; hence several of them have been sent to Holland, and in spite of some difficulty on account of the language, they secure orders. Brother Obländer reports that some have taken a stand for the truth near Frankfurt, and Brother Mathe writes the same from Elberfeld. In Bremen, where Brother G. Schubert is at work, four have commenced to keep the Sabbath. At Halle, where Brother Krum is laboring, some fourteen have embraced the truth, also some at Magdeburg, Berlin, near Cassel, and in Northern Sleswick. The total increase of last quarter is seventy-one, of whom thirty-six received baptism. This brings for the first time the number of Sabbath-keepers in the German field to upward of one thousand. Our tithe and donations have doubled during the last two years. This last quarter the sum of twenty-seven hundred dollars was paid in tithes and donations. Our missionary societies take over twenty-three hundred *Herolds* in clubs; and while our *Herold* list has risen above four thousand, we print from ten thousand to eleven thousand of each issue, the rest being sold by our workers. The effect of this work is being felt.

About the first of the year we commenced meetings in one of the suburbs of Hamburg, and several are deeply interested. Twelve persons, representing Russia, Bohemia, and different portions of Germany, attend the mission school. At present we are busy in getting out various publications. The book entitled "Christian Temperance" is now completed in the German language; and by spring we hope also to have "Rise and Progress," by Elder Loughborough, ready. Thus our people have every chance to keep in touch with the rise and progress of this work and its leading principles.

Some of our people have suffered imprisonment for refusing to send their children to school on the Sabbath; and the only privilege they gained, after a long struggle, was that the children would have to attend the school in order to fulfil the letter of the law, but they would not have to study, but could read in their Bibles. Thus they testify for the truth among the other pupils. As spring opens, we expect to have baptism in some fifteen different places. While we do not lack opposition of all kinds, the Lord grants grace to overcome it all, and quietly to advance the work.

L. R. CONRAD.

CAPE COAST, WEST AFRICA.

SINCE writing my last report to the REVIEW, we have all been sick. Brother Hale and I had fever last week, but I managed to work most of the time. Brother Hale is now well. My wife is able to be up, and take charge of her school. I had a light chill and fever this morning, but kept up. You see we work, get sick, get well, go to work again, and so on, but still the work is onward and upward on the West Coast. Our house is advancing slowly. The lack of water has been a great drawback; but we asked the Lord to bless in the last well we dug, and we now have sufficient water. We are building right along in faith, knowing that the Lord does hear and answer prayer, and that in due season means will come to the aid of the work here.

Our hearts were made to rejoice to-day as we opened letters telling us of donations made to this field. Praise the Lord, we know not what he has in store for us. It is our business to pray earnestly and fervently for the things that we need, and especially for the needs of the cause. Each one of us should love to give, as in this way the Lord permits us to help to answer prayers that are ascending to him. We are laying up rich stores in heaven. Now is the time to send rich treasures on before us. Time is

short, but life is shorter for many. Soon Jesus will come. It is the desire of the workers on the Gold Coast that he should come quickly.

About three weeks ago I was taken very sick. I had no more pain than would naturally attend violent vomiting; after it had lasted for some time, I grew very weak, and it looked as though I could not endure it much longer. No food would remain on my stomach. As we could not understand what had caused the sickness, and everything we did was of no use, I called my wife to the bedside, and told her I knew nothing else to do except to pray to God, the source of all strength. She then led in prayer, and I followed, asking the Lord to forgive if we had sinned a sin of ignorance; and if it was to his glory, to hear and heal. I was healed from that hour. Brethren, the Lord is in Africa, and there is a great work to be done here. We know we are not doing it alone; for your prayers are helping us.

G. T. KERR.

CALIFORNIA.

OAKLAND.—The following is an outline of some of the missionary efforts of the young people of the Oakland, Cal., church:—

Something over a year ago an order came from the International Tract Society to the Pacific Press Publishing Company to mail over three thousand copies of two tracts to leading men in an Eastern city. It was stipulated that the work must be done free, as the tracts were furnished by the people of that city, and no further expense could be incurred. To comply with such a request seemed impossible at first, but the matter was brought before our young people's meeting the following Sabbath, and those who felt that they could were asked to come that evening at seven o'clock. So many came, and so early, that the work was nearly done before the hour for commencement, and all seemed to enjoy it. Since then we have sent out tracts and pamphlets in this way several different times, the largest job being five thousand large pamphlets. Money was recently raised, and nine hundred copies of that excellent tract, "Fighting against God," have been addressed and mailed to the State and county officers of California. Six copies of the *Signs* have been sent to an "old people's home," and a few of our number have gone out at different times, and held meetings and song services with them. It has been touching to see how much they appreciate the singing, and how readily the tears commence to flow when some old song with which they were familiar in younger and happier days is sung. We have never left them without feeling that the Lord looked upon the sacrifice we had made and blessed it, not only to their good, but also to our own.

For several months we held weekly meetings in what was termed a "gospel reading-room." It was a free reading-room, to which the floating element were invited, and made as comfortable as consistent with very limited means. Some of these men seemed to appreciate our coming; and we felt that some good had been done, and at any rate we had gained some practical experience in missionary work. The meetings were closed during the summer months, and on account of the change of management in the reading-rooms, have not been entered upon again. A club of ten *Signs* has been taken and sent to different reading-rooms and public libraries, which have made requests for that paper. We feel sure that this latter work will be used, in the hands of the Lord, to bring honest souls to the light of the truth.

Our meetings are held twice a month, a regular series of Bible study is kept up, and missionary experiences and incidents are given from time to time that are instructive and beneficial. Our continual prayer is that God will use some of our humble efforts to the saving of souls, and finally bring us into his glorious kingdom.

January 24.

H. H. HALL.

THE SIXTH ANNUAL MEETING OF THE
SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

The sixth annual meeting of the stockholders of the Seventh-day Adventist Publishing Association met, pursuant to notices published by the Board of Directors in the REVIEW AND HERALD of February 23, and two succeeding numbers, in the Tabernacle at Battle Creek, Mich., March 10, at ten o'clock A. M. The president of the board, W. C. Sisley, presided.

The stock represented by shareholders in person was 1250 shares, and 7924 shares were represented by proxy.

The meeting opened with the singing of a hymn, and prayer was offered by Elder J. N. Loughborough.

The reading of the minutes of the last annual meeting was, by vote, waived. The president's address was then read, as follows:—

According to appointment, we, the stockholders of the Seventh-day Adventist Publishing Association, are assembled in our sixth annual meeting under the new charter, for the purpose of electing a board of trustees, and for the transaction of such business as may come before us.

As we look over the past year's work of the association, it is with gratitude of heart that we acknowledge the helping hand of our Heavenly Father. While many establishments similar in character to our own, by reason of the closeness of the times have had greatly to curtail their business or close down entirely, we have enjoyed a good degree of prosperity. Notwithstanding the stringency of the money market, we have been able promptly to meet all obligations and discount our bills. Besides this, we have succeeded in reducing our liabilities over fifty-five thousand dollars, twenty-five thousand dollars of which was interest-bearing notes.

The annual report shows that our manufacturing department has turned out \$206,893.74 worth of work during the year, which is \$62,000 more than the year preceding. The sum of \$92,042.89 has been paid for labor to two hundred and sixty-two persons, employed in the different departments, as follows: Bindery, 112; type-rooms, 53; job-room, 14; press-rooms, 18; foundry, 8; engraving-room, 3; proof-rooms, 8; editors and clerks, 12; stock-room, 3; superintendent's office, 7; miscellaneous, 9; or a total of 247 in the east building. In the west building: Manager's room, 2; circulating department, 3; subscription department, 2; sales department and packing-room, 3; counting-room, 4; billing-room, 1; or a total of 15 in west building. While the output of our manufacturing department is over one third larger than last year, we are sorry to report a falling off in our sales, which were \$113,614.29, some thirteen thousand dollars less than the previous year. This can, in part, be accounted for in two ways: First, a much larger proportion of our orders have been for small, cheap books than heretofore; and, second, the wholesale price of many books has been reduced.

It has been the purpose of the managers to improve, as far as possible, our facilities and methods of doing work. Several changes, involving but little expense, have been made in the manufacturing department, which are at present working very satisfactorily. We have also established a department of circulation, the duty of which is to take charge of the circulation of our various periodicals, books, etc. Although this department has been running but a short time, and is only getting fairly under way, it is already doing very effective work, and is supplying a long-felt need. Besides placing on the market several new books and tracts, this department has been instrumental in arousing an interest among our people in all directions to assist us in disposing of a large amount of comparatively dead stock, in the shape of juvenile and holiday books which have been on hand for a long time.

The gain shown in the subscription lists of our different periodicals is a further evidence of the efficiency of this department. Of course these results could not have been attained without the hearty co-operation of our workers. It gives us great pleasure to note how prompt and earnest all have been to carry out the plans suggested by this department. We feel assured that future plans, though they may be much broader and far-reaching, will not fail for want of willing hearts and ready hands to join in a united effort to make them succeed.

An examination of the subscription list of the REVIEW AND HERALD last April, revealed the fact that it had but 10,029 subscribers, and the further fact that the list was slowly but continually diminishing. Believing it to be of vital importance that all our people should have access to the paper, we decided to offer it to new subscribers at \$1.50 a year, and laid other plans to increase its circulation. By the faithful co-operation of our ministers, colporteurs, and people generally, the list has now attained the highest point which it has ever reached; namely, 12,200. We believe there is no one

thing in itself more important in the advancement of the message than for our good church paper regularly to visit the homes of all our people; and while we are sorry to say that they are not yet all subscribers to it, we trust the day is not far distant when they all will be. Quite a number of our old subscribers, after having read the paper for a number of years, feel that they can hardly live without it; yet at the same time they find it impossible, on account of lack of means, to subscribe for it. We believe steps should be taken at this meeting to provide ways whereby worthy persons in our ranks, who are too poor possibly to subscribe for the REVIEW, can have it furnished to them free.

The subscription list of the *Youth's Instructor* has grown rapidly since last August, when the department of circulation took its subscription list more directly under its control. It then stood at 5875. We now have 7600 subscribers. We hope, by the hearty co-operation of all, at least to double this list in the near future.

Our Danish paper, the *Evangeliet Sendebud*, is now enjoying a good degree of prosperity. Within the last six months its subscription list has been increased by 800 new names. It at present has a circulation of about 2500. During the last few months its promoters have spared no pains to increase its circulation. Outside of this country, the paper finds its way into the homes of the people in South America, South Africa, Alaska, Denmark, Sweden, and Germany. Vigorous efforts are being put forth to extend its circulation into Australia, New Zealand, Greenland, Iceland, Madagascar, and other countries where there are Scandinavians.

Up to January 1 of the present year, the subscription list of our German paper, *Christlicher Hausfreund*, has continued to grow, though against many adverse circumstances. Between that date and February 2, 454 new names, singly and in clubs, have been added to the list. On that date the list stood at 2211. The *Hausfreund* is being more and more appreciated. It is finding its way into the large cities. Our canvassers in the East have demonstrated that it can be sold from house to house. Some persons, even those not of our faith, are interesting themselves in its favor.

The present volume of our Swedish paper, *Zions Vaktare*, commenced with a special number of 25,000 copies, gratuitously circulated for missionary purposes. The regular list stood, with the beginning of the year, at 1350. During the last three months it has been increased to about 1900. The letters which are being received from our brethren interested in this periodical indicate a more stable interest in the paper than ever before. Even those not of our faith write us kindly in regard to it. This paper is now being sent to subscribers in countries outside of the United States, as follows: Manitoba, Province of Quebec, British Columbia, Norway, Denmark, Finland, South America, Australia, New Zealand, China, and Sweden, in which latter country we now have nearly one hundred subscribers.

We cannot speak so favorably of the Holland paper, *Evangelieboed*. Its circulation has been gradually falling off, until at the present time it has less than three hundred subscribers. The supporters of this paper are very few, there being only about thirty-five Dutch Sabbath-keeping families in this country, all or nearly all of whom are taking the paper. Quite a number of these papers were formerly sent to South Africa; but as our people are now publishing a Holland paper in that country, they have no further demand for the paper published here. Experience has demonstrated that it is very hard to circulate this paper among those not of our faith. The policy of the association with reference to the future of this paper should be defined at this meeting.

You will see by the treasurer's report that our net gain for the year is very small (\$3079 31) considering the large amount of business transacted and capital invested. It is altogether too small, if viewed from a money-making standpoint wholly. You will remember that the primary object in organizing the publishing association, however, was not the making of money, but the dissemination of light and truth. In order to attain this object, our policy has been to make our prices as low as possible. A large proportion of the goods handled by our sales department has been sold at cost of manufacture, leaving no margin to defray the running expenses of this department, thus causing it to sustain an actual loss of \$569.01 during the year.

All our foreign periodicals and the *Youth's Instructor* have been published at a loss aggregating \$3851.36 for 1896.

Many of our books in foreign languages are sold at a heavy loss on account of the large initial expense of producing them, and the small sales. Some of these books cost us five dollars each more than they were sold for. The first edition of the Danish hymn-book sells at a loss of about \$1.36 a copy. Besides this, the association does quite an amount of gratuitous work each year. It would be well for you to advise your directors how far you desire them to go in this line of benevolent work; for you can readily see there must of necessity be a limit to it, or the enviable credit enjoyed by the association from its earliest days to the present time will become impaired.

Nov. 11, 1896, arrangements were perfected with the General Conference Publishing Company and the Inter-

national Tract Society whereby they retired from the field as publishers in this country, and sold their entire stock and business to this association and the Pacific Press Publishing Company. The working out of the details of this transfer has required a large amount of care, and has caused some perplexity. On account of this transfer, our stock in the sales department has been greatly increased, so much so as to render it too large for convenience or profit. We trust, however, that in course of time this transfer will prove beneficial to all directly concerned and to the denomination at large.

In conclusion it might not be out of place to state that the spiritual interests of the institution have received careful and earnest consideration, which, through the help of God, has not been in vain.

On account of the hoarseness of the chairman, the reading was done by Elder J. O. Corliss.

The treasurer's report was then presented by the treasurer, A. R. Henry. In totals it represented the following items:—

FINANCIAL STATEMENT OF THE S. D. A. PUBLISHING ASSOCIATION FOR YEAR ENDING DEC. 31, 1896.

	Resources.	Liabilities.
Real estate,	\$ 70,326	
Personal property,	96,244 31	
Notes receivable,	61,773 69	
Cash,	3,005 69	
Cash in banks,	780 92	
Accounts receivable,	114,689 48	
Cuts and engravings,	4,977 13	
Type,	8,564 10	
Material,	18,780 89	
Work in progress,	10,405 35	
Stock in salesroom,	90,192 11	
Fuel on hand,	416	
Notes payable,		\$172,575 53
Demand notes,		16,526 47
Accounts payable,		51,102 66
Capital stock,		148,290
Stock not issued,		62,802 27
Donations and legacies,		2,738 10
Surplus,	\$23,041 33	
Net gain,	3,079 31	
		26,120 64
	\$480,155 67	\$480,155 67

Capital stock,	\$148 290	
Stock not issued	62,802 27	
	\$211,092 27	
Surplus,	\$23,041 33	
Net gain,	3,079 31	
	26,120 64	
Present worth,		\$237,212 91

The auditor, W. H. Edwards, then submitted his report, as follows:—

This is to certify that I have examined the books of the Seventh-day Adventist Publishing Association both in the banking and manufacturing departments, and find them methodically kept, and accurately so, according to my best knowledge and belief.

W. H. EDWARDS, Auditor.

Jan. 13, 1897.

S. H. Lane moved, W. C. White seconded, that the treasurer's report be accepted. In support of the motion, W. C. White commented favorably upon the management of the association, especially in its efforts to reduce its liabilities and accounts receivable, and to guard well the stability of the institution. The motion to accept was carried.

On a motion of W. C. Gage the auditor's report was accepted.

The secretary then read the minutes of the advisory meetings held by the stockholders in College View, in connection with the General Conference.

It was voted to authorize the chairman to appoint the necessary committees. Thereupon the following committees were appointed: On nominations, J. N. Loughborough, C. H. Jones, R. A. Underwood; on plans, G. C. Tenney, S. H. Lane, W. C. White.

The meeting then adjourned to 9 A. M., March 11. W. C. SISLEY, Chairman.
G. C. TENNEY, Sec.

Second Meeting.

The second meeting of the stockholders of the Seventh-day Adventist Publishing Association was held at 9 A. M., March 11. Prayer was offered by Elder U. Smith. The minutes of the previous meeting were read and accepted.

The committee on plans submitted their report as follows:—

Your committee on plans would respectfully offer the following recommendations:—

1. That in view of the great loss entailed in the publication of the Holland paper, owing to its constantly diminishing circulation, the paper be published monthly at the same price, instead of semi-monthly, as hitherto, and that we urge our Holland brethren to assist us in increasing its subscription list.

2. That in connection with our other papers in foreign languages, we assume the publication of our Spanish paper, *El Amigo de la Verdad*.

3. That we approve of the publication of a general educational monthly journal, of the same size and general style as the *Gospel of Health*, at forty cents a year, that it be sent free to all subscribers of the REVIEW AND HERALD who pay at the rate of \$2 a year. That this association assume the publication of this journal, with the understanding that the editorial work is to be furnished by the General Conference.

4. That we urge our ministers, conference, tract society, and church officers to assist us in placing our church paper, the REVIEW AND HERALD, in every English-speaking Seventh-day Adventist family in America.

5. *Resolved*, That we regard it to be the duty of the directors and managers of the Publishing Association to exercise a watchful care over the youth in their employ, guarding carefully the moral influences by which they are surrounded; and that thorough and energetic efforts be made to secure the highest Christian and moral conditions in all departments of the institution.

6. *Whereas*, The publishing business from which this association has grown, was established in the spirit of sacrifice, and the association was organized for the purpose of giving the widest possible proclamation of the last gospel message, by the circulation of literature among peoples and nations both nigh and afar off, both by the gifts of tracts and books to missions, and by the sale of publications at reasonable prices; and,—

Whereas, The stockholders always sanctioned and upheld a liberal policy in the sale of our English literature, and a missionary spirit in the issuing of books, tracts, and periodicals in foreign languages, even though their publication was an expense to the association; and,—

Whereas, The responsibility of issuing new books and periodicals in foreign languages, which for some years has been largely borne by the Foreign Mission Board of the General Conference Association, is now, by the withdrawal of the General Conference Association from the publishing business in the United States, again placed upon the American publishing houses, according to their ability; therefore,—

Resolved, That we request the employees, the managers, and the directors of this association so to conduct the work in all its departments that there may be abundant means for the publication of the missionary literature referred to, and that we advise the use of a large share of the earnings of the association in this work.

7. *Resolved*, that yearly statements of the expenditures and losses on foreign publications, be submitted to the General Conference Committee and the Foreign Mission Board, that they may advise regarding the several lines of expenditure.

The first five sections were read by the chairman of the committee on plans, in the absence of the secretary.

It was moved to adopt the report by considering and acting upon each item separately.

The first section was discussed by a number of the members; and questions were answered by the editor of the Holland paper, J. Kolvoord, over one hour being consumed in a consideration of the question.

It was moved by C. L. Boyd to amend the motion by recommending that the paper be discontinued. This motion was lost.

W. C. Gage moved to leave the question of the publication of the Holland paper with the board of directors. Carried.

After a brief discussion of section 2, it was voted to refer this request for help from the Mexican mission to the Foreign Mission Board.

Section 3 was explained by W. W. Prescott, and passed without discussion.

Sections 4 and 5 were adopted without discussion.

Section 6 was then presented by the secretary of the committee, W. C. White, who made a statement of the principles upon which the proposition was based, and gave in outline the object and history of the work of the association.

The motion to adopt this section was carried without discussion; and the report, as amended above, was then adopted.

Harmon Lindsay moved that after the committee on nominations shall have submitted its report, time be allowed the members for consid-

eration of the report before being called upon to act. The motion was carried.

It was then moved to rescind the action of the previous meeting in authorizing the chairman to appoint the nominating committee. Several motions were then submitted, and either lost, amended, or declared out of order.

It was moved by R. A. Hart that three nominating committees, of three members each, be chosen from the floor, each committee to place in nomination seven members as candidates for directors; these names to be placed upon a board before the meeting for election, in order that the shareholders may have freedom of choice.

After some discussion of the proposed action, this measure was adopted, and the meeting proceeded to elect three committees, as follows:—

W. C. Gage moved that the committee appointed by the stockholders at College View be the first committee on nominations. Carried.

This committee consisted of A. J. Breed, G. A. Irwin, and A. T. Jones.

W. C. Gage moved that the committee appointed by the chairman at the previous meeting constitute the second committee. Carried.

This committee consisted of J. N. Loughborough, C. H. Jones, and R. A. Underwood.

The following were then chosen by separate vote to compose the third committee: I. H. Evans, S. H. Lane, and W. C. Gage.

The meeting then adjourned to 9 A. M., Friday, March 12.

W. C. SISLEY, *Chairman*.

G. C. TENNEY, *Sec.*

Third Meeting.

The third meeting of the stockholders of the Publishing Association was held, pursuant to adjournment, at 9 A. M., March 12, 1897, W. C. Sisley presiding. Prayer was offered by W. W. Prescott. The minutes of the former meeting were read and accepted.

Upon roll-call it was ascertained that 1250 shares were represented in person, and 7924 shares were represented by proxy.

The nominating committees were then called upon to place their reports upon blackboards before the audience.

Committee No. 1 presented the following for directors: W. C. Sisley, J. H. Morrison, G. C. Tenney, C. D. Rhodes, J. N. Nelson, O. A. Olsen, W. O. Palmer.

Committee No. 2 presented: W. C. Sisley, J. H. Morrison, G. C. Tenney, C. D. Rhodes, U. Smith, O. A. Olsen, S. H. Lane.

Committee No. 3 presented: W. C. Sisley, G. W. Amadon, U. Smith, C. D. Rhodes, D. H. Kress, J. H. Morrison, G. C. Tenney.

It being ascertained that W. O. Palmer was not eligible to office, on account of not having been a member of the association a full year, the name of S. H. Lane was substituted by the committee.

The Chair then inquired as to the length of time the meeting desired to take for the consideration of the reports before proceeding to vote. It was moved to take a recess of twenty minutes. This motion was lost. A motion to proceed at once to ballot was also lost. It was then voted to take a recess until 9:50.

Upon the reopening of the meeting, W. H. Edwards moved that the present chairman retain the chair during the election of directors. Carried.

The meeting then proceeded to ballot for directors. W. H. Edwards, J. I. Gibson, and W. C. Gage were appointed tellers.

During the work of counting the ballots, the meeting took a recess of fifteen minutes. The result of the election was then declared by W. C. Gage, as follows:—

W. C. Sisley,	8980
U. Smith,	8859
C. D. Rhodes,	9390
O. A. Olsen,	6377
H. W. Kellogg,	6003
G. C. Tenney,	6817
J. H. Morrison,	8115

The persons above named were declared elected as directors of the association.

The meeting then adjourned *sine die*.

W. C. SISLEY, *Chairman*.

G. C. TENNEY, *Sec.*

News of the Week.

FOR WEEK ENDING MARCH 13, 1897.

NEWS NOTES.

The reply of the government of Greece to the demand of the powers that the Grecian forces shall evacuate Crete is very pacific in tone, but at the same time it refuses to yield. Skouzes, the Grecian Secretary of State, rehearses the history of Crete, the many attempts of its people to gain their freedom, the cruelties of the Turkish government, and its utter failure to carry out the reforms promised. He declares that while the fleet will be withdrawn, the army will not, as that would be the signal for immediate massacre of the Christian people. He also offers to allow the Grecian troops there to act as guardians of the peace, under the direction of the powers. In the meantime it is reported that fighting has broken out in the interior of the island; that Italian and British transports, loaded with troops, have arrived at Canea; and that the powers evidently intend to force the Greeks to leave the island. In Thessaly a Greek army of 13,000 confronts a Turkish army of 55,000.

General Weyler has issued an order that henceforth all women arrested in Cuba as "suspicious" characters shall be tried by court-martial. This is a threat of the death penalty for women as well as for men. Some of the foreign consuls have protested against this order. As an illustration of the cruelty of Weyler, it is said that a son of the first president of Cuba has been confined for one hundred days in a cell six by nine feet. No one is allowed to communicate with him, and he is fed but once a day. He is now a skeleton; and yet he is only sixteen years old! This is as bad as the treatment which the republicans in France, during the Reign of Terror, gave to the little dauphin.

ITEMS.

- Queen Victoria has gone to France.
- Prince Bismarck is suffering greatly from neuralgia.
- Steamers from Europe to the United States, which arrived during the past week, report a very tempestuous voyage.
- Carter H. Harrison, son of a former mayor of Chicago by the same name, has received the Democratic nomination for mayor.
- The Volunteers of America celebrated the first anniversary of its organization at the Y. M. C. A. hall, New York City, March 8.
- The wife of Dr. Ruiz, the American citizen murdered in his cell in Guanabacoa, Cuba, has, with her children, returned to this country.
- Secretary Sherman has requested Consul-General Lee to remain at Havana, and has assured him of adequate support in protecting American citizens.
- Mrs. Henry Ward Beecher died at her home in Stamford, Conn., March 8, aged eighty-five years. Her celebrated husband died just ten years previous to her death.
- A great snow-storm visited the locality of Ishpeming, Mich., March 12. Freight and passenger-trains were blocked. In some places the snow was from six to ten feet deep.
- The new Secretary of the Treasury, Lyman Gage, has called upon the outgoing secretary, J. G. Carlisle, and has learned all that Mr. Carlisle knows of the way to manage national finances.
- There has been so much disorder and hazing practised in Rutgers College, New Brunswick, N. J., that at last the venerable president, Rev. Dr. Austin Scott, declared in the chapel, "There is not a gentleman in the class of '97!"
- The province of Bahia, where the rebels in Brazil are operating, has been declared under martial law. It is estimated that the rebel forces now number 15,000 men. The government is sending strong reinforcements into the province.
- Professor Henry Drummond, author of "Natural Law in the Spiritual World" and several other well-known works, died March 11. Mr. Drummond was professor of natural science at the Free Church College, Glasgow, Scotland. He attracted much attention as an evangelist, and as an upholder, to some extent, of the theory of the evolution of the human race from previous existing animal forms. He was a man of marked ability.

— There is a prospect that there will be a collision between the British and the French in the Niger country, as the French have occupied a native town which the British claim is under their sphere of influence.

— While General Weyler is marching so triumphantly through the province of Matanzas, the insurgents from Pinar del Rio, lately pacified (?), have spread consternation to the very outskirts of Havana; and it is reported that Weyler will return to defend the city.

— The transatlantic ship "Bischoff," long ago supposed to be lost, reached New York, March 11. She was 218 days on the way from Japan to this country. She was a sailing vessel, and encountered contrary winds nearly all the time. The friends of those on board have worn mourning for months, supposing them to be dead.

— Saturday, March 6, members of the legislature of North Carolina engaged in a most indecent quarrel. Epithets were freely applied by members to one another, the most ridiculous talk was indulged in, and proposals the most foolish were made. As midnight approached, out of respect for Sunday, the quarrel was postponed until the following Monday.

— During the investigation of the sugar trust before Senator Lexow, a short time ago in New York City, one Searles, the treasurer of the trust, failed to appear before the court in answer to the summons. It has since been ascertained that on that day he went to Canton, O., to see Mr. Mc Kinley, who did not receive him very joyously. It is understood that he was urging one McCook for attorney-general, but failed to accomplish his purpose.

— The latest news from Crete is to the effect that the powers are fully agreed on a course of action. This is that the Turkish troops must evacuate, the Greek troops be placed under the command of some officer appointed by the powers, and that both Turkish and Greek troops shall retire from the border in Thessaly. Other arrangements are to be made later. Greece is evidently not prepared to meet Turkey on the land, and hence may yet be very glad for the intervention of the powers, whose advice she now scorns.

— After an imprisonment of thirty-two days, Sylvester Scovel, correspondent of the *New York World*, has been released by order of General Weyler. This release was caused by the action of our new Secretary of State. Mr. Sherman informed the Spanish minister that if any harm befell Mr. Scovel, it would be difficult to restrain the public sentiment in this country. This had the desired effect, and Mr. Scovel's release has followed. It may be seen by this that American rights are maintained in Cuba in proportion to the determination of our government to maintain them.

Special Notices.

TO ALL SABBATH-KEEPERS IN ARIZONA.

DEAR BROTHERS AND SISTERS: As the General Conference has asked me to labor in your territory, I take this opportunity to ask you to write to me, and tell me all you can about your respective localities, giving all the information you can as to the openings for the spread of the truth. It is not my purpose to go to any place on a flying trip, see the country, hold a few meetings, and then leave; but to stay in one place until the Lord calls me to another field; and if the Lord wants me to labor in one place until the work closes, in that place I want to be.

GEORGE O. STATES.

INDIANA STATE MEETING.

THE Indiana State meeting will be held at Glenwood, Ind., April 1-11. We desire that all the ministers, licentiates, and Bible workers who expect to labor in Indiana this summer should be present at this meeting, and as many others as may feel disposed to come. Elder J. H. Morrison will be with us. It will be well to bring some bedding, so you can aid the little church at Glenwood in caring for those who attend. Those of our brethren who desire to have labor bestowed in the vicinity where they live, should inform us of the fact before this meeting. Let us know what interest you have, and how it was created, whether by Bible work, personal work, or reading-matter; also state what kind of building can be obtained for services, whether a hall, a church, or a schoolhouse. We expect this to be the best State meeting ever held in this State. None of our workers can afford to remain away.

J. W. WATT.

PUBLICATIONS WANTED.

W. H. Stanley, 4460 Seventeenth St., San Francisco, Cal., desires clean copies of our publications sent, post-paid, for use in missionary work.

WANTED.

HELP.—A young man of twenty years to work on a farm. Should begin work by the middle of April. Address Daniel N. Stow, Lawrence, Mich.

EMPLOYMENT.—A young man, used to work on a farm, desires a place to work among Sabbath-keepers during the summer. Address V. A. Moore, Box 462, Charlotte, Mich.

EMPLOYMENT.—A brother and his wife desire employment on a farm, by month or year. A place in Michigan, Illinois, or southern Wisconsin preferred. Address Albert Manchester, Oxford, Wis.

EMPLOYMENT.—A young man twenty-three years old wishes to work on a farm this spring and summer, for Sabbath-keepers. References given if desired. Address John W. Bramham, 302 E. Court St., Jacksonville, Ill.

FOR SALE.—I offer my entire stock of drugs, fountain, fixtures, etc., located at College View, Neb., for sale, or will take other clear property as part pay. Address A. C. Mc Meley, Box E, College View, Neb.

A HOME.—A woman aged fifty-two years, out of a home because of her love for the truth, desires a home for a while among Seventh-day Adventists where she can do housework. A place in Illinois preferred. Address Mrs. S. M. Shearer, Cowling, Ill.

Deaths.

TAYLOR.—At Mt. Pleasant, Ia., Feb. 18, 1897, Nellie B. Taylor, aged 14 years, 2 months.

HALLOCK.—At Fort Calhoun, Neb., Feb. 7, 1897, of a complication of diseases, Sister Ruth Hallock, aged 70 years.

SANTEE.—Fell asleep in Jesus, at Stover, Kan., James M. Santee, in the seventy-first year of his age. Brother Santee has been long in the faith, and for a long time was leader of the Stover church. His faith was strong and unwavering till the end.

WILCOX.—Louie M., wife of Elder F. M. Wilcox, died at Boulder, Colo., Feb. 4, 1897, of consumption. She suffered long and patiently. Her loving submission to God's will won the hearts of all who knew her. Interment at Constableville, N. Y. G. C. T.

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.

"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.

"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.

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"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.

"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.

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"Christ Our Saviour."—The story of the childhood of Christ, his work, and his final sufferings for all mankind, can hardly fail to leave a good and lasting impression. This book is well illustrated, and many of our young people have not only enjoyed the reading of it, but are doing well selling it. Presentation edition, post-paid, \$1.25; fine English cloth, post-paid, 75 cents; cloth back, board covers, post-paid, 50 cents; This book may also be had in German, Danish, Swedish, and Spanish.

The "Gospel Primer" is always a standard, and is so well known that we need only to mention it. If you have not read it, get it and read it at once. Perhaps you will also want to join the large army of workers who are canvassing for it. Cloth, post-paid, 50 cents; heavy board covers, post-paid, 25 cents. This may also be had in German, Danish, Swedish, Spanish, and Portuguese.

The "Gospel Reader," a companion volume to the "Gospel Primer," is one of our recent publications, and is written in as pure and elegant English as any book we have ever printed. The illustrations in it are superb, and the subject-matter is most helpful and interesting. Scores are not only enjoying the reading of this book, but are meeting with most excellent success in selling it. Cloth, post-paid, 75 cents; board, post-paid, 50 cents.

"Sketches of Bible Child Life," as its title would indicate, gives a brief story of the lives of the children of the Bible, who became prominent as leaders and workers for God. The beautiful illustrations and the simple and instructive stories in this book, make it especially helpful and attractive to children. Agents are also doing well selling this book. Bound only in cloth, post-paid, 50 cents.

"By Land and Sea" is a beautiful book of travels, accurately and instructively illustrated. The author, Elder G. C. Tenney, takes us on an interesting trip all around the world, visiting the most important places, as well as many that are not usually considered so important, and consequently not so much written about. By the aid of the photographer, he secured many illustrations that, woven into the narrative, give the reader an idea far beyond what the pen, not thus aided, could describe. A little boy ten years of age, who has just finished reading the book through, is delighted with it, and seems never to tire of recounting the descriptions given of the wonders of our world. This book is one of the very best educators for the young. Cloth, post-paid, \$2.25; full Russia leather, post-paid, \$3.90.

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

NOTWITHSTANDING.

NOTWITHSTANDING the fact that Elder J. N. Loughborough, superintendent of General Conference District 5, in his report to the General Conference, states that there are 1258 less REVIEWS taken in District 5 now than there were two years ago, the REVIEW list has still increased over two thousand copies since last April.

This is another evidence that the REVIEW is not now reaching nearly all our people, and that more earnest efforts should be put forth by our librarians, church elders, and conference workers in general to get our church paper into the homes of all our people.

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Corrected Feb. 7, 1897.

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BATTLE CREEK, MICH., MARCH 16, 1897.

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Editorial Notes.

From *Field Tidings* we learn that Elder J. S. Washburn, who is laboring in the city of Cardiff, Wales, has secured a hall next to the best hall in the city, and now has so many hearers that many are turned away for want of room. The query is now whether it will not be necessary to take the larger hall.

As the REVIEW is the organ, so to speak, of the Seventh-day Adventist Publishing Association, it seems proper that we should give a full report of the proceedings of the annual meetings of the stockholders. These meetings were held on Wednesday, Thursday, and Friday of last week, and the account of them appears elsewhere.

Hunger is the terrible specter which stands in threatening attitude before all the safeguards of law and order in this land. In the *Bridgeport Evening Post* of February 9, is an article on this subject which closes thus: "Hunger is one of the few elementary forces which cannot be permanently controlled by persuasion or threats. In spite of selfishness and superstition, in spite of ignorance and lack of system, the day may come when the hungry shall find themselves strong in their numbers, and perchance they may pull down the temple, as did Sampson in the old time."

A young preacher at the Cooper Union revival meetings in New York, lately made the following remarks: "Do I think the world is getting worse?—I do. It is getting worse all the time. There are depths of wickedness in New York to-day that were never known in Pompeii." The truth of these words is patent to every intelligent observer and reader. But the modern Pharisee does not like to admit it. Hence the *New York World* takes up this speaker, sneers at him as an innocent ignoramus, who is still stuck in the mire, refers to some out-breaking specimens of ancient iniquity, and says, "We could not sink to the level of our ancestors, because we have not the necessary brutality and vulgarity." Indeed! If there were ever any more depraved specimens of brutality and vulgarity than abound to-day, history seems to have

overlooked them. That there have been centers of enormous wickedness in the past is all true; but was there ever a time when the virus of immorality and deep-dyed iniquity was so general, and growing at such a rapid rate as now? The danger to a patient is not when the disease breaks out in a few virulent spots, but when blood-poisoning has spread through the entire system.

The *Scientific American* of March 13 has an illustration of a fine electric horseless "hansom cab," twelve of which have been put into use in the streets of New York City. They are said to run noiselessly and rapidly, to be easily controlled, and free from all disagreeable vibrations and odors. The sensation of riding in one of these vehicles, with nothing in front to obstruct the view, is affirmed to be pleasant in the extreme.

As was to be expected, the religious papers are raising a loud note of lamentation that the United States Senate "has again set so evil an example to the country by disregarding the Lord's day; that is, that it continued its session into Sunday, without any attempt to disguise the fact that it was Sunday. Could they have turned the clock back, so that it would not have seemed to be Sunday, it is to be presumed that that would have answered every purpose. But if the National Reformers would cease the fiction of holding this nation up as a "Christian nation," they would save themselves from a great deal of annoyance and mortification.

There seems to be abundant evidence in the Bible to show that the work of explaining the Scriptures, so that others may understand, is a good work. After the return of the Jews from captivity, Ezra gathered all the people together, and appointed readers, who "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Neh. 8: 7, 8. And Aquila and Priscilla took Apollos, and "expounded unto him the way of God more perfectly." Acts 18: 24-26. And he, when thus instructed, "mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." Verse 28.

Sabbath, March 13, was a day of special interest for the church in Battle Creek. Most of the members of the Conference returning to the East, stopped here for the purpose of finishing necessary business. A few were also present from adjoining Western States. Meetings pertaining to this business were held from Wednesday morning forward. On Sabbath morning Elder H. E. Robinson preached a clear and forcible discourse from Matt. 12: 42. The glory and wisdom of Solomon were shown from the Scriptures, and in contrast the far superior glory and wisdom of Christ were shown. In the afternoon Elder P. F. Bicknell, of Vermont, spoke an hour on the work that is being done in lines of Christian Help work in his State. The blessing of God was present to witness to the word. Elder A. T. Jones followed, with observations on the late Conference and its practical teaching. Appropriate and striking lessons were drawn out. In the evening a large and long meeting of the Medical Missionary Association was held in the Tabernacle. The nurses of the Sanitarium Training-School were there in a body, in their neat uniforms. The evening was filled

with interesting addresses by Dr. Kellogg, Elders J. E. Graham and J. E. Jayne, Dr. Olsen, Dr. Caro, and Mrs. E. H. Whitney.

The past week Battle Creek has assumed the air and movements of a General Conference. The meeting, not having completed its business in College View, adjourned to this place. All the delegates belonging in the central and eastern portions of the country could conveniently halt for a time here on their way home; and some from the West, who are called to important positions, are here also. We are glad to greet some who have been absent in foreign fields for a greater or less length of time. Among these may be mentioned Elder W. C. White, from Australia; Elder H. E. Robinson and Dr. Waggoner, from England; Captain Graham, from the missionary ship "Pitcairn;" and Elder H. P. Holser, from eastern Europe.

The Lord's dealings with his people are, on the side of grace, contrary to nature. He causes the scions of the wild olive to bear the fruit of the tame olive when grafted therein. When one has been subjected to any severe service, which greatly tries his strength, he becomes exhausted and must rest. But in the Lord's service, the more exertion one puts forth, the less weary and the stronger he becomes. The psalmist, speaking of the Lord's people, says, "They go from strength to strength." Ps. 84: 7. When one passes through a series of brilliant scenes, they naturally make less and less impression upon him, until he wearies of them. But in beholding the glory of the Lord, by the operation of the Spirit of the Lord, he goes on "from glory to glory."

Two worldly young men, passing a place where evangelistic services were in progress in one of our Eastern cities, one was inclined to go in. "O, no," said the other, "don't go in there; that is a regular soul-trap." We thought, as we read this incident in a recent paper, that that young man had hit upon what ought to be an appropriate name for every place where the gospel is preached, and for every organization formed to carry forward that work. Are all our churches and various societies "soul-traps," efficient in capturing souls for the Master, who are now drifting down in the ways of sin? Are all our workers such "fishers of men" as the Lord promised to make his disciples, alluring them by the bait of his love, and drawing them into the gospel boat by the hook of his grace?

We were told an incident the other day that illustrates a very common idea of confession. An elder was conducting a church investigation, and was much annoyed by one man who insisted upon doing a great deal of talking, to no purpose. Losing his patience somewhat, the elder said to the man, "You remind me of a little dog that is always barking, but never does anything more." The brother took this thoughtless speech to heart, and reckoned that he had been called a dog. Some time afterward the elder was reminded that he ought to make a confession to the man. "Yes," he said, "I ought. I will confess to him." So on the next opportunity he arose in meeting, and said: "I did wrong when I said that Brother A. made me think of a dog; and I am sorry I said it. But I declare, he was so much like a dog, I could not help it!"