

The Advent REVIEW AND HERALD And Sabbath

"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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LOOKING UNTO JESUS.

BY MRS. L. D. AVERY-STUTTLE.

(Battle Creek, Mich.)

Look unto Jesus, weary soul;
He beareth all thy guilt for thee;
He washeth, and he maketh whole,
And giveth grace to reach thy goal,
If thou wilt look to Calvary.

Look unto Jesus; why should earth
With all her dross allure thy sight?
Her pleasures are of little worth,
Her happiness but empty mirth,
Her wages death and endless night.

Look unto Jesus; who so kind,
And who so ready to forgive?
He openeth the eyes so blind,
And strengtheneth the feeble mind,
And bids the hopeless, "Look and live."

Look unto Jesus; why should man
Turn to humanity for aid?
So weak, so impotent to plan,
Whose life is but a little span,
Then low within the dust is laid.

Look unto Jesus; he will give
Thee hope and strength when others fail;
He bids thee only look and live,
And grace and light thou shalt receive,
If thou wilt look "within the veil."

Then when adown the blazing skies
His chariot wheels shall swiftly roll,
Thou shalt with white-winged seraphs rise,
And see him with immortal eyes—
The Best Beloved of thy soul.

Our Contributors.

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

CO-WORKERS WITH CHRIST.

BY MRS. E. G. WHITE.

THE mission of the followers of Christ is to save perishing sinners. It is to make known the love of God to men, and to win them to Christ by the efficacy of that love. And in proportion as the love of Christ fills the heart and controls the life, it will be our pleasure to do the will of Christ, whose servants we claim to be. Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of benevolence, in all its branches, twice blessed. God could have accomplished his object in saving sinners without the help of man, but he knew that man could not be happy without acting a part in the great work of re-

demption. That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as his co-worker.

In sending out the twelve, Christ sent none alone. They were to go forth two and two, invested with a power from himself to heal the sick and rebuke Satanic agencies as a proof of their mission. Galilee was to be their principal field of labor. In Jerusalem and Judea, where Christ himself had labored, and where they would be sure to meet the bigoted Pharisees, their efforts would avail but little, and bring discouragement to themselves. The population of bigoted religionists made this a hard, forbidding field. The disciples were to avoid, as far as possible, stirring up the prejudices of the religious leaders. Therefore they were to confine their labors to their own nation. Christ's injunction to them was, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."

The education of the disciples and their Jewish prejudices unfitted them for work among the Samaritans or the heathen. They made this manifest on Christ's last journey to Jerusalem. On that journey, he "sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem." They did not open their doors to the heavenly Guest, and did not urge him to abide with them, although they beheld him weary with his journey, and the night was drawing on. The disciples knew that he designed to tarry there that night, and they felt keenly the slight thus put upon their Lord. In their anger, they prayed Jesus to call down fire from heaven to consume those who had thus abused him. But Christ rebuked their indignation and zeal for his honor, and told them that he came not to visit with judgment, but to show mercy. These disciples were not yet fitted to work outside their own nation.

In the parables of Christ to the scribes and Pharisees and the priests and rulers, he explained their position of unbelief and opposition in its varied forms. Some of them were thoroughly self-centered. They had no room in their hearts for Jesus. Self was constantly appearing, leading them to manifest a harsh, domineering spirit. Another phase of their unbelief was expressed in their proud, perverted fanaticism. In all these lessons Christ was teaching his disciples, line upon line, precept upon precept. Those traits of character which Christ condemned, they were not to bring into their lives, but they were to weed from their hearts every wrong thought and practise.

When the twelve were sent out, they were undertaking their first mission without the personal presence of Christ. Their preparation for the journey was to be of the simplest kind. Nothing must be allowed to divert their minds from their great work, or in any way occasion opposition, and close the door for future work. They were not to adopt the dress of the religious teachers, nor use any guise in apparel to distinguish them from the humble peasants. They were not to enter into the synagogues, and call

together the people for public service; their efforts were to be put forth in house-to-house labor. They were to accept the hospitality of those who were worthy, those who would welcome them heartily, as if entertaining Christ himself; and such would be blessed by their prayers, their songs of praise, and the opening of the Scriptures in the family circle. These disciples were to be heralds of the truth, to prepare the way for the coming of the Master. The burden of their message was a repetition of that of John the Baptist and of Christ himself, "The kingdom of God is at hand."

In thus sending the workers out two and two, it was God's design that by their prayers, their counsel, and their conversation, they should be a help to each other,—that when one should be perplexed and confused by difficult questions, the other might be prepared to aid his brother worker.

The instruction of the divine Teacher is for his followers in all time. The teaching given to his disciples was given also to all who receive the truth through their word. The word of God is to be their constant instructor. They are to feed upon it, to see and understand and appropriate the reproofs, the correction, and the instruction given to them through it. Every phase of Christ's teaching is as essential for those who are carrying forward God's work in the earth to-day as it was for the chosen twelve, from John, the beloved disciple, to Judas, who would not be benefited thereby. And all who, seeing their defects of character, their great need of the transforming grace of Christ, who desire to overcome their faint-heartedness and irresolution, their desire to be first, and become molded after the divine Pattern, may become co-workers with Christ.

As children of God, none of us are excused from taking a part in the great work of Christ for the salvation of our fellow men. It will be a difficult work to overcome prejudice, and to convince the unbelieving that our efforts to help them are disinterested. But this should not hinder our labor. There is no precept in the word of God that tells us to do good only to those who appreciate and respond to our efforts, and to benefit only those who will thank us for it. God has sent us to work in his vineyard. It is our duty to do all we can. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that." We have too little faith. We limit the Holy One of Israel. We should be grateful that he condescends to use any of us as his instruments. For every earnest prayer put up in faith, an answer will be returned. It may not come just as we have expected; but it will come at the very time when we most need it. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

We should work as did our divine Teacher, sowing the seeds of truth with care, anxiety, and self-denial. We must have the mind of Christ if we would not become weary in well-doing. His was a life of continual sacrifice for others' good. We must follow his example. We must sow the seed of truth, and trust to God to

quicken it to life. The precious seed may lie dormant for some time, but the grace of Christ will convict the heart, and the seed sown be awakened to life, and spring up to bear fruit to the glory of God. Missionaries in this great work are wanted to labor unselfishly, earnestly, and perseveringly, as co-workers with Christ and the heavenly angels, for the salvation of their fellow men.

THE FRENCH REVOLUTION.

The Aristocrats and the Church.

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

My kingdom is not of this world.—Jesus.

During the ancient régime in France, the Roman Catholic Church and the aristocratic government had maintained a close alliance. Bossuet, one of the greatest and most eloquent of the French Roman Catholic divines, had even formulated in a book the maxims of this double despotism. His work was entitled, "Politics Drawn from the Holy Scriptures."¹ The work is described as being a learned catechism, in which a royalty without control, and a clergy without restraint, are taught how, by uniting, they may enslave a nation. Bossuet defines the king as being a god, "whose countenance rejoices his people as the sun, and whose indisputable caprices ought to be received upon their knees." The people are taught that the sovereign is absolute, and that he reigns by divine right.

Against his despotism there is no appeal, and after a timid remonstrance, his people have only to kiss the dust where his foot has trampled them. There is no right in the face of royal right. I am mistaken—there is the right of the priest, for whom alone Bossuet causes to be heard a haughty claim. All the property of the nation belongs to the king, except that of the Levites, with which he ought to concern himself only to increase it. Moreover, heresy is not to be tolerated in the happy country that he governs."²

"Those," says Bossuet, "who do not wish to suffer the prince to use severity in matters of religion, because religion ought to be free, are in an impious error;" and he recalls the oath taken by the very Christian king on the day of his coronation, and the solemn engagement that he takes to exterminate heresy. "All these beautiful theories are supported by passages of Holy Scripture, the true sense of which is completely disfigured. . . . He arrives thus at this double result of causing hatred altogether, both toward monarchy and Christianity, and of surely preparing the most dangerous revolution."³

At the time when the Revolution broke out, Pius VI was pope.

He took the side of Louis XVI against the people of France, and denounced the Legislative Assembly, and avowed his purpose to maintain all the prerogative rights of the "Holy See." He accordingly issued an encyclical proclamation, in which he condemned the efforts of the French people to establish a republic, and the Legislative Assembly, in these words: "That Assembly, after abolishing monarchy, which is the most natural form of government, had attributed almost all power to the populace, who follow no wisdom and no counsel, and have no understanding of things." . . . He declared that "the priesthood and tyranny support each other; and, the one overthrown, the other cannot long subsist." He denounced the liberty after which France was striving, as tending "to corrupt minds, pervert morals, and overthrow all order in affairs and laws," and the equality of man as leading to "anarchy," and the "speedy dissolution of society."⁴

It will readily be seen, from the above, why it was that the French Revolution entertained such a violent dislike for the church. The church had been the supporter of that form of government which had ruined the nation. She had, in her unholy alliance with the state, upheld tyranny and despotism. Now tyranny and despot-

ism by kings and nobles were being trampled in the mire, and the church, of course, was made to share in the punishment. More than that, a very great deal of the despotism of the ancient régime was directly chargeable to the church. She it was who instigated the persecutions. It was her extravagance that had brought the people to the lowest depths of poverty. Now the nation was bankrupt, and had nothing to pay, and it was only fair that the church should be forced to disgorge, and compelled to satisfy the creditors.

For many years the clergy had possessed the right of exacting tithes from the people of France for their support. These tithes, however, although a heavy tax, were not taken upon all articles of produce, nor did they usually amount to one tenth of the increase. Sometimes the tithe was compounded for a fixed rent in money; sometimes for a given number of sheaves, or measures of wine, per acre.⁵ Tithes were also taken of calves, lambs, chickens, and fish.

On the night of Aug. 4, 1789, the National Assembly decreed the abolition of tithes.⁶ This was a fearful blow to the clerical party. At the same time the Assembly agreed to pay small salaries to the priests, so that they would not be utterly destitute.

The church now began to see that things were going to go hard with her, so she offered voluntarily to make some renunciations. On Sept. 25, 1789, the clergy offered to give up all the gold and silver plate belonging to the church, except what was absolutely necessary to the decency of public worship; and on the 29th inst. the measure was carried. But this did not satisfy.

On October 11 of that same year a formal proposition was made to seize the property of the church, and confiscate it for the enrichment of the state. It was argued that the state had no right to do this; but the revolutionary statesmen replied that the land had originally been given to the priests to support them while they labored to improve the morality of the people. Instead of doing this, these statesmen urged, the clergy had become possessed of worse morals than any other class in the kingdom; "and," said Pétion, "it is the immense riches of the ecclesiastics which have ruined their morals." The outcome of the matter was that the enormous property—the vast estates—of the clergy was sold, and sold to pay the public debt. "The Assembly thus destroyed the formidable power of the clergy and the luxury of the high dignitaries of the order, and secured those immense financial resources which so long upheld the Revolution."⁷

These lands were transferred in a mass by the general government to the municipalities which purchased them, in order that they might sell them again by degrees in small lots to individuals. Thus was fulfilled the word of Daniel the prophet, spoken so many hundred years before of this very people and this very time: "They shall divide the land for gain."⁸

From the moment their land was sold, the hatred of the clergy toward the Revolution broke forth.⁹ Immediately they everywhere commenced plotting against the new government. This enraged the legislators, and severe acts were soon passed against them. If twenty active citizens denounced a priest, and if the directory of the district approved of the denunciation, the directory of the department pronounced sentence. The condemned priest was obliged to leave the canton in twenty-four hours, the department in three days, and the kingdom in a month.

The priests, poor souls, now began to drink the bitter cup which they had so often held to Protestant lips. They were persecuted and

hunted like wild beasts, and driven from their native land. The mills of God had ground slowly, but at last retribution had come. Much of the wealth of the nobles was also confiscated, and they themselves were subjected to the same treatment as the priests. In a remarkable paragraph, Taine parallels their condition and treatment with that which they had bestowed upon the poor Protestants in previous years:—

The treatment of the nobles by the Assembly is the same as the treatment of the Protestants by Louis XIV. In both cases the oppressed are a superior class of men. In both cases France has been made uninhabitable for them. In both cases they are reduced to exile, and they are punished because they exiled themselves. In both cases it ended in a confiscation of their property, and in the penalty of death to all who should harbor them. In both cases, by dint of persecution, they are driven to revolt. The insurrection of La Vendée corresponds with the insurrection of the Cévennes; and the emigrants, like the refugees of former times, will be found under the flags of Prussia and of England. One hundred thousand Frenchmen driven out at the end of the seventeenth century, and one hundred thousand driven out at the end of the eighteenth century! Mark how an intolerant democracy completes the work of an intolerant monarchy. The moral aristocracy was mowed down in the name of uniformity; the social aristocracy is mowed down in the name of equality. For the second time, an absolute principle, and with the same effect, buries its blade in the heart of a living society.¹⁰

Thus surely does sin bring its wages; and God punishes churches and nations as certainly as individuals.

PAUL'S EXPERIENCE.

BY H. M. LAWSON.
(Battle Creek, Mich.)

THAT the apostle Paul was the man chosen of God to carry the gospel to the Gentiles, is a fact familiar to nearly every Bible student. The incidents in his life, before and after his conversion, are well worthy of careful study. He was simply "Saul of Tarsus" until it pleased God to reveal his Son Christ to him. Gal. 1: 15, 16. He was on his way to Damascus, seeking to lay the foundation for further persecution against the people of God, when "suddenly there shined round about him a light from heaven: and he . . . heard a voice saying unto him, Saul, Saul, why persecutest thou me?" This voice was the voice of the Lord, and although the chief of sinners, Saul so recognized it. Acts 9: 4, 5. Saul's conduct in persecuting the people of God was a direct attack upon the Lord himself, and was so considered by Christ. Verse 5. In this do we not find a lesson for the people of to-day, who would be so zealous for the cause of God as to convert the gospel into a power of force, and execute it upon their fellow men?

However, Saul "was not disobedient unto the heavenly vision." As he saw the Saviour in the vision, he cried out, "Lord, what wilt thou have me to do?" This was the all-important turning-point in Paul's life; it was his call from God to be a minister to the Gentiles. Acts 26: 16-18. He began his work in Arabia, where he labored for about three years; then at Jerusalem, and along the coasts of Judea. Inspiration has recorded for our instruction the success with which his ministerial career was crowned. About seventeen years after his conversion, he bore testimony that his connection with his Saviour had wrought a real death to self, a putting off of the old man, and taking "on the new man, which after God is created in righteousness and true holiness." Hence his testimony at Jerusalem: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20. This was the result of Christ's having revealed himself to Saul; it brought about a most marvelous transformation,

¹ "La Politique tirée de L'Ecriture Sainte."

² De Pressensé, "The Church and the French Revolution."

³ *Ibid.*

⁴ Thompson, "Footprints of the Jesuits," chap. 23, par. 17.

⁵ Lowell, "Eve of the French Revolution," chap. 3, par. 8.

⁶ Thiers, "History of the French Revolution," Vol. I, pages 62, 83.

⁷ *Ibid.*, pages 119, 120.

⁸ Dan. 11: 39.

⁹ Mignet, "History of the French Revolution."

¹⁰ Taine, "French Revolution," Vol. I, book 2, chap. 2, par. 1 from the end.

—a crucifixion, not only to self, but of all things that were dear to him. He tells us, in Phil. 3:7, 8, that what things were gain to him, those he counted loss for Christ. He wanted to come into touch with the living Christ; and when he did, he could say, "Christ liveth in me." This knowledge, together with his consciousness of the love of Christ, was the secret of Paul's mighty power, and of his sublime and heroic devotion to the service of his Master. And this is the strongest force that can come to any human life. From this time forward, wherever he went, or whatever he did, it was in the power and strength of Christ; and hence he could say, "The love of Christ constraineth us."

Paul's experience was not for him alone, but may be duplicated by every human being. Read his prayer in Eph. 3:14-19. The apostle acknowledges the fact that the very same Christ that wrought this wonderful change in his life is calling to the world, that he may impart unto us the same blessed experience. In 2 Cor. 3:18 he says, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." Not to the apostle simply, but "we all." In 1 Cor. 2:9 we learn, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." For every human being on earth that loves him, he has prepared wonderful things, and it will delight the Lord to impart them unto us just as soon as we deserve them; and if we have not received of the Lord, it is because we have not come to the point where the apostle was when he opened his heart and said, "Lord, what wilt thou have me to do?" Every soul should seek to do the will of the Lord, having in view his pleasure only; and he will then do for us more abundantly than we can ask or think.

REASON AND EXCUSES FOR DISOBEDIENCE.

BY ELDER E. VAN DEUSEN.

(Bridgetown, Barbadoes, W. I.)

WHEN the Lord asked Adam, "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Adam replied, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Gen. 3:11, 12. This was Adam's reason and excuse for disobeying his Maker's command. From that day to this, men have offered their reasons and excuses for disobedience to plain requirements. If the Lord had left the matter to be obeyed hard to be understood, there would have been a shadow of reason in the disobedience. But not so; he told Adam the very tree of which he should not eat. "But of the tree of the knowledge of good and evil, thou shalt not eat of it." Not only so, but the consequence was stated, "In the day that thou eatest thereof thou shalt surely die." Had he said, There is a tree in the garden, Adam, of which you must not eat, and then not named it, it would have been different; but he not only named the tree, but told where it was located; for the woman, in conversation with Satan about it, said: "Of the fruit of the tree which is in the midst of the garden." Gen. 3:3. When she was questioned, she gave as a reason for her disobedience, "The serpent beguiled me, and I did eat." Verse 13. Now if the reason was good, they had an excuse, and what they had done was no sin. Then if what they had done was no sin, why did they die? The death that followed their disobedience is proof that their reason was no reason. In fact, their reason involved their Maker as the cause of their disobedience; for it was his command that had been the cause of their disobedience. Their excuse said, moreover, These things that have been the cause of disobedience were made by you. Had you never made a tree of knowledge, we

would never have fallen thereby. But this would impeach the wisdom of the Maker of both them and it.

Now, if their excuses were an exception, why do their disobedient children, from then till now, offer a reason for their disobedience? One of the things made and sanctified in the same garden, near the same time, with consequences equally as grave to the transgressor, is disregarded, and reasons and excuses are offered that will not shield the transgressor any more than did the ones that were used by our first parents. If you want to pull the rope that rings the reason-and-excuse bell, just call the attention of the transgressors to their disregard of the Edenic Sabbath. They know what you mean, they know the day; and they have reasons for disobeying the command to keep it, as varied as the forms which broken glass in the kaleidoscope will assume when moved. Here are some of the reasons: "That Sabbath was Jewish," they say, although it was appointed in Eden, twenty-three hundred years before there was a Jew. "We are not under the law, but under grace." If grace relieves you from obeying one of God's commands, then you are released from all. Grace is then a license to sin. Grace did not release our first parents, else death would not have followed. But death entered by sin. Rom. 5:12. Sabbath sin is just as deadly to us as the "tree-of-knowledge sin" has been to them and us. "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Rom. 5:14.

"Christ is the end of the law . . . to every one that believeth." Rom. 10:4. Then the believer can break the law; for Christ has ended it. This is the sequence of using the text as a reason for not obeying the known command. For it is not in heaven that we should say, Who will go there for it? but it is in every Bible. Ex. 20:8-11. "The law and the prophets were until John." Luke 16:16. As this is used as a reason and an excuse, let us see to what it leads. This is getting rid of the Sabbath about four years before the previous reason for disobedience. Besides, our Lord has not seen it that way; for he kept the Sabbath and the law all his life, and showed his care for it, and that his followers should not break it for at least forty years after his death. Matt. 24:20. These are not by any means all the reasons and excuses. Disobedience is like the demon who, when the Saviour asked his name, said, "We are legion;" that is, many. But transgressors will have a reason for an excuse, so they take the Lord's words, pervert them from their true meaning, and thus make their Maker the author of their disobedience, "saying, The Lord hath said," when what he said was not intended to be so used. Their obedience would be life. But they refuse to obey; therefore they choose death. "The wages of sin is death." Rom. 6:31. Too many have gone beyond a return. Paul's words to the Corinthians are pertinent: "But I fear, . . . as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ." 2 Cor. 11:3, R. V. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." Verses 13-15. "Little children, let no man deceive you. . . . He that committeth sin is of the devil; for the devil sinneth from the beginning." 1 John 3:7, 8.

Sin is deceptive; none is more so now than Sabbath sin. Sin, taking occasion by the commandment, deceived Paul. Rom. 7:11. Let us not permit Satan to deceive us. If he explains the commandments to us, he will deceive

us every time. Let us heed the Saviour's words, "He was a murderer from the beginning, and abode not in the truth." John 8:44.

PERPETUUM SILENTIUM.

BY ELDER L. D. SANTEE.

(Princeville, Ill.)

EVER the dream that is purest, sweetest,
Lieth too deep for word to reach;
Down in the silence is thought completest,
Too pure and holy for sound of speech.
Loves that are seen by the inner vision,
Songs that only the heart-sense hears,
Will add to the joys of the land Elysian,
And sweeten the life of the endless years.

Sometime, bright in the glad hereafter,
Will the curtain of silence fall apart,
And angel lips, with songs and laughter,
Yield the glad treasures of the heart.
There is a crypt in the soul's white chambers,
Where burns on an altar love's sacred fire,
Holy, and hidden from all earth's dangers,
Safe from the stain of earth's low desire.

Ah, the dreams of the heart unspoken!
Ah, the beautiful songs unsung!
Ah, the silence on earth unbroken —
Visions too holy for pen or tongue!
Ah, the joys in the shining distance,
Waiting till years of time have flown!
Aimless and poor would be existence
Were it not for the treasures as yet unknown.

So with a high and holy gladness,
Solemn with thought, is the spirit stirred,
All too deep for the touch of sadness,
All too pure for the touch of word.
But when the spirit shall pass life's portal,
And all of the rapture of heaven share,
Then will be sung, by the glad immortal,
What was on earth but a voiceless prayer.

Ever the dreams that are purest, fondest,
Wait till the shadowless day for wings;
We look to the life that lies beyond us
For the glad revealing of hidden things.
Some glad day will the seal be broken,
And the curtain of silence fall apart,
And songs too pure to on earth be spoken,
Spring from the jubilant, throbbing heart.

ARE THE LAW OF MOSES AND THE LAW OF GOD IDENTICAL?

BY ELDER M. E. KELLOGG.

(Battle Creek, Mich.)

ONE of the most common ways in which the opposers of the Bible Sabbath confuse the minds of many people, is by making a jumble of all the laws recorded in the Old Testament, and then calling it "the law," or "the law of Moses." Then with the assumption that there is but one law; namely, the law of Moses, a text is found declaring that the law of Moses is abolished, and the triumphant conclusion is reached that all law is abolished! It is needless to say that all this is done for the sole purpose of avoiding the claims of the fourth commandment. To that one end a course of reasoning is pursued by which the whole law is thought to be set aside. Thus the writer in the *Gospel Advocate* says: "In general terms the expression, 'the law of Moses,' includes the ten commandments written on the tables of stone, and all the precepts written by Moses at the command of God." But no proof of this statement is advanced from the Bible.

Notice that this writer here makes the acknowledgment that certain laws were written on tables of stone by the Lord himself, and that other laws were written by Moses. He does not say upon what Moses wrote those laws, but the Bible tells us. "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished," etc. Deut. 31:24. Here was a law written by Moses in a book. But there were certain rules of conduct which God did not entrust to Moses to give to the people; not that

Moses might not afterward rehearse them, and urge their importance, as did Joshua and many others, and as Christian ministers urge the importance of the words of Christ and his apostles, but their first promulgation was by God himself. These were the ten commandments. The laws written by Moses in the book were received by him from God, he acting as a mediator, or intermediary, by whom God communicated them to men; but of that law of ten precepts, Moses was not the mediator. Indeed, when the Lord was about to proclaim that law, before he wrote it upon the tables of stone, Moses received a peremptory command to get down from the mount. Ex. 19:24. That law of ten precepts, covering as it does the all-embracing precepts and principles of God's moral government, was not strained through an intermediary; but God spoke directly to the people, Moses standing with the rest, as one of them. This fact alone clearly proves that the law of the ten words is a law distinct and separate from all others. Of this law Moses testifies: "These words [the ten commandments] the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5:22.

These facts, which are very clearly presented from the word of God, offer sufficient data to warrant the conclusion that there is a distinction between the law of God and the law of Moses. The Lord came down upon Mount Sinai, and under circumstances of most terrible majesty proclaimed ten precepts. Moses did not act as a mediator in the giving of this law. Before this time, God had been communicating with Israel through Moses (Deut. 5:5); but at this time, God himself spoke. When he had finished these words, "he added no more," showing that that law was a complete code of itself. Then he wrote that law upon two tables of stone, and delivered them to Moses. The way the other law and laws were given has already been indicated.

So marked a difference at once suggests a distinction in the laws. It is not conceivable that the Almighty would, in such a remarkable manner, proclaim precepts that were subject to mutation or abolition. This would be making the Lord too much like man; but that he should on such an occasion proclaim immutable precepts, which were the foundation of his moral government, appeals to reason as being in harmony with what we know of the divine character. The writing of these laws by the hand of God himself (Ex. 31:18; 32:15), upon enduring rock, was also suggestive that this law was not of a transitory nature. No precept of this law relates to anything local or national; they all relate solely to moral principles, which are the same in every age and in every nation. For God personally to proclaim the law in relation to things of lesser moment, would be derogatory to his character. How reasonable, then, to conclude that God signified that the precepts of the ten commandments were immutable by declaring them himself; and that the minor laws, which were of a ceremonial or national character, were communicated by God to Moses, and by him to the people, because of this difference in their nature!

It is no doubt true that all the laws of the Old Testament are often called the law of God, because all emanated from him; but there is no place in the Scriptures where it is clear that the expression, "law of Moses," includes the law of ten commandments; while the clear distinction between these two laws is made apparent by many scriptures. Thus we read: "Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them."

2 Kings 21:8. Again, Nehemiah, speaking in prayer to God, says: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandest them precepts, statutes, and laws by the hand of Moses thy servant." Neh. 9:13, 14.

Here, again, is a plain distinction made between what God commanded, and what was given through Moses; and it should be especially noticed that the Sabbath is clearly included in that law which God spoke from heaven. The same idea of a difference between the law spoken by God, and that pertaining to the sacrifices, is shown by Jer. 7:22, 23: "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God," etc. The ten commandments were given by God's audible voice, while the laws concerning sacrifices were given in another way. They composed another law, which was so distinct that the Lord, to impress that fact upon Israel, says that he did not speak concerning those things. The difference between these laws is also suggested by the manner of their final disposition. The two tables of stone containing the ten commandments were put into the ark which was made under the special direction of God for that purpose, and this ark was placed in the most holy place of the sanctuary. Ex. 25:16; 31:18; Deut. 10:5; Heb. 9:3, 4. The law written by Moses had a different disposition. "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bore the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. 31:24-26. Upon this the noted commentator, Matthew Henry, says: "Only they are here directed where to treasure up this precious original; not in the ark,—there only the two tables were preserved,—but in another box by the side of the ark." Surely there was a difference between these two laws; and one must read the Scriptures in a very careless manner not to recognize the vital distinction which is so apparent in many places.

LIFE ONLY IN CHRIST.

BY JAMES TAPHOUSE.

(Battle Creek, Mich.)

IN that wonderful vision of the ladder which Jacob saw, the eye of faith can feast upon the beautiful picture of Christ, the living link that united fallen humanity once more with heaven. Gen. 28:11-13. But God still respects the freedom of choice of all mankind. As at the beginning, so now God says to every one, "See, I have set before thee this day life and good, and death and evil." Deut. 30:15. And in verse 19 he calls heaven and earth to witness to this, and continues, "Therefore choose life: . . . for he [Christ] is thy life, and the length of thy days." Therefore in choosing life and good we choose Christ and his service; but in choosing death and evil, we choose Satan and his service, which is slavery, ending in the second death. Rev. 21:8. If this precious truth of life only in Christ had always been fully recognized and cherished, Satan and his angels would never have fallen from their exalted position in heaven; but Satan, ignoring the fact that Christ was his Creator and the source of his life, aspired to the throne of God. Isa. 14:12, 13. In his determination to reach God's throne, he resolved to measure strength with the Most High, and so

"there was war in heaven," which could result in nothing less than the casting out of Satan and his host of sympathizers. Rev. 12:7-9.

In Rev. 12:9 is the statement that Satan "deceiveth the whole world." His first deception in the garden of Eden, practised upon the mother of all living, was to the effect that if our first parents would enjoy fulness of life, and be as God, they must do that which God had strictly forbidden. Gen. 3:4-6. Thus, through the power of this fatal deception, man, with all his possessions, passed under the sentence of death. Rom. 5:12. Satan failed to exalt his throne above the stars, or angels, of God (Isa. 14:13); but he did, with man's consent, take Christ's place on the throne of the heart. Our body, which is by right the temple of God, through one man's sin became the dwelling-place of Satan. Eph. 2:2. But thank God we are not obliged to remain in that condition for which we are not responsible.

The gospel is the arm of the Lord stretched out for the rescue of humanity from the ruin of the fall. Rom. 10:15, 16. Through the power of that first delusion of man being as God, or the doctrine of natural immortality, Satan has endeavored to rob the gospel of its vital power; but the gospel is a revelation to man of life only in Christ, or as Paul expresses it, "The mystery . . . which is Christ in you, the hope of glory." Col. 1:25; Gal. 2:20. O then let us say, with Paul, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith." Rom. 1:16, 17. The apostle continues: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Verse 18.

In what respect do the wicked hold the truth? Every living being exists by virtue of the life which is in Christ. But the god of this world has so blinded the eyes of those who believe not, that they fail to recognize Christ as the source of their life, and thus they use the precious gift of life for unrighteous purposes. All men live in Christ (Acts 17:28), and it is by the recognition of this fact that men become Christians. But are not all men morally responsible for their ignorance of God?—Yes. "Because that which may be known of God is manifest in them; for God hath showed it unto them." Rom. 1:19. What hath God made known to them? "For the invisible things of him from the creation of the world are clearly seen." How can invisible things be seen? "Being understood by the things that are made." What are these invisible things? "Even his eternal power and Godhead; so that they are without excuse." As in the Levitical economy we have a picture of the plan of salvation in the yearly round of the service of the sanctuary, so in the yearly round of seasons in God's great book of nature, we may read the story of the fall and the redemption of man. During the fall and winter we see the trees and shrubs, stripped of their foliage, standing before us naked and bare. If they could speak to us, they would declare the fact that sin has entered our world, and death by sin. Rom. 5:12. But in the spring and summer we see nature again smiling with life and beauty, thus declaring the glory of God to all mankind. Read Psalm 19.

For centuries the pure gold of the gospel has been alloyed by the errors and superstitions of men; but in the third angel's message we see the gospel shining forth with all its original splendor, stripped of all the sophistries of error, offering freely to all men that which was given to Adam before the fall,—the commandments of God and the faith of Jesus. Rev. 14:9-12. O let us receive these precious gifts of God, and keep them inviolate! Then when Christ, who is *our life*, shall appear, we also shall appear with him in glory. Col. 3:4.

THE SCRIPTURE PSALMODY.

[BELIEVING the matter of praise to God to be one of great importance, I send the following for the benefit of those of your readers who have not access to the Oxford notes on the book of Psalms, also as a reminder to those who may have these notes, but who need to have their minds stirred up in regard to this subject. I have copied the first half of the Oxford notes, and would be pleased to see them inserted *verbatim* in the REVIEW, if you will kindly spare the space for this purpose.—E. E. GORDON]

"*Psalms*.—This compilation has no counterpart in the New Testament; it belongs to both. It speaks of Christ, and Christ speaks in it. The arrangement is not chronological, but is grounded on the relation of the Psalms to Christianity, preadjusted to the doctrines of the gospel. The Psalter forms one book, called, in the New Testament, 'The Book of Psalms.' Its composition extends over one thousand years of the national life, from Moses to Malachi, in which Hebrew history is set to music. The Psalms are divided into five parts: Part I (1-41) is the composition of David. Part II (42-72) is Levitic, compiled for the temple worship in the time of Hezekiah, of which twenty are David's (51-71). Part III (73-89) was compiled for the same purpose, in the time of Josiah. Part IV (90-106) was compiled during the captivity. Part V (107-150) is miscellaneous; seventeen are Davidic, fifteen are Levitic, two penitential, and one is Mossaic. Psalm 119 is divided into sections of eight verses. In the Hebrew, every verse (every section is meant) of each section begins with the letter of the alphabet inscribed over it, which is evidently intended to help the memory in reciting it, as the psalm was composed by Ezra to be sung on the homeward march of the captives.

"The Psalter, then, may be compared to an oratorio in five parts:—

"1. Decline of man after the fall. It commences with a prologue, or overture (1 and 2), followed by the insurrection of Absalom, and concludes (51) with that of Adonijah, quoted by our Lord as typical of the conspiracy of Judas against him. The prologue is ushered in with a beatitude, and the final chorus closes with a doxology and double amen.

"2. Revival of the church, prefigured by David's rising from the bed of sickness on which he was languishing (41), and reviving the monarchy in the person of Solomon, whom he proclaimed in his stead,—a prophet and king,—building a new temple, etc. The scheme is the same as before. A prologue, ushered in by a beatitude (41), closing the one, introducing the other, followed by a pair of psalms of sorrow on David's flight from Absalom, and ending with a beatitude and double amen.

"3. A plaintive recitative. The church is in danger, owing to the degeneracy of Solomon's son; and the land is pillaged by the king of Egypt, again typical of the apostasy from Christ, in times of peace and prosperity. It concludes (89) with the peaceful reassurance of God, in an angelic soprano, "Once have I sworn by my holiness that I will not lie unto David," followed by a doxology and chorus.

"4. The antiphon to the recitative, comprising: (1) A prologue; namely, the prayer of Moses; (2) A thanksgiving, in hopeful confidence of victory; (3) A double deliverance from Egypt and Babylon; *i. e.*, entrance and return to the promised inheritance; (4) Doxology.

"5. Finale of triumphant thanksgiving, figured by the return from captivity, consisting of: (1) Prologue,—the helpless wandering of fallen man; (2) The return to the sanctuary of God (fifteen songs of degrees); (3) Restoration, unfolded in the dedication hymn, song of Ezra, alternative thanksgiving (136); (4) Anticipating extension of the church to the Gentiles; (5) Concluding chorus, comprising five invitatory

psalms to the whole universe to join in one mighty chorus of praise, rising forever to the throne of God.

"The Bible version of the Psalms is in blank verse, translated direct from the Hebrew in 1610. It is more accurate in sense, but is less rhythmical than the English prayer-book version, which is in poetry, and printed for singing. The latter was translated (1535; revised, 1539) from the Latin Vulgate of the Gallican Psalter, which was taken from the Septuagint.

"There is no other hymn-book so pregnant with expression of the heart's emotions under all the vicissitudes of life, or so adapted to all climes and ages as to be the universal medium of praise for all nations of the world. No other country than Palestine could have furnished such varied imagery, from arid deserts to frozen regions; *e. g.*, the vines, figs, mulberries, pomegranates; valleys thick with corn, shining with lilies; the snow-clad mountains; the hart panting for streams; and the exile David looking thankfully into the boiling torrent he has crossed; the beasts of prey, coupled with the horse and ass. It is also valuable as supplying additional scraps of history unrecorded in other books.

"For devotion it has been used as much by Christians as by Jews. It is quoted seventy times in the New Testament."

COME THOU AND DO LIKEWISE.

BY LOYD J. CALDWELL.

(Winnabow, La.)

THE following I clip from the *Christian Herald* (New York) of May 29, 1896. It is headed "A Successful Industrial Work:—"

The Industrial Missionary Association of Alabama has had a successful year. Its work at Beloit, Ala., is among the most isolated, neglected, and needy Negroes. Its plan is to afford a business chance with needful training. The association designs to give nothing in mere charity, but everything in teaching, counsel, and opportunity. Colored people can rent actual farms and homes, with strict account and drill for honesty in paying, and economy and thrift in common life. These renters, if ostensibly married, must live in lawful wedlock, and the effort is to train them in home-getting and home-making. In the face of business depression, the actual revenues from lands, store, and mills during 1895 were sufficient to sustain all the association missionary work and leave a balance on hand. With sixty-five families actually renting, and one day-school in three departments, two other common schools, two night-schools, enrolling two hundred and fifty pupils, three churches sustained or actively aided, four Sunday-schools and prayer-meetings, and various other gatherings, one white farm superintendent, and one white mill superintendent, the cost of all these to the association has been more than equaled by its business revenues. All communications and inquiries should be addressed to Rev. C. B. Curtis, Beloit, Dallas Co., Ala.

The foregoing extract shows what can be done in a self-supporting way for the Negro. The subject has been pressed upon the minds of our people in words like these: "Let farmers, financiers, builders, and those skilled in various arts and crafts, go to this field to improve lands, and to build humble cottages for themselves and their neighbors. Christ says to you, Lift up your eyes and look upon this Southern field; for it needs the sowers of seed and the reapers of grain."—*REVIEW*, Jan. 28, 1896. "Are there not men, women, and youth who will go forth to establish schools, and thus become teachers to instruct the colored people, so that they may be enabled to read the word of God?"—*Id.*, Dec. 3, 1895.

Can we not help in this work? Here land is cheap, rich, and easy to clear and drain, with fine timber, cheap fuel, fencing, and lumber; mild, even climate, cheap labor, varied products, etc., in the midst of the "black belt." Outdoor work can go on all the year, and the health, water, etc., are as good as in other new regions. Rural schools are few and short, and illiteracy the greatest in the Union.

Let none come to work for wages, or expecting to make money easy and enjoy city comforts. Difficulties will arise, and trials will be plenty,

but these will come sooner or later to those who stay away to avoid them. Living is cheap here; and the colored youth's education is most practical as it keeps closest to the ground. The truth of Eccl. 4:9-12 will be quickly felt by one who comes South to hold up the light. Customs, ideas, etc., are so different and so unyielding that it takes an iron will, backed by favoring circumstances, to effect much change.

REPORTING.

BY CHARLES P. WHITFORD.
(Orlando, Fla.)

I HAVE noticed several times, in the REVIEW, requests for reports from our laborers in the cause, and have always felt sorry that a failure on the part of the workers to do their duty made it necessary to have their attention called to this matter again and again. There is no doubt that some have been deterred from reporting, feeling that if they did so, their brethren would misjudge their motives, and think that they especially desired to call attention to themselves. I have heard the remark made, in substance, of one who frequently reported: "Well, he likes to see his name appear in print." I believe all such uncharitable judgment is not only unkind, but is an evidence that a deeper work of grace needs to be wrought in the heart; for, "Charity [love] suffereth long, and is kind; charity . . . thinketh no evil."

There is no department of the REVIEW that is not of interest; but to the weary pilgrims who are looking and longing for the coming of their Lord, the Progress of the Cause department is of special interest. As I scan the pages of the REVIEW from week to week to find reports from our own State, and find none, I am often led to ask, Why do not our brethren tell us what they are doing? I believe I voice the sentiments of all our brethren and sisters when I say, We are interested in the progress of the cause in our State, and desire to hear from every minister, Bible worker, and missionary correspondent. All want to know how the work is prospering in the respective fields and lines of work.

I repeat what was said in a recent REVIEW: "What shall we do about reporting? Go on; and report your work honestly, candidly, as it looks when you write, whether you have three hundred converts, or get hooted out of town. Results are God's, after all. Do not depend upon visible numbers as the criterion of your success. One is liable to be disappointed on one hand, or happily surprised on the other."

WE SHOULD NEVER FORGET.

BY WILLIAM SIMPSON.
(Darrell, Ont.)

WE should never forget that—

A wily foe is constantly on the alert to lead us astray, and overcome us.

Prayer is the great strength of the Christian.

Angels of God are making a record of all our doings, which we must one day meet.

The signs of the times tell us in no uncertain tones that the end of all things is at hand.

God has entrusted to us a most solemn message to give to the world.

The hour of God's judgment has come.

We are now living in the great antitypical day of atonement.

The names registered in the book of life are passing the searching scrutiny of Christ and holy angels.

Now is the time for wrongs to be righted, and sins to be confessed, or they will appear before the sinner in the day of God's wrath.

God calls for a full surrender of all that we have and are.

We are placed in this present world to form characters for eternity.

Our time to work will soon be in the past.

Special Mention.

THE WAY OF REFORM.

MISS SUSAN B. ANTHONY is credited with saying that in her opinion it would have been better had Luther never left the Catholic Church, but stayed there and wrought a reform in the Catholic Church itself. It cannot be that Miss Anthony has read history very attentively or understandingly, or she would never have made such a statement, or have suggested that Luther could have done so. The Catholic Church was past all reform when Luther discovered and read the Bible in the monastery at Erfurt. Had it been the church of Christ, it might have been reformed, but it was the "mystery of iniquity" instead. Not one doctrine of the Bible was then held by it as it is taught in the Scriptures. If what passed for the church in that day would not reform upon so palpably a monstrous doctrine as that of the sale of indulgences, what hope was there that a reform could be carried out?

The condition of the Church of Rome at that time was like that of Ephraim when God said, "Ephraim is joined to idols: let him alone." The greatest mistake Luther made was not in coming out of Rome, but that he did not come out far enough, that he did not carry the reform as far as it should have been carried. Not how far from, but how near to, Rome, was Luther's idea of reform. This has made further reforms necessary, which have divided Christendom. Reform by gradual degrees, however, has one merit. It furnishes tests for each generation. If Luther did all that God gave him to do, he did his duty. The errors of Rome, as held in Luther's time, were the accretions of generations of apostasy, and it has taken some generations of reform to bring them all to the light, and to point them out. Anyway, we are glad that Luther moved out of the Romish fog, and blazed the way for others to follow farther. May the light shine more and more unto the perfect day, and may we be ready to follow the light, and not turn backward on the great way of reform which Luther so grandly started.

M. E. K.

THE POPE'S ARMY.

THE witty Voltaire, once desiring to be facetious at the expense of the pope, described him as "an old gentleman having a guard of one hundred men, who mount guard with umbrellas, and who make war on nobody." This no doubt passed for wit; but as a matter of fact, like much of Voltaire's writing, it was sadly lacking in truth. During the middle ages the popes had a considerable army at their back. This, joined to their ecclesiastical power, by which they consigned at will all who opposed the Roman Church and its head to eternal torment, made the papacy the arbiter of Europe. Immediately previous to the French Revolution, the position of the pope was so secure, all the armies of the Catholic powers being at his beck and call, that the papal army was reduced to a small guard; but upon a threat of an invasion of his territory by the French troops under Napoleon, the pope mustered an army of forty thousand men. Pius IX also gathered quite an army to resist the absorption of the States of the Church into the kingdom of Italy by Victor Emmanuel, in 1870.

Since then the pope, being nothing but a private citizen of Italy as far as civil affairs are concerned, having no kingdom and no kingly civil authority, has had no occasion for an army. But it is evidently hard to cast off the trappings of kingly display; and so, although there is no use for it, the semblance of a papal army is kept up. The papal army at the present time numbers six hundred men, divided into five distinct corps. The first is recruited from what is known in Rome as the "black aristocracy." By this term is meant those ancient Roman families who, de-

spite all changes of government, still cling to the papacy. This corps, which numbers only fifty men, receives large pay, from four hundred to five hundred francs a month. Next come the Swiss Guards, recruited from the devout Catholics of Switzerland. They are all large men, and are very finely uniformed. They mount guard around the Vatican. The third corps is composed of Roman citizens. Then there is a corps of gendarmes, and a fire-brigade; so the semblance of a military establishment is still kept up.

Lately the pope is credited with saying some things which look as though he has not yet given up the idea that some turn of affairs in Europe will restore his kingdom and increase his army. Such aspirations are directly in line with all the past of papal history; and as it is the boast of Catholicism that it is subject to no change, we may well believe that visions of a large army and the enforcement of the dogmas of the Catholic Church by its use, sometimes flit through the mind of the present aged occupant of the papal chair, as he contrasts his little army, kept for show, with the armies which his warlike predecessors led to battle. It is a fundamental principle of the papacy that men may be coerced to become Christians, and the possession of an army by the head of that church is in actual harmony with its character. The Catholic Church appears entirely to forget that Christ once said to Peter, whom this church claims as her first pope, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:52; John 18:11.

M. E. K.

THE WAR IN CUBA.

THE latest news from Cuba is very flattering to the cause of the insurgents. The late campaign of General Weyler into the interior has been devoid of results; in fact, it was a complete failure. Many pacificos were killed, and much property was destroyed, but the insurgent armies suffered no defeat. Gomez avoided Weyler wherever the latter was too strong for him; marched clear around Weyler's army; and when the latter was compelled to retire to Havana, harassed him every step of the way. At the present time the Spanish forces appear to be retiring from the interior towns to the coast towns and cities; and as might be expected, the Cubans are following them very closely. Insurgent raids in the near neighborhood of Havana are now of frequent occurrence, the courage and daring of the insurgents rising as that of the Spaniards falls.

Besides the numerous filibustering expeditions landing men and munitions of war on the coast of Cuba for the insurgents, they are helped at the present time by two other causes: first, the war in the Philippine Islands; and second, the return of the summer. Severe reverses to the Spanish arms in the Philippines have led to a call upon General Weyler to send a portion of his troops to the scene of that conflict. He opposed this plan, as he had no men to spare; and, as a substitute, it is said that he will send about ten thousand wounded and sick soldiers to Spain, and that a corps of the Spanish reserves will be sent from Spain to the war in the East. By this arrangement, Weyler gets no reinforcements, which he sadly needs.

Then, the summer is deadly to the Spanish soldiers, and between the smallpox, fever, insufficient food and clothing, and the absence of all sanitary arrangements on the one side, and the attacks of the insurgents on the other, the Spanish army is fallen into hard lines. One cannot but pity the poor boys from Spain, who are conscripted into the army, many of them at an age when they should be with their mothers, shipped across the ocean, and forced to fight a losing battle under such discouraging circumstances.

The world boasts of its progress, civilization,

and Christianity, but the boast is sadly contradicted by the facts. It may be doubted if a more unnecessary and dreadful war was ever waged than the one now in progress less than one hundred miles from the coast of Florida. Under this terrible curse, the "Pearl of the Antilles" is fast being reduced to a wilderness. Its burned towns, devastated fields, and rotting carcasses of human beings present such a picture as one may imagine to have accompanied the wake of the march of Attila and his Huns. The general impression is that it cannot last much longer. We hope that this may be true, and that in some way the terrible war through which Cuba is now passing may lead to a better state of things, and to that liberty which will better conserve the civil and religious rights of all her people.

M. E. K.

JUSTICE VS. SENTIMENT.

THE morbid sentimentality which seeks to avert justice from falling where it belongs is particularly active in the cases of the young men Jackson and Walling, sentenced to be hanged at Frankfort, Ky., for the murder of Pearl Bryan. This was one of the most atrocious murders ever known, in which two educated young scapegraces murdered a young girl who had confided in them, for the purpose of hiding a crime committed by one of them. There are no extenuating circumstances. The whole transaction shows that they had descended to the very lowest depths of human depravity, and were ready to do murder to save themselves from a little unpleasant notoriety. Since the crime was proved against them, they have mutually incriminated each other, each endeavoring to shield himself.

As before remarked, they have no claim for mercy; but a morbid and sickly sentimentalism is endeavoring to throw the mantle of executive clemency over them. As the day fixed for the execution draws near, the governor of Kentucky is actually flooded with telegrams and letters begging him to spare the lives of these young murderers. Of course it is very painful to tear these young men from their mothers' arms and execute them; but the fact that they are educated, and are members of "good families," is no reason to justify executive clemency in their behalf. Why should educated young men of the highest families be held less responsible for their deeds than those whose training has not been so good? To exempt men, when fairly convicted of crime, from the penalties of just laws, is always a very dangerous expedient. It tends to bring law into contempt, increases the violations of law, causes people to doubt the efficacy of the law to punish crime, and leads them to resort to irregular means for its punishment. We need more strict justice, administered alike to rich and poor, allowing mercy to be exercised toward proper objects of mercy; and we need less of that silly weakness which seeks to cover the crimes of the educated and refined, while denying it to the uneducated, the ignorant, and the friendless.

M. E. K.

THE prize fight at Carson City, Nev., between Bob Fitzsimmons and James Corbett, which has attracted more attention in this country than any other similar event, came off on March 17, Fitzsimmons winning. Never was there a more brutal exhibition, both men being intensely mad at each other, and the whole immense audience a howling mob. Fitzsimmons's wife, wrought up to the highest pitch of feminine frenzy, stood in a conspicuous place, encouraging her husband to fight, applying the most indecent epithets to his antagonist, and calling on her husband to "kill him!" When Corbett was finally defeated, she rushed at him, screaming that she would kill him, and nothing but her lack of weapons and the presence of friends of Corbett prevented her doing so. Take it altogether, it was a scene to make fiends rejoice, and puts an indelible stain upon the State of Nevada.

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

"HE KNOWETH."

BY MRS S. W. CLARK.
(Nevada, Mo.)

God knows. O for the magic touch
Of pencil or of pen,
Or gift of words, to tell the worth
Of these two words to men!
That they might shine as fruit of gold
In silver pictures fair!
That I might tell the wealth they hold,
The rarest of the rare!

God knows,—not only knows each pain
And every throb of grief,
Each secret thought, however vain,
Each longing for relief,—
He knows our weakness; knows how oft
We were by Satan sought
Before we yielded right for wrong,
And sold ourselves for naught.

He knows—O blessed be the thought!—
Just how to judge each one;
His judgments are with mercy fraught,
Because he knows his own.
Because he knows the tempter's wiles,
And just how weak we are,
He bids us flee to him for help,
And cast on him our care.

He knows when slander's cruel shaft
The poisoned arrow speeds;
And when of earthly joys bereft,
He feeleth all our needs.
His pitying love still feels each woe,
His strength each burden bears;
He still supports our tottering steps,
And careth for our cares.

And so, as o'er the path of life
We journey day by day,
Let's leave behind the pain and strife,
And praise him all the way.
Let's scatter flowers of love and song,
And help the fallen rise.
Thus, though the way be rough and long,
We shall gain victories.

BIBLE STUDY IN THE HOME.

BY MRS. VESTA J. FARNSWORTH.
(Wellington, New Zealand.)

THE following is not a made-up story. Every feature is true, and the writer only wishes that this experience might be repeated in every family.

It was a large family; for there were eight children besides father and mother. It was a poor family. All their surroundings bore evidence that they were in humble circumstances; for while there was plenty of plain food and sufficient clothing, there were no luxuries. The house in which they lived was small, and its furnishings spoke of strict economy. The head of this home was a farmer, and it was only by hard work and careful planning that he was able to care for those dependent on him. At four o'clock in the morning he was astir, and from that time till darkness came on, he toiled for daily bread. The mother was an intelligent woman of good sense, giving her children the priceless wealth of a mother's love, yet training them daily to assist in home duties, thus giving them the benefits of a practical education, and at the same time lightening the burden of care and labor which fell so heavily on her.

There were five girls and three boys in this family. The eldest, a son, was nineteen years of age, and the baby girl was only six months old. There was a small church in the village near by, with which the family was connected. A visit from a minister of like precious faith was a rare occurrence; and when one came, he always found a hearty welcome, and somehow there always seemed to be plenty of room in the hearts

and homes for one more. There were questions to be asked and counsel sought, so this family felt well paid for the extra work caused by his visit.

It was on such an occasion that an object-lesson was given which will never be forgotten by those who had the benefit of it. It was the custom in this household to study the Sabbath-school lesson each morning. The first morning that the minister was present, there was simply a Scripture reading at the time of family worship; but the second day a different plan was followed. After breakfast had been eaten, two or three of the older children took away the dishes, placing them on a side-table, the cloth was removed, and the family and guest still remained seated around the table. Then a number of Bibles were quietly brought in to supply each one who could read. After a brief pause, the father said:—

"William, our eldest son, usually acts as our teacher, but perhaps Elder Allen will teach us this morning."

"No," replied the minister; "please proceed as you do when alone, and if I can give you any help, I will do so."

"Our lesson this week is the first twenty verses of the fifth chapter of John," said William. "We will first learn the names of the persons in the lesson. Bessie, will you tell us the name of the first person mentioned in these verses?"

"The Jews," was the quick reply.

"Who is next mentioned, Hattie?"

"Jesus."

"What others, father?"

"A great multitude."

"Elsie may tell us the next."

"An angel."

"Who can give another?"

"A 'certain man.'" This reply was given in concert.

"Do you find any other, George?"

"My Father," in verse seventeen."

"Yes; and God is referred to, but he is the same as 'my Father.' Now we will see what places are spoken of in the lesson. Mother, will you tell us the first?"

"Jerusalem."

"And the next, Mabel?"

"The sheep-market."

"Now another."

"A pool." This answer was given by all together.

"What one do you find, George?"

"The temple."

"I think these are all the persons and places mentioned. Who will give us the simple story of the lesson in a few words?" The father then gave the story briefly, mentioning only the principal events.

"Now let us go over it more carefully. What was held in Jerusalem, Mabel?"

"A feast of the Jews." Then followed an explanation of what feast this was, and the time of year when it was held.

"Who went up to Jerusalem to attend this feast, Hattie?"

"Jesus."

"What was found at Jerusalem, mother?"

"A pool." This answer brought out an inquiry as to the correct pronunciation of the word "Bethesda."

"Where was this pool?"

"By the sheep-market or sheep-gate."

"What is said of the pool?" Some one had read what is said in "Spirit of Prophecy" concerning it, and gave the main points.

"What special case had come for healing at this time?"

"A man with an infirmity."

"How long had he suffered from this infirmity?"

"Thirty-eight years."

"What question did Jesus ask this man, Hattie?"

"Wilt thou be made whole?"

"How did he reply, Mabel?"

"Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."

"What did Jesus say to him, Elsie?"

"Rise, take up thy bed, and walk."

"How many times is this statement repeated in the lesson?"

"Three times."

"Elsie may repeat the memory verse."

"It is lawful to do well on the Sabbath days."

"What did the Jews say to the impotent man, George?"

"It is not lawful for thee to carry thy bed."

"Did Jesus and the Jews agree concerning what should be done on the Sabbath?"

"No."

"Which was right?"

"Jesus."

"What did the Jews do to Jesus because he had done this miracle on the Sabbath?"

"They persecuted him, and sought to slay him."

It is difficult to describe the interest manifested in this lesson study, and the promptness with which the answers were given. It was entered into as heartily as though some pleasant game had been proposed, in which all could join. At the close an earnest prayer was offered, and all went at once to their daily tasks in the field and home. So the lesson was studied each day at morning family worship till the Sabbath came. True, the manner was varied, the questions asked were different; but the interest was unflagging, and the study seemed to be thoroughly enjoyed by every member of the family, from the oldest to the youngest who could comprehend a lesson of any kind.

When the Sabbath came, there were no such questions asked as, "George, have you learned your Sabbath-school lesson?" "Where is the lesson quarterly?" "I can't find the *Instructor* or *Our Little Friend* anywhere. Have you seen them?" Each had had a bath the day before, and boots were blacked, and everything which would be needed was laid out ready for Sabbath morning. All were dressed for Sabbath-school before breakfast. As there was quite a distance to go to the place of meeting, this was the only morning when the lesson was not studied; but during meal-time different points in it were discussed freely.

What were the results of this daily study of the Bible?—First, those who visited at that home felt the peace of God abiding there. Second, one might see that a more than common interest was felt in the hour of family worship by the children. They had a part in it. Third, these children, as soon as they came to years of understanding, became Christians. Fourth, there seemed to be an invisible sustaining power in that home, helping the tempted, and giving strength for every time of need. The mother might be kept awake all night by the moans and cries of the sick baby, yet she was strengthened to bear the round of care and work, to answer the questions of the little ones in a kind and patient way, and to carry the burdens which none but mothers know. The father was a man naturally quick-tempered and irritable, but the hasty, impatient words were left unsaid. The children were unselfish and affectionate toward one another, and went about singing at their work. Through an open window one could hear the song wafted from the field, "It is well, it is well with my soul."

Do not these seem like the fruits of a good tree? Would you not like to taste this fruit in your own family? If so, adopt this plan of daily study of the Scriptures, mixing faith with the word, and take up the study "not as a task, but as a privilege."

HOW TO STUDY THE CHILD.—NO. 1.

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

In the preceding articles I have tried to lay bare principles that must underlie the peaceful home. In those which are to follow I shall aim to show how these principles, conscientiously applied, will make of the home a school of Christ, a garden of the Lord, in which the child may be developed and educated according to the law which is written in his members as well as in the Book. Until this is done, there can be no peace. I shall have occasion from time to time to refer to the principles which have already been written.

Trouble in home government, or government anywhere, begins in controversy with God; and unless this controversy is settled right, the attempt to govern will end in revolt and ruin. But no disaster can accrue when his control is recognized, and his will accepted. Difficulties must of necessity arise, but nothing which cannot be remedied. The time to settle controversy with God is before it begins. Our study must necessarily have to do with beginnings. We cannot afford to pass by the day of small things. The important hour with the student is not when he receives his diploma, but when it is decided what school he shall enter, who shall be his teachers, and what he shall study. The morning of matriculation, instead of graduation, is of chiefest importance to his career.

I am aware that to those whose children are already well along in the process of growing up, much which I shall have to say will seem like a repetition of a primary lesson to a board of learned professors, or like the prescription of the doctor after the patient is dead. More than once, as I have closed a lecture on some of these topics, aged fathers and mothers have said, "If I could only have known these things long ago!" or, "I learned some of these things after bitter experiences, when it was too late." I take pleasure in thinking of the few young home-makers who may read these papers, more than of the many old people. I have come to the things which I teach, through channels direct from the Fountain of all knowledge; through instructions by my father in the word of God; whence he drew his own methods with his children; and later from experiences in my own home, and observation in the homes where I have been entertained. I am not giving to the readers of the REVIEW green fruit, but that which has ripened by a lifetime of closest study and conscientious research.

Questions have been coming to me, sometimes with the request that I reply by personal letter, from both fathers and mothers, which have stirred my heart, and inspired me to a more earnest search after the wisdom which is of God. In the future of these studies I shall endeavor to touch upon all these questions, and will, if possible, find the answers, and spread them on these pages. I deeply realize the importance of this mission to the REVIEW family, and am again impelled to request each reader to ask God to throw the light of his Spirit upon every article as it is read, as well as to inspire its production.

The study of the young child will be the logical point at which to commence the application of the principles which have been laid down. This study should begin with his first hour of life, and must have to do first with the physical being, inside and out.

I suppose there are few mothers who have not listened eagerly for any sound or word which would indicate that the new-born child was "all right,"—not misshapen or lacking in parts. To be assured that it is "a fair and proper child," is to be able to forget her pain, and rest. If there are defects, how anxiously heart and brain labor through the hours of convalescence with the question as to how such defects can be remedied, deformities reduced, and whether or not science is equal to meet these emergencies! This is instinctive with every mother. Then

how reasonable that she should seek to understand the little human body, its anatomy, and the laws of its development! One of the most important preparations for the coming of the child is a careful study of the physical structure, what must be done and what avoided to secure strength and beauty.

The effect of drugs, atmospheres, the mother's food, of its own clothing, to the little new life should be thoroughly understood. The practice of stuffing the delicate stomach with made foods, with which the "drop of alcohol" has been mixed "to take off the wind," has been the cause of untold evil, not only to the stomach itself, but from thence reaching out into the moral and spiritual life, has brought disaster to the entire nature.

It is not only through the stomach that evil tendencies may enter which will make government and self-government difficult, but through the inspiratory organs. To inhale the fumes of tobacco, the smoke of frying grease which accompanies the breakfast of griddle-cakes, the steam of coffee, and in fact, the usual kitchen atmosphere, is for the child to be poisoned. Take the ordinary farmer's dinner in course of preparation on a winter's day, when the outer air is carefully excluded, with the baby in the midst,—the cabbage, potatoes, onions, meat, and coffee, which contribute their quota to the odors which permeate the house, and which the child must inhale. The strong housekeeper, moving rapidly about, will find her head growing heavy, and come to dinner without an appetite; and yet every one will wonder what has happened to the baby to make him so fretful.

In cooking even the most healthful foods, the steam and odors should be carried into the flue. A convenient method is to shut your dinner into the oven, and let it simmer in secret. It will take longer, but all results will be more satisfactory. There should always be some inlet of fresh air. Drafts must, of course, be avoided; but a steady current of pure air is absolutely necessary for the child. Do not keep him in the kitchen if you can avoid it. Do not accustom him to a heated atmosphere. A low temperature, with plenty of warm clothing, in a quiet, well-ventilated room, will help to make a good baby. The constant stir and change which fill the workroom of a home; the continual whirl of faces about the child's cradle; the touchings and cooings, however caressing, are more than the delicate eyes, ears, and nerves of the little one can endure. He becomes excited, tired, and fretful. Fretfulness becomes habitual, and soon many ugly tempers begin to develop, which have simply been thrust upon him from the things that, by a little knowledge and carefulness, could have been entirely prevented.

The sweetness of babyhood is often quickly blighted. The eyes grow weak and watery, the mouth and nose become habitually wet, the face pale, perhaps pimply, and the scalp scabby. "Teething," says one. Yes; but he should not lose his beauty and loveliness simply because he is performing a function so natural as cutting his teeth; and if he is thoroughly understood, his needs accommodated, and he is surrounded by right conditions, he may keep his winsomeness through all the necessary changes of his little life.

(To be continued.)

HOME STUDY.

BY FREDERICK GRIGGS.
(*Battle Creek College.*)

THE results of a child's education and training are almost wholly determined by the attitude of its parents toward intellectual development and power. Father and mother are the living centers of action and energy around which gather all the other members of the home. They are the main-spring of all the ambitions, purposes, and desires which tend to the building of strong or weak characters by the inmates of that home.

Now it happens that many, if not the majority of fathers and mothers have not had many school advantages in early life. This is now a matter of regret to them, and they desire to give to their children opportunities which they themselves did not enjoy. But more than school advantages do the children need the benefits of a home atmosphere of education and refinement. This atmosphere is the result of a spirit of study pervading the home. It is a mistaken idea to think that because the early school advantages were few, all opportunities for gaining an education and for intellectual improvement have forever gone by. History is replete with examples of men and women who, while thus handicapped, have risen to positions of influence and usefulness by their untiring zeal in the acquisition of such knowledge as would render them thus valuable to their fellow men. Bunyan was nearly thirty before he was converted and began his great religious work; Franklin was fifty before he began the study of natural philosophy; Abraham Lincoln studied grammar after he became a man; Handel, the great composer, was forty-eight before he published any of his wonderful works. These, together with a multitude of noble men and women, believing sincerely that "one is never too old to learn," entered entirely untried paths, and successfully undertook and completed new studies at a comparatively late time in life. The duties of home, though in many cases numerous and taxing, did not deter them from so great undertakings.

The gaining of an education is a life-work. Men and women of mature years are more likely to appreciate and use it than the young. Their minds, trained by the active duties and heavy responsibilities of life, are keen to grasp that knowledge which is of worth and value. They have amassed a great quantity of observations concerning people and things, which clothe all study with life and interest. The best time to study is from thirty to sixty years of age, if we view it from the point of the physical man. Eminent scientists declare that, while the mind reaches its maximum size and weight at fifteen or sixteen years of age, it requires at least ten years more to attain its full power.

Some one has said that it is only the busy person who has time for more work. Elihu Burritt, "the learned blacksmith," acquired the ability to use most of the modern languages, not to speak of a knowledge of several ancient and Oriental languages, while he worked at his anvil. Over and again have men and women in the humbler walks of life, upon whom rested the cares of a family, pursued lines of study, and often original investigations, until they have attained great ability and usefulness therein. These lives have shown the world that time and opportunity offer themselves to enable the busiest men and women to enter fields of study outside the routine of their daily lives.

When we consider how much there is to be known, and how inadequate are our opportunities, it is not that we should lose, but gain heart. While we may never hope to climb to the top of the mountain, yet every foot of ascent makes the landscape the more beautiful beneath us. And the very energy expended in climbing invigorates us.

I am making an argument for the education of the child. But it must come first, I believe, through an attitude on the part of parents, which will encourage the natural desire which every child has for learning. If a regular, systematic course of study is prescribed by father and mother for themselves, and well carried out, it cannot fail of having its effect upon the whole atmosphere of the home. A steadiness and soberness cannot but characterize it, which will in itself be the highest education. Happiness is obtained not by centering our minds upon ourselves, but upon that which is outside of our own selfish interests. The Lord has given us plenty of material for study, in nature, on every hand.

He has given us all the beauties of his created works for our enjoyment and profit, which we cannot possibly derive unless we observe and study them. The whole realm of history, literature, and art is also open for our discovery and occupation. Through all the works of God in nature and man, he has manifested his spiritual laws, which are to be understood and applied to our own lives. So, most of all, do we need the inspired word to interpret his great laws of kindness and love thus shown toward man, the highest creation of his love.

Of all denominations that one which believes that it has a message of truth and immediate importance to be given to the world, should be among the foremost advocates of a broad and liberal education; for that message is to go to all classes of people, under all conditions, rich and poor, learned and unlearned. All the facts of useful knowledge and scientific data of which the world is possessed should be known by that people; but instead of seeing in them that which only leads away from the converting power of God's word, they should see and show his wonderful love; and that creation, as manifested in nature and man's heart, is by one and the same power.

Having an atmosphere of self-improvement and refinement in the home and church, the child is given an environment which greatly fosters and stimulates his natural thirst for knowledge and truth.

SABBATH MEALS.

* * *

NOTICING in the REVIEW AND HERALD a request for information in regard to preparing Sabbath dinners, I venture a few suggestions, though I am not an Adventist. It would seem hardly necessary to instruct Adventist families in regard to the subject mentioned, since they know how to prepare so many palatable and wholesome dishes, and are so well informed regarding the sin and folly of gluttony.

All cooking should be done previous to the Sabbath (Ex. 16:23); but there are many sisters whose unconverted companions demand warm dinners on the Sabbath. To this class my remarks are addressed. It has been a great comfort to me many times to remember that the Lord said, "The Sabbath was made for man, and not man for the Sabbath." By doing only the things that we *must* do for the sake of peace, because we are subjects of him who is the Prince of Peace, we have peace in our minds, and do rest from the worry and care of the week.

It is not necessary to have a great variety at each meal. Christ entertained over five thousand guests, with only bread and fish to set before them, and without dishes, tables, or chairs. No matter who may come to dine with us, no guest could be better than our Lord, who simply looked to heaven, blessed the bread, broke it, and gave it to his guests.

Oakes, pies, cup custards, blanc-mange, etc., may be prepared previous to the Sabbath. Though not necessary, yet if they are required, let them be prepared in due season, and put away in a cool place until wanted. If dried fruit is used, let it be stewed on Friday, and placed in a dish ready to serve. Apples may also be prepared in the following way on Friday: Wash, remove the cores, place in a porcelain baking tin, fill the holes with sugar, and bake in a slow oven. When done, place in the dish from which they are to be served. Instead of baked apples, fresh fruits may be used in season. If meats are required, they may be stewed or baked previously, and rewarmed on the Sabbath. A good way is to cook the meat in a porcelain kettle, in which it can be left over night. Then it can be easily reheated on Sabbath morning. A potato salad may be made and put away in a cool place to be used for Sabbath dinner. Beans

may also be baked on Friday, and rewarmed for that meal. Vegetables should be thoroughly cleaned, fruits prepared, and the breakfast table set the day before.

It is a good plan to serve supper early on Sixth-day, so that all dishes may be washed before the Sabbath begins. When wiping them, place them on the table in the proper order for breakfast. If one has room and an extra table, the dinner-table can also be set on Friday afternoon. Especially is this easy when one has both dining-room and kitchen. Wash a few potatoes (I scour them with a brush), and place them in the oven. They will bake after the kitchen fire is built on Sabbath morning, and be all ready for breakfast without any effort on the part of the cook. Thus breakfast can be prepared with very little Sabbath work. In serving the food use as few dishes as convenient, and after breakfast, gather them up, and set away till the Sabbath is past. What a relief to the weary housewife, to be able to sit down and read in the dear old Bible in the morning while her mind is clear! Then she can be free to go to meeting or Sabbath-school with the precious little ones, without having to worry about getting dinner.

Now for the dinner. If it is cold weather, a fire will be needed in the kitchen or dining-room for warmth. If there is a fire, place in the oven the cold baked or stewed meat, cover, and leave long enough to get heated through. The baked beans may also be placed in the oven. After taking a pleasant walk, reading something good, or entertaining some dear guest, the table can be uncovered, and the contents of the oven, with the dessert prepared the day before, placed upon it. After dinner, cover the table, and enjoy the remainder of the Sabbath with the Lord and those of his dear ones whom he has placed in your society. You will find that the dishes can be very quickly washed after a whole day's rest.

I like to skim the milk on Friday before sunset, and just after sunset the next day, so as not to pollute the Sabbath with worldly employment. If housekeepers will plan right, they can have a whole day every week in which to obtain spiritual strength and wisdom.

MANNERS.

BY A. M. R. M.

WILLIAM WYKEHAM, the founder of Winchester school, used to say, "Manners make the man." Whether they do or not, they help a great deal in the making of a true gentleman. But there are two kinds of manners. Ill manners spring from selfishness; good manners spring from unselfishness. Ill manners are disgusting and contaminating; while good manners are elevating, and hence necessary to good society.

Good manners cannot be taught by mere etiquette, neither do they belong exclusively to the rich and educated; indeed, those possessing these advantages may be totally destitute of good manners. A person who is proud and haughty, scorning the poor and the lowly, making sport of some unfortunate person who is not dressed as well as himself, is lacking in good manners. A quiet way, a pleasant smile, a kind word,—these are what I call good manners.

Christ was the truest gentleman that ever lived; and his followers should strive to be like him in this regard as well as in all others. "Thank you," and "If you please," are not all there is to good manners. Good manners cost nothing, but they are worth a great deal. Ill manners sometimes cost a great deal, and are utterly worthless. We should treat all alike. Rich and poor, high and low, old and young, should receive the same courtesy and consideration if we would be like Him who is no respecter of persons.

I have seen children scolded and even punished because they forgot to say, "Thank you," when in company. They were not used to say-

ing it at home. Was it unnatural that they should forget to put on their "company manners"? If mothers would punish themselves when they forget to be polite to their children, perhaps they would see better manners in their children. Let good manners be every-day manners. Let parents treat each other and their children with politeness and kind consideration at home, and they will never need to instruct them in "company manners." Do not try to teach a child what you will not do yourself. "Practise what you preach."

CHILDREN AND APPRECIATION.

IN the many attempts at well-doing in the course of a child's life, one of the strongest incentives is the knowledge that his good efforts are appreciated. I suppose there are many parents of our acquaintance who never take notice of the little childish struggles after perfection, and many more who never speak a word of praise.

I know one father who was not only a father but a friend to his three boys during their childhood. He was implicitly trusted, promptly obeyed, and dearly loved. If the baby in his daily development attempted things beyond his years, the father was always ready with his encouragement, and success in the effort was met with, "That's the boy! That's my own little son." If the older boys did something specially to please their father, or did a hard duty simply because it was right, it never went unappreciated. It makes one's heart ache to think of the little army of sons and daughters who plan to please father or mother, who are either not noticed at all, or are met with, "O, don't bother me, child!" What could be sadder than a child's disappointment?

A dear boy, breathless with pride and the anticipation of his mother's praise, ran to her and told of some daring boyish feat which he had accomplished for the first time. And she replied, "Well, that's nothing so great. What are you making such a fuss about it for?" Poor boy! And "poor mother," who did not know how sweet it would have been to take him to herself, and say, "Did you really do that, dear son? You will be as big as father before we know it, won't you?"

Many parents say that it is not a good plan to praise children; it gives them too good an opinion of themselves. At least let them know that their little efforts will be appreciated, and they will feel that there is something to work for, and that they will be met with encouragement, and they will make stronger efforts for good each succeeding time. And is it not true that appreciation expressed is praise in a milder form? Surely, the boys and girls whose first thought is, "How glad father and mother will be!" are forming in their minds higher ideals of manhood and womanhood than those whose good efforts are met with indifference by those who should be first with words of encouragement and appreciation. —Agnes M. Smith, in *Ladies' Home Journal*.

A LETTER.

Editor Review:—

I have learned by experience that beans do not need to be cooked with pork at all in order to be relished. Just simply boil in salted water until soft, so some of the beans will mix with the water, and you will have a nice, palatable soup, without pork or any other meat. I used to think they must have pork or some other meat, but I know now that this idea was a mistake. I also want to say that good, thick cream makes an excellent substitute for lard or butter in shortening pie crust. I wish to express my appreciation of a recipe for yeast given in the REVIEW almost a year ago. I have used it ever since, with the best results. Let us have more health-reform cooking recipes. They are always profitable and interesting.

MINNIE M. JORDAN.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 23, 1897.

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THE STANDING CONTROVERSY.

THE root of this controversy is found in the rebellion of Satan against the Son of God. The father of lies charged upon the government of God, that it was based in selfishness and oppression; that God and Christ acted for their own exaltation and aggrandizement, at the expense of the liberty and happiness of their creatures; and that injustice and partiality, instead of righteousness and truth, were the habitation of their throne.

All this is revealed in the temptation by which our first parents were seduced into sin. Most adroitly Satan insinuated this idea into the mind of Eve, when he said: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3: 4, 5. The argument he thus virtually submitted to Eve was this: God and Christ are withholding from you the good you ought to have. They are keeping you from a position you ought to gain. They fear others will become equal with themselves, and they are determined to prevent it. They are selfish, unjust, and partial. Here is a tree, the fruit of which will lift you out of this degraded and slavish condition. They say, therefore, that if you eat of it, you shall die. But in this they lie; for ye shall not surely die.

This was the same principle that Satan had, before this, cherished in his own behalf to his own ruin. He conceived the strange idea that he was kept in an inferior position to that which he was adapted to fill. And fostering this conceit, he gave way to the pride from which it sprung, and aspired to sit with the Most High upon his throne. Speaking of Satan, the prophet testifies: "For thou hast said in thine heart, I will ascend into heaven [or, I will be exalted in heaven], I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14: 13, 14. That this heaven-daring aspiration was the channel through which evil came into the universe, and caused the fall of Satan, Paul, in 1 Tim. 3: 6, affirms, when he calls pride the "condemnation" of the devil.

Thus before all the universe did Satan prefer the charge against God and Christ, that they ruled for themselves alone; that they cared nothing for their creatures, and would never do aught for their good; that they would keep in subjection all other orders of beings, that they might profit by their degradation; that they were partial, giving better conditions to some than to others. Harboring such feelings as these, Satan could have had no conception of the divine love which dwelt in the bosom of the Father and of the Son. It was there all the while, only waiting the occasion which should call it forth. It appeared in all its boundless intensity when the plan of salvation for fallen

man was devised. But enough surely was always apparent to show to any unperverted heart the divine nature.

The way man's rebellion was met must therefore have been to the arch-deceiver a complete surprise. That heaven should pour out its best and greatest gift,—should, in the forcible language of another, "bankrupt its treasury" to provide a ransom for man; that God should give up his only and well-beloved Son; that the Son should consent to such a sacrifice, and that not slowly and reluctantly, with protest and ill will, but with a resistless and burning impetuosity of love and desire to rescue the perishing,—this was something of which Satan never could have conceived. With what amazement must he, then, have seen his effort to ruin the world, which at first must have seemed so successful, suddenly baffled in this unexpected way—baffled by this revelation of the character of God's dear Son, whom he had so grievously misrepresented and maligned! Now every unfallen world, every loyal intelligence in all the universe, knew what the government of heaven was; knew what was in the hearts of the holy beings from whom are all things; and knew what spirit inspired Lucifer in his warfare against them.

The course of Christ from the time he consented to step out from his position of equality with God, his life on earth of sorrow and suffering, and his vicarious death, blasted and shattered all the misrepresentations and falsehoods that Satan had uttered against the government of God, to the everlasting discomfiture of the rebel leader and all his hosts. Here was a display of love and mercy, pity and compassion, sacrifice and sorrow, long-suffering and forgiveness, which had in it no element of selfishness. It was not for the self-exaltation and self-aggrandizement of God and Christ that this was done. The main factor in this wonderful work was the rescue of man from ruin, and his everlasting exaltation in glory. The lie of Satan is thus made to recoil on his own head, with most ruinous results. The salvation of men cannot but issue, of course, in the greater honor and glory of those who could devise and carry out so stupendous a display of infinite love; for the throne of God must shine through all his realms with new luster when spanned by the rainbow of redeeming grace. But chiefly is its object seen in the lifting of man from the gates of death, to honor, glory, and everlasting life, in the kingdom of heaven.

U. S.

THE LAW OF CHRIST.

LAW is a rule of conduct. The fulfilling of the law of Christ is declared to be bearing one another's burdens. Since bearing the burdens of others is the fulfilment of Christ's rule of conduct, it must be that the law of Christ requires Christians to bear the burdens of others. The principle of unselfish love was often declared by our Saviour. He taught it in parable and fact, in nature and in social life. He enjoined it in precept, in exhortation, and in prayer.

But in his life the law appears,
Drawn out in living characters.

The so-called "golden rule," which bids us do to others as we would that they should do to us, was uttered by the lips of Jesus. It embraces all that either law or gospel requires of us in our relations to one another. Our duty to others may always be determined by our mentally changing places with the other party, and then carefully and honestly considering what, in such a

case, we would wish the other party to do toward or for us. This is not exceeding that great commandment that men should love their neighbors as themselves. Nor is it exceeded by that "new commandment," in which our Saviour enjoined upon his disciples that they should love one another as he had loved them. These wonderful precepts, expressing a principle of love that is divine, combine to give us in words the law of Christ.

There is nothing complex or ambiguous about the relations we ought to sustain to our fellow men, or the relations we should sustain to any fellow creature. The rule is simple: Imagine yourself in the other man's place; and then do to him as you would wish him to do to you were he in your place.

This is what Christ did, not in imagination, but in reality. He put himself in the place of the weak and suffering. He took upon himself the frailties, the sorrows, and the pain of humanity, and learned our necessities by his own experience. By that experience he becomes an appropriate and sympathetic Saviour, one who can be touched with the feelings of our infirmities, having been tempted in all points as we are, and therefore knowing how to succor those who are tempted. And having put himself in the place of the other party, he does for him just what he would like to have the other party do for him as a man of suffering and of sorrow. In identifying himself intimately and actually with fallen, suffering men, Jesus receives in his own person that which befalls men. Pain and suffering, joy and satisfaction felt by human hearts, find a response in the heart of Jesus, the glorified Saviour. Though high, holy, and infinitely glorious, the Saviour's heart and sympathies are still with those for whom he humbled himself and died. One of the most beautiful and precious thoughts ever revealed is that expressed by our Saviour when he said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Jesus fulfilled all righteousness. Nothing is asked of any one that Christ has not done. Every precept of the law was fulfilled in his life. Indeed, the entire life of Christ was an expression of the principle of unselfish love. This was the law of his life as well as of his lips. That law is fulfilled by men in loving their neighbors; or in the words of the apostle, in bearing one another's burdens. "Bear ye one another's burdens, and so fulfil the law of Christ."

Christianity, then, is burden-bearing. It is not bearing our own burdens; for to us Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is our privilege and duty to cast all our care upon him who careth for us. But it is bearing the burdens of others. As Christ was in this world, so are his people to be. As the Father sent him into the world, so sends he us. As Christ invited the weary and heavy laden to come to him for rest, so we should repeat the call. The comfort wherewith we ourselves are comforted of God we should be able and ready to bestow upon those who are in any trouble.

Love calls for love; and the infinite grace of God makes it possible to requite the goodness we receive from him upon his needy children. And when the love of Christ really dwells in our hearts, it will find expression in loving deeds and words done and spoken for Christ's sake.

G. C. T.

WHO WILL BE DISAPPOINTED?

[UNDER this heading Elder D. T. Taylor, in the *Prayer Union Quarterly*, presents the following impressive thoughts concerning those who will be disappointed at the second coming of Christ. There will be many disappointed ones in that day. Individuals such as are described in Matt. 7: 21, 22, will expect to be saved, and will find themselves shut out. But the following article speaks of a great class who, misled by erroneous teaching, will be taken as in a snare by the great day of the Lord. How carefully should all doctrines be avoided which are calculated to lead to such results! Let all postmillennialists consider carefully the following points.—U. S.]

"Most Christians believe the millennium of the twentieth chapter of Revelation to be future. We have no doubt of it. Will our dear Lord come his 'second time' (Heb. 9: 28) before the millennium, or after it? Believers are not agreed on this question. Some look for him to come soon, and before; while a multitude view the advent as remote, and to occur after the thousand years. Now suppose the last-named to be correct: will the failure, the disappointment, of the premillennial believers be so great and disastrous as that of those who are not now looking for him, should the order be reversed, and Christ burst on the world, suddenly, unawares, and before the millennium?—By no means. For if the expectants of his approach be disappointed, and the coming be far away, they could as easily be reconciled as were the martyrs and confessors who, through ages of suffering and delay, waited for his appearing, but died without the sight. No doubt they were disappointed, they were sad, but they maintained the holy warfare, engaged anew in Christian work, and remembered 2 Thess. 3: 5. They stood in readiness for hope realized or hope deferred. And no disaster befell the masses of men, arising from sudden and unlooked-for judgment, for which mistake and misapprehension would beget only false security and unreadiness.

"The true believers of to-day are ready. But should the Master not come soon, their hope, ever bright and precious, would suffer no ruin, but only temporary delay. Warm and zealous with earnest love for the day, they can—for they have learned the lesson—still wait, and as they wait, still work and worship. Most heartily could they enter into the work of evangelizing the world, and the intense love for Christ's advent would overflow in love for souls. With the long warning-period of a thousand years, an evil world should not be unexpectedly entrapped by the shut door and trump of doom.

"But look again on the other side. Suppose Jesus comes premillennially, speedily, and quickly,—what then? A large number of professed believers are not then expecting him. He comes on them unawares. They have made no special instant preparation. They had no faith that the awful event was so nigh. They have again and again told a careless, evil world that Christ would not come for a thousand years, and some have said for a million years. Like "a thief in the night" (Rev. 16: 15; 2 Peter 3: 10) the Judge bursts down on a guilty world and a dreaming church. Their faith begat careless security, delay of repentance, and even scoffing: the end came when they vainly imagined it far away. Not an hour to correct their faith or mend matters. All is over. Assuredly, in

this light, the disappointment of the postmillennialist, who is not looking for the "quick" return (Rev. 22: 20), would be infinitely greater, even though his piety might save him. A preventable disaster, however, is criminal; and the unwatchful one whose Master came "in an hour when he looked not for him" (Matt. 24: 50), and who had sounded no alarm, is not excused, but deemed guilty. . . .

"The dreamer of an intervening halcyon chiliad stands on dangerous ground. With the postmillennialist, His glorious, awful advent would be just what was not looked for, nor waited for, nor hoped for, nor proclaimed in solemn warning as imminent.

"Not so with the other class. Adventism perceives the hair-hung blade, the sword of coming wrath. Loudly the believer warns, cries, pleads, beseeches. He puts on the wedding robe. He waits the nearing bridal. When the day breaks, it is just what he expected and longed for. Isa. 25: 9. And wisdom pleads: Better be ready long before the day than be a moment too late. Indisputably, the premillennialist Christian is on safer ground and has by far the advantage. With Luther I claim that the postmillennial view is 'a delusion and a snare.' It is the *hidden rock for the wrecking and ruin of millions*. And with the great Reformer, I cry in the ears of the church, 'Beware of this delusion!'

DANGER.

THE dangers that beset the path of the Christian are not all on one side of the path. He walks in safety only when he seeks the narrow path of truth. In the word of God there are no extravagant extremes. No truth is omitted, and no truth is overstated. But in the application of those truths, and in their interpretation, men are prone to be influenced by natural tendencies. In their conceptions of duty, men are often led by their natural propensities rather than by the Spirit of God. Some people receive the word of God subject to modifications. They are so afraid of being extreme that they do not reach the right path. Other people have such a vivid conception of certain truths that they become abnormally developed in those directions. But the extravagance is always in the individual, and not in the Scripture.

The Bible may, in a good sense of the term, be said to be extreme in its presentation of truth. That is, it does not mingle error with truth, in order to compromise with its enemies. Its principles are radical, but not irrational. They are clear, positive, pure, and simple. In the statement of a truth, the Bible stops not short of the whole truth. In the pursuit of truth, men cannot go further than the Bible has gone, without exceeding the truth. This they often do. Indeed, the inconsistencies of those who profess to present the Bible is the only impeachment that was ever made against the sacred Book.

There is no danger of living out the truths of the Bible too strictly. There is no danger of getting too near the word of God. Men cannot be too radical while they are consistent with the Bible. It is only when the Bible is humanly interpreted that we are in danger. And as remarked at the outset, this danger lies on both sides of the path.

The candidate for a coachman's position, who declared that he would keep as far as possible from the edge of the precipice, might drive off the other side if he were driving a religious es-

tablishment. The strait way of truth is the only safe place in which to walk. The pathway leads directly to God. To turn aside is to court danger. To neglect the counsels of truth is to invite condemnation. To pervert them is to endanger our own salvation and that of others. The only way to avoid these dangers is to shun every merely human interpretation of God's word, and take only the word itself. No one who follows the Bible walks in darkness. The glory and the opinions of men will pass away; but the word of God abides for ever. It is the everlasting Rock. He who stands thereon stands safely.

G. C. T.

In the Question Chair.

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

752.—WERE THEY ANGELS?

Will you please give your views as to who were the "sons of God" who are mentioned in Gen. 6: 4? Were they angels, as is sometimes claimed? D. W. B.

Ans.—It appears, from John 10: 35, that men "unto whom the word of God came" were sometimes called gods. Christ quotes the words from Ps. 82: 6, which reads: "I have said, Ye are gods; and all of you are children of the Most High." Another expression for "children of the Most High" would be, very properly, "sons of God," as in Gen. 6: 4. In Gen. 4: 26 it is stated that in the days of Seth, men began "to call upon the name of the Lord;" or, as the margin reads, "to call themselves by the name of the Lord." That is, the followers of the Lord assumed his name to distinguish themselves from the wicked around them. But these all went into apostasy, so that at the time of the flood, Noah and his family alone were found righteous. Thus apostatizing, these "sons of God" formed corrupt alliances with the fair and proud daughters of men, or of the wicked; and being, as may well be supposed, men in the perfection of physical development and vigor, their children became men of renown. It is altogether insupposable that angels, who are of a different constitution and nature from human beings (Heb. 2: 16), have ever formed any matrimonial alliance with the daughters of men. The text speaks of only two classes of persons in this world, and shows how fast the work of apostasy was progressing among the good.

753.—CASTING LOTS.

Frequent mention is made in the Bible of casting lots to decide certain questions. Are we to understand that this is God's prescribed plan for deciding matters of business or religion? Was the use of the Urim and Thummim a form of casting lots? F. H.

Ans.—So far as the New-Testament record is concerned (which, on such a question as this, is all that we need concern ourselves with), there is not even proof of any custom in this matter, much less any command or direction to decide questions in this way. The one instance recorded of what is understood to be casting lots, is given in Acts 1: 26. This had reference to choosing some one to take the place of Judas on the board of the twelve apostles. It was a very special and important matter. The disciples understood that they were under obligation to supply this vacancy, from what David had said in Ps. 69: 25; 109: 8. Their minds rested upon two individuals for the place; namely, Justus and Matthias. They were sure that one of these two was the person the Lord designed to take the place of Judas; but they were unable to decide which. Under these circumstances, inasmuch as

the Lord had pointed out in prophecy that some choice should be made, it would seem quite appropriate that the decision should be submitted in the way it was. But the circumstances were peculiar, and different from any that have existed since, or that can exist now; and hence this case furnishes no precedent to govern the action of the church at the present time. However, Meyer and some other commentators think the expression in Acts 1:26, "And they gave forth *their* lots," is not such as can possibly apply to putting the two names into an urn, and then drawing out one, as would be the procedure in the ordinary method of casting lots. They therefore hold that the "appointment" named in verse 23, simply means their "nomination," and the giving forth of *their* lots in verse 26, means casting their ballots respectively for the one they preferred; and a majority being led by the Lord to favor Matthias, he was chosen to the place. In this case there was nothing about that transaction of the nature of casting lots, in the ordinary acceptance of that term. The use of the Urim and Thummim had no connection with the casting of lots. These were precious stones, which gave forth preternatural light to indicate the Lord's answer to questions asked through them.

754.—ANGEL VS. HOLY SPIRIT.

1. Is the angel of Rev. 18:1 a literal angel? If so, is it the personal appearance of the Holy Spirit, in conjunction with the third angel of chapter 14? 2. If not, does it, like the third angel, represent the people who receive its warning, and carry the message to the world? If so, does it signify simply an increase of the Adventist body under the third angel? or is it a separate movement? P. E.

Ans.—All the movements symbolized by angels would most naturally be supposed to be under the direction, or control, of some one or more of those heavenly beings who have such power, and are so much interested in the welfare of men. Matt. 28:3, 4; Heb. 1:14. The message of Rev. 18:1 is supplementary to that of Rev. 14:8, but is evidently given after quite a lapse of time from the announcement of the latter, giving opportunity for the changes to occur in Babylon indicated in Rev. 18:2. But the third angel immediately follows the message of Rev. 14:8, and continues till the Lord comes. Verses 9-14. Therefore the movement indicated in Rev. 18:1-4 must be contemporaneous with the closing work of the third message of chapter 14; and as the messages of this chapter are undoubtedly directed by literal angels, there seems to be no reason why the movement of Rev. 18:1-4 should not be the same, the view indicating not a separate movement, but a great increase in the power and strength and practical results of the third message, with which it unites. It cannot be the Holy Spirit appearing personally among men; for there is no evidence that it is so to appear; and when it has appeared in bodily form, it has been under different symbols, as tongues of fire (Acts 2:3), a dove (John 1:32), and lamps of fire (Rev. 4:5), showing that it has no uniform personality, as otherwise the form would always be the same. If it is said that these are symbols, as a lion and a lamb symbolize Christ in Rev. 5:5, 6, then it follows that no bodily appearance of the Spirit itself has ever been given, which would show that it has no visible form. And there are various expressions concerning the Holy Spirit which would indicate that it could not be properly considered as a person, such as its being "shed abroad" in the heart, and "poured out upon all flesh."

U. S.

Progress of the Cause.

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

A SONG OF HOPE.

CHILDREN of yesterday, heirs of to-morrow,
What are you weaving—labor and sorrow?
Look to your looms again; faster and faster
Fly the great shuttles prepared by the Master.
Life's in the loom;
Room for it—room!

Children of yesterday, heirs of to-morrow,
Lighten the labor and sweeten the sorrow;
Now, while the shuttles fly faster and faster,
Up and be at it—at work with the Master.
He stands at your loom;
Room for him—room!

Children of yesterday, heirs of to-morrow,
Look at your fabric of labor and sorrow,
Seamy and dark with despair and disaster;
Turn it—and lo, the design of the Master!
The Lord's at the loom;
Room for him—room!

—Mary A. Lathbury.

QUEENSLAND, AUSTRALIA.

SINCE our last report, fifteen new Sabbath-keepers have been reported by the various workers. These, with their children, add materially to the attendance at Sabbath meetings.

In December we visited the far northern part of Queensland for the first time. At Charters Towers we found a thriving city of gold-miners, with an estimated population of over twenty thousand. The mines are yielding well, and times are good. There is but one Sabbath-keeper living in the city, a barrister, who is anxious to see the work opened. There is also one German farmer living eight miles from town. The canvassers have placed "Daniel and the Revelation," "Great Controversy," "Home Handbook," "Ladies' Guide," and "Bible Readings" there, with successful deliveries; so it was thought there must be an interest among the people. After consultation, it was decided, in harmony with the mind of the Union Conference Committee, that Brother Thomas Whittle enter the Bible work in that place. Brother Whittle has been many years in the canvassing work, and is a man of years and experience. He reports holding ten Bible readings a week, and that twenty-one persons are interested at present.

At Townsville we found six Sabbath-keepers, —two families of Scandinavians, who first heard the truth in their native country, through Brother J. G. Matteson. They came to Australia more than ten years ago, and were at that time observing the Sabbath, and were thus doubtless the earliest Sabbath-keepers in these colonies. Certainly they were the first in Queensland. Through discouragement and hard times they discontinued the observance of the truth, but after a time began again, under very trying circumstances and much loss financially, but to their great joy and peace. They report being unable to pray during the time they failed to observe the Sabbath. Since I saw them, their eldest son has joined them in the service of God.

Near the city, in a lagoon, we baptized an elderly lady who embraced the truth from reading "Daniel and the Revelation," and was thus converted from Roman Catholicism. She is a devoted person, and has observed the Sabbath all alone for years. She also sends us occasionally as much as thirty dollars in tithes at a time, and at her baptism gave five dollars as a free-will offering.

At Rockhampton, where our largest and first church is located, five were baptized, two men and their wives, and a young man from Magnetic Island. Nine were added to the church, including three of those at Townsville, and officers were

elected for the year. The Spirit of God was present in our meetings, and a good spirit of love prevailed throughout the church. The reports of the church and tract society showed a creditable balance in all the funds. The tract society voted twenty-five dollars of its surplus to the general work in the colony.

We reached Brisbane after just one month's absence, and found the interests in the Bible readings increasing. After two weeks' stay in the city, my wife and I visited Toowoomba, Flagstone Creek, Hetedon Spa, Gowrie Junction, and Lower Tent Hill Gatton, riding some fifty miles on horseback, over mountain and dale. We held meetings almost every night, visiting Sabbath-keepers and their neighbors. We found some good souls that we believe will yet be added to those who keep the commandments of God and the faith of Jesus.

We are now settled at home again at Clayfield, and are arranging for steady work here until after camp-meeting in October. G. B. STARR.

INDIA.

I WANT to set before the readers of the REVIEW something of the present needs of India, so far as I am able to do so, from facts gained in my experience during a little over three months' stay in this country. To come right to the point, we need ten or twenty experienced and faithful canvassers, to place our health publications in the homes of the people. Men of energy and determination, who will not fail nor be discouraged, are wanted. People are dying for the want of the information which is contained in our medical works; and we need the profits which can be realized from the sales of these books, to expend in raising the fallen sons and daughters of India, and placing to their lips the pure water of life.

Men are also wanted to sell "Patriarchs and Prophets" and the "Great Controversy" throughout the length and breadth of this land. Souls are thirsting here for just what these books contain; and there is but one canvasser in all India to carry these books to the people. These books can be sold, as has been demonstrated by three months' trial in the recent past, and by canvassers who have been here before. Must India wait until the present favorable opportunities are all forestalled by the enemy, because the treasury of the Foreign Mission Board is so depleted that men cannot be sent? Are there not some whom the Lord has entrusted with his capital, who have such a burden for India that they will offer to defray the expense of sending a good canvasser to this field, and thus have a part in preaching the message to these needy people? Who will respond?

While I would not advise any one to come to India to try the canvassing work to see whether he can canvass or not, I do strongly urge that those who have made a success of the work elsewhere, and can be spared from their present place of labor, should turn their attention without delay to this almost deserted field. "The harvest truly is great," but the laborers are indeed few. As I view the work that ought to be done, I am constrained to make this appeal.

Surely there are some of the Lord's people who have the money which ought to be used in sending efficient canvassers to this field. Will they be sent speedily? They should start from America soon after August 1, or not later than the tenth, so that they can be here and begin their work the first of October, right after the rains. Who will plan to come at that time? and who will plan to defray the expense of sending them? Let any who have a burden for this work correspond with the general agent, Brother F. L. Mead, care REVIEW AND HERALD, Battle Creek, Mich., and plans can be made accordingly. ELLERY ROBINSON.

154 Bow Bazar St., Calcutta, January 27.

NOVA SCOTIA.

LUNenburg COUNTY.—The work is still onward in this county. During the past two weeks I have become acquainted with an interest in the northern part of the county, that was first started in the summer of 1890, at a tent-meeting in Bridgetown, Annapolis Co. A resident of the northern part of this county, who was at Bridgetown on business, called at the tent, and though not hearing a single discourse, he was led to study the Bible concerning the Sabbath question, with the final result that he became established in keeping the Lord's holy day. I spent two Sabbaths with the people in New Germany and vicinity, holding tent-meetings in the Presbyterian hall. One dear brother decided to obey God. I was also rejoiced to become acquainted with one entire family, besides the brother first mentioned, that are obeying the truth, and letting their light shine out to others. They were brought to obey God by attempting to bring back to First-day observance the brother who, as they thought, was straying from the fold. The interest in the meetings was good, and I expect to return in a few days.

Since I have returned to Gold River, the meetings have been of deeper interest than I have seen here before. All who had taken a stand for God and his truth remain firm; and while the ground is yet strongly contested by the enemy, I meet with kindly interest, and can assure the dear laborers who were here with the tent, that they would find a hearty welcome if they should come again. We hope some of them may soon do this. I thank those who sent me letters and papers, and hope for more.

F. W. MORSE.

Gold River, Nova Scotia.

CALIFORNIA.

FRESNO.—Early in the winter I assisted Elder Reaser in conducting a series of meetings in our church in this city, with some fruit resulting therefrom. About the middle of January work was begun in a vacant store in the center of town, and the attendance and interest have been excellent. Quite a quantity of books has been sold, and subscriptions for our periodicals obtained. One canvasser is now in the field, and meeting good success in his work. At least ten have begun to walk in the light for this time, and others are just taking a stand with us. Several of these have already been baptized, and we trust that others will soon be ready.

Our brethren are also conducting quite a campaign along the line of missionary work, and we believe the courage of all is growing. We are keeping up our expenses by donations. Brother F. R. Shaeffer has been doing a good work in holding Bible readings and assisting in other ways. I have appreciated his help very much, and together we thank God for the success of the work in this place. Elder Reaser reports an interest in other places. While I feel unworthy to act any part in this grandest work on earth, I rejoice in the power of Christ's life in man, and desire that it may appear fully in my life.

H. G. THURSTON.

March 11.

OHIO.

LAURA.—Since leaving Battle Creek and the many religious privileges there to be enjoyed, I have often thought that I would enjoy giving my testimony through the REVIEW, expressing my gratitude for the blessings I have received since locating in Ohio. Although I always enjoyed the good REVIEW, I never appreciated it as highly as I have the past year. I have read that welcome messenger for about forty years, but I never valued it as I do now. Its weekly visits are always greeted with joy, and it is meat and drink to my thirsty soul. I wish to say

right now that all Sabbath-keepers who think that they can prosper and advance in the divine life as well without becoming a subscriber to the REVIEW AND HERALD as with it, are laboring under a serious mistake. We sustain a great loss if we neglect to read not only the REVIEW but as many other of our periodicals as our circumstances will allow. I think of the *Bulletin* of the recent General Conference,—how precious its contents have been to us! I have read and reread its Scripture studies, and closely noticed the course of business and the reports of the different mission fields. Our hearts respond with joy as we behold the last message of the pure gospel encircling the earth. Our hearts go up to God in the prayer of faith that the Lord of the harvest will bless and sustain his servants who have forsaken all to preach the unsearchable riches of Christ. We can all be co-workers in this noble work of saving souls for whom Christ died.

The church in Laura is still firm in the truth. Elder — did the church no harm. His words and statements, like a frost-bitten leaf in autumn, fell silently to the ground. The citizens of Laura saw that his object was not to save souls but to benefit self. The Lord guarded his own cause.

F. T. WALES

THE HAPPIEST DAY.

ALVAN HUBLEY writes from Nova Scotia:—

"For four long years I fought against the precious Spirit's promptings, and the plain, direct command; and often when I rose from my knees when about to retire to rest, the voice of God seemed to ring in my ears as I threw myself upon my bed, 'The seventh day is the Sabbath of the Lord thy God.' I finally said, 'Jesus, thou hast conquered; I will obey thee.' From that day,—April 1, 1893,—I found rest to my soul. My dear wife was longing for the time to come when she also would, by my action, be placed in a position to obey her Lord and honor the Sabbath. These are the happiest days of our lives. We now have the privilege of meeting every Sabbath day with those who, by the grace of God, will hear the precious Jesus invite them home to the New Jerusalem. My prayer is that we may overcome, and gain the victory."

Missionary Workers.

A CHILDREN'S MEETING.

In the Minneapolis church the devotional exercises on the first Sabbath of each month are set apart for the children. Sabbath, March 6, was made especially interesting to the little ones, as well as to the others present, by reading the touching appeal made by Brother Tripp, in the REVIEW of March 2. As the writer read that pathetic story, nearly every one was moved to tears; and that this was not mere sentiment, is proved by the fact that pocketbooks were touched as well as hearts.

At the close of the reading one brother suggested that a collection be taken up to help the needy cause in Africa; but as the next Sabbath was the regular day for the collection for foreign missions, no one had come prepared to donate. At the close of the meeting, however, opportunity was given for any one to give who wished to do so; and many came forward, and gave all they had in their pocketbooks. One little girl gave all the pennies she had with her, and hurried home and soon brought back all that she had saved up.

O, if we could all realize that there are precious souls all around us who are starving spiritually, and who need help equally as much as do these poor children in Africa, would there not be more consecrated effort for those whom God has placed within our reach? May the Lord anoint our

eyes with the heavenly eye-salve, that we may see the pitiable condition of the world to-day!

L. B. LOSEY.

ENCOURAGING.

THE International Tract Society has recently received a rather interesting letter from the president of one of the Illinois tract societies, from which we make the following extracts:—

Your letter has been received by us, and also the book, "Hints to Church Librarians." At the time and prior to the receipt of your book, we had been spending our time in the Thursday-night missionary meetings by studying different Bible topics. I want to say that since receiving your book, we have dropped the studying of subjects that we can hear from our pulpits and other places, and have commenced to work. We were dead, but now we can see life among us. There are at least twelve of our society giving Bible readings; and as a result of this work alone, ten are keeping the Sabbath, and indeed, the whole truth of God. Others of our brethren and sisters have offered to take the *Signs* and get three-months' subscriptions for it. At first we ordered one hundred copies besides the club of seventy-five which we were already taking. Last week we sent an order for a club of fifty additional *Signs*, and we trust these will soon be insufficient to supply the demands of our little society.

The writer goes on to say that the members are now studying methods of reaching the people with the truth. They are also giving much attention to the health principles and Christian Help work. "Six months ago," he continues, "we were in debt over one hundred and twenty dollars. Now we are creeping out from under this heavy debt, and hope soon to be clear of it. We praise God because he did not let us remain asleep, but that we are at last awake and giving an account of ourselves."

This letter has been a long time coming, being a response to a letter from us dated September 14; but we are very glad to get these encouraging words, and take pleasure in giving them to the readers of the Missionary Workers department. Probably other of our missionary societies are passing through similar experiences. Some of them, perhaps, are still in the condition in which this society was six months ago. Such should take courage to move out in faith, and claim the Lord's blessing. God is no respecter of persons. He wants to do just as much for every one of our missionary societies as he has done for this one. May we not hear from others who are having good experiences?

THE INTERNATIONAL TRACT SOCIETY.

News of the Week.

FOR WEEK ENDING MARCH 20, 1897.

NEWS NOTES.

A new book, entitled, "The Book of Wealth," will soon be issued by Mr. Hubert Howe Bancroft, the historian of the Pacific Coast. It is to be a history of the wealth of all the ages, and it will be embellished with hundreds of the most beautiful cuts, designed especially for this book. Cuts of the great temples and palaces of antiquity and the palaces of the wealthy of modern times will be inserted, and special writers will describe them. Nothing that money can produce to make the book beautiful and expensive will be omitted. Only about four hundred copies will be printed, and these are already subscribed for. No one whose family is not described in the book can get a copy. People worth only a few million dollars cannot secure a copy. The price is from \$1000 to \$2500 a copy, according to the binding. Probably there will be much heart-burning on the part of those who would be glad to get their names in it, but who will be left out. One who is worth \$10,000,000, and who desires to get his name in that book, and cannot do so, is worse off than the poor man who is happy in his poverty. Surely wealth, no less than poverty, has its troubles.

The Louisiana Lottery, which for so many years did a flourishing business in this country, but which was finally compelled to leave the country, going to Honduras, is about to go out of business on account of the high tax imposed by that government. This lottery grew out of a gambling den in New Orleans thirty-two years ago.

During the years of its operation, it drew about \$1,500,000 yearly from the people, making the owners rich, and doing no one any good; for while a few persons drew prizes, money gained by such means is always demoralizing to the one who gets it. Among those who controlled it during a portion of its continuance were Generals Early and Beauregard. As an illustration of how Beauregard himself looked upon the lottery, even when he was conducting it, and reaping the profits, the following story is told: "One day General Beauregard received a long letter and a dollar from a man living in Mississippi, who wanted a ticket that would be certain to win. He reminded the general that he had faithfully served the Confederacy four years, and that at times he had fought under him. He stated, moreover, that when he returned to his home after the war, he did not have clothes enough to wad a shotgun. General Beauregard sent his Confederate friend a ticket, and in the same letter enclosed the following: 'I trust that you may win the capital prize. One as poor as you say you are certainly deserves a different sort of luck from that you say you have been having. But mark my words: If you stick to the lottery as faithfully and as long as you say you did to the Confederacy, when you get through with it you won't have clothes enough to wad a pop-gun.'"

President McKinley's first message has been laid before the new Congress. It is short, and deals entirely with the question of revenue. He goes over the whole record of the previous administration, describes the amount of the deficit of each year, the whole deficit, and charges the policy of his predecessor with being the cause of this deficit and of the bond issues which were made to get gold. He holds to the idea of a tariff, for two purposes: first, to raise revenue; and second, to protect home industries, and to encourage our manufacturers. He recognizes the fact that there may be such a contingency as abundant revenue, and still be a lack of gold, but thinks that an increase of revenue would so increase public confidence and decrease the debt, that there would be no trouble on that score. He holds to the liquidation of the public debt and liberal pensions. Of course men of different political camps regard this message in different ways. Republicans are jubilant; gold Democrats, who helped to elect the President, disappointed; and silver men, doubtful. The general opinion prevails, however, that Mr. McKinley should be given a full and fair opportunity to put his theories in practise.

The Cretan situation has lost none of its acuteness during the week, though there are evidences that the powers, which seemed to be dividing in sentiment, are again in substantial accord. They seem to have arrived at the conclusion that it will not do to allow Greece to defy them; hence not only the blockade of Crete, but also of Greece, is now ordered. Each one of the powers is to furnish a certain number of ships and a small body of troops. No Greeks are to be allowed to land in Crete. Greek ships are to be taken home, and should one fire on the allies, the vessel is to be immediately sunk. The large towns of Crete will be occupied by troops of the powers, and a governor, said to be a Frenchman, will be appointed. The hand of Russia may be seen in this appointment. A proposal for France and Italy to occupy Crete with 25,000 troops was rejected by these powers because of the expense. The rebellion still continues in the interior, and it will be no small task to dislodge the rebels from their mountain fastnesses, though the apparent hopelessness of their struggle at this time may lead them to submit, while hoping for better success in the future. It is understood that the powers now offer Crete complete autonomy, except for an annual tribute to Turkey. If they have gained so much, their struggle has not been altogether in vain.

A bill to prohibit the game of baseball on Sunday has been the cause of a hard struggle in the legislature of Kansas. The bill passed the House of Representatives, and March 15 it was taken up in the Senate. The leading champion of the proposed law was a Methodist minister, who is a member of the Senate. In his zeal he forgot that he was speaking as a senator, and preached a sermon on sin in general and Sunday-breaking in particular, manifesting deep concern for the souls of those who opposed him. He was replied to by Senator Brewster, who urged that in the large towns some form of Sunday recreation was necessary for the good of the toilers, who have no other day of leisure. Finally Senator Gray, seeing that the bill could not pass, offered an amendment allowing towns and cities to vote on the question, each town or city to do as it pleased. The Sunday people opposed this amendment, knowing that many large towns favored Sunday games. Senator Gray declared that people could not be legislated into heaven, and said: "If it were constitutional to legislate people into heaven, I would at once introduce a bill providing for it, and tack on an emergency clause." The amendment then passed the Senate. Now there will be local option, and each town and city can do in this matter whatever a majority of its voters shall desire. The zealous Sunday advocates are not happy over the result.

The heavy rains of the past few days, falling upon the large amount of snow, have justified the expectations of the prophets, and great freshets are the general experience all through the valleys of the Mississippi, Missouri, and Ohio rivers and their tributaries. In Iowa, Wisconsin, Tennessee, Minnesota, Missouri, and other States great damage is reported. In many places the streams are blocked by the floating ice, and the water is forced back and over the surrounding country. There are reports of many persons being drowned, and thousands of people have left their homes. Several thousand such refugees are in Memphis, Tenn. The greatest fears are entertained for the country of the lower Mississippi, as the levees are broken in many places, and the river is spreading over the lowlands. At the present time the outlook is that this spring will witness the most disastrous series of floods ever known in the history of our country.

One of the chief objects of international interest this year is the Central American Exposition, which was formally opened in the city of Guatemala, March 15, and will continue for four months. The Guatemala Assembly voted \$1,000,000 for the enterprise. A French firm is now erecting the principal building. There are many other buildings distributed over the Reforma Park, which covers twenty acres. All the Central American countries will exhibit their products, and many of the European countries have erected buildings, and will exhibit goods. The location is said to be very beautiful. The city of Guatemala is located on an elevated plateau, where fever is unknown. Great mountains and volcanoes will constitute some of the natural attractions. Twenty-five hotels have been erected for the accommodation of tourists. The attractions in the way of old churches, and ancient ruins of an earlier civilization, are great. Barbarism and civilization will be strongly and grotesquely mingled there. Central America, since the union of some of the states under one general government, and the prospective addition of the others to it, has taken a great step in advance. Its resources are vast. With proper development and an energetic government, great results can be achieved there.

M. Blowitz, a distinguished Frenchman, who is considered as a great authority on all European affairs, has written a long communication to the *New York World*, in which he declares that Greece is doing her best to stir up a general war, and that for a time she seemed likely to succeed; but that the concert of the powers has made that impossible. According to M. Blowitz, the dowager empress of Russia gave assurances to Greece of Russia's help, but her influence in that direction has been overborne by that of other counselors. Russia holds the key to the situation; and it will be peace or war as she wills. Now she is pledged by treaty to maintain the integrity of the Turkish Empire. Emperor William, of Germany, agrees with the czar in this. He does not like the Greeks because he was not well received at Athens; and then his sister joined the Greek Church. Moreover, he looks upon the Greek forces in Crete much as he regarded the Jameson raid. As an autocrat, he is opposed to all rebellions against constituted authority, and has little respect for the rights of the people generally. Turkey is being put to a severe strain by the attitude of Greece in Crete and on the Thessalian frontier. Her forbearance under this strong provocation is gaining her friends, and the public mind is changing, and is turning against Greece as a firebrand threatening the peace of Europe.

ITEMS.

— The Russian contingent of troops for Crete will pass through the Dardanelles on a Russian war-ship.

— A deficit of 19,870,000 rupees is reported in the finances of the East Indian government.

— As was expected, Thomas B. Reed, of Maine, is re-elected as speaker of the House of Representatives.

— A city ordinance of Chicago, limiting the height of buildings to ninety feet, has been vetoed by the mayor.

— The Immigration Bureau reports a large falling off in immigration to this country during the last six months.

— A battle between government forces and rebels in Uruguay, on March 8, is reported, in which one thousand men were killed.

— William Taylor Adams, the great story-writer for boys, and known everywhere by his *nom de plume* of "Oliver Optic," is reported to be dying at his home in Boston, Mass.

— All the elections in Greece are held on Sunday, and, curiously enough, the polls are in the churches. Under such circumstances, it is probable that voting is regarded as a religious act.

— Mrs. Marilla Marks Ricker, of Boston, Mass., has applied for the position of United States minister to the United States of Colombia. She is a widow, and a lawyer by profession. She has attained prominence as a stump speaker.

— It is estimated that the new tariff on wool will raise the price of clothing twenty-five per cent.

— President McKinley is so persistently besieged by ambitious office-seekers that he has refused to see any of them, and they have been requested to return home until called for!

— President McKinley will ask the Turkish government to raise its minister here to the rank of ambassador, in order that the United States minister in Turkey may be given the same rank.

— The steamer "Villa de St. Nazaire," which left New York March 6, was lost off Cape Hatteras in the storm of the 17th, and of the eighty passengers and crew but six were saved.

— Recent explorers in Jerusalem have unearthed many interesting things. They feel quite sure that they have discovered the pool of Siloam, and they believe that they will soon find the sepulcher of David.

— Workmen blasting rock at Jamestown, Ottawa Co., Mich., March 17, found a pocket in the rock containing several flint tools, evidently made by man. The implements were hammers, grooved so as to be tied to handles.

— A Spanish transport train, with 300 troops on board, was lately dynamited by the insurgents as it was passing over a high bridge, in the province of Pinar del Rio. Nearly all the Spanish force was killed, wounded, or made prisoners.

— The house of a miser, lately deceased, in Dorchester, Mass., was examined by his relatives; and besides some notes and valuable papers, \$70,000 in money, much of it in gold and silver coin, was found. It is not stated that he had laid up any treasure in heaven.

— A bill has been rushed through the New Jersey Legislature, which practically gives the control of the Delaware River to a big corporation. This is worse than stealing a railroad,—a charge that has sometimes been made against people.

— Among the most important recommendations for foreign offices made by the President are those of Colonel John Hay for ambassador to Great Britain, Henry White for secretary to the embassy, and General Horace Porter for ambassador to France.

— Postmaster-General Gary has announced that all postmasters will hold office for four years. So those postmasters who received their appointments late in Cleveland's administration will hold them over into the administration of McKinley for the same length of time.

— Foreign importers of goods into this country, fearing an increase of the tariff on their wares, are rushing large quantities of goods into the country, which they are storing in warehouses. This makes, for a time, a large increase of revenue, but it is probable that there will be a corresponding decline later.

— A great brute of a prize-fighter, who has been bluffing and bragging for months of his power, knocked out and counted out in the ring, and then blubbering and whimpering like a whipped schoolboy over his defeat, is a spectacle which shows upon what ignoble objects human beings can set their affections.

— Henry M. Turner, senior bishop of the African M. E. Church, angered by the repeated lynchings of people of his color, urges them to arm and defend themselves. He cites the Puritans and other fighting Christians as a justification of his advice. The manifesto of the bishop causes much comment, and it may lead to untoward results.

— The supreme court of Michigan has decided that the offices of mayor of Detroit, or any other city, and governor of Michigan, cannot be held by one person at the same time. Mr. Pingree now holds both these offices. He will be compelled to resign one of them, and this decision may invalidate his acts both as governor and mayor.

— United States war-ships appear to be particularly unfortunate. The last one to meet an accident is the new monitor "Puritan," one of whose engines gave out off Cape Hatteras a few days ago. After a tempestuous voyage, during which time some fears were entertained for her safety, she arrived at New York, where she will be repaired.

— A review before the United States Supreme Court of the case of the State of Kentucky against the Adams Express Company, in which the company held that the State, in taxing the company, was taxing "intangible property," has been decided for the State. The court held that in taxing the franchises of corporations, the State had not gone beyond the values furnished by the corporations themselves. The court also declared that this decision would be far-reaching in its effects.

— All through the Northwest the snow blockade is one of the severest ever known. Over vast areas the snow is said to be eight feet deep on the level, and we read of drifts three times that depth. Everywhere trains are blockaded, and traffic is carried on under the greatest difficulties. There is also a strong apprehension that when this enormous mass of snow melts, there will be much destruction of property in the river valleys. The more cheering idea is that such a body of snow gives promise of an abundant crop.

—The people of Lincoln county, West Virginia, have expressed their idea of the religious liberty that should prevail in this country, by attacking a Mormon elder who was preaching there, and beating him nearly to death. The Mormon, though now near death's door, announces his intention of continuing his labors there should he recover.

—General Carlos Roloff, Cuban secretary of war, and Dr. J. Castillo, both under indictment before the United States Circuit Court of New York for breaking the neutrality laws, failed to appear before the court on March 15. Roloff is on the way with another filibustering expedition. Those who acted as bail for these men are probably glad to pay it, that they may go on with their work for Cuban emancipation.

—The government of Greece has sent the following grateful acknowledgment to the United States Senate in return for the sympathy lately expressed by that body for the cause of Cretan independence:—

TO THE UNITED STATES SENATE: The warm thanks of the Greek nation, as well as of the government of Greece, are due for the expression of its sympathies, which are a most valuable assistance to us toward the accomplishment of our national aspirations.

—The boy who was referred to in a late article in the REVIEW as having fits, and tearing off his clothes, from the use of cigarettes, and who was sent to a hospital, has since been discharged, but only again to lose his reason. All at once he began to yell, "My head's on fire!" and tried to jump through the window, which was on the third floor. After several experiences of this kind, in which he was with great difficulty restrained, he was taken to an insane asylum.

—A bill before the Illinois Legislature, in the interests of dependent children, provides that if such children have any religious preference, they shall be placed in families holding such religion; if too young to express preference, or if indifferent to all religions, they shall be placed where the religion of their parents shall be taught to them. What kind of religion shall be taught to children who have no preference, and whose parents had no religion, the bill does not state; but probably the Catholic Church stands ready to bring up such children, on the ground that the pope is the true father of all mankind.

—Sensational reports are being circulated in regard to the eccentricities practised by the Emperor of Germany. It is reported that he pinches guests, trips them up with his sword, and practises many other very unkingly things. He has lately suffered much from an abscess on his knee, and there are rumors that the abscess was caused by a hurt received when he, in a fit of frenzy, attempted to heave an officer of a ship overboard. These may be rumors, but the very thought that such things are believed by many to be true reveals a dangerous state of affairs. With a great army under the absolute direction of such a person, the greatest dangers may be apprehended.

Appointments.

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

NOTHING preventing, Elder G. C. Tenney will meet with the church in Detroit, Mich., Sabbath, March 27.

THERE will be a general meeting at South Haven, Mich., March 27. All who can do so are invited to attend.

THERE will be a general meeting at Onaway, Mich., March 24 to April 4. At that time the church building will be dedicated. A cordial invitation is extended to all the scattered brethren and sisters to attend.

H. D. DAY,
C. N. SAUNDERS.

WANTED.

ELDER W. H. LITTLEJOHN requests us to say, in reply to the fifty or more letters he has received in response to his advertisement in the REVIEW, that he has rented his farm, and therefore needs no more help at present.

HELP.—For a market-garden farm and dairy. Correspond with Box 77, Butler, Butler Co., Pa.

EMPLOYMENT.—A young man of sixteen, large, strong, and willing to work, would like employment on a farm by Sabbath-keepers. Kansas preferred. W. M. Vanderbilt, Beverly, Kan.

BOY.—I want a good boy who wants a good home. One who is able to take care of horse, plow corn, etc. We want one who will remain with us for years. F. C. Smith, Plum City, Pierce Co., Wis.

FOR SALE.—House at Keene, Tex., with five rooms, soft artesian water in house, two acres of ground, bearing orchard of ninety-five trees, besides blackberries and grapes. House fronts academy campus, and is just across the street from post-office and Sanitarium. Address C. B. Hughes, Keene, Tex.

SITUATION.—The undersigned would like a situation as stenographer and typewriter. Has had good training in a business school. Otis Calkins, 322 Cass St., La-crosse, Wis.

EMPLOYMENT.—A young man, twenty years of age, wants to work on a farm among Sabbath-keepers. Michigan preferred. Daniel N. Stow, Lawrence, Mich.

HELP.—Man and boy from sixteen to eighteen years old to work on farm for the season, to begin April 1. Address D. W. Bolter, Enfield, Mass.

Special Notices.

HASKELL HOME MAINTENANCE FUND.

SABBATH, April 3, is the day set apart by the General Conference Committee for the collection of funds for the maintenance of the Haskell Orphans' Home. We would kindly request that all church elders and Sabbath-school superintendents give due notice of the collection beforehand.

God in his providence has established this Home among us, and we trust that there will be a liberal donation made for its sustenance. Let it be remembered that whatever is donated for God's honor and the maintenance of this Home, is granted to God. The Home is quite



sufficient for many of these orphans, but we cannot care for as many as we would like to, and are often obliged to refuse some of these children on account of insufficient means. There are one hundred children in the Home, who need our care and support. There are many more who are begging admittance. There is no enterprise more worthy of generous consideration. Will church elders, ministers, Sabbath-school superintendents, and others call special attention to this matter on Sabbath, March 27, with appropriate remarks, and see that the collection is taken up on the following Sabbath, April 3?

All donations should be sent promptly to Haskell Orphans' Home, Battle Creek, Mich.

Publishers' Department.

THIRTY-FIVE VOLUMES GIVEN AWAY.

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Spain,	" Rev. E. E. and Susan Hale.
Scilly,	" A. Freeman.
Scotland,	" John Mackintosh.
South Africa,	" Geo. M. Theol.
Switzerland,	" L. H. and R. Stead.
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The Youth's Instructor,
Battle Creek, Mich.

ADDRESS.

THE address of Elder C. A. Hall is changed from Spanish Town to Catadupa, Jamaica, West Indies.

BEWARE!

ADVENTISTS are warned against fostering an imposter claiming to be one of us. He claims to have met conversion among the Salvationists of New York City. While here, he called himself Monto Jacobson. For further information address W. A. Westworth, 317 W. Bloomfield St., Rome, N. Y.

Travelers' Guide.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect Nov. 15, 1896.

GOING EAST. Read down.						STATIONS.		GOING WEST. Read up.					
10 Mail Ex.	4 L'd Ex.	4 L'd Ex.	4 L'd Ex.	42 Mxd Tr'n	2 P't H Pass			11 Mail Ex.	1 Day Ex.	3 R'd L'd	23 B. C. Pass.	5 P'd Ex.	
a m	p m	p m	p m	a m		D. Chicago A.		p m	p m	p m		a m	
9.00	8.02	8.15	8.15			Valparaiso		6.30	2.00	9.10		6.30	
11.25	4.50	10.30	6.00			South Bend		4.10	12.05	7.20		4.30	
p m						Cassopolis		2.35	10.40	5.55		3.07	
1.10	6.15	12.00	10.05			Schoolcraft		1.55	10.05	5.20		2.25	
1.55	6.55	12.45	12.40			Vicksburg		1.10					
2.40	7.40	1.48	8.42			Battle Creek		1.00	9.20			1.30	
2.50	7.40	1.48	8.42			Charlotte		12.15	8.35	4.00		12.50	
3.35	8.15	2.40	6.20	7.00		Lansing		11.14	7.53	8.19		11.55	
4.42	9.03	3.25		7.47		Durand		10.40	7.25	2.55		10.11	
6.20	9.32	4.00		8.20		Flint		9.35	6.39	2.10		6.50	
6.30	10.23	5.03		9.30		Lapeer		8.35	6.10	1.45		6.47	
7.30	10.50	5.45		10.05		May City		7.49	5.39	1.15		6.10	
8.15	11.20	6.15		10.43		Port Huron		7.28				4.45	
8.42	a m	6.35		11.05		Detroit		6.50	4.30	12.15		3.50	
9.40	12.30	7.30		12.05		Toronto		a m	a m	a m		a m	
9.25	p m	a m		11.50		Montreal		10.30				4.05	
	a m	p m		7.35		Boston		11.30				8.00	
	8.00	4.55		7.35		Susp'n Bridge		p m	a m			p m	
	6.40	7.15		7.15		Buffalo		9.15	8.00			1.00	
	a m	p m				New York		p m	a m			a m	
	8.12	7.00		7.00		Philadelphia		7.30	9.00			p m	
	a m	p m						p m	a m			a m	
	7.00	4.55						11.10	7.05			2.50	
	a m	p m						10.00	6.15			11.15	
	8.25	6.20						a m	p m			a m	
	p m	a m						8.20	6.10			9.00	
	1.53	8.23						a m	p m			p m	
	7.17	7.48						9.00	8.00			9.45	

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

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

†Stop only on signal.
A. R. MCINTYRE,
Asst. Supt., Battle Creek.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 7, 1897.

EAST.		8	12	4	10	14	22	36	
		*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	Accom.	*Atl'ntic Express.	
Chicago.....	pm	9.40		am	6.50	pm	8.00	pm	11.30
Michigan City.....		11.25			8.48		4.50		6.20
Niles.....	am	12.33			10.15		5.55		7.40
Kalamazoo.....		2.10	am	7.20	11.52		2.08		9.05
Battle Creek.....		2.55		8.10	12.50		2.42		7.65
Marshall.....		3.25		8.38	1.20		3.09		8.19
Albion.....		3.52		9.05	1.45		3.27		8.38
Jackson.....		4.40		10.00	2.35		4.05		9.15
Ann Arbor.....		5.50		11.05	3.47		4.58		10.05
Detroit.....		7.20	pm	12.25	5.30		6.00		11.10
Falls View.....						am	5.23		pm
Susp. Bridge.....							5.38		4.83
Niagara Falls.....							5.53		4.47
Buffalo.....						am	12.10		6.45
Rochester.....							3.00		8.55
Niagara Falls.....							5.00		12.15
Syracuse.....							8.50		4.50
Albany.....						pm	1.45		8.45
New York.....							12.10		8.34
Springfield.....							3.00		11.55
Boston.....									10.45
WEST		7	15	3	19	23	13	37	
		*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.	
Boston.....									pm
New York.....									7.15
Syracuse.....									8.00
Rochester.....									11.30
Buffalo.....									2.15
Niagara Falls.....									4.10
Falls View.....									5.30
Ann Arbor.....									6.13
Detroit.....									6.45
Jackson.....	pm	7.50	am	6.30	am	7.15	8.30	pm	12.55
Battle Creek.....		9.10		7.30		8.43	9.25		1.57
Kalamazoo.....		10.45		8.35		10.48	10.30		2.87
Niles.....	am	12.00		9.48		12.15	12.10		4.14
Michigan City.....		12.50		10.27		1.07	11.47		4.52
Chicago.....		3.10		11.45		1.45	6.27		9.27
		4.25	pm	12.50		4.32	2.45		7.25
		6.30		2.40		6.35	4.90		9.05

*Daily. †Daily except Sunday. Train No. 6, Jackson Accommodation, will leave daily at 7.20 p. m., and Train No. 5, News Express, will leave daily at 5.05 a. m. for Kalamazoo.

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

O. W. RUGGLES,
General Pass. & Ticket Agent, Chicago

Geo. J. SADLER,
Ticket Agent, Battle Creek

The Review and Herald.

BATTLE CREEK, MICH., MARCH 23, 1897.

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Editorial Notes.

The Quarterly *Bulletin*, containing the finishing reports of the general meetings, will, we believe, be issued this week. The meetings have been prolonged; hence the delay of a few days.

The organization of the General Conference Association board was effected last week, as follows: President, I. H. Evans; Vice-President, J. H. Morrison; Secretary, John I. Gibson; Treasurer, A. G. Adams. Executive Committee: I. H. Evans, J. H. Morrison, J. I. Gibson, A. G. Adams, W. C. Sisley.

The business of the various boards has not yet been finished, and they are still in daily sessions, and the members are crowded to the utmost with the numerous problems and items of work that present themselves. The present week will probably see the most of the business disposed of, and the members will be separating for their various fields of labor.

One of the devices which seems now to be the great favorite with the enemy of truth to bring into disrepute the glorious doctrine of the second coming of Christ, is to stir up some wild and unbalanced mind to set forth, under that name, the most foolish and extravagant notions. A person of this kind, according to the Cincinnati *Commercial Tribune*, is now preaching on this subject in the Bible House, New York City. He is an Englishman, by the name of B. O. Kinneer. Large numbers, it is said, are attracted to his meetings because of his earnestness. Among the grotesque things he proclaims are these: that all the inhabitants of this Western continent are going to be removed to another; that the United States is to be carried over to England; that Wall street is to be transported to Jerusalem; and that the end is to come March 29, 1899, or in September, 1901. That some will take fresh liberty, from such vagaries, to ridicule the doctrine of the second advent, is no doubt true; but it is to be hoped that no candid and thoughtful mind will be turned away from the true teaching of the Bible on this great question.

An accurate census of the world at the present time seems impossible; but the skill attained in the line of census-taking in recent years, makes it probable that something can be done far in advance of any former achievement in this direction. Under the auspices of the "International Statistical Institute," the work is, therefore, to be undertaken. It is thought that the present population of the earth will be found to be nearly, if not quite, 1,700,000,000.

There is no greater internal evidence of the authenticity and credibility of the Holy Scriptures, than the fact that they deal with traits of human character, which are perpetual and universal. It is said that history repeats itself; but in humanity there is continually passing before us a panorama of individuals who possess just such characteristics as have been common to the human family in all the past, and which the Bible so clearly delineates. There are still in the world, Davids, and Absaloms, and Solomons, and Ananias, and Sapphiras, and Demases, and Diotrepheses; and he is the best teacher of the word of God who will so hold it up before men that they may see themselves as in a mirror, and learn what belongs to their peace.

During the past week evening meetings for the benefit of the church in Battle Creek have been held, conducted by Elder A. T. Jones. The special object has been the study of the Testimonies that relate to the situation in this important center—to the church, the Office, and the College. The matter brought to our attention has been of a close and searching character, designed to show us our mistakes and dangers, and how these may be avoided. Large congregations have been in attendance; and the words of the Spirit of God have found a place in many hearts. On the Sabbath the services were peculiarly solemn. There was manifest a disposition to strive for a better life and a deeper experience. The responsibilities resting upon those who live here are much greater than upon those who live at most of our other churches. Every one needs to stand true to God, and to have a living connection with him.

How should God's people treat the chastenings through which he sees it is necessary to bring them? They should consider the purpose for which they are given. It is to bring them to higher attainments in the Christian life. When God brought the children of Israel out of Egypt, it was not simply to deliver them from the bondage and distress which they there suffered, but to bring them into the inheritance which he had promised, a land flowing with milk and honey. But the people thought more of the troubles out of which God had delivered them than of the goodly heritage and blessings into which he proposed to bring them. Hence they often fell into rebellion and murmuring in the wilderness. Is not that too often the case now? Do not the prayers of the Christian too often center simply upon the trouble he wishes to be brought out of, instead of the attainments and victories he wishes to be brought into? If the former, as soon as the troubles are over, the prayers flag; if the latter, they continue, as they should, till the goal is reached. Let us not be content with simply being brought out of Egypt, but keep up our aggressive Christian warfare till we are brought into Canaan.

There are quite a number of expressions in the Scriptures which indicate that the voice is the great medium through which the truth is to be made known to the world. The prophecy of John the Baptist described him as "the voice of one crying in the wilderness;" the Son of God himself is set forth as "the Word;" and when the Holy Spirit was manifested on the day of Pentecost to such a degree that it assumed a form, it took the shape of "tongues." Other agencies have their place, and do an important work, but the living preacher has a field which nothing else can fill.

We have received the first number of the *Student*, a new publication just launched upon the sea of journalism by the students of Battle Creek College. It has a good variety of departments, designed to canvass all subjects which are of interest to students in general, and the students in Battle Creek College in particular. The literary work is performed entirely by the students; and they take hold of it in a way to show that it is not child's play in which they are engaged. It bids fair to be a creditable and useful adjunct to the school. Monthly. Twenty pages besides cover. Price \$1 a year. Single copy, ten cents. Address the *Student*, Battle Creek, Mich.

The doctrine of the second coming of Christ becomes at once a precious doctrine to those who are converted to Christianity in heathen lands. The *Missionary Review* of March gives account of a young girl in the island of Ceylon, who, out of the darkness of Mohammedanism, confessed Christ. She was severely beaten by her father, but stood firm. He at length relented, and allowed her again her Christian books and instruction. Her joy was unbounded. The missionary writing the account said: "The last time I saw her, she said how much she was looking forward to Christ's coming, and how very glad she would be to see him."

Mr. Gordon Calthrop was once asked by a skeptical friend how it is that a person who has long lived in sin, and indulged in all kinds of iniquity, can all at once become pure and fit to call himself a Christian. Mr. Calthrop replied, "Jesus Christ does it by the alchemy of his love, which changes the original elements into opposites." And then the remark was illustrated by the case of a child who, when furnished with a new object of interest and pleasure, will throw away and forget the old for the new and better one. So when Christ comes into the heart, the new union dissolves and expels all former ones, so that the things which the person once loved, he now hates; and the things which before he hated, he now loves.

The contrast between God's way and man's way is well brought out in the following statement. The Lord told his disciples to go into all the world, and preach the gospel, and win disciples for him. But here is the idea the "East India Company" had of such work, as embodied in a resolution and passed in Parliament, in 1793. They said: "The sending of missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast. Such a plan is pernicious, impolitic, unprofitable, unsalutary, dangerous, unfruitful, fantastic. It is opposed to all reason and sound policy; it endangers the peace and the security of our possessions!" Think of it!