

The Advent REVIEW AND HERALD HOLY BIBLE IS THE FIELD OF THE WORLD

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

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"IN THE MIDST."

"THEY found him in the temple, sitting in the midst."
 "God is in the midst of her; she shall not be moved."

Would any place within the home
 Be robbed of its attraction,
 Our friendly or our business walks
 Be filled with some distraction,
 If suddenly beside us stood
 That One who is the Son of God?

If so, some wrong lies underneath;
 The Spirit must remove it,
 Or peace and joy can ne'er reign here;
 The daily life doth prove it.
 If we would hide aught from our Lord,
 His love-filled message oft seems blurred.

But O, to one who knows the King,
 The "love life" of the Spirit,—
 How all, from living touch with him,
 Will beautify, not mar, it!
 To such the entrance of that Form
 Would bring sweet peace, but ne'er alarm.

But deeper, sweeter, far more near,
 Within the heart he dwelleth;
 And only blessing fills the life
 That follows as he willeth,
 Till "in the midst" of heaven's throne,
 He'll welcome those who are his own.
 — Carrie Merrall, in the King's Messenger.

EXPOSING OF THE BRETHREN'S MISTAKES REPROVED.

MRS. E. G. WHITE.

"AND we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men."

In this day we have been privileged to have increased light and large opportunities, and we are held responsible for the improvement of light. This will be manifested by increased piety and devotion. Our loyalty to God should be proportionate to the light which shines upon us in this age. But the fact that we have increased light does not justify us in dissecting and judging the character of men whom God raised up in former times to do a certain work and to penetrate the moral darkness of the world. In the past the servants of God wrestled with principalities and powers, and with the rulers of the darkness of this world, and with spiritual wickedness in high places, the same as we, who bear aloft the banner of truth, do to-day. These men were God's noblemen, his living agencies, through whom he wrought in a wonderful manner. They were deposita-

ries of divine truth to the extent that the Lord saw fit to reveal the truth that the world could bear to hear. They proclaimed the truth at a time when false, corrupt religion was magnifying itself in the world.

I could wish that the curtain could be rolled back, and that those who have not spiritual eyesight might see these men as they appear in the sight of God; for now they see them as trees walking. They would not then put their human construction upon the experience and works of the men who parted the darkness from the track, and prepared the way for future generations. Living down in our own generation, we may pronounce judgment upon the men whom God raised up to do a special work, according to the light given to them in their day. Though they may have been overcome with temptation, they repented of their sins; and no opportunity is left for us to depreciate their characters or to excuse sin. Their history is a beacon of warning to us, and points out a safe path for our feet if we will but shun their mistakes. These noble men sought the mercy-seat, and humbled their souls before God.

Let not our voices or pens show that we are disregarding the solemn injunctions of the Lord. Let no one depreciate those who have been chosen of God, who have fought manfully the battles of the Lord, who have woven heart and soul and life into the cause and work of God, who have died in faith, and who are partakers of the great salvation purchased for us through our precious sin-bearing, sin-pardoning Saviour. God has inspired no man to reproduce their mistakes, and to present their errors to a world that is lying in wickedness, and to a church composed of many who are weak in faith. The Lord has not laid the burden upon men to revive the mistakes and errors of the living or the dead. He would have his laborers present the truth for this time. Speak not of the errors of your brethren who are living, and be silent as to the mistakes of the dead. Let their mistakes and errors remain where God has put them,—cast into the depths of the sea. The less that is said by those who profess to believe present truth, in regard to the past mistakes and errors of the servants of God, the better it will be for their own souls, and for the souls of those whom Christ has purchased with his own blood. Let every voice proclaim the words of the first and the last, the Alpha and Omega, the beginning and the end. John heard a voice saying, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." If you think your brethren are in error, or in danger of making strong statements and of going to extremes, in the love of Christ and in the spirit of meekness, go to them and talk the matter over with them. If you wish to be laborers together with God, if you are spiritually minded your-

self, you will not seek to expose the errors and mistakes of your brethren, but will seek to correct them, and will restore the one you deem to be in danger. When this work of restoring those who err is neglected, sin lies upon those who have seen their brethren's defects, and have not followed out the gospel rule. God would have his laborers upbuild and strengthen and save those who are in danger of falling. Those who are in close connection with God, and who have a sense of the sacred character of his work, will bear one another's burdens, and so fulfil the law of Christ. This is the special work of those who believe the present truth.

Those who neglect their God-given responsibilities, and who will not take every means in their power to save those for whom Christ died from making a misstep, are neglecting his work, and are failing to be collaborators with Christ. But if, through lack of foresight, mistakes are made by men who are chosen and beloved of God, and they make haste to correct their errors as soon as their attention is called to their mistakes, shall a brother take advantage of the circumstance? Shall articles be traced by an unfriendly pen calculated to weaken the confidence of others in the man who honestly erred in judgment, when he thought he was in the right? Let those who would do this kind of work consider how they would like to have it done to themselves, were they in similar circumstances. Let them consider whether they would have received reproof in the spirit of meekness, or whether pride would have had the mastery, and they become doubly guilty in expressing, in word and attitude, sullen defiance of the reprover. Would they have been obedient to correction, and received reproof in that spirit of meekness which yields the peaceable fruits of righteousness?

The word of caution comes down along the line to our time: "Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived [in your opinion of your own piety]; God is not mocked: for whatsoever a man soweth, that shall he also reap." No frost shall blight the crop, no mildew blast it, no palmer-worm devour it; the harvest is sure. Then be careful what seed you sow. God calls upon every man, woman, and youth to sow precious seed in time, that with joy he may reap in eternity.

We have no time now, and should have no disposition, to stand as spectators of the great warfare between good and evil. We should be actively engaged in fighting the good fight of faith, and this will demand all the energies of the mind, all the capabilities and powers of the being. We are to be faithful soldiers, obeying the orders of the Captain of our salvation. We are not to take the Captain's place; but hourly to live in constant contact with Christ. We must know, individually, that we know the truth, not only theoretically, but practically. We must bring its divine principles into our daily life. God requires truth in the inward parts, and in the hidden part wisdom. He requires us to practise righteous-

ness, to manifest patience, mercy, and love. We should carefully review our character in the light of the character of God, as expressed in his holy law. There should be no deviating from the perfect standard. The Lord says, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Ample provision has been made that the people of God may attain perfection of character. The apostle says, "This is the will of God, even your sanctification." Let every individual draw for himself from the inexhaustible source of all moral and intellectual power, in order that he may work the works of righteousness. Through the cross of Calvary every facility is furnished whereby man may be in union with his fellow men, and in harmony with Christ in God. The Father says that he will love those who believe that Christ died for them, even as he loves his only begotten Son. The cross of Christ is the assurance that we may be complete in him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In Christ is excellence, in him is intellectual greatness and moral efficiency.

The Holy Spirit ever abides with him who is seeking for perfection of Christian character. The Holy Spirit furnishes the pure motive, the living, active principle, that sustains striving, wrestling, believing souls in every emergency and under every temptation. The Holy Spirit sustains the believer amid the world's hatred, amid the unfriendliness of relatives, amid disappointment, amid the realization of imperfection, and amid the mistakes of life. Depending upon the matchless purity and perfection of Christ, the victory is sure to him who looks unto the Author and Finisher of our faith. We shall be more than conquerors through him who hath loved us, and given himself for us. He has borne our sins, in order that through him we might have moral excellence, and attain unto the perfection of Christian character. Our Righteousness is our substitute and surety.

Let no one think he can hide his imperfection behind men who have been chosen of God, yet who have shown weakness, who have made mistakes, and who have been guilty of sin. The Lord has recorded the mistakes and sins of his servants, not that they may be reproduced, but that their experience may serve as a danger-signal, that others need not fall in going over the ground where they stumbled. If you are ambitious for self-preferment, you must overcome, or you will never enter the courts of heaven. Let selfishness be rooted out of the heart. In the life of Christ there was no fiber of selfishness. He lived not to please himself. Are you covetously retaining the means which God would have you use to his name's glory? Bear in mind that covetousness is idolatry. If you keep the commandments of God, you will love God with all your heart, mind, might, soul, and strength, and your neighbor as yourself. You will not cherish an overbearing, dictatorial spirit. There will be no place in the heavenly courts for anything save sympathy and love, kindness and goodness. Mercy, long-suffering, and tender compassion are the attributes of the character of Christ. The opposite of these attributes belong to the character of Satan, and will never find an entrance into the city of our God. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, are the fruits that appear on the Christian tree. "By their fruits ye shall know them." "They that are Christ's have crucified the flesh with the affections and lusts." Christians reveal the fact that they have a heavenly endowment. They think upon "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatso-

ever things are lovely, whatsoever things are of good report."

TRANSFORMED.

MRS. L. D. AVERY-STUTTLE.
(Battle Creek, Mich.)

"Now ye are clean through the word which I have spoken."

One day a fearful sight I saw:
I passed the mirror of God's law,
And lo! my dress, that once I deemed
So pure and clean, all filthy seemed;
My hands, which erst looked pure and white,
Were stained and loathsome in my sight;
My very heart was black with sin,—
All rotten, vile, and stained within;
And e'en the good deeds I had done
Seemed only selfish, every one.
Ah, yes; a fearful sight I saw
In this strange mirror of God's law.

And then I said: "I'll make me white;
I'll purge and cleanse me day and night;
I'll wash these filthy stains, and so
I shall be clean once more;" but lo!
Nor soap nor niter cleansed my stain,
Which red as crimson did remain.

Then, quick, Damascus' streams I sought,
And all my sin-stained garments brought
Where, proud Abana's banks beside,
I dipped them in the 'whelming tide;
And there, where mighty Pharpar flows,
I sought to hide my guilty woes.
As leprous Naaman, thought, I ween,
"I've but to wash me, to be clean."
I eager sought, but sought in vain;
These could not cleanse me from my stain.

At last, O joy! the news I heard,
That there was One whose mighty Word
Could heal my soul, and cleanse my sin,
And make me pure and white within.
"What! can he cleanse *my* soul?" I cried;
"Lo, I am very vile," I sighed.

And then an angel oped mine eyes;
"See what his Word hath wrought!" he cries.
I looked. Disease and suffering fled.
I saw him raise the moldering dead;
E'en hell was stirred; death's angel heard,
And quick obeyed th' almighty Word.

I looked again. Again I heard
The echo of that strange, strange word:
"Let there be light!" and dismal night
Quivers with beams of glory bright.
That word through "empty chaos" rung;
Worlds from "abysmal darkness" sprung,
Each to his own appointed place;
And suns went wheeling into space.

And then I cried, with trembling soul:
"Lord, if thou wilt, I may be whole.
Speak, Lord, the word, and set me free.—
That word which makes me clean in thee."

Again I heard that mighty word:
"I will; be clean; thy prayer is heard."
I looked; and once again I saw
The perfect mirror of God's law;
But where was once my filthy dress,
I saw Christ's robe of righteousness;
And where my guilt-stained hands once shone,
I saw those pierced hands alone.
My form was gone, and in its place
I only saw my Saviour's face;
Again I heard that mystic word:
"Now ye are clean, through Christ the Lord."

"Thy love has been as a shower; the returns,
but a dewdrop stained with sin."

THE voyage of human life under any other head than Christ, and under any other wind than the wind of his Spirit, is sorrowful beyond all expression. Whatever port is reached, the port of peace, the joyful eternal home, cannot be reached. The vessel in which we are passing over the sea of mortal life is always driven by contrary winds, till the Lord embarks. All voyagers who know the pleasantness of having Christ on board, and the certainty of getting safe to land under him, pray him with all their hearts to abide with them. The loving, longing prayer, "Abide with us," is always from those who have previously been acquainted with him.—*Dr. John Pulsford.*

"WATCH YE THEREFORE."

A. O. TAIT.
(Battle Creek, Mich.)

AFTER stating to his disciples that "of that day and that hour knoweth no man," the Lord said: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:35-37.

In this life Satan is warring against every soul, and is determined to have no one accept Christ if he can possibly prevent it. In the Word it is said, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. So, then, when the Lord's coming is near, Satan knows "that he hath but a short time;" and consequently he, "having great wrath," works with all his powers to deceive; he makes his supreme effort to keep us away from God, and away from a knowledge of his Son, so soon to come in the clouds of heaven. But we are put on our guard against the deceptions of the great adversary by the ringing words, "Watch: . . . lest coming suddenly he find you sleeping."

The great necessity of watching at this particular time, in order that we may escape the deceptions which Satan has prepared especially for these last days, can be fully realized only as we read the Scripture warnings: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:8-12. Observe with care the warnings and instruction in the foregoing scripture. "The brightness of his coming," he says, "shall destroy" "that Wicked;" but his "coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish."

The Lord's coming, then, we should note particularly, is after this deceptive working of Satan with such remarkable power and "deceivableness of unrighteousness." And it is through "them that perish" that Satan works, and all "because they received not the love of the truth, that they might be saved." So, then, when Satan works with power in his "deceivableness of unrighteousness" just before the second coming of Christ, God is sending forth the mighty truth of his Word to save people; but some, as stated in this scripture, will not receive "the love of the truth," and so will not only perish in the end, but furnish a channel through which Satan will work his masterly deceptions.

In this connection note the fact, set forth in another scripture, that as Pharaoh and his Egyptian subjects resisted Moses, and the message with which God sent him to the people in that time, so do these persons, in these last days, reject God by receiving these last-day delusions of Satan instead of the divine truth. In his second letter to Timothy, Paul says, "This know also, that in the last days perilous times shall come." After mentioning a long list of the sins that they are "lovers of" in these "last days," he styles them "lovers of pleasures more than lovers of God," and says that they are "ever learning,

and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." 2 Tim. 3:1-8.

Paul definitely locates this work by first saying that it is "*in the last days*" that these "perilous times shall come." How clearly God makes known this truth! He does not leave us to doubt or conjecture, but says plainly that "*in the last days*" we shall meet these "perilous times." And we should not fail to observe that these "perilous times" are caused by the great wickedness in the world when the last days are reached. "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:2-5. The foregoing is a list of the darkest sins; and is it any wonder that the apostle says that they cause "perilous times"?

The apostle continues, in verse 8, by saying: "Now as Jannes and Jambres withstood Moses, so do these [the ones practising the great list of sins just enumerated] also resist the truth: men of corrupt minds, reprobate concerning the faith." The ancient records of the Jews, as well as the history and traditions of the Eastern countries, preserve the names of Jannes and Jambres as two of the leading magicians who, prompted by the spirit of Satan, were able to counterfeit for a time the miracles which Moses wrought before Pharaoh by the power of God.

Observe, then, that the text says, "Now as Jannes and Jambres withstood Moses, so [i. e. in like manner] do these also resist the truth." Then just as Moses was withstood by the magicians in his day, so will the truth be resisted by "men of corrupt minds" amid the "perilous times" of the "last days." In view of this, how important the admonition of the Saviour, "Watch."

In Moses' time the magicians were permitted to exercise the power of Satan to the extent of working miracles to deceive and bind men in the chains of error; and in answering the question, "What shall be the sign of thy coming, and of the end of the world?" Jesus makes prominent mention of the fact that "there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:3, 24. And in view of the fact that the Word of God so plainly points out, in such a number of passages, these deceptions of Satan that we are so clearly told will particularly mark the "last days," the admonition of the Saviour should be carefully heeded.

In answer to this question, "What shall be the sign of thy coming, and of the end of the world?" he says, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Verses 3-5. Thus we see that when telling what would be "the sign of his coming," the thought uppermost in his mind is the deceptions that we shall have to meet; and consequently he first warns us against being deceived. For that fallen angel who has given all his great powers, for the whole six thousand years of this earth's history, to the one work of deceiving mankind, and leading them away from God, is making his last and most persistent effort to delude and destroy.

God's Word faithfully points out all these delusions; and by giving heed to what the Lord has told us, we may abide in his promises, and so escape every deception and snare of the enemy. To be ready to meet him at his com-

ing should be our only aim. His love for us is so deep and full that he died to save us. Then how can we refuse his warnings against the great delusions of our time, and, turning away from the study of his Word, and an abiding faith in what it says, be eternally lost? The Word of God, the blessed Bible, should be our trusted teacher and guide. "The law of his God is in his heart; none of his steps shall slide." Ps. 37:31. "Thy word have I hid in mine heart, that I might not sin against thee." "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:11, 105. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4.

An abiding faith in these "exceeding great and precious promises" is the one mighty rampart that successfully resists every attack of Satan in his efforts to deceive "the very elect." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." Ps. 91:1-4.

THERE IS NO PEACE.

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

It is a most lamentable state of affairs that after eighteen hundred years of the preaching of the gospel of peace, those nations among which the principles of the gospel are the most widely disseminated, and which love to assume the title of "Christian nations," are the foremost in preparation for war, and that among themselves! This is nothing against Christianity; but it is an evidence that a much-vaunted civilization, with the thinnest tinsel of Christianity, covers in all these nations the natural brutish and selfish instincts of the human heart, which are the same in Europe as in Asia, and which will be fully demonstrated when the jealous and angry nations again unsheathe their swords.

A prominent journal of Vienna says: "The acknowledged and universally recognized object of the Triple Alliance is the maintenance and confirmation of peace, while the Dual Alliance has the same end in view, and there only remains between the two alliances a noble emulation which shall confirm peace." And then it remarks: "It is strange, in these circumstances, that not the slightest reference is made in any quarter to the disarmament and reduction of the armies, or the diminution of military burdens."

Such professions amount to nothing. When Louis Napoleon raised the second empire upon the ruins of the second republic in France, he said, "The empire is peace;" but Sebastopol, Solferino, and Sedan, representing three great wars which he waged, showed either his insincerity or that he did not know what he was saying.

Probably there is no abler man in this country than Professor E. B. Andrews, president of Brown University. In a late address in Chicago upon "Europe's Greater Public Questions," Professor Andrews referred to the question of peace and war in the following words:—

No well-informed person in Europe seems to believe that peace is destined to endure there very long. On all hands people are preparing for war. Armies and navies are strengthened; fortifications multiplied; immense war treasures of gold piled up; all possible hypothetical plans of campaign, offensive and defensive, studied and discussed; firearms,

great and small, ceaselessly experimented upon and improved; civil measures subordinated to military, and statesmen to great army men and navy men. Within a few months I have read several serious articles on the defense of London in case of attack from the Continent.

Moreover, while all sorts of maneuvers for alliances are going on, there is wide-spread distrust of such treaties and national friendships as exist. Almost never before, I think, did so many nations in Europe feel themselves hopelessly isolated. Great Britain is in distress on this account; so is Germany. Family ties between crown-wearing persons amount to nothing. When Nicholas of Muscovy visited London a year ago, he sojourned some days in Germany, both going and coming. On each occasion William besought his dear cousin, almost with tears, for some word of assurance that the Russians meant peace. "Cousin," was the reply, "if you Germans wish security, make terms with France." It was a stone instead of bread; insult, not comfort; yet it is said William dare not show resentment, remembering the size of the Muscovite army and its nearness to his eastern borders.

All Europe is like a powder-magazine, which needs but a spark to ignite it, and cause an explosion the result of which, in its changes among the nations, may be very great. Nor can we be certain that our own country will not become involved in it. Several of the great nations of Europe are cherishing feelings of bitterness against the United States; and this nation, in pursuing what is known as a "vigorous foreign policy," is liable at any time to find itself in a position where it must either back down or fight.

There is nothing before the world but troublesome times. Happy, therefore, is he who has his heart and hopes in a world where there shall be but one government, even that of Christ; and where the saved from this sinking and perishing world will "delight themselves in the abundance of peace."

SCIENTIFIC THEORIES.

L. A. REED.
(Jacksonville, Ill.)

WE have found that truth is a view of its facts; that by means of the truth we may reach the facts; that by the truths of the Bible we may reach all facts; and that thus the Bible is a text-book to give us a knowledge of all things. Scientists find that to investigate facts, to determine truth, it is necessary to have at least a working hypothesis, or better, a theory. "Some facts can never be reached except through theories. It is quite right never hastily to accept a new theory as if it were a proved truth; but neither is it to be desired that we should impatiently fling all new theories aside, merely because they are new, as if they were certain error. Suppose that you are walking at night through a dark wood in a strange country, trying to find your way. You see some dark object looming ahead, and you say, 'I think it is a man.' Coming nearer, you have to give up that theory; for you find the object to be, after all, only a bush. Or you say, 'I think this little side-path will lead me right.' You try it, and presently you find that it brings you back to exactly where you stood before; so the theory of that path, being yours, has also to be given up. Yet you could hardly walk through such a forest and *not* form a few theories, some wrong, some right, unless you sat down with folded hands and made no advance at all."

It is thus seen how necessary it is to have a theory by which to make investigations for the facts and truths of nature. But the point is this: Would a loving Father leave his children to grope thus blindly and seek for the truth, and not give them, in some form, aids by which to make these investigations?—We believe not. We believe that in his Word he has given such aids, in the truths themselves. The statements of the Word are not blind guesses at the truth, which men, laboring with

for years, are obliged to give up at last. No; they are the truth, and therefore correct theories of the truth; and using them as theories for scientific investigation, men may come to an understanding of the truth, without the everlasting guessing-and-trying. Take *God's truth* for your *guess*; and then, with it and by it, put intelligent questions to nature, and you are certain to demonstrate your theory to be the truth.

The whole history of scientific progress is one great commentary on the ability of the Word to do this work. In the course of a few months' study, I have come across more instances than I could write out in a year. But let us take one as an example. Let us consider the ideas that men have held concerning light.

"A common notion among the ancients, and one which lasted during long ages, was that men saw by means of a kind of projection from the eyes themselves,—a sort of invisible feelers,—a something, as has been suggested, not altogether unlike the feelers of insects, only, of course, intensely ethereal in make. How such feelers could by any possibility reach to sun and moon, even at the limited distances then ascribed to heavenly bodies, imagination is quite unable to picture.

"It has been remarked, also, that until about 350 B. C., nobody seems to have asked the puzzling question why, if such were truly the mode whereby men saw, they could not see just as well in darkness as in light.

"Color was through ages looked upon as a definite part of an object; not less characteristic of it than its square or round shape, its hard or soft or heavy make. That color is actually a property of light, and is only, as it were, lent by light to objects for the time being, had occurred [so far as we know] to the mind of no man. Light was regarded as always the same—the same throughout, perfectly simple in make, colorless and homogeneous. Newton overturned this theory once and for all."—*"Radiant Suns,"* pages 66, 67.

But Newton did not reach all the truth concerning the nature of light. "For want of a better theory, Newton and other able men in his day adopted what is called the 'corpuscular theory of light.' It supposed that every object shot outward, in all directions, innumerable *corpuscles*,—inconceivably minute bodies, all moving with inconceivable rapidity,—and that the cannonading of the eye by these tiny pellets caused the sensation of sight. A difficult theory to accept now, when one realizes what would be meant by such a perpetual rush, at enormous speed, of even the most infinitesimal corpuscles which could possibly exist."—*Id.*, pages 66, 67.

But nearly two thousand years before this, while men were holding the gross, heathenish idea that the eyes had antennæ, God gave, through Paul, the true theory of light, by giving the definition of light: "Whatsoever doth make manifest is light." Eph. 5:13. Every sort of light is here defined, and hence physical light also is here defined. Light is that which makes manifest. Modern science cannot improve upon this definition. "Light," say modern school-men, "is that effect of force by which we perceive external objects." The definition God has given says all this and infinitely more. At the time that this was written, the ancients said that it was the antennæ of the eye that made manifest; but the Word said, Not so, it is light which makes manifest.

When the world was black with heathenish ideas, God, by his servant, gave the infinite truth concerning light. But few received it, and scientists still groped for the truth, when all the time it lay ready in the Word for whosoever would receive it by faith. But men instead continued to grope. Then came the other theory, advanced by Newton and others of his time. If the eye did not run out feelers

to the object, the object must shoot something at the eyes, and these somethings were called "corpuscles." Corpuscles make manifest. No, said the Word, *light* makes manifest. And now, at the last, we have found that the Bible is right. Men, guessing nearer and nearer the truth, have at last reached the truth. They find that this definition of light is correct; and it is correct because it conforms to the facts.

We can now see how much better it would have been if men had by faith accepted the true theory of light, as given in the Word, and used it as a basis of investigation. But men prefer their own way, even though it be by a blind guess, and liable to lead them nowhere.

It is difficult to see how one can have true ideas of spiritual light while holding erroneous views of physical light. Men reason by analogies, and the errors in one they will surely read over into the other. Because of this, God wants men to have correct ideas of even physical things. The truths of the Bible cover the truths of nature. Herschel, the great astronomer, said: "All human discoveries seem to be made only for the purpose of confirming more strongly the truths that come from on high, and are contained in the Sacred Writings." We know the reason for this,—it is because all truth is in the Sacred Writings.

Tracing the analogies between natural and spiritual light, is a most fruitful field; but this article is already long enough, and the analogies are infinite. But we see that if men had used God's Word as a text-book in science, they could never have made the gross blunders of conceiving that men saw with feelers or by a cannonade of corpuscles. God help us to make it our text-book. So shall science and the Bible labor hand in hand for our salvation by bringing us to a knowledge of the truth; and thus our science will be, as God intended, a part of our religion, and all our knowledge will be in him. Thus we shall be founded on the rock eternal; thus shall we stand the great flood that shall sweep the world to its destruction; and so at last shall we meet our God, and know him face to face.

COME QUICKLY.

Sosthenes.

ONE sign of the spiritual life of the Christian while on earth, is his looking for and hastening unto the coming of the day of God (2 Peter 3:12), when the Son of Man shall be seen descending in the clouds of heaven. And all things, he knows, are moving toward his revelation.

Does he see the seasons revolving, the planets silently rolling forward in their orbits? He knows that every successive winter and summer, every new moon or returning Sabbath day, onward brings the appointed time.

Does he listen to the commotions rising among the nations of the earth as to the rustling of the leaves of a mighty forest agitated by the awakening gale, or to the distant roll of the battle-thunder, shaking almost the very ground on which he treads? He knows that all is but in truth the noise of the chariot wheels of Him who has ascended the car of judgment and of victory, and is on his way earthward, and who will thus, ere long, appear again.

Approach does he now?—He does approach. "And the Spirit and the bride say, Come. And let him that heareth say, Come." As when the lark springs from among the tall ryegrass, and with tremulous note flutters upward until almost lost to human sight, and another and another rise in quick succession, with shrill-sounding song, till the air is filled with the music of the wing-borne choir, so one saint, in the midst of thy vales, O Britain! when he hears of the gladsome tidings of the Saviour's advent,

with rising expectation and desire cries out, "Come quickly!" and another saint, in arid Hindustan, whose ears the good news has also reached, exclaims, under the influence of the same feelings, "Come quickly!" and another saint in sea-girt Tahiti rejoins, "Come quickly!" and the saints of God everywhere, catching the inviting words, take them up, and say, "Come quickly!" and the sleeping saints, long since departed, send forth from their resting-place that same importuning request, "Come quickly!" and the whole creation, groaning and travailing in pain, joins in the call, "Come quickly!"

And lo! the universal prayer is heard, and the response is, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

CHRIST THE CREATOR.

CLINTON DE W. SHARP.

(Rochester, N. Y.)

WHEN we read that "God saw everything that he [by Jesus Christ] had made, and, behold, it was very good," we understand that the creation of the world by Jesus Christ was perfect in the sight of the Father; not only good, but "very good." "Thus the heavens and the earth were finished, and all the host of them." Yes; Christ had finished the Father's work.

But although the work was perfectly done, Satan, by man's obedience to him, undid the work. So God gave the work of restitution, or *re-creation*, into the hands of Christ to perform; for God created the earth not in vain; he formed it to be inhabited (Isa. 45:18), and not only to be inhabited, but inhabited by people who should be "very good." In John 17:4 we hear Christ telling the Father: "I have finished the work which thou gavest me to do." You will notice that the finishing work, in both creation and *re-creation*, occurred on the sixth day of the week, and the ceasing from labor on the seventh day of the week.

Now as it was Christ who executed the labor in creating this world ("all things were made by him"), it must necessarily have been Jesus Christ who ceased from labor, and rested upon the seventh day of the week. No one can deny it. Then the seventh-day rest was the rest of Jesus Christ. That is the truth: own it. "Give unto the Lord the glory due unto his name."

What is the meaning of the word "Sabbath"? You say it is "rest." True. To whose rest does it refer?—Christ's, certainly. The rest could refer only to the one who rested. Well, as "all things were made by him [Christ]," then Christ was the one who ceased from making all things, and rested. And when did he rest?—"For in six days the Lord [Jesus] made heaven and earth, . . . and rested the seventh day." Ex. 20:11. Then at creation the seventh day was the Sabbath (rest) day of the Lord Jesus. It was *then*; but is it *now*?—"The seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

In Mark 2:27 Christ says that the Sabbath was "made." Made by whom?—Why, "All things were made by him; and without him was not anything made that was made." John 1:2. Then the seventh day is the Sabbath of him who shall be called "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." It is the Sabbath of "the Son of God with power;" for by his power it was made.

If Christ made the seventh day "the Sabbath," "because that in it he [Jesus, "the mighty God"] had rested from all his work which [he] God created and made" (Gen. 2:3), then the seventh day must belong to the Lord, and hence is the *Lord's* day. So we hear

John saying, "I was in the Spirit on the Lord's day." Rev. 1:10. Surely John would agree with the Lord on this subject; for he was seeking to walk with God. "Can two walk together, except they be agreed?" Amos 3:3. The Lord says: "If thou turn away thy foot from the Sabbath, . . . my holy day, . . . and call the Sabbath . . . the holy of the Lord, . . . then shalt thou delight thyself in the Lord." Isa. 58:13. Do you suppose that John would call some other day the Lord's day, when the Lord himself plainly calls "the Sabbath" "*my* holy day," and also says, "The seventh day is the Sabbath of the Lord thy God"? "Can two walk together, except they be agreed?"

Christ not only rested on the seventh day, but he blessed it. So the seventh day certainly is a blessed Sabbath day. We ought to call the Sabbath "a delight, the holy of the Lord, honorable" (Isa. 58:13); for God calls it that. And because "he hath made his wonderful works to be remembered" (Ps. 111:4), he was not satisfied to stop at blessing the seventh day, but "he sanctified it,"—he made it, as he says, "my holy day."

In Isa. 58:13, 14, the Lord says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my* holy day, . . . then shalt thou delight thyself in the Lord."

Webster defines the word "pleasure" thus: "What the will dictates or prefers." What does your will dictate or prefer? If you are walking with Christ, you will be agreed with him, and will say, "Not my will, but thine, be done" (Luke 22:42); but if you are still carnal, your will will not be subject to the Father's will, and you will continue to do your own pleasure on his holy Sabbath.

O let us lift Jesus "up from the earth"! Let us call his holy day, the seventh, the Sabbath, "a delight, the holy of the Lord"! Let us honor him, not doing our own ways, nor finding our own pleasure, nor speaking our own words. Let us say, "Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Ps. 135:13. Let us "give unto the Lord the glory due unto his name." Let us manifest him to the world as "the Son of God with power,"—creative power. For, "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy *power*." Ps. 145:10, 11. Do not fear to talk of "the Son of God with power;" do not fear to call the Sabbath "a delight, the holy of the Lord, honorable;" for, "They that forsake the law praise the wicked: but such as keep the law contend with them."

WHAT WILL YOU SAY THEN?

WHILE Hopu, a young Sandwich Islander, was in this country, he spent an evening in a company where an infidel lawyer tried to puzzle him with difficult questions. At length Hopu said, "I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us all one question; namely, 'Do you love the Lord Jesus Christ?' Now, sir, I think I can say, 'Yes.' What will you say, sir?"

When he ceased speaking, all present were silent. At length the lawyer said that as the evening was far gone, they would better conclude it with prayer, and proposed that the native should pray. He did so; and as he poured out his heart to God, the lawyer could not conceal his feelings. Tears came to his eyes, and he sobbed aloud. All present wept; and when they separated, the words, "What will you say, sir?" followed the lawyer home, and did not leave him till they brought him to the Saviour.—*Selected.*

ADRIFT.

WRECKED on life's stormy sea,
Outcast, defiled,
Longing for peace and rest,
Poor, erring child!
Remember the Saviour bled
For such as thee;
Remember in love he said,
"Come unto me."

Weary, reviled of men,
Forced to the wall,
Jesus will be your friend;
He knows it all.
He'd "not where to lay his head;"
From door to door
Went he, oft hungering,
Blessing the poor.

Great though your sins may be,
God will forgive;
Cast all your guilt away;
Look up, and live.
Jesus' strong, loving arms
Round you he'll fold,
Filling your lonely heart
With peace untold.

Plead not unworthiness,
Turn not away;
Kneel at the Saviour's feet,
Earnestly pray.
He all your griefs will share,
Dry all your tears,
Blunt all the thorns of life,
Through coming years.

—*Marcia J. Freeland, in Christian Work.*

WHO SHALL DWELL ON HIGH?

T. E. BOWEN.
(Newburg, W. Va.)

"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" In other words, Who among us shall be saved, and dwell with God? These are intensely interesting questions, especially to those who are seeking for life and immortality. God, through his servant Isaiah, propounds these questions, and then goes on immediately to answer them. He says: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high." Isa. 33:15, 16.

The Lord gives, in these few words, directions, in a plain, concise, and simple manner, sufficient to guide any sincere soul to heaven.

"He that walketh righteously." This means walking as Christ walked—walking according to the law, the rule of righteousness. We walk by faith, and God imputes to us Christ's righteousness. Then to walk by faith is to walk in righteousness, as he walked.

"And speaketh uprightly." Whatever is said is truth. One who speaks uprightly will not be given to jesting and foolishness, which are not becoming, but his conversation will be in heaven. His words will edify and build up those who listen; they will be sound words of wisdom. This is the speech that God expects us to use here before he will permit us to dwell on high.

"He that despiseth the gain of oppressions." When the rich are oppressing the poor, cutting down their wages to bring more gain into their coffers, we are instructed to despise such things instead of taking part in them. Fields, shoes, clothing, and many other things are crying unto God against the rich, who have by fraud kept back the wages of the faithful toilers. The Christian cannot pass by these things without seeking, as far as possible, to relieve the oppressed, visiting the widows and orphans in their trouble, and binding up the broken-hearted. This is the work left us by the Master; it is the work to be done just now, and there is plenty of it everywhere.

"That shaketh his hands from holding of bribes." Bribes blind the eyes from seeing justice. We are in a time when "they take a bribe, and they turn aside the poor in the gate from his right; . . . for it is an evil time." Nearly every law comes through deceit and much bribery. Recently we heard the experience of a member of Congress, as related by himself. An important bill was being discussed, and on the morrow was to be voted upon. At breakfast this congressman found under his plate a blank check, signed by two men of immense wealth. To it was pinned a note asking his influence in supporting the bill, which was in the interests of these moneyed men, instructing him to fill in the amount he wanted, and the check would be honored. In disgust he threw it aside with the thought, "No, sir! I am not the man to do such business as that." "But," whispered a voice, "don't be too hasty; just write in \$5,000." "No, sir!" said the man, as he resisted the temptation, "I shall do nothing of the kind." "But," the tempter went on (and it was not a man talking to him), "some one else will get the money, and you might as well have it; make the check \$10,000." This warfare went on, and the amount raised, as the congressman went into the city; and when he reached a bank (the officials of which had signed the blank check), the tempter had reached the sum of \$60,000. The man hurriedly entered the bank, filled in the check, and presented it, not expecting it to be honored. To his astonishment, the cashier was given orders to pay it, and the congressman left it on deposit in his own name. Such work is bribery.

"That stoppeth his ears from hearing of blood." Murders and suicides are increasing at an alarming rate. The papers are crowded with murder details, and the half has never been told. Even children are now committing suicide. Shall we let our ears be filled with these horrors? God says we should stop them from hearing these things. To do so may mean discontinuing some daily paper, but God does not want us to become familiar with these details of crime. Open the heart to Christ, but close the doors from "hearing of blood."

"And shutteth his eyes from seeing evil." Job made a covenant with his eyes; and if we are to dwell on high, our eyes must be trained not to see evil. "By beholding we become changed." Instead of beholding the many attractions prepared for the eye by vile and evil-minded men, we are invited to "behold the Lamb of God." We are apt to think on the things we behold. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, . . . think on these things." "The world seeth me no more," said Jesus "but ye see me."

He that doeth these things, "shall dwell on high: . . . bread shall be given him; his waters shall be sure."

"As a man thinketh, so is he," is the saying old. This being true, when a man really has a "new heart," will he not have a new head as well?

"INCLINATION has much to do with one's personal opinions. A man is pretty sure to see the full strength of an argument to a course that he is set on pursuing. A man is certainly not predisposed to a course which is contrary to his longings and apparent interests. It has been said that 'a man comes to his convictions oftener through his passions than his intellect.' A man need not be thus influenced, but it is well to bear in mind one's liability to be. We have reason to challenge a change of opinions on our part, which is in the line of our personal interest."

The Home.

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

BE KIND TO THE LOVED AT HOME.

RESERVE your best smiles, deep down in your heart,
When you with acquaintances roam;
And when you have done with the world's busy mart,
Go lavish them freely at home.

Retain your best looks, whoever you meet,
And however life's billows may foam;
O, cherish sweet love, for life's joys are so fleet,
For the dear ones toiling at home.

As actions speak louder than words, anyway,
Then scatter sunshine, and not gloom,
'Mong the loved ones who study your comfort by day,
And at eve make cheery your room.

Press gently the hand, or give a soft look,
For your favorite tasty repast,—
A richer reward than trinket or book,
To keep the heart warm to the last.

Your home may be lowly, and you may be poor,
And far from the land of your birth;
But if love's golden star shines in at your door,
'Tis the brightest abode upon earth.

— Selected.

STUDIES IN CHILD CULTURE.—NO. 25.

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

"WHAT would you do with a girl of fourteen years, who has a temper which is at times uncontrollable, but who knows and confesses her fault? Sometimes she seems to be under the power of Satan."

Certainly; for she is, just as her mother and father are when they manifest impatience; but, thank God, the power of Satan is limited, and may be broken, even in so hardened a sinner as a fourteen-year-old girl with an ugly temper.

To begin with, she must be inspired with hope and courage that if she will earnestly labor to overcome this evil, she can do it, with the help which God has provided for this purpose, in that "he is able even to subdue all things unto himself." Phil. 3: 21. The greatest trouble with us all is that we would like God to subdue our evil tempers *unto us*, so that we could use them as our passions would dictate, instead of having them crucified to his glory. He will not control them for our ease, but will subdue them *unto himself*. The child must, however, have something to give support to this word of God: for she must learn to believe it. It will be blessed if that "something" is the testimony of your own life to the efficacy of that power by which that subduing is to be accomplished.

Please remember that the overcoming must be between her and God. You cannot overcome her bad temper for her. You can, however, make her feel that you fully understand, from your own experience, all that she has to contend with, and that she has your profoundest sympathy; that you do not consider her case desperate, but hopeful. Make her once feel that you consider her *especially* under the influence of Satan, and you jeopardize the salvation of her soul. Make sure that she shall never feel the chill of your contempt, or that you despair as to the outcome.

I know a man who is noted for his remarkable powers of self-control; who is nearly always called to lines of work where this quality is especially needed; but who, up to the time that he was fifteen, was as nearly a hopeless case of uncontrollable temper as one will often find. There was an element of recklessness, as well as of malice, in his outbursts, which caused great apprehension on the part of all who knew him. But his mother understood

the cause, which was to be traced to peculiar prenatal conditions from which she had not been able to protect herself or him, because of her own weak faith at the time. When she began to recognize the consequences to him in this alarming development, she took him into her own room, told him the whole story, and took her share of the blame upon herself, showing him clearly where and why she failed, making common cause with him in the effort to overcome the consequences which they must share together. She gave him as comprehensive a view of what his life would inevitably be if this evil spirit was allowed to strengthen with the years, as it was possible for her to produce by graphic word-painting, and by a long, earnest look with him into the Word of God; then she held up Christ as the perfect remedy, showing how he had overcome for all mankind—and for him in particular—in every point, and so had made it possible for him to become a partaker of the divine nature, and especially to have the "mind of Christ" dwelling in him, by which to control his whole being, and bring all its passions and tempers into subjection. The result of this confidential talk was that the boy saw and accepted the one chance, in Christ, for his life, and began such a warfare against the evil within him as could not end in defeat, and has become a master in self-control.

Quite apropos of this question, comes another, in a letter just at hand: "What would you do with a stubborn child who, only six years old, is already too much for me?"

By "stubborn" I suppose you mean self-willed, doggedly persevering in following what he has decided in his own mind to be the most desirable, or the only right, course.

What I should do is not the question, but what ought to be done. Be scrupulously careful that you do not *be* or do anything that will turn his mind into wrong channels, and break down his natural faith in God, as he is represented by father and mother. Take care that the backbone of his perseverance shall not become humped, curved, or twisted out of the perpendicular of righteousness,—that is, what *he believes* to be righteousness; for that *is* righteousness to him. If his conception of it is wrong, that must be corrected by careful training; it never can be corrected by force. Be sure that the spirit of power shall find a channel through the home life by which that *self-will* may be changed to *God's will* by the transformation of the new birth. That done, rejoice in all that this stubbornness stands for after it has been regenerated.

No human power can make stubbornness enduring; neither can it change it into the noble characteristic of which it is a perversion. The best that the human "laborer together with God" can do is to prevent it from hardening into incurable deformity instead of straightening into unyielding uprightness; and this can only be by cultivating in the home garden all that is sweetest in the "fruits of the Spirit," and using them freely as daily food.

God has use for every natural human trait; and for nothing more, in these days especially, than for that which may be called "stubbornness." There is one grace which seasons it, and so saves it from becoming a stench, and that is *teachableness*.

Teachableness must be cultivated by administering the truth in its most attractive forms, by the most tender and sympathetic methods. The child who is in full *rappor*t with his teacher is always quick to learn; he cannot be anything but teachable.

For a child of six to be unteachable to the degree of stubbornness proves that up to date he has been misunderstood, and has not himself been able to understand those by whom he is surrounded. The simple, every-day lan-

guage of life has not yet been translated for him into the dialect of his own nature. He is "all at sea" as regards his surroundings. If his were a weak instead of a strong nature, he would float with the tide of affairs; and whatever trouble he did make, would be by fretting peevishly. The child in question does not often cry, or take time to fret; he ignores what he cannot understand, forms his own plans, sets up his own will, and *stands by himself* for all that he is worth, with a fidelity that is worthy of a better cause. Consequently he is known as "stubborn." Since he has not yet got sight of that *better cause*, give him credit for what he would be if he had; take courage; go to work to study him; never stop until you have found him out; and then, by the help which God is always ready to give to every earnest, sincere parent or teacher, begin to mold that stubbornness into what God designed it should be—*steadfastness*.

LITERATURE FOR CHILDREN.

In this day of books—books that are good, bad, and indifferent—the question, "What shall our children read?" becomes an exceedingly important one to parents and teachers.

It has been truthfully said of the printing-press, that it is the lever which moves the world of mind. I think it may be safely affirmed that there is no factor of civilization which so powerfully influences the individual as does the printing-press. This influence reaches every element of character. Motive, knowledge, judgment, health, and the power and tendency to do work, are either invigorated or enervated, either built up or torn down, by what is read.

Who has not felt himself suddenly stimulated by the record of the motives and work of some earnest, sacrificing man or woman? The biographies of Wesley, Luther, Lincoln, Washington, and a host of men who, in their devotion to a cause, have stood firmly for what they believed to be right, have strengthened and ennobled the faltering purposes of many a man and woman. The reading of some beautiful poem which is true in its picture of life or emotions, often enters into our lives with startling effect. How we delight in certain strikingly beautiful passages from the Holy Scriptures! On the other hand, nearly every newspaper brings to us an account of some crime which has its foundation or inspiration in books or stories which glossed evil, and made it appear desirable.

That which the child reads often has more effect upon him than what he hears or sees; for in reading, he employs the imagination, which often lacks the balance and judgment which actual sight and sound give. There is a glamour over what is read, which may not exist over an actual experience. Because of this we certainly should be no less careful of what the child reads than of his associates.

That which the child may read can well be classified into good, bad, and indifferent. We never hear any question raised about reading that which is bad, but we often do about that which is indifferent—neither good nor bad. There is a large class of literature for children and young people which comes under this head.

"It does not hurt me to read it, even if it does not do me much good," is a common description which the reader gives of its effect upon him. In the words, "He that is not with me is against me," the Saviour uttered a truth of larger application than we often give it. That influence, of whatever nature, which does not better the child, makes him worse; for he at least lacks an appreciation of the good which he might have had, and has, accordingly, a corresponding degree of sympathy for that which does not strengthen him. We should

seek to have only those influences which are positive for good affect the child; and when we consider the marvelous influence of what he reads, why should he not be given the good, the best, instead of that which is simply permissible? There is far more literature that is of an invigorating nature than he can ever read, so surely it cannot be for a lack of the best that he chooses that which, if not the worst, tends in that direction.

If at the table we wish the child to eat and relish healthful food, that which is adapted to impart a strong body and a clear mind, we must set such food before him. Accordingly, if we wish the child to read and relish invigorating literature, it must be placed before him. He is certain to acquire a taste according as he reads. But as care must be exercised to make good food *palatable*, so should thoughtfulness and wisdom be exercised in presenting to the child that literature which, while invigorating and helpful, is at the same time attractive and interesting. The child cannot appreciate many things read by older members of the family, and therefore needs books and papers adapted to his mind and interests. It may be observed, however, that in the libraries of most homes there is not a just proportion of this kind of books. Children *will* read; and if good reading is not supplied to them, they will supply themselves with what they call good. Here the danger appears; for they have not judgment to know what is good for them.

The Bible and Bible stories are pre-eminent above all other books for the child to read. They are the *genuine*, and are best fitted to give a taste for all invigorating literature. All the literature read by the child should be religious. I do not mean by this the Bible and doctrinal literature alone, but as well, all other literature which corresponds to it. Here is the test and standard: Does it teach truth? It may be in the form of a parable, or story,—indeed, for the child, it should most often be in this form,—but its lesson, while perhaps not a written one, should be a lesson of truth.

To many men of the world the Lord has given glimpses of the wonders of his works, both with man and nature, and beautiful words in which to clothe their conceptions; and when these poems and descriptions do not contain sentiments of untruth, the child should study them, that they may be appreciated; for they will increase the understanding of God's purposes of good. But without the standard of truth for our guide, error will not be discovered, and will work harm.

Histories, biographies, and descriptions of lands and travels, are to be commended for children as they can read them, if they, as well as the descriptions of nature, bear evidences of truth and helpfulness. But with these, particularly biographies, unless care is exercised in their selection, great harm may result; for the standard of life is generally very vivid in a biography. With a good standard, however, great benefit may result.

It is not the number, but the *character*, of books, that is essential. Indeed, a large number of books for the child may be injurious. It seems to me that it is better to have one good book read over five times, than to have five good books read but once. The fact that the child will read a book several times is an evidence of its power over him either for benefit or harm. We who have to do with the training and educating of children may well rejoice when we see our children and pupils love and regard a good book as a dear friend.

“THE fact that God loves us and bears with us, so far from being an excuse for our sins, aggravates the guilt. The greater the love, the greater our obligation to do his will.”

INFLUENCE OF FOOD UPON LIFE AND CHARACTER.

[BEGINNING Thursday, November 4, Dr. D. H. Kress delivered several very interesting and instructive lectures before the employees of the Sanitarium Health Food Company. Brother C. G. Howell, one of the stenographers employed by the Food Company, took notes of the lectures, which the REVIEW takes pleasure in presenting to its readers. These being only notes, it must not be expected that the subjects will be here presented fully, though the *principles* given, and the suggestions made, we are sure will be found worthy of faithful study, and beneficial in practise.—EDITORS.]

CAUSE OF STUBBOENNESS.

The glutton cannot help being stubborn. Stubbornness is the natural result of overeating and overdrinking. In Prov. 26:20 we read, “Where no wood is, there the fire goeth out.” It is not easy to put out a fire by adding fuel. Take away the fuel, and the fire will go out. The carnal mind cannot help doing wrong; so a new mind is given of God by a miracle of his grace. Then one is to go on, with God's help, to change the whole body.

Suppose you could take the head of a very good boy, and put it on the body of a very bad boy. Would that boy be good very long?—No, not with the bad blood of that body passing through it all the time. The body must be changed; it must become pure and healthy and sound, or it will corrupt that brain and mind. Just so with a drunkard, or a tobacco-user, or any one else who is converted by a miracle; unless the body is made new, too, he will fall back into his old ways.

In 2 Peter 1:2-6 the new mind is brought to view,—the mind of faith, the new nature, “the divine nature.” But we cannot step to the top of the ladder at once. We are to add “virtue.” Virtue is courage,—courage to investigate and find out truth,—courage to stand upon that truth, to stand alone against all the world, if necessary. Virtue moves from principle, not impulse or feeling.

This quality will obtain knowledge,—the knowledge of God, and how to care for the body that he has given us. This will bring in temperance, which means to give up everything that will injure the body, and use only the best foods. He that lacks these things is blind, and how can a blind man see? But the pure in heart “shall see God.” They will see him, not only by faith, but in all things. We shall see him in our bodies, in the air, the food, and the water, which give life to our bodies; and we shall glorify him in body and in spirit.

When we sit down at the table, I do not ask the children, “What will you have?” or, “What would you like?” I give them what I know is good for them, and there is no murmuring or complaining. I am living for eternity. I wish my mind to be clear. The time is coming when we shall have only bread and water; and when that time comes, I do not expect to murmur about what we have to eat, but I expect to enjoy it.

THE LUSTING OF ISRAEL.

The ten commandments, with every other restriction which God ever placed upon man, are “for our good always” (Deut. 6:24), “that it might be well with them.” Deut. 5:29. God withheld certain things from the children of Israel for their good, to prolong their lives. But “the mixed multitude that was among them fell a lusting.” Num. 11:4. For what did they lust?—They said, “Who shall give us *flesh* to eat?” They remembered the fish, the leeks, the onions, the garlic, etc. They were not content with what God gave. If they had not lusted for these things, the

Lord would not have needed to prescribe statutes regulating the kinds of meat to be eaten. From 1 Cor. 10:6 it is evident that the things which they lusted after were evil. “These things were our examples, to the intent we should not lust after evil things, as they also lusted.” God will do for those who live in the last days what he wished to do for Israel; and his people will see these things so clearly that they will give up the things for which Israel lusted.

The thing for us to do is to keep the body as free as possible from poisonous products. When we take a breath of air into the lungs, it is carried into all parts of the body, and into every cell which composes the body. Every individual cell has life of its own; the air is carried into the cells, and they breathe the air, which has in it the life of God, so it is a divine ministration. These cells breathe and eat that which we permit to enter them. They also carry off waste material, acting as a system of sewerage. The health of the body depends upon these cells' doing their work well, just as the health of a city depends upon the right action of its sewers. If anything happens to interfere with the healthy action of the skin or the kidneys, so that they are not able to do their work, the body is flooded with impurities, as a city would be if the work of its sewers were interfered with. The result to the city is that the inhabitants die. We do not die immediately, but we are committing slow suicide. When the cells of the body are thus flooded with impurities, and we are exposed to disease, there is not sufficient vital force to resist, and the disease germs find suitable soil for growth. So we see the need of keeping the sewers of our bodies in good condition, and of exercising sufficiently to throw off the waste material. Every five minutes enough poison is thrown off the body to cause the death of a person if retained.

When an animal is killed, the circulation stops, and all this filth is retained in the tissues. When you squeeze a piece of meat, and what we call the “juice” oozes out, you are simply squeezing out this filth. If you will examine the waste thrown off through the kidneys, and compare it with beef extract, you will find about the same constituents. The waste material thrown off from the body is so poisonous that if the kidneys should stop acting for twenty-four hours, or the pores of the skin be stopped, by covering the body with varnish, for forty-eight hours, the person would die. Meat-eating produces Bright's disease.

God gave Israel statutes which would lengthen their lives, but they would not regard them. He then gave them statutes that would save their lives.

Surgeons refuse to administer chloroform to those who eat a large amount of flesh food. The whole animal creation is diseased. If you will give it five minutes' careful consideration, you will arrive at this conclusion without my saying anything.

In the time of Israel the animals were not so diseased. They were left free to roam about in the green fields. They had pure food and water, with plenty of exercise. Now they are kept in close barns, and the process of fattening them for the market is one which breeds disease. They are not allowed to exercise, in order that the fattening may not be retarded.

When animals are driven to the market, they seem to know what is coming. If a woman becomes very angry, and nurses her child, the result is often convulsions to the child; poison has been generated, and is taken up by the child. When an animal is excited and infuriated, poison is generated. Cooking will never destroy poison, though it does destroy germs. Stimulation is due to poison. The more diseased the animal is, the more stimulating the meat is to the system.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., NOVEMBER 30, 1897.

ALONZO T. JONES, }
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SPECIAL CONTRIBUTORS.

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
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Do you ever think that the Lord did not hear you when you prayed?

If so, do you think now that he would have heard you if you had cursed?

And if you think he would have heard your curse, and yet that he did not hear your prayer, then it must be that you think he would rather hear cursing than to hear praying; else why should you think he would hear curses, and not hear prayers?

But you know that such an idea as that would never do. You know that he would rather hear prayers than to hear curses. Then please *nevermore* think that God does not hear you pray.

Why, he *tells* you that he will hear you pray; and that even while you are speaking, he will hear.

He tells you that he *harkens*, that is, he *listens*, to hear you.

Yes, more than that; not only does he *listen*, but if your faith is so weak that you can scarcely shape into words your heart's need, then he *inclines his ear*, he leans over, to listen and catch your prayer.

"The Lord harkened, and heard it, and a book of remembrance was written before him."

"I love the Lord, because he *hath heard* my voice and my supplications."

"Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."

Please, then, *nevermore* dishonor the Lord and wound your own soul, by thinking that he does not hear you when you pray.

WHOSE HEART IS THIS?

"The heart is deceitful." Jer. 17:9.

Whose heart is deceitful?—My heart, of course, your heart, anybody's heart, everybody's heart.

It is not the heart of some particular person, to the exclusion of all others, that is deceitful; it is the heart of each particular person, inclusive of the whole race. The expression is a general-particular, and signifies the heart itself, wherever in the world it may be found.

Do you agree, then, that *your* heart is deceitful?—You must, or else disagree with the Lord. And if you disagree with him, how can you walk with him?—You cannot. Are you willing to raise a question of knowledge, or a question of veracity, between yourself and the Lord?—No, no! let God be true, though it reveals every man to be a liar.

Then, as for you and me, it is settled, is it, that the heart—your heart, my heart—is deceitful? I say, "Yes, my heart is deceitful." Do you say the same?—"Yes."

Very well, then; let us read the verse farther.

"The heart is deceitful *above all things*." Is your heart deceitful above all things? If yours is not, then whose is? And if each one

is to decide this for himself, and each one decides that *his* heart is not deceitful above all things, but that it must be somebody else's heart that is so, then it will be found that nobody's heart is deceitful above all things, and *then* what becomes of this scripture?

More than this: when you say that your heart is not so, and every other one says that his heart is not so, where do you, with all the others, get the opinion that your heart is not so?—O, it is your heart that says it. That is, your heart tells you that your heart is *not* deceitful above all things. Thus whether it is so or not, becomes simply a question of veracity between God and your heart. The Lord says the heart—your heart—is deceitful above all things; the heart says, "It is not so." Which will you believe? Does your heart know more than God knows? Does the heart tell the truth, and the Lord tell a lie? Which do you believe?

You say you "believe the Bible." Very good; this is the word of the Bible. Therefore you believe that your heart is deceitful above all things. Then you will never trust your heart for anything, nor accept its opinion on any point,—it is too deceitful to be trusted,—but you will trust God for everything, and accept his Word on every point. Thus, agreeing with God always, you will walk with him always.

And there is more yet in that verse: "The heart is deceitful above all things, and *desperately wicked*." That is "excessively, violently, unrestrainedly" wicked. See what the Lord Jesus says of it: "Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Is not the heart, then, indeed *desperately wicked*? Jesus knows what is in man: he is "the faithful and true Witness," and of the heart he has testified truly.

"Who can know it?"—True enough. Being deceitful above all things, who can know it? who can know the deceitfulness of it? And being *desperately*—excessively, unrestrainedly—wicked, who can know it?—Only he who is infinite in knowledge, in goodness, and in truth—only *he* can possibly know it. And he does know it. His own answer to this question is, "I the Lord search the heart, I try the conscience." He knows the heart, and has told us all about it, so that we may not be deceived by it, nor betrayed into evil by its desperate wickedness.

Let no one be discouraged: he who knows all about that deceitful, desperately wicked heart, says to you, "A *new heart* will I give you. . . . I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Therefore in full assurance of faith, we, every one, can ever pray, "Create in me a clean heart, O God." For this is according to his will. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

Then let every one ever pray, "Create in me a clean heart, O God; and renew a right spirit within me;" and ever accept the answer, "A new heart will I give you, and a new spirit will I put within you."

Having asked according to his will,—indeed, in the very words of his will,—*know* that you have the petition that you desired of him.

"Thanks be unto God for his unspeakable gift."

THE THINGS OF GOD TO US.

THE Holy Spirit is given to show to the believer the things of God. "He shall receive of mine, and shall show it unto you."

And it is *all* the things of God that he will show to the believer; nothing is kept back. "All things that the Father hath are mine: *therefore* said I, that he shall take of mine, and shall show it unto you."

In Christ, God gave everything—Christ, the greatest of all, and all other things because of him. For "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Note, the question is not, How *shall* he with him freely give us all things? but, "How shall he *not* with him also freely give us all things?"

That is to say, When God loved us, and so cared for us as to spare not his own Son, but delivered him up for us all,—having done this, how can he *keep from doing* all the rest?

Having already given the most precious gift of all the universe, how can he keep from giving all others, which, at the best, are only inferior to this?

Having given to us this greatest of all gifts while we were *enemies*, how can he keep from giving all other things when we are his friends?

And when we have received Christ, the greatest of all possible gifts of God, how can he keep back from us anything that is his? He does not want to. He wants us to have all the things that are of God. And that we might know how fully and freely all things are given to us, and how welcome we are to all, he first gave the first, greatest, best, of all possible gifts—his only begotten Son, the Son of his love.

And to every believer in Christ the Holy Spirit is given in order that he may know these things of God, which in Christ are given. "Now we have received . . . the Spirit which is of God; *that we might know* the things that are freely given to us of God." And remember that "all things that the Father hath," *all* the things of God, are given to Jesus; he is "heir of *all* things:" these are all freely given to us, and *all* these things the Spirit takes and shows to the believer. Bless the Lord!

Thus it is that "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, and wait for him. *But God hath revealed them unto us by his Spirit:* for the Spirit searcheth *all things*, yea, the deep things of God." And he searches these deep things of God, in order to bring them forth and show them to you. Thank the Lord!

Therefore, please do not rob yourself of this great blessing of the knowledge of God by passing all this over beyond the resurrection of the dead. It all belongs *here* and *now*, as well as there and then. It is true that "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, and wait for him," *now, this very day*. For "God hath revealed them"—not, *will reveal* them *after the resurrection*, but, "*hath re-*

vealed them — unto us by his Spirit." And the Spirit is given now, and reigns now, and "we have received the Spirit which is of God" now, in order that we might know now these things that eye has never seen, nor ear heard, nor have entered into the heart of man, but which now are freely given us of God. Do not you love him? Are not you waiting for him? O, then, receive his Spirit, that he may show you all these wondrous things of God, that you may be filled with all the fulness of God.

The Lord's own recorded wish and prayer is, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; . . . that ye might be filled with all the fulness of God." Is this your wish and prayer? If so, then you are asking according to his will, and you know he hears; and knowing that he hears, you know you have the petition that you desire of him. Bless his holy name!

"Be filled with the Spirit." Filled with the Spirit, is filled with Christ; and filled with Christ, is filled with all the fulness of God. Thanks be unto God for his unspeakable gift of Christ, and for the unspeakable gift of his Spirit, which reveals to us the fulness of Christ and of God.

HEIRS OF GOD.

"AND if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:17. Such a position as the apostle here sets before us invites us to study. Who can measure the length and breadth, the height and depth, of the prospect? The apostle first states (verse 16) that "the Spirit itself beareth witness with our spirit, that we are the children of God."

Having planted his feet upon this assurance, as an unshaken foundation, he proceeds to note the grand conclusions which follow from this fact. The Spirit witnesses that we are children of God. What deduction instantly follows?—Children are heirs; and if we are children, then we are heirs. Heirs of what or whom?—Of him of whom we are the children; that is, God. And how much does this embrace?—All that God possesses; all that God is. Heirs of his love; for God is love: heirs of his goodness, and he is the embodiment of all good: heirs of God himself, with all the infinity embraced in that expression. In many instances the Scriptures particularize the objects embraced in our heirship. Our inheritance is divinely great. "He that overcometh shall inherit all things." Rev. 21:7. "All things are yours." 1 Cor. 3:21. "Heirs of salvation" (Heb. 1:14); heirs of eternal life (Titus 3:7); "heirs of promise" (Heb. 6:17); "heirs of the grace of life" (1 Peter 3:7); heirs of righteousness (Heb. 11:7); "heirs of the kingdom." James 2:5.

The ground of heirship is such as to beget in the heart of the Christian great peace and comfort, and lift the burden of anxiety and misgiving from many a weary spirit. It does not read, If possessed of so much wealth, then heirs; or, If you have attained to such a degree of education and honor, then heirs; or, If you have been able to perform so many and so great achievements in this life, then heirs;

but only, "If children, then heirs." Our being regenerated, or born again unto God, by the Holy Spirit, is our one ground of heirship. It is recorded of the celebrated Lord Eldon, that he made the following entry in one of his manuscripts: "I was born, I believe, on the 4th of June, 1751." This hesitating statement may be supposed to refer to the date, not to the fact of his birth. So with us, the important matter is to know that we have been born again, though we may not have a vivid and certain sense of the exact date. But have we been born again? John 3:3. Have we the spirit of adoption, enabling us, as members of the heavenly family, to cry, "Abba, Father"? Gal. 4:6. Are we fashioned in the likeness of God? Col. 3:10.

Resting on the ground of being children, no question as to priority of time can affect the result; for the younger as well as the elder in the divine family are equally heirs. God's love is the same to all; all come under the same promise (Heb. 6:17); and all sustain the same relation to the great First-born Son, through whom their heirship comes to them. And the inheritance is large enough for all. All may not be prophets, apostles, preachers, or eminent and world-renowned saints; all may not be rich and influential, nor all strong and celebrated in some public service; but all may be heirs, and heirs to the same glorious inheritance.

The pay of the soldier, the fees of the lawyer or physician, the gains of trade, or the wages of labor, are not inheritance. What is inherited comes through another channel; and the infant in the cradle may have before it a greater reward and a higher honor than a veteran in active labor may have earned through all his life, because he is a child in the family, an heir in the line of inheritance. So the Christian has not to depend on his own works, but only on the fact that he is a child of God, by faith in Christ, to become an heir of God; but to be this, he must be a living child; a dead person cannot inherit an estate.

But the Christian does not stand alone in his heirship, he is a joint heir with Christ. What love and condescension on the part of Christ is this! How unlike the world! Here, he who is heir to a goodly heritage would rather enjoy it alone than have others associated with him in his claims to the possession. But Christ, whom God appointed heir of all things, comes down to share with us his glorious title-deeds and heavenly prospects. Fellowship with Jesus is our best portion. Union with him is the test of our heirship. Only in, with, and through Christ can we be heirs at all. This shows the greatness of the inheritance. It is such as the Father gives to the well-beloved; such as God considers worthy of Jesus. And this makes it sure to us; for Jesus will not lose it; and his title-deed and ours are one and the same, if we are in him. He has gone into heaven to look after this inheritance for us; and he is coming again to bring us into full possession of it.

But there is a condition that should not be overlooked: "If so be that we suffer with him, that we may be also glorified together."

"There is suffering ere the glory,
There's a cross before the crown."

As Christ is willing to share with us the glory, should not we be willing to share with him in the suffering? "We must through

much tribulation enter into the kingdom of God." And this is for our profit; for the chastened soul turns to what, in its ease and prosperity, it was not inclined to seek; that is, the inexhaustible fountain of life; and by the Holy Spirit, the vision is directed away from things seen and temporal, to those which are unseen and eternal. And at last comes the being glorified together.

An anonymous writer has said: "There are seven 'togethers' in the Scriptures, which show the wondrous identification of the Lord Jesus Christ with believers. They indicate the everlasting purpose of God in our redemption, and his plan in effecting that purpose. It is affirmed of us by the Spirit, in the Word, that we are crucified together with Christ; quickened together with Christ; raised together with Christ; seated together with Christ, in heavenly places; sufferers together with Christ; heirs together with Christ; and that we are to be glorified together with Christ. These seven 'togethers' are seven links of a chain which binds us indissolubly to Christ." u. s.

THE DEFEAT OF JUSTICE.

IN New York a man and a woman united in murdering the woman's husband. The deed was so well planned and so carefully carried through that though they were both arrested and held for trial, it was quite well understood that there was not evidence enough to convict them unless one of them should confess.

The man was put on trial first. In the midst of the trial the woman confessed, but laid on the man the principal part of the guilt. This led the man to talk; and he acknowledged a part of the deed, but laid upon the woman the burden of guilt. But wherever lies the burden of guilt, the talk of the two has shown conclusively that they both took such a material part in the murder as to make them both completely guilty under the law.

The next day after the woman confessed, one of the jurors was taken with an illness so severe as to break the jury. That jury had to be discharged, another selected, and the trial to be begun again.

But now, though the court, the lawyers, and the whole community know perfectly that both the accused are fully guilty, the lawyers have deliberately set themselves to clear them. It is argued that neither the man's statements nor even the woman's confession can be made use of in the new trial; and that therefore, there being not enough evidence, without a confession, to convict them, if both can be persuaded to hold their tongues, the lawyers can wear out all legal processes, and so save them.

It is possible that this scheme cannot be successfully carried through. But that it should be deliberately planned and attempted by those who are a part of the sworn system of justice of the State, is a serious menace to legal government.

In California, more than two years ago, a murderer was found guilty, and was sentenced to death. Yet though courts, lawyers, and all, know him to be fully guilty, the lawyers have succeeded, by technicality after technicality, in defeating justice, and are still carrying it on.

In North Dakota a gang of murderers were under indictment. The first one tried was convicted by the aid of the confession of others. His case was appealed to the supreme court.

The court ordered a new trial, in a decision which, it is said, "would have resulted in the discharge of the whole band," though they were confessedly guilty. In this instance the people, in desperation, turned out, and hanged the whole lot of them.

There is no question that lynching is bad. But when, from cause repeated all over the nation, it is understood that lawyers endeavor more to clear the known guilty than to discover guilt and do justice, and that courts are their too-willing tools in that business, what else can be reasonably expected?

One of the lawyers in the New York case mentioned above plainly says that "notwithstanding the guilt of his client, it is the lawyer's duty to free him if he can." The *Chicago Times-Herald* says that it does not believe that this canon will "meet with the approval of the American bar." Whether it will or not, everybody knows that such is almost the invariable practise of lawyers and courts all over this nation. And it is this, more than all other things, that is the cause of lynching.

"And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." There are no lynchings in England, nor any suggestion of any such thing.

IN THE FIELD IN RUSSIA.

DURING the general meeting in Russia, it was decided to hold local general meetings, so as to meet most of our members in this field. While other laborers went north, I went south, in company with Brother Klein, visiting the Caucasus and the Crimea.

In the Caucasus we held meetings at four places, thus coming in contact with the majority of our German members here. As railways are few in this country, we had to travel considerably "per ax," as it is called here. Most of our brethren being farmers, and horses being plenty, we were taken from place to place free of charge. Most of the time, we were in sight of Mt. Elburz, which pushes up its snowy head over three and one-half miles.

A special effort was made to lead the people to sense the times, and the importance of doing more to make the work self-sustaining by the education of workers and a more liberal flow of means. To this end, special donations and subscriptions were called for, with encouraging results. As in the days of David, "both men and women" brought such as they had; and "then the people rejoiced, for that they had offered willingly."

It is in this field that in one of our companies both men and women were imprisoned two days for every time they attended Sabbath meeting. They were a large majority of the village, and among their men were all the strong ones physically; yet a small, weak majority could bring all this hardship upon them for more than a year. This illustrates the injustice that may be wrought by a few unprincipled men when the state makes laws concerning religion. Such laws discriminate against the righteous in favor of the wicked. But occasionally the Lord sends a Samson among the Philistines, and beats them on their own ground, in their own style. For some time these brethren have been left to meet undisturbed; and in general there is less persecution than formerly in the Caucasus; the enemy, having experienced that the truth has come to stay, has abated his fury.

It was in this vicinity that the truth first entered among the Russians; and though the first man to embrace it was soon banished, the seed sown by him has continued to grow and

multiply until there are now over a hundred Sabbath-keepers in this vicinity.

While visiting the Germans, we passed through a Russian village in which there were some fifty Sabbath-keepers. As there are many Molokani in the Caucasus, this promises to be a good field for the truth. There are also several good openings among the Germans, which will receive attention from Brother Klein during the winter.

From the Caucasus we came to the Crimea, and held meetings in the vicinity of Perekop, where Brother Conradi was imprisoned on his first visit to Russia. Our membership in the Crimea is nearly one hundred Germans and some twenty Russians. The former had become somewhat cold, and were losing in faithfulness in tithes and offerings. During the past summer about harvest-time a severe hail-storm destroyed in five minutes over three thousand rubles' worth of their grain. The Lord gave freedom in presenting his Word, so that our meetings here were among the best held. When the wants of the cause were presented, there was a more hearty response than in any other place; thus the cause reaped a liberal harvest as fruit of the hail-storm. Something over five hundred rubles was paid and subscribed in the meetings which we held in the Caucasus and the Crimea.

In the Crimea there are many Tartars, some of whom live in the same villages with our brethren; but up to the present, none have embraced the truth. They are mostly Mohammedans. My work in this field closed at Eupatoria, where most of our Russian and a few German members live. Most of the Germans speak the Russian, hence there is considerable intercourse between the two classes. At Eupatoria, Brother Klein left me to go to Odessa and Bessarabia, while I came to Sebastopol to embark for Constantinople.

Sebastopol is a place of special interest, on account of the part it played in the Crimean war. It is well fortified; in its harbors float several iron-clads and torpedo-boats, its heights are crowned with forts and military barracks, and its streets are alive with soldiers, officers, and marines. The streets are unusually well paved for a Russian town, and some of the buildings would be an ornament to most towns. One of our Greek brethren, a stonecutter, works here, while his brother works at Eupatoria. These brethren claim that among their countrymen the territory for the truth is harder here than in Turkey. Although having been here nearly a year, they see no fruits as yet as a result of their efforts in behalf of the truth. There are many here who speak the Turkish language. The Lord willing, I shall leave for Constantinople, November 7, there to join Brother Baharian in labor. H. P. H.

Sebastopol, November 4.

AMONG THE CHURCHES IN SOUTH AFRICA.

WHEN definite arrangements were made for Elder A. T. Robinson and family to leave Africa and go to Australia to assist in the work there, the South Africa Conference Committee decided to have Elder Robinson and the writer make a tour of the churches and believers in South Africa before he should leave us. Accordingly we started July 26.

The first appointment was at Kimberley and Beaconsfield. Here we remained until August 6. The work in Africa first started in this place. Brother Hunt, who came here from America, and who first circulated reading-matter on present truth, died only a short time ago. This locality possesses some features of interest to the traveler, especially the Diamond Fields, which are said to be the largest in the world.

Our visit was a source of much encouragement to the church. In connection with the

meetings held, we had the pleasure of visiting nearly all the believers at their homes. The Diamond Fields Benevolent Home, situated here, is doing very good work in the lines known as medical missionary and Christian Help work; and the efforts of our brethren are much appreciated by the general public. An attempt at work among the natives is being made here, and is receiving considerable attention. Brother J. C. Rogers, assisted by Brother Moko, conducts an evening school and gospel meetings. Many of the natives are making earnest appeals to us for help. The Benevolent Association is doing much to relieve distress in various places, but not nearly all that needs to be done. The present seems to be an opportune time for us to step in, and do a work that is very much needed. Steps have already been taken to secure ground in the vicinity of Kimberley, and it is hoped that arrangements can be made for those who are in distress to settle here and become self-supporting.

For the past two years nearly all their crops have been destroyed by drought; then followed the rinderpest scourge, which has taken away their cattle, thus leaving thousands in utter destitution. Their tale is a truly pitiable one. As for the general condition of the natives, I shall not attempt any description. My knowledge is too limited to do the subject justice. From what little I have seen and learned, I have come to feel a sympathy and burden for them, and I cannot but believe that God would have us take an interest in this line of work that we have not shown as yet. While the larger portion are ignorant and uncivilized, I have been pleased to meet a number who are very intelligent and thrifty. And everywhere I have traveled in this country, they are regarded as most reliable and faithful workmen. We have only two tracts in any native language; these are readily taken, and urgent calls are coming in for more. We are now making efforts to get more works translated into the various native languages, so that the people may have the truth to read in their own tongue.

Leaving Kimberley, we next visited Klipdam. We have no church organization here as yet. Elder F. D. Starr and family are laboring in this community. On the Sabbath a company of forty or more gathered for the Sabbath-school; but all these have not all begun the observance of the Sabbath. We were much pleased with the appearance of the people, and the interest they manifested in the study of the truth. Brother and Sister Tarr are of good courage, and the prospect seems favorable for an excellent work to be accomplished.

Leaving Klipdam August 9, we reached Port Elizabeth the evening of the 10th. Elders Hankins and Edmed are here, carrying on meetings. We remained only two days, holding two meetings, which were well attended by those interested in the truth. Port Elizabeth is a seaport of some importance, has a population of twenty-five thousand, and is quite an enterprising city. We have no organization here, though a number of people have begun the observance of the Sabbath, and others are in the valley of decision. A letter from Elder Hankins, received since we left there, brings the glad news of several more having decided to obey all the truth of God. Steps are being taken toward the building of a church; and the friends are taking hold with a good will to raise the necessary funds. I was much pleased with our visit, and glad to meet these fellow laborers once more, and become acquainted with the work in this place.

Our next visit was at Rokeby. This is a country district. Here we have a church and a very neat house of worship. We remained over Sabbath and First-day, holding several

meetings. We very much enjoyed our stay in this place. The truth has been planted here for a number of years, and this church has contributed a number of workers to the cause. We had two public meetings in Grahamstown, which is a central point for this district, and is quite a city of schools and churches. We found a number of believers here, but no church organization.

Our next appointment was at King William's Town, Sabbath and First-day, August 21, 22. Our visit seemed to be much appreciated, and the church was encouraged and strengthened.

Johannesburg, in the South African Republic, is a place of considerable importance; and although it was a little out of our way, we thought it our duty to acquaint ourselves with its condition and needs, so that we might the better know how to plan for work there. We reached the place August 25, and remained till the 31st. We found six families of our brethren living in and near the city. Some of these have embraced the truth recently, while others have moved in from other places. The population is estimated at from eighty thousand to one hundred thousand white, and fifty thousand colored people, making it considerably the largest city in South Africa. This field is ripe for work. We ought to establish a medical mission, and enter on a line of genuine gospel work. Brother and Sister Smailes are there, and find their hands more than full. Brother Smailes told me that people who are strangers to him, learning of his work, stop him on the street and request him to come to their homes, and study the Scriptures with them.

We feel greatly our need of faithful and efficient laborers. We have a vast field that is ripe, "white for the harvest;" but the laborers are very few. Workers of every kind are needed,—ministers, Bible workers, colporteurs, medical missionaries, and missionary teachers. We are in need of good Christian families that will come at their own expense, go into the interior, and conscientiously live the truth, supporting themselves, and working among their neighbors, as the way may open. We have room and good openings for many hundreds of this class. We call for volunteers.

But we do not wish any to entertain the idea that they can come here for a holiday or a pleasant time. No, no; it means hard work with many privations and much self-denial. But it is the Lord's work, and he invites us to share with him. We shall be glad to hear from any to whom the Lord has given a burden for the work in any part of the South African field.

On our way back, we made a stop of twenty-four hours at Bloemfontein. This is the capital of the Orange Free State, and is very beautifully situated in a healthy district. Population, ten thousand. At this place we found six who have recently come to the light of truth, from reading. This is another place that is calling loudly for help. A nice little chapel, owned by one of the brethren, stands ready for our use. We hope to send help there very soon.

Soon after my return from this tour, I was taken ill, and for a whole month was unfit for work. This fact has delayed this article. I am grateful to report returning health and strength, and with it comes an increasing interest and burden for the work in this vast field.

We were all made happy by the arrival of Elder and Sister Bicknell with their children, and Sister Walston, who comes to connect with the Orphans' Home. May God make them a great blessing to the work in this field.

October 26.

O. A. OLSEN.

WESTWARD BOUND.

AFTER four months spent in Michigan and the Eastern States, mostly in Battle Creek and New York City, I started on my homeward journey, Tuesday night, August 10, feeling very thankful for the prosperity which had attended the more important enterprises in the interests of which I had been working since the close of the General Conference. The time spent was much longer than I had expected, but it was none too long to effect the enlargement of our plans regarding medical missionary work in Australasia, to become acquainted with the work in its various phases, and to form the acquaintance of workers who may sometime be called to work with us in our seven Australasian Colonies. Much of my time was spent in examining manuscripts, and planning about illustrations for various works soon to be issued, and many days were consumed in committees; but whenever I could, I spent a few hours at the Sanitarium, investigating some of the many lines of work carried on there, and gathering information that will help us in starting the work in Australia and New Zealand.

I was especially gratified to see how general was the spirit of missionary enterprise manifested by the employees and students at the Sanitarium. When I asked for some to come and join us in the effort to build up the work in the Colonies, and told them of the difficulties of the situation, and assured them that there was a prospect of harder work and less remuneration than if they worked in America, they declared that the pay was not the matter of first consideration; if it was plain that they were needed there more than elsewhere, they were ready to go. Already ten have gone, or are on their way, to the Colonies, to engage in various branches of the medical missionary work, and half a dozen more are preparing to go during the next six months. We acknowledge the generosity of the Foreign Mission Board and the Medical Missionary Board in this matter; the latter in its thorough training of workers, and the former in meeting the large expense of sending them to their future fields. Besides these medical workers, we have been favored with the accession of Professor and Mrs. Hughes to teach in our school; Brother Lee Bond to act as foreman of the *Echo* Company pressroom; and Elder and Mrs. A. T. Robinson, from South Africa, to take charge of one of our growing Conferences.

This may seem to be a large number of workers, if you think of Australia as a big island in the South Pacific, and of New Zealand and Tasmania as smaller islands near by. But when you come to consider that Tasmania is nearly as large as the State of Maine, and has had, during the last four years, one laborer less than half the time; that New Zealand is nearly twice as large as New England, and has but three preachers; and that Australia is nearly as large as the whole United States, and has about as many laborers as there are in the Upper Columbia Conference,—then, when you study the strategic value of these Colonies as places to recruit and train workers for the mission fields in Polynesia, Malaysia, and India, and later on for China and Japan, you will agree with me that the number going is altogether too small; that twice as many should go at once, and more be prepared to follow.

But when I turned my face westward, I went with a thankful heart that so much had been done for Australasia, and praying that the Lord would put it into the hearts of his servants to do as much more.

On my way to the Pacific Coast, I spent two days in Chicago, two in Kansas City, one in Denver, one in Boulder, and three at the Pasadena camp-meeting in Southern California.

It was very refreshing to meet with the brethren in these places, and the many opportunities offered me were cheerfully improved in giving Scripture lessons on Christian experience, and in relating what the Lord is doing for his people in Australasia, and those parts of America that I have visited.

At Fresno I visited Dr. Hare, and endeavored to persuade him to hasten his preparation for moving from California to New Zealand or Australia. Physicians of experience, whose wives are also physicians, are greatly needed just now in the Colonies, that our medical work may be quickly established on a sound basis.

After a few busy days in Oakland and San Francisco, a short visit to St. Helena, and a call at Healdsburg, I started north, September 6, that I might sail from Vancouver on the steamer "Aorangi." The "Aorangi" is the newly fitted up ship lately added to the Canadian-Australian Line, whose accommodations I wished to become fully acquainted with. She is the largest ship running regularly between Australia and America; and having accommodations for first cabin, second cabin, and steerage passengers, it was to be expected that her second cabin accommodations would be better than on those ships carrying only two classes of passengers.

Hearing that the "Aorangi" was late in arriving, I ventured to spend one day in Portland, Ore. Had I known all, I could have remained several days longer. It was a great pleasure to have a few hours to confer with Captain Graham, who had recently returned from a visit to the Hawaiian Islands, and with Elder J. M. Cole, who had recently returned from Fiji on account of sickness. At the Portland Sanitarium I met Dr. Hubbard and other old friends, and was cheered by the evidences of the prosperity which is attending the sanitarium.

The renting of buildings which are suitable for sanitariums is a matter of great difficulty. Especially perplexing is the finding of places in which suitable bath-rooms can be fitted up. In places where we cannot have our own buildings,—and it is apparent that we ought to be doing sanitarium work in many more places than we shall be able to own the buildings,—it may be worth our while to consider the building and fitting up of bath-rooms which we could move, if desired, to another rented place. In Portland, the owner of the place is fitting up a building which will provide ample and convenient bath-rooms. This will open the way for the putting in of electric-light baths, which are destined to take a prominent part in building up the work here and in other cities.

From Portland I had the company of Brother E. M. Morrison as far as Tacoma, as he was going to Montana in the interests of the canvassing work. At Seattle there was time enough between the arrival of the train and the departure of the boat to hunt up two families of Sabbath-keepers, and spend half an hour in Bible study with them. The city of Seattle was all alive with men fitting out for the Klondike, and presented an appearance of prosperity. Leaving Seattle in the evening, I arrived in Victoria, the beautiful capital of British Columbia, Friday morning. First I ascertained the time of sailing of our steamer, and learned that the "Warrimoo" would sail September 16, and the "Aorangi," four days later. Sorry for the delay, which would rob me of the privilege of reaching home before the Avondale school closed, I saw there was opportunity to spend the Sabbath with the church at Victoria, and set about to hunt my old-time friend, Bernard Robb. Brother Robb was many years a painter in Oakland, Cal., then a pressman in the Pacific Press. Afterward he came up to Victoria, and entered into

Most truly spoke Dr. Marshall Hall when he said: "Nothing is so injurious as unoccupied time."

the colporteur work. Some were interested; then ministers came from the North Pacific Conference, and a church was built up, and a meeting-place provided. Then, like many another city church, members moved away, and now there are left only about as many as entered into Noah's ark.

Monday I went over to Vancouver, the business metropolis of the province; and here also I found the same conditions, but even farther advanced. Ministers had been sent up here from Portland, who labored for a few months each, and then went back to Oregon. At first a goodly company was gathered out; but as its members departed, some moving to other places, and some backsliding, there was no worker to build up and repair, and the church was disbanded, the meeting-house sold, and we must now plan for work in Vancouver from the foundation up.

What a sad but impressive comment these experiences are upon the faulty methods of conducting our work in Canada and the Colonies! I refer to the plan, altogether too prevalent in the United States and elsewhere, of sending ministers into an important district long enough to raise up a few churches, and then withdrawing them from the district without providing a wise and fatherly man to remain, and teach them how to become working, self-reliant churches.

I am confident, from what I have seen, heard, and read, of this Western province, that it would be a fruitful field for workers who would come to stay, who would make it their home, and identify their interests with the people here. Victoria and Vancouver are cities of about twenty thousand inhabitants each. Victoria is a beautiful place, and, being the capital, will always be a place of influence. Vancouver, being the terminus of the railway and steamship lines, will become a great business center. In both places I was impressed with the cheerful, yet serious, demeanor of the people. Even in the children and youth there was a marked absence of frivolity. I believe these are good fields for any line of gospel work; but they are especially promising places for the establishment of nurses' homes and bath-houses. In Vancouver, the terminus of the lines of travel, there is not as yet a well-equipped bath establishment. With a good bath business as a means of support, a company of nurses who would devote a portion of their time to Christian Help work, could do a vast amount of good. From such a base, work could be extended into the country.

W. C. WHITE.

Sunnyside, Cooranbong, New South Wales.

SOUTH AFRICA TO AUSTRALIA.

In response to a request of the Foreign Mission Board, and an invitation from the Australian Union Conference Committee, I have severed my connection with the work in South Africa, and, in company with my wife and daughter, removed to Australia. This is not a hasty move on our part. On receiving the invitation, we felt that we could not act upon it without clear light from the Lord, and it was not until several weeks afterward that we received such light, and made our decision. The Lord gave us such clear and precious evidence six years ago, that it was his will for us to go to South Africa, that we felt we could claim just as clear evidence in reference to this move; and I have it to record to the praise of his dear name that we have not sought him in vain.

We found that the ties of Christian friendship formed during the past six years, were strongly binding our hearts to South Africa; and as these feelings were warmly reciprocated by our brethren and sisters, it was hard to separate.

After it was decided that we should go to Australia, I spent six weeks, in company with Elder Olsen, in a tour among the churches and companies of believers in South Africa. The Lord signally blessed our labors, and to me personally it was a great privilege and blessing to be permitted to spend these weeks with Brother Olsen. Elder Olsen did most of the preaching, and his testimony was well received, and will prove a lasting blessing to our people and to the cause in South Africa. In view of the probability that it would be the last time I should visit them, many warm expressions of Christian love and friendship were given by the brethren and sisters in different places.

We returned to Cape Town about two weeks before the time of sailing. This time I spent in closing up my work, which was to be taken up by others, and making necessary preparations for the voyage.

On Wednesday evening, September 15, a united meeting of the Cape Town, Claremont, and Mowbray churches was held in Claremont, which had been arranged to take the form of a farewell service. The church was well filled. The good Spirit of the Lord was present, and it was a profitable meeting, the memory of which, perpetuated by several tangible tokens of remembrance, will linger in our hearts until that glad reunion shall come when no more farewells will be spoken.

At the close of a sermon preached by Professor Elffers, in the Cape Town church, on Sabbath morning, the flag was seen on "Signal Hill," announcing the arrival of the Australian steamer, and we were notified that passengers were to be on board at six o'clock. Quite a company of brethren and sisters "accompanied us to the ship," and we said our last good-by, and a little later, steamed out of Table Bay. Although these partings cause feelings of sadness, yet with the assurance that the hand of our loving Heavenly Father is guiding us, we go joyfully to the work in Australia, with an earnest prayer that his blessing may enable us to be of some use in helping forward his cause.

The voyage, on the whole, has been rather a rough one. After the first week out, which was quite rough, we were three days in a series of heavy snow squalls, this being the first time we had seen it snow for nearly seven years. We also passed several icebergs,—great square-shaped mountains of floating, solid ice, said by the captain to be five hundred feet above the water. With the aid of field-glasses, we made them appear about as near as I would care to be to one of them.

A few days before our arrival at Melbourne, we had a burial service at sea. A young man from London, who was in quest of health, found the cold, rough voyage too much for him. A few days out from Cape Town, he was taken ill, and after about ten days succumbed to that dread disease, consumption. The burial service was read by the captain, after which the body was committed to the great deep, there to await that voice which will one day call upon the sea to give up its dead. This young man gave evidence of being a Christian, and as we saw from the ship's side, his body disappear in the blue water, I thought of the value of the Christian's hope as compared with all that this world can give.

We had a company of passengers who were mostly thoughtless and fashionable people. We endeavored not to hold ourselves aloof from them, while at the same time we could not enter into all their sports and entertainments. After some days out, it became quite a serious question with us, as to how we might say something to arrest their attention, and direct them to the Saviour and the importance of our time. It seemed as if the way was completely hedged

up; and Mrs. Robinson and myself made it a subject of prayer, that if it was the Lord's will for us to speak with any of them, he would open the way and direct us in what to say.

The next day after we had made this request, one of the most fashionable and apparently thoughtless young ladies on board, asked to have a talk with me. She asked me if I would mind explaining to her about the religion of Seventh-day Adventists, saying that some time ago she saw them referred to in a novel which she read, and that as soon as she learned that we belonged to that peculiar people, she had a desire to know more of us. Of course this opened the way for quite a long conversation. About a week after this, the captain of the ship told me that several of the passengers had expressed a desire to have me explain our views; and he added that if it would be agreeable to me to do so, he would be pleased to have me fix a time when he could be present. I appointed the evening of the same day, and he posted up a notice of the meeting. Quite a company assembled in the dining-saloon, and listened attentively while I gave, in an informal talk, a brief outline of the rise and progress of the messages, and some of the Scriptural grounds for our faith. We all sat around a large table, with a bright, warm fire in the grate, and the evening was a pleasant and I trust profitable one.

Just as the sun was sinking below the horizon, its golden hues marking the close of Sabbath, October 9, our eyes were feasted by the sight of land, which was the first object, except icebergs, that we had looked upon for twenty-one days. We landed at Melbourne Sunday morning, October 10, and our hearts were made glad by the sight of the familiar faces of Elders Daniells and Starr, who gave us a warm and hearty welcome.

A. T. ROBINSON.

Melbourne, Australia, Oct. 11, 1897.

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.

IN BATTLE CREEK.

IN THE CHURCH.—The Lord continues to give the trumpet a certain sound in the midst of his people here. Whoever speaks, whether it be Brother Mackey, Sister Henry, Brother Jones, Brother Hoopes, the doctors from the Sanitarium, or the brethren from the College,—all are of one heart, and all speak the same things.

The work during the last few days has been conducted especially in the interests of the young people; and many a young heart has been renewed, and many a father and mother have been made glad by the conversion of a wayward son or daughter.

The most remarkable meeting of the week was held at the College, an account of which follows this report.

Elder W. S. Hyatt, from Kansas, has arrived, and will organize this great awakened church for aggressive work. The life of the church depends on its being a working church. "Freely ye have received, freely give." Having received the Spirit by faith, we may now go forth and work "in demonstration of the Spirit." A. F. BALLENGER.

THE COLLEGE.—"Thou hast forgiven the iniquity of thy people, thou hast covered all their sin." The Lord worked marvelously for his school last Friday evening at the students' social meeting. Elders Jones and Ballenger were present. After about fifty had borne their testimony, it was time to close the meeting, but many souls were not free, and the

Spirit of the Lord was waiting to do his gracious work.

An invitation was given for those to remain who wanted to make sure of the forgiveness of their sins. Only sixty went away, and those included the fifty who had already borne testimony to their freedom in Christ. One hundred and sixty remained; and of this number, one hundred and fifty-three grasped the promises of God by faith, rose to their feet, and praised God for the knowledge that their sins were forgiven.

At the close of the meeting I said to Brother Ballenger, "You write the report of this meeting for the REVIEW; I fear I shall exaggerate it. I never was in a meeting like this before."

"Don't be afraid of that," he replied; "nor was I; it is the most wonderful meeting I ever attended."

How thankful we are to God that we can send out such a report for this week, that the Lord is rolling away the reproach from the school.

The work did not stop with Friday evening, but the Spirit is still working, and the indifferent, hard-hearted, and backslidden are being softened under its gentle touch.

On Sabbath afternoon the faculty held a special devotional service, which old members said was one of the most blessed they had seen within the College walls.

HOMER R. SALISBURY.

A LETTER.

I AM in receipt of a letter which I am sure will be of interest to all who desire to see the truth growing in the minds of people. It is from a life-long friend, one whose father and mother were intimate friends of my father and mother in their youth, which makes it all the more a source of thanksgiving to me:—

I have read your leaflet, "How the Sabbath Came to Me," also "Questions and Answers," or most of it. I am very thankful to you for those references on the Sabbath which you sent me last winter. Many thanks for the papers also. [REVIEW AND HERALD, and *Signs of the Times*.] I am determined, by the help of the Lord, to keep the true Sabbath from this time on, all my life. I ask you earnestly to pray for me and my sister, who is with me, that we may be strong in the Lord and in the power of his might to begin to keep the Sabbath next Friday evening at sunset, and to continue to do so, always afterward. I read "Questions and Answers" to my family almost entirely. Go on in your good work of showing the light to all whom you can reach, and surely the dear Lord is blessing you.

This lady has always been one of the most earnest and faithful Christian women; and this truth, added to her experience of the work of salvation, accompanied by the power of the Holy Spirit, will make her an efficient instrument in the hands of the Lord.

S. M. I. HENRY.

A GOOD DAY.

It has been said that those who go to meet ing praying for a good meeting are sure to get what they ask for. This may account for the fact that the Graysville (Tenn.) church was so greatly blessed on Sabbath, November 13. As many ministers and delegates from other States were convened in this place for district council, no doubt the united prayer of all present was, "Lord, give thine own message for to-day, and guide especially in the service for this hour."

Elder Irwin occupied the pulpit in the forenoon, using the text, "Prepare to meet thy God." He dwelt on the necessity of making speedy preparation of heart to be ready at any time when our cases are tried in the investigative judgment. The Spirit of God was evidently present in convincing power as the Word was explained. The names of those recorded in the books of heaven are being examined;

pardon is written against some, while some are not ready, and must be numbered with the wicked. None can know how soon probation will be ended for him, and death close his record.

The hour was a solemn one. A call was made for those who did not feel that they were fully ready to meet their God, to rise to their feet, and half or two thirds of the congregation arose. This was followed by a season of earnest prayer and confession, and then a testimony meeting, which, by reason of its solemnity and importance, it seemed necessary to continue beyond the usual time. None seemed anxious to go. Praises to God and hearty "amens" resounded from free hearts before the meeting closed. Surely it was good to be there. So thought one who was.

AN EYE-WITNESS.

News of the Week.

FOR WEEK ENDING NOVEMBER 27, 1897.

NEWS NOTES.

In Iceland, we are told, there are no prisons, and no bolts and bars are needed, neither are there any police. The history of the island for one thousand years records but two cases of theft. Both were cases of sheep-stealing. In the first instance the culprit had a broken arm, and stole to obtain food for his family. He was forgiven, and his needs were provided for until he was able to work, the stigma attaching to his misdeed being considered sufficient punishment. The other thief was given his choice to leave the country or be executed. He left the country. The Island of Panaris, in the Lipari group, is another place where there are no prisons, lawyers, paupers, nor criminals.

Recently prepared statistics show that engineers on American railroads are paid an average of \$3.65 per day, while on European roads they are paid on an average but \$1.17 per day; firemen are paid \$2.06, as against seventy-five cents on European lines; and conductors \$2.75 per day, against \$1.34 in Europe. Yet while employees in the United States are so much better paid, passenger rates are less in the United States, for similar accommodations, by from five to thirty-six per cent., and freight rates, by from eighty-seven to twenty-six per cent., than in Europe. The reason why railway fare and freight seem so much cheaper in Europe to the American traveler, is that the usual runs are proportionately much shorter, and that it is possible to reduce expense, with comparative comfort, by traveling third-class for short distances.

A few years ago scientists expressed a good deal of alarm lest the coal supply of the world should give out, and leave the inhabitants shivering for want of fire. But at that time, people did not know the world as well as they do now. Since then great coal-fields have been discovered in many parts of the world. Only last week reports came of the discovery of immense new fields of coal in South Africa not far from the Zambesi River, in a country never before carefully explored by the white man. The discovery is interesting for more reasons than one. Africa, or rather its southern half, is declared by geologists to be the oldest continent in the world, and the portion of the globe which has been the longest above water. The finding of coal, therefore, gives promise of the discovery of fossil and other relics, zoological and botanical, entirely new to the scientific world.

The following extract from a speech lately delivered by Lord Rosebery at Manchester, England, shows in a few words, the phenomenal commercial success which England has attained in the last half century: "In 1846, the year when the corn laws were repealed, the total imports into this country were about £76,000,000 in value. They are believed to have been in that somewhat overrated, but certainly not underrated. In 1896 they were £441,808,000, showing an increase of £365,000,000, or 481 per cent. The total exports in 1846 were £74,000,000. In 1896, £296,370,000, showing an increase of £222,250,000, or 300 per cent. The exports of British and Irish produce in 1846 were £57,000,000, or nearly £58,000,000; in 1896 they were £240,000,000, or £182,000,000 more, showing an increase of 315 per cent. The exports of foreign and colonial production were £16,000,000 in 1846; they were £56,-

000,000 in 1896, showing an increase of £40,000,000, or 245 per cent. Any comment on these figures would rob them of their importance and weight. They are more like a fairy tale than the statistics that they turn out from the board of trade. But they are literally and exactly true."

ITEMS.

—The English army is to be increased by 14,000 men.

—One Sunday in November there were sent east from Buffalo 124 trains, drawing 6,624 loaded cars.

—St. Louis has one church to 2,800 persons; New York, one to 2,468; Boston, one to 1,600; Minneapolis, one to 1,054.

—There are said to be large tracts of fertile land in northern Minnesota open to pre-emption under the homestead laws.

—The most extensive fire ever known in Australia occurred in Melbourne on November 21. The loss amounts to \$5,000,000.

—The American Bible Society has distributed, during the past sixteen years, 171,000 copies of the Scriptures in Asiatic Russia.

—In Colorado there are 110 mountains over 12,000 feet above the level of the sea. Forty of these are over 14,000 feet high.

—Secretary of War Alger has made a report in which he recommends considerable additions to the military preparation of the country.

—The street-cleaning department of Paris consists of 149 brigades of sweepers, numbering 3,345, together with 550 carts and 1,075 horses.

—Schweinfurth, the false messiah of Illinois, has purchased 1,700 acres of land near Portage, Wis. The title is taken in the name of several of his associates.

—The killed and wounded in the War of the Rebellion numbered 243,000. To do this amount of execution, it is calculated that 486,000,000 pounds of lead were used.

—Oil has been found in five places in Indiana within a month. At the last well opened at North Manchester, the oil spouted a hundred feet in the air when first struck.

—Three ships which had been so long overdue at San Francisco as to be given up for lost, have just arrived safely in port. A portion of the insurance had already been paid on them.

—The coming message of President McKinley will, it is said, recommend strongly the negotiation of an international arbitration treaty between this country and Great Britain.

—Eighty quarts of nitroglycerin exploded in a field near Chesterfield, Ind., on November 26. The little village was utterly wrecked, and the concussion felt for fifteen miles around.

—A life-sized portrait of Frederick Douglass, presented by his son, Lewis Douglass, of Washington, has been hung in the main schoolroom of the Bowdoin Grammar School for Girls, in Boston.

—The Washington despatches say that work at all the navy yards and gun factories is being pushed to the utmost, and that Secretary Long has just let a contract for the largest single order for ordnance made since the war.

—Among the astonishing discoveries of gold reported from different places at the present time, the latest is from Siberia, where mines have just been found which are said to be equal in richness to those of the Klondike region.

—The Norwegian whaling steamer which was sent out to find, if possible, some trace of Andree, the north pole balloonist, has returned, and reports its search to be entirely fruitless. Searching parties were landed ten times, on different islands.

—Captain Charles Lovering, of Fort Sheridan, has been found guilty, by court martial, of brutal treatment of Private Charles Hammond, and ordered to be reprimanded. The sentence is thus lenient because of the previous good and soldierly conduct of the officer.

—In colonial times there were only seventy-five post-offices in America. Ten years later there were 900 offices; in 1880, 42,000; in 1883, 67,000; and to-day, about 70,000 have regular postmasters, receive and deliver mail matter, and employ 2,000,000 employees, men and women.

—The new Mills' Hotel, in New York, where a clean room, bed, and bath can be had for twenty cents a night, was filled to overflowing within a week from the date of opening. Mr. D. O. Mills, the builder of the hotel, is the father-in-law of White-law Reid, editor of the *New York Tribune*, and was formerly a resident of San Francisco.

Books that Every Seventh-Day Adventist Should Read this Fall and Winter.

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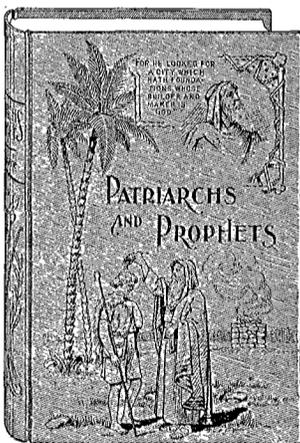
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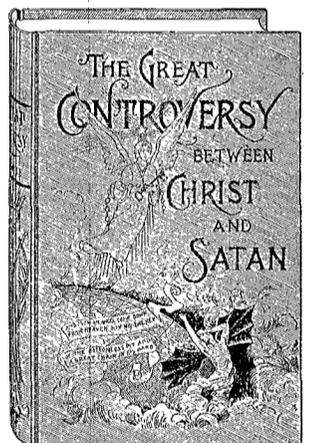
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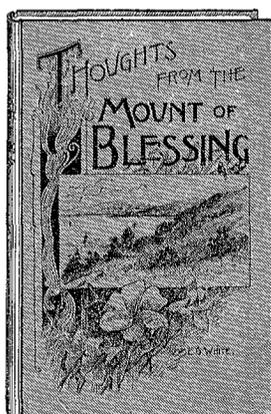
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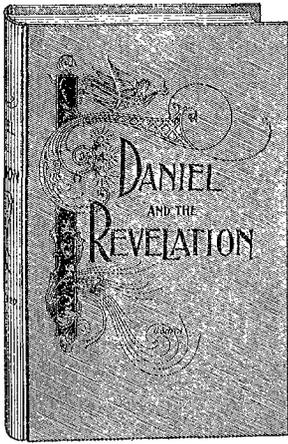
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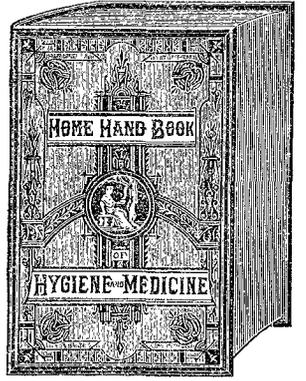
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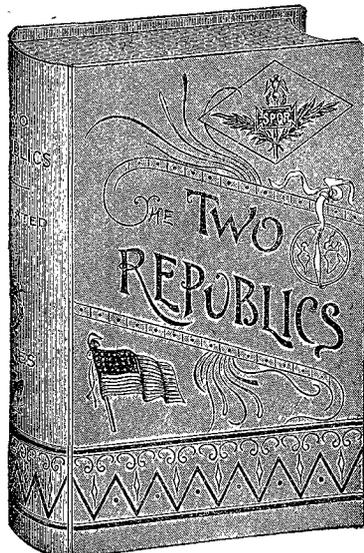
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The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 30, 1897.

THE Jewish population of the world in January, 1897, was estimated by Rev. W. T. Gidney, at 10,000,000, distributed as follows: In Europe, 7,701,298; in Asia, 260,000; in Africa, 336,500; in America, 772,000; in Australia, 15,138; total, 9,084,936.

HAVE you read the *American Sentinel* of November 25? If not, do not delay to pick it up and read it *through*. Perhaps you will say, "I have not had a chance to read it; for I don't take it." If that is so, then you have suffered a great loss, and you should redeem it at once. Bear in mind that that paper is the *Sentinel*, and it is the office of a *sentinel* to keep a sharp lookout for the approach of danger and to give warning. The *American Sentinel* is true to its title and to the office of a sentinel. The issue of November 25 alone would vindicate its title for a whole year. Yet that is but one of a number that extends through the whole year. 39 Bond St., New York City.

IN an interesting article in the *Missionary Review* for December, on "Missions to the Jews in Palestine," E. W. G. Masterman, F. R. C. S., F. R. G. S., says: "The Jewish population of Palestine proper may be put, in round numbers, at about fifty thousand. Three fifths of this number live in and around Jerusalem, and the remainder chiefly at Safed, Yebenes, Jaffa, and Hebron. Some three thousand or so are scattered on the coast towns (Gaza, Acre, Haifa, Tyre, and Sidon) and throughout the country. There are, indeed, no towns, and few large villages, without some Jews—it may be one or two families only. Then another three thousand or so must be settled in the recently started Jewish agricultural 'colonies.' . . . In Jerusalem the community has long ago overflowed the narrow limits allowed to them within the ancient walls, and now groups of houses have sprung up on all sides, so that far more Jews live outside than inside the old city limits."

THE scheme of the National Reformers puts the state in the place of God, by giving it control over the consciences of its citizens. The next step would, of course, be to throw off the mask, and openly proclaim the state the object of worship, in place of the Deity. And this, if reports are to be credited, is already proposed. *Harper's Weekly* of November 27 gives the following as a portion of the remarks of Dr. Felix Adler, at Carnegie Hall, Sunday morning, November 15. After stating that he [Dr. Adler] thinks that men are gradually passing from their belief in a personal God, and that the religions based on that belief are losing their vitality, it quotes him as saying:—

In the state, let us find the personal deity which is passing out of men's lives. Let the state be the object of our worship. Let us make it sacred, and when we have done so, the state will have taken the place of the personification. Let the state be that personification.

The *Weekly* thinks it hardly credible that the doctor could have made such statements, and that "the deification of the state will hardly appeal to many Americans." But why

not, since the idea of making the government Christian, which so many bent on doing, is only turning back to heathenism? for heathenism is simply the setting up by men of some object, and clothing it with their own sacredness, as it is here proposed to clothe the state, and then bowing down to it as an object of worship.

THAT MEMORIAL AGAIN.

I AM in receipt of a letter from the general officers of the National Woman's Christian Temperance Union, which they ask me to add to the former letter as a postscript, which is as follows:—

The general officers of the National W. C. T. U. take note of the fact that the name* of one of their most loved and honored workers heads the petition of thirteen thousand women, many of whom are already allies of the W. C. T. U. It hurts them to refuse any request coming from any portion of their constituency, and especially those whom they have proved to be tried and true. Nevertheless, in view of the fact that a so much larger proportion of their constituency would be grieved if any change were to be made in the Department of Sabbath Observance, they feel constrained to refuse the request, but state emphatically that they are strongly opposed to anything like narrow sectarianism on this subject; that they grant all a right to follow their conscience, and will use their influence in every place where there has been persecution to prevent its repetition, and to bring in a better day of righteousness and peace. We love and honor our sisters who observe the seventh day; and the fact that we cannot see as they do, does not take away from the feeling which we hold to them. We are sure that they will extend to us the same love and sympathy.

Yours very sincerely,

KATHARINE LENTE STEVENSON.

Our sisters who signed the Memorial, and all those who sympathize with them in it, I am sure, readily understand the spirit which prompted this letter. While I am aware that they cannot refrain from seeing that the members of the W. C. T. U. who received our Memorial have utterly failed to catch the point of our request,—that it is because of these honest differences of opinion concerning vital religious questions, that we have asked that the Department of Sabbath Observance be removed,—they have failed to see the inconsistency of allowing in the organization anything which is a matter of religious faith. Nevertheless, in spite of these facts, we cannot but recognize these expressions which have come to us as tokens of the honest-heartedness which characterizes the organization, and that they will follow the light thus revealed to them; and this fact calls upon every Sabbath-keeping member of the W. C. T. U., and those who are interested in the work of the organization, to arise and shine according to the word of the Lord.

MRS. S. M. I. HENRY.

IMPORTANT MEETING.

By joint action of the General Conference Committee and Medical Missionary Board, a meeting, or convention, for the purpose of considering the general principles pertaining to the health, medical, and philanthropic work which is being carried on under the supervision of the Medical Missionary Board, has been called to convene in Chicago, December 7, and continue till the 17th.

The meeting will be held in the new med-

* Mrs. J. H. Kellogg.

ical missionary training-school building, corner Wabash Ave. and 20th St. The Lord has told us that the work which is being conducted in Chicago is in the right line, and that similar work ought to be carried on in all our great cities to a limited extent, as determined by the circumstances of our people. This being true, it is important that the leading brethren in each Conference become acquainted with the work, so that they may not only speak of it intelligently, but be prepared to co-operate in it. The people are becoming interested in these lines of work everywhere, and are making a beginning of some sort; but unless intelligently directed, they are very liable to make serious mistakes.

It is only by actual contact with, and personal experience in, the mission work which is being conducted in Chicago, that any one can really understand it. A meeting in Chicago will give an opportunity for visiting the various missions which have been established there, and of observing the practical operation of the different departments of work now in operation. Such a meeting will afford opportunity not only for study and observation, but also for more harmonious co-operation.

The expense in Chicago will be very small, about as follows: Twenty-five cents a week for incidentals, twenty-five cents for heat, and from eight to ten cents a day for food. Rooms and beds will be provided free of cost. This will be a rare chance to study this line of work, and I trust that a large majority of Conference presidents, members of Conference Committees, directors of city missions, and others contemplating this line of work, will plan to avail themselves of the benefits of this meeting.

GEO. A. IRWIN.

MEDICAL MISSIONARY CONFERENCE.

THE Medical Missionary Board will hold a Medical Missionary Conference for a few days in Chicago, December 7-16, inclusive. Conference presidents are especially invited to be present. The following subjects are proposed for discussion:—

The Gospel of Health; The Relation of Health Principles to Practical Religion and Personal Salvation; How to Carry the Gospel into the Highways and Hedges; How to Conduct a Gospel Mission in a City; Cottage Meeting Work; Street Meetings; Gospel Lodging-houses; Penny Lunch-counters; Christian Help Work; Visiting Nurses' Work; Rescue Homes for Men; Rescue Homes for Women.

A regular daily program will be arranged. Opportunity will be given for visiting various missions in the city, including all the different branches of the Chicago Medical Mission, and for obtaining a practical experience in the work. It is earnestly desired that some basis may be found for co-operation between the Medical Missionary Board and the Conference Committees in these various lines of work.

Elders Irwin, Jones, Hoopes, and other brethren of the General Conference Committee, as well as Drs. Paulson, Kress, and other members of the Medical Missionary Board, will be present. We expect to have an interesting and profitable time.

Room rent will be furnished free. The food will be served on the European plan, one cent a dish. The cost of table board will be from eight to ten cents a day.

All who expect to come, and desire to have arrangements made for their accommodation at special rates, will please address the undersigned at once.

J. H. KELLOGG.