

The Adventist 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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THE ABIDING ONE.

"He shall give you another Comforter, . . . that he may abide with you forever."

Earth's sweetest friendships hold a blight
That bringeth anxious sorrow;
The joy that fills the heart to-day,
May sadness be to-morrow;
The loved one welcomed by the heart,
Ere set of sun may hence depart.

Yet there's a fellowship most sweet,—
The "love life" of the Spirit.
Not needful that we hear the voice:
Long distance cannot mar it.
High mountains may between us rise;
At his dear feet, more strong the ties.

His own their great heart-need revealed
When he well-nigh was leaving;
But, ah! the words that moment dropped
Seemed to enhance their grieving.
They needed but the touch of God
To make them fully understood.

But wait the Holy Spirit's day,
The promised, glad outpouring;
Are these the same weak, faltering ones,
Made new with his restoring?
O sweetest thought! this inner Guide
Comes in his temple to abide!

No trial-blow can e'er be given
To one who knows the Spirit,
But what will be, in his dear hand,
The power to lift and cheer it.
Of every sorrow we must bear,
The Spirit has his own large share.

So be the cloud or sunshine thine,
Each keeps thy graces growing;
The One who comes to dwell in thee,
Will guard his own sure sowing.
Till some glad day, in love's sweet flow,
He'll tell us all we long to know.

— Carrie Merrill, in the King's Messenger.

THE LIMIT OF GOD'S MERCY.

MRS. E. G. WHITE.

"BECAUSE sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

The means which the Lord has employed in the gracious provision of his mercy, to soften and subdue the objects of his love, have, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance, and transgression. Even as far back as the days of David, this led him to exclaim, "It is time for thee, Lord, to work: for they have made void thy law."

Because of the goodness and long-suffering of God, many have been led to consider and appreciate his mercy and loving-kindness, and this has led them to repentance. On the other hand, many have become more care-

less, and have abused his mercy. To their own loss and shame, they have followed the will of Satan, irrespective of the retribution that will surely come upon them for their disobedience and transgression. They will yet learn that God is jealous of his honor and his glory. He will not have his laws trifled with. Men cannot with impunity treat them with indifference and defiance.

If God had decided, in his councils in heaven, to visit the transgressors of his law with instant death, there would have resulted a much greater restriction of the inclination to do those things that are offensive to God. The very men who seem to be dead to entreaties and warnings sent in mercy by God, those who will not be deterred from their evil course of action, would be prudent to save their lives, even if they had no love for God. But the Lord's arrangement, made in council with his only begotten Son, was to leave men free moral agents to a certain length of probation. His eye would discern all their works, but he would compel no man's service. If the love displayed in his long-suffering and patience could not bring them to repentance and perfect surrender to the laws of his kingdom, then they must be left to choose whom they would serve. Their life must testify of their choice. If men love transgression, and choose to disregard his laws, after sufficient test and trial their case is forever decided. God cannot have such as members of his family in heaven. Their punishment will be in accordance with the character of their defiance and rebellion against God.

A vast reformation would be wrought in the world if the veil of the future could be lifted, and all could see that very soon there is to be a change in the attitude of God, in his dealings with the perversity of man; that there are limits to divine mercy and forbearance. There are those who, by their impenitence under the beams of light that have shone upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, "The Lord delayeth his coming," and they are eating and drinking with the drunken. But God declares of such that "sudden destruction cometh upon them," "and they shall not escape."

The present time, when great light is shining forth from the Word of God, making dark mysteries plain as day, is the day of mercy, of hope, of assurance, of joy, for all who will be benefited thereby, for all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there are those who will not come to the light, who despise the truth because it exposes error and transgression and sin; and as a result, boldness in transgression is becoming all-pervading.

The time is very near when men will reach the prescribed limits. They have now almost exceeded the bounds of the long-suffering of God, the limits of his grace, the limits of his mercy. The record of their works in the books of heaven is, "Thou art weighed in the balances, and art found wanting."

The Lord will interfere to vindicate his own honor, to repress the swellings of unrighteousness and bold transgression. He will not be left without witness. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and their entrusted means to advance the Lord's work. While many have reduced the Word, the truth, the holy law of Jehovah, to a dead letter, and by their example testify that this law is a hard, rigorous burden; while they say, "We will lay off this yoke, we will be free, we will no longer remain in covenant relation with God, we will do as we please," there will be men who have had very meager opportunities, who have walked in ways of error because they knew no better way, to whom beams of light will come. As the word of Christ came to Zacchæus, "I must abide at thy house," so the word will come to them; and those supposed to be hardened sinners will be found to have hearts as tender as a child's, because Christ has deigned to notice them. These will receive the reward for their faithfulness because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the Word of God imposes, and make void his law, others will come in to fill their place and take their crown.

In all parts of the world there are diligent students of the Word of prophecy, who are obtaining light, and still greater light, from their study of the Scriptures. This is true of all nations, of all tribes, and of all peoples. Many will come from the grossest error, and will take the place of those who have had opportunities and privileges, and have not prized them. These have worked out their own salvation with fear and trembling, lest they should become deficient in doing the ways and will of God; while those who have had great light have, through the perversity of their own natural heart, turned away from Christ because displeased with his requirements. Even many supposed to be heathen will take the side of Christ, while those who become offended, as did the disciples in the synagogue at Capernaum, will go away, and walk no more with him.

From time to time the Lord has made known the manner of his working. He is mindful of what is passing upon the earth; and when a crisis has come, he has revealed himself, and has interposed to hinder the working out of Satan's plans. With nations, with families, and with individuals, he has often permitted matters to come to a crisis, that his interference might be marked. Then he has made known the fact that there is a God in Israel who will sustain and vindicate his people.

In Noah's day, men had disregarded the law of God until almost all remembrance of the Creator had passed away from the earth. Their wickedness reached so great a height, violence, crime, and every kind of sin became so intensely active, that the Lord brought a flood of water upon the earth. Yet mercy was mingled with judgment. Noah and his family

were saved, but the wicked inhabitants of the world were swept away. In the destruction of Sodom and Gomorrah, also, when fire came down from heaven and destroyed those wicked cities, we see that the Lord will interfere for his people.

In these last days wicked men and professed Christians will harmonize in their hatred of the law of God. Then the crisis will come; then we shall see the class specified in Mal. 3: 13-15: "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Here is a company of disaffected professed Christians, whose chief business is to murmur, and complain, and accuse God by accusing the children of God. They see nothing defective in themselves, but very much that is displeasing in others.

But while they are murmuring, and complaining, and falsely accusing, and doing Satan's work most zealously, another class is brought to our notice: "Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

In this time of prevailing iniquity, the Protestant churches that have rejected a "Thus saith the Lord," will reach a strange pass. They will be converted to the world. In their separation from God, they will seek to make falsehood and apostasy from God the law of the nation. They will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the protection of the state. The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life.

And what effect will these attempts of men to make void the law of God have upon the righteous? Will they be intimidated by the almost universal scorn that is put upon the law of God? Will the true believers in the "Thus saith the Lord," become wavering and ashamed because the whole world seems to despise his righteous law? Will they be carried away by the prevalence of evil?—No; to those who have consecrated themselves to God to serve him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precepts will become more dear and valuable. It is the ones who have been faithful stewards of the grace of God, whose love for God's commandments grows with the contempt which all around would put upon them.

When the defiance of God's law is almost universal, when his people are pressed in affliction by their fellow men, God will interpose. Then will the voice be heard from the graves of martyrs, represented by the souls that John saw slain for the Word of God, and for the testimony of Jesus Christ, which they held,—"then the prayer will ascend from every true child of God: 'It is time for thee, Lord, to work; for they have made void thy law.'" The

fervent prayers of his people will be answered; for God loves to have his people seek him with all the heart, and depend upon him as their deliverer. He will be sought unto to do these things for his people, and he will arise as their protector and avenger. "Shall not God avenge his own elect, which cry day and night unto him?"

GOD CALLING YET!

From the German.

God calling yet! shall I not hear?
Earth's pleasures shall I still hold dear?
Shall life's swift-passing years all fly,
And still my soul in slumber lie?

God calling yet! shall I not rise?
Can I his loving voice despise,
And basely his kind care repay?
He calls me still. Can I delay?

God calling yet! and shall he knock,
And I my heart the closer lock?
He still is waiting to receive;
How shall I dare his Spirit grieve?

God calling yet! O, shall I give
No heed, but still in bondage live?
He wait, but he does not forsake;
He calls me still; my heart, awake!

God calling yet! I cannot stay;
My heart I yield without delay;
Vain world, farewell! from thee I part;
The voice of God has reached my heart.
— G. Tersteegen.

THE CENTER OF THE UNIVERSE.

L. A. REED.

(Jacksonville, Ill.)

ERROR and truth on any particular point cannot reside in the same mind at the same time. Error and truth are opposites: the one is entirely antagonistic to the other. A particular error retained in the mind keeps out of that mind the opposite truth. In astronomy for ages one radical truth was not generally apprehended. It was the truth that the earth is not the center of the universe. This idea, that the earth was the center, was the great mistake which for ages held men from any large advancement in astronomical science. All their investigations were colored by it; and tried by it, the whole universe of the visible heavens was woefully out of joint. The whole system of ancient astronomy was built upon a huge mistake.

"Men held, as a fact of absolutely unquestionable certainty, that this earth of ours—this small whirling globe, less than eight thousand miles in diameter—was a vast and immeasurable plain, extending to perhaps infinite distances, and firmly fixed upon immovable foundations. They held that around this great and motionless center moved the other heavenly bodies—a little sun, a little moon, and a few thousand tiny stars, all placed near, for the sole purpose of lighting and warming our mighty earth."

"The one entirely accepted fact being that of our earth as the moveless center of all things, other matters had to fit in with that theory as best they might. The study of the skies was long hopelessly hampered by this one stupendous error. It is singular to glance through records of early astronomical notions, and see the variety of theories that arose, one following another, all designed to explain the things which were seen to happen, all hopelessly wrong, because of this one foundation mistake.

"The early Greeks at one time steadfastly believed the sun to be a torch, the stars to be candles, by turns lit and put out. One of their philosophers improved, later, upon the theory, by maintaining that the stars were a kind of meteors, an emanation from our earth,—a sort of 'terrestrial effluvia.'

"Another explanation in vogue among them was that our earth floated in a boundless ocean;

and that when the sun vanished at night, he was boated by Vulcan round the north pole, behind certain lofty mountains, which served to hide his radiance, and so he reached the other side in time for next morning's due appearance."

"After a while it became evident to their minds that this explanation was hardly satisfactory. Then they conjectured that the earth, instead of floating on the waters of an ocean, was built upon enormous pillars, and that the sun really did go down at night underneath the earth, finding a passage among the said pillars, and coming up on the other side."—*"Radiant Suns,"* pages 15, 16.

So men clung to the idea that the earth was the center of all things, tried everything by it, and tried to make everything harmonize with it. But truth cannot be harmonized with error; and so, holding error as their very foundation, progress toward the truth was frightfully slow.

Such a basal truth I had long believed must be in the Word, though I could not find it. The Word is a perfect guide for every age and every condition, and so this truth *must* be there. At last I have found this truth revealed in more than one place. The one most significant to me on this point is Job 26: 14. From the rendering in our Authorized Version, we do not catch the idea at all. There is little wonder in this, however. God spoke the truth in the Hebrew language, and there it was; but when our translators attempted to state the same truth in the English language, they were either unable or afraid to give it the literal rendering. It could not mean just what it said; yet there it was all this time, waiting the mind that could take it in. Knowledge has advanced; men now see that it can be literally true.

I have special reference to the first clause of the verse, which reads, "Lo, these are parts of his ways." I have found one other translation similar to this, with a note upon it: "Lo, these are parts of his ways: and what whisper-word is heard of him!" "The word rendered 'parts' signifies the 'extremities of lines,' mere points; but I know not of any good English word which I could substitute. The 'whisper-word' is the barest literal rendering, and it is too beautiful to be lost, as in the common version."—*Dr. Pye Smith.*

From this authority we find that the word rendered "parts" means the "extremities of lines;" *e. g.*, "the ends of lines," or "the outlying points." "Lo, these are the outlying points of his works." And in harmony with this idea we have several other translations of good authority:—

"Lo, these are but the *borders* of his works; how faint a whisper we have heard of him!"—*Noye's Translation.*

"Lo! these are only the *outlying borders* of his works. What a whisper of a word we hear of him!"—*As quoted by Henry White Warren, D. D.*

"Lo, these are but the *outskirts* of his ways: and how small a whisper do we hear of him!"—*Revised Version.*

All these translations help us to catch the load of meaning in the original, and their combined testimony shows that this verse is up with all the astronomical science of the present day,—yes, and infinitely ahead of it, daring to assert as certainty what astronomers regard as probable.

And when men have caught glimpses of these sublime truths, and have sought to express their awakened emotions, do you know that the Scriptures alone give them language adequately sufficient for their thoughts? It has taken the almighty power of God to make human language sufficient to express his infinite truths. Says an astronomer of no little note: "However vast the universe now appears,

however numerous the worlds which may exist within its boundless range, the language of Scripture, and Scripture alone, is sufficiently comprehensive and sublime to express all the emotions which naturally arise in the mind when contemplating its structure. This shows not only the harmony which subsists between the discoveries of revelation and the discoveries of science, but also forms, by itself, a strong presumptive evidence that the records of the Bible are authentic and divine."—*Elijah H. Burritt, A. M.*

"Lo, *these* are but the outskirts of his ways," and the word "*these*" refers not alone to the earth, but also to the garnished heavens, as mentioned in the verses preceding. We may study the expanded heavens as we may, we may gather our facts so many as we can, we may get as large a conception of space as is possible; but, work and toil as we may to the extent of our abilities, we shall never get beyond this verse. It will never grow old. Human minds will never frame in better words the truth it contains. Human minds will never, either here or hereafter, find all the infinite depths of its meaning. It is an infinite truth.

It does not say, it is true, that the earth is not in the center of the universe; but it tells infinitely more than that; for though it does not say where the earth *is not*, it does define just where the earth *is*,—on the outskirts. If it is on the outskirts, it certainly cannot be in the center. And as the garnished heavens which we see, are also but "the outskirts" of His works, and as these are but a "faint whisper" of the word that was spoken (Ps. 33: 6, 9), then it must be an immense distance to that center, if there be any.

But why did men think that the earth was the center of the universe? What led them to this conclusion?—The apparent motion of the heavenly bodies was probably one great reason why they believed as they did. But there is a certain fitness, after all, in a self-centered man's believing in an earth-centered universe. He who thinks himself a pope, a judge, or the mainstay and center of humanity, around whom all the rest of mankind must revolve, like planets and satellites, can easily frame a universe in which his earth shall be the one fixed, all-important center. Such an idea seems to him exactly right. But consider for a moment the conceit that resides in it. Since all on the earth must be, or ought to be, subservient to him, and since all things in the universe are subservient to the earth, it follows, logically, that all things in earth and heaven are subservient to him; that is, he is the center of the earth, and since the earth is the center of the universe, then he is the *center of the center* of the universe. Such nonsense! Yet it is the heathen rendering of, "All things are yours."

But the self-subdued man is prepared to view all this far differently. He knows that there are others as important as he. He esteems them better even than himself. He has been taught "not to think of himself more highly than he ought to think." He has learned that we are "every one members one of another." He does not seek to lord it over God's heritage, knowing that it *is* God's heritage. To such a man it seems highly appropriate that this earth should be but a speck, the extremity of a line, in immensity; and that it is not nearly so important an affair in the machinery of the universe as the untamed intellect might contrive.

By these two views we are shown that the material is to be seen through the spiritual, being spiritually discerned. And, too, we see that the unregenerate man labors at a tremendous disadvantage in seeking to understand God's works; and thus we realize something of the blessed import of the term "Christian educa-

tion." Last of all, we are more and more confirmed in our belief that the Word is an all-sufficient guide to man; and, furthermore, that the Word of God and the works of God are indissolubly connected,—the works testifying of the Word, for they are its manifestation; and the Word testifying of the works, for it made them.

THE SOUND OF THE TRUMPET, THE ALARM OF WAR.

A. O. TAIT.

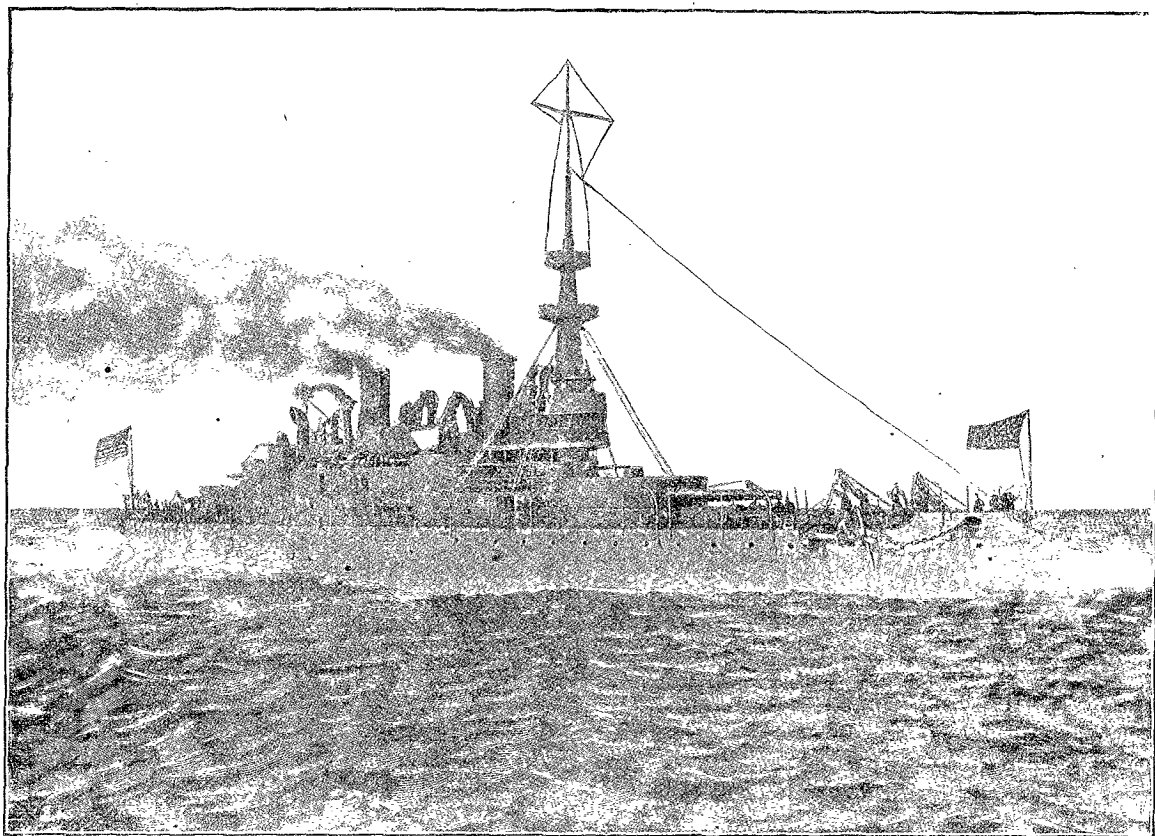
(Battle Creek, Mich.)

To get before the mind of the reader again the great fact that an intense spirit of war is to characterize the days just preceding the second coming of Christ, it will be well to quote one of the prophecies presented in the preceding article. It reads: "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Jer. 4:19. As stated in last week's paper, the verses following this quotation from Jere-

ships "unite offensive and defensive power as does no other product of science and skill;" and further, "that this skill "is the outcome of but ten years of work." Who would have believed, twenty-five years ago, that such results would be achieved so soon! But we are in the time of fulfilling prophecy, and should expect to see marvelous things produced by sudden developments.

Perhaps the sudden developments in the terrible fighting qualities of the modern man-of-war can be more fully brought before the mind by contrast. The "Monitor," represented on the following page, insignificant as it would appear to us now, steamed into Hampton Roads, March 9, 1862, just in time to defeat the "Merrimac," and thereby keep her from destroying the Northern fleet. There is no telling what different turn the Civil War might have taken if the "Monitor" had not been invented and built just at the time she was.

"The 'Monitor' was a flat-bottomed vessel of about thirteen hundred tons' displacement, armored on the sides and on the deck, which was only eighteen inches above the water. She carried a single revolving turret, mounting two eleven-inch smooth-bore, muzzle-loading



By permission of the "Scientific American."

The "Indiana," a modern iron-clad, and one of the best and most powerful men-of-war of to-day.

miah show very clearly that the prophet is viewing the scenes of the last days.

There is nothing that more impressively marks the literal fulfilment of the prophecies concerning the warlike condition of the world in these last days, than a view of one of our modern war-ships. The marvel of the whole world is that this marine fighting-machine has been developed so suddenly. Prof. R. H. Thurston, of Cornell University, in the *North American Review*, December, 1897, speaking of the American navy, says that "this fleet—exemplifying the marvelous ingenuity of the American mechanic and inventor, the wonderful constructive skill of the marine engineer and naval architect, and the most extraordinary of all modern combinations of accurate design, with beautiful and exact construction, and demanding the highest skill of most thoroughly trained officers for its management, concentrating in minimum space maximum power, and uniting offensive and defensive power as does no other product of science and skill—is the outcome of but ten years of work on the part of our engineers, naval constructors, and ship-builders." Note that these modern war-

guns, which could be fired only once in seven or eight minutes. The side armor was made up of five one-inch plates, tapering to three inches at the bottom, on twenty-three inches of backing. The deck was formed of two one-inch plates on six inches of wood. The turret was made up of eleven thicknesses of one-inch plate." The "Merrimac," against which the "Monitor" fought in that memorable battle, had her sides armored with four-inch plates, and over her deck a sloping roof was built with iron armor of about the same thickness. But this armor of the "Merrimac," light as it may seem to us now, was sufficient to resist the shots of the "Monitor's" guns throughout the whole day of their hard fight.

But turning from the "Monitor" and the "Merrimac," both of which were the marvel of their time, and from the battle between them, the details of which are familiar to all, note the terrific power of the modern war-ship. The "Indiana," represented in our illustration, is 348 feet long, 69 ft. 3 in. broad, and her displacement is 10,288 tons. She has four thirteen-inch guns, two in her revolving turret forward and two in her revolving turret aft;

also eight eight-inch and four six-inch guns to complete her main battery. Her secondary battery consists of twenty six-pounder and six one-pounder "rapid-fire" guns, and four Gatling guns. All her guns are, of course, of the breech-loading type. Her steel armor is eighteen inches thick, and she cost \$3,020,000. Mention should also be made of the frightfully destructive torpedoes with which all these men-of-war are provided, but it will be necessary

ons for the "battle of that great day" are now being hurriedly put in readiness for the final struggle? Are not the nations fulfilling the word, "Prepare war"? Joel 3: 9.

Do you ever take the time to consider how the Spirit of God, through the Testimonies as well as the Bible, has been trying to awaken us to the situation about us to-day? With these fulfilling prophecies in mind, read the following:—

All heaven is represented to me as watching the unfolding of events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised. The armory of heaven is open; all the universe of God and its equipments are ready. One word has Justice to speak, and there will be terrific representations upon the earth, of the wrath of God. There will be voices, and thunderings, and lightnings, and earthquakes, and universal desolation. Every movement in the universe of heaven is to prepare the world for the great crisis.

Intensity is taking possession of every earthly element; and as a people who have had great light and wonderful knowledge, many of them are represented by the five sleeping virgins, with their lamps but no oil in their vessels,—cold, senseless, with a feeble, waning piety. While a new life is being diffused, and is springing up from beneath, and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, a new light and life and power is descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins.—*Special Testimony entitled, "An Appeal to our Ministers and Conference Committees,"* pp. 38, 39.

"Intensity is taking possession of every earthly element." Do you see that it is really so? Are you, in company with "all heaven," "watching the unfolding of events"? The rapidity with which the work is going on shows that the end cannot be far

PREPARING FOR WAR.

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

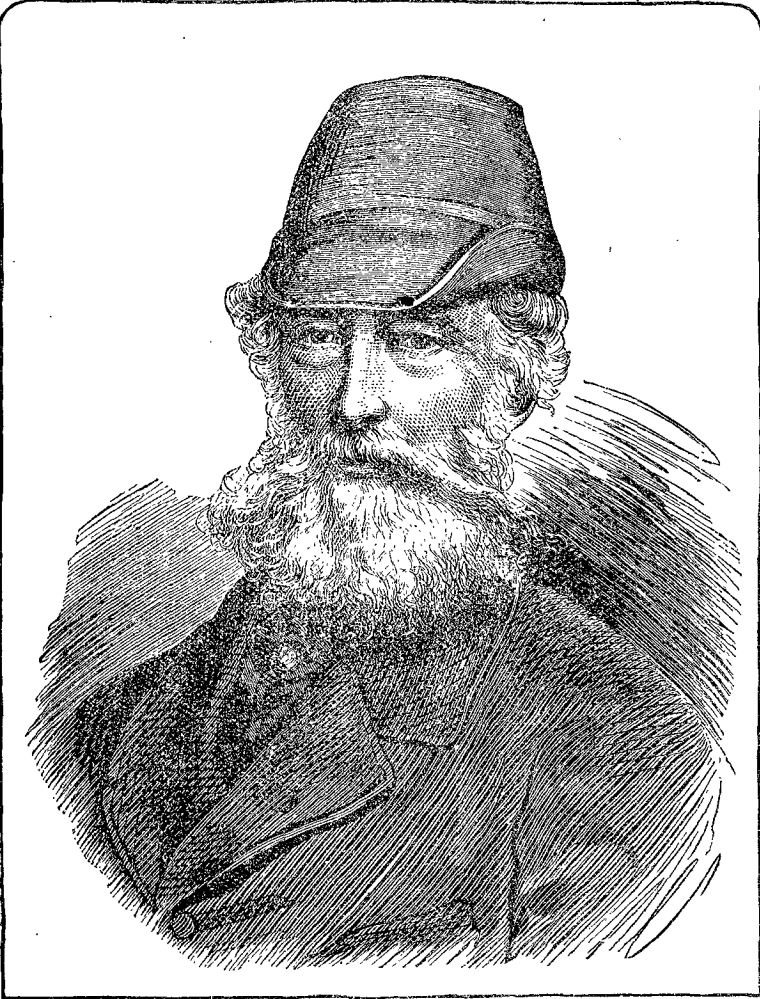
In the prophecy of Joel concerning the excessive armaments and preparations for war which would be seen in the last days, are found these remarkable words: "Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." Joel 3: 12.

Now it is a fact well worthy of attention that for many years, until lately, the nations that have excelled in arms have been the so-called Christian nations. For a long time, France stood at the head of Europe as a military power; and when she was stripped of that prestige, it was another Christian nation, Germany, that took it from her. The rivalry between these two powers, the desire of France to regain her old position of military dictator of Europe, and the determination of Germany to retain what she gained in the memorable campaign of 1870-71, are the active causes of the excessive armament which, since that time, has constantly increased. At this very time both France and Germany are strengthening their armies by some additional thousands of men.

The other nations, either because of alliances or for prudential reasons, have increased their armaments until Europe is now a vast camp, into which nearly all the young manhood of the country is drawn, leaving to older men, women, and children the toil of the field and the workshop. General Nelson A. Miles, commander-in-chief of the armies of the United States, who lately returned from an extended European trip, during which time he visited and observed the armies of Europe, is credited with the remark that there is no evidence of the immediate coming of the millennium.

This spirit of war has been extended to lands not distinctly Christian. Turkey has felt it; and during the late war with Greece, that power surprised the world by the rapidity with which it mobilized an army of 600,000 men. From a military point of view, the "sick man" is convalescent, and bids fair to make no end of trouble before his final withdrawal to his ancient Asiatic home.

Passing on to lands distinctively heathen, a most remarkable activity in preparations for



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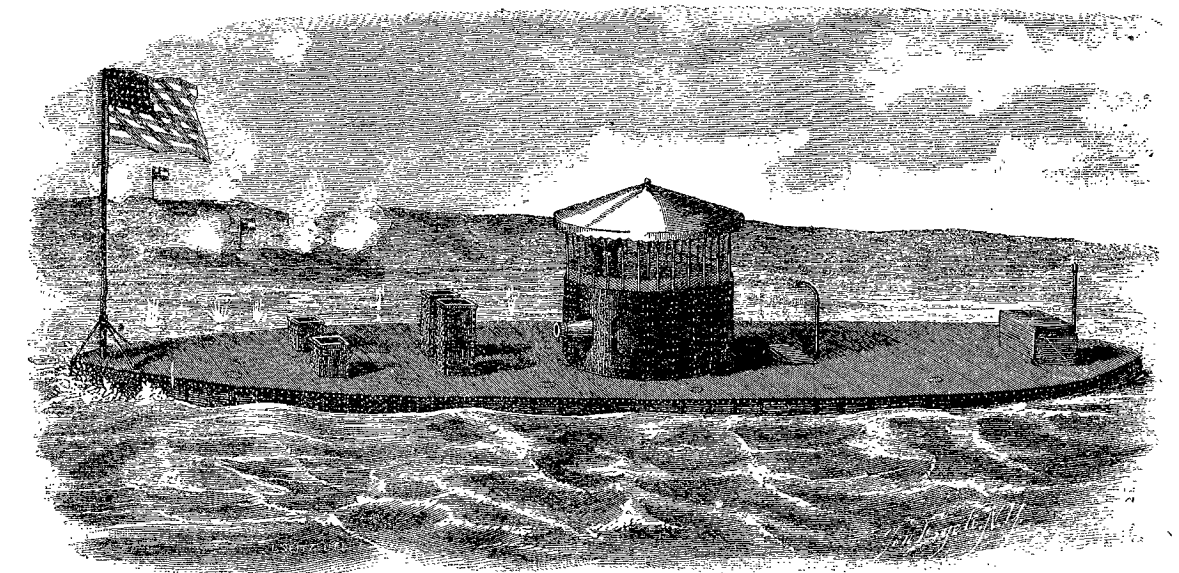
The late Alfred Krupp, of the great Krupp gun and iron works, Essen, Prussia. His works employ over 20,000 men, largely in making guns.

to reserve a description of them for another article.

Each pair of her thirteen-inch guns can be fired every three minutes, and each pair of the eight-inch guns, once a minute. The six-inch guns can be fired twice a minute, and the six-pounders, twenty times a minute. In an engagement of only thirty minutes, she would discharge, with furiously murderous velocity, a total of 83,600 pounds, or something over forty tons, of steel projectiles. She would not deign to train one of her big guns on such a craft as the "Merrimac" or the "Monitor;" for a few minutes' work from one or two of her smaller pieces would soon settle the fate of all such structures.

And the eleven-inch guns of thirty years ago that had to be loaded at the muzzle, and with their consequently short, stubby barrels, must not be confused with the eleven-inch guns of to-day. Then, a charge of from ten to sixteen pounds of powder was considered large, and a ball weighing from forty to one hundred and eighty pounds was the maximum. A few inches of iron armor was all that was needed to withstand the shots from such guns. But the modern breech-loading gun, as shown in last week's paper, hurling, with all the force generated by the explosion of half a ton of powder, a steel shot weighing as much as a ton, is an altogether different weapon.

Men who are trained to war stand in awe of the frightful thought of bringing this modern fighting machinery into action. When we consider how suddenly it has appeared, and with what almost superhuman rapidity it is developing, who can doubt that the deadly weap-



By permission of the "Scientific American."

The Iron-clad "Monitor," the best type of war-ship in 1862.

off. Are you ready for it? Are you seeking to lead others to a knowledge of what all these things mean? Above all, are you, by every word and act of your life, pointing them to the only refuge, the sympathizing and tender Saviour? "Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction."

war may be noticed. Under the government of Christian England, the heathen population of India is being trained in the art, and infused with the spirit, of war. But the greatest advancement made by any heathen people of the earth to-day in the art of war, is that made by the people of Japan. When the last great European war was fought, twenty-seven years

ago, Japan, as a possible warlike nation, was not thought of; to-day she is one of the great powers,—the first nation, not considered a Christian power, to attain that position since the decadence of the Ottoman Empire. The ease with which she transported an army across the water to China, defeating her big but untrained antagonist, was a surprise to Europe; and though the united powers forced her to abandon some of the fruits of her victory, she bides her time. The great battle of Ya-Loo-Kiang also demonstrated Japan's naval power. As an illustration of the rapidity with which both Japan and China have adopted the arts of European warfare, we may ask, Who would have supposed that the capacity of the modern steel-clad ships of war would be first put to the test by Japan and China? But so it was.

Japan is also determined to become a first-class naval power. Charles H. Cramp, the great American ship-builder, in an article in the October number of the *North American Review*, has this to say of what Japan is doing in this line, and of the object she has in view:—

The ship-building program [of Japan] now in process of actual construction, is calculated to produce, by the year 1903, a total effective force of sixty-seven sea-going ships, twelve torpedo-catchers, and seventy-five torpedo-boats, with an aggregate displacement of more than two hundred thousand tons. To the navy in commission or available for instant service, already described, Japan now adds, in plain sight, under actual construction in various stages of forwardness, a new fleet vastly superior in power and efficiency to it. . . .

Comparison with the current progress of other powers discloses the fact that Japan is second only to England in naval activity, being ahead of France, much in advance of Germany, and vastly in the lead of Russia and the United States. It must also be borne in mind that the new Japanese fleet comprises, throughout, the very latest and highest types of naval architecture in every respect of force, economy, and efficiency. The spectacle of Japan surpassing France, and closely following England herself in naval activity, is startling. Considering the shortness of the time which has elapsed since Japan entered the family of nations, or aspired to any rank whatever as a power, it is little short of miraculous. Yet is a fact, and to my mind it is the most significant single fact of our time. Nations do not display such energy, or undertake such expenditure, without a purpose. . . .

If she were simply meditating another attack on China, alone or unsupported, no such fleet as Japan is now building would be needed; certainly not the enormous battle-ships and the great armored cruisers. It must therefore be assumed that Japan's purpose is the general one of predominant sea-power in the Orient.

Japan may, and probably does, meditate a renewal of her efforts to establish a footing on the Asiatic mainland. Possibly, she may have in view the ultimate acquisition of the Philippine Islands. But, whatever may be her territorial ambitions for the future, it is as plain as an open book that she intends, before she moves again, to place herself in a position to disregard and defy any external interference. This may be the true meaning of Japan's extreme activity in naval preparation at this time.

I may say, without violation of confidence, that a Japanese gentleman of distinction not long ago remarked, in conversation on this subject, that "while Japan was forced by circumstances to yield much at Shimonoseki that she had fairly conquered, she still secured indemnity enough to build a navy that would enable her to do better next time!"

China, also, under the tutelage of Russia, is learning the art of war.

What do these things mean if they do not mean that the prophecy of Joel in regard to the heathens' being "wakened" is now fulfilling? Thus we may be certain that these warlike preparations, which are affecting all nations, are preparatory to "the battle of that great day of God Almighty." Rev. 16:14.

It becomes, then, a very important question to ask ourselves, Are we doing the work that the Lord has given to us to do as rapidly as the nations are doing what he has predicted that they should do?

"Who comes toward Me an inch, through doubtings dim,
In blazing light do I approach a yard toward him."

THE ENCAMPMENT OF THE ANGELS.

MRS. L. D. AVERY-STUTTLE.

(Battle Creek, Mich.)

THEY are camping round about me;
Perish every doubt and fear;
For the camp-fires of the angels
From the glory land are near.
Hedged about e'en like the mountains
Round Jerusalem of old,
I am compassed by the angels
From the shining streets of gold.

I can see their white tents gleaming
'Mid the radiant glory bright,
And I hear the faithful tramping
Of the sentinel at night;
For my Watcher sleepeth never,
And his eye is never dim;
He will keep my soul forever
If I only trust in him.

They are camping round about me,
'Mid the busy cares of life,
'Mid its trials and temptations,
'Mid its bustle and its strife:
They will leave me never, never;
They are guardians true and tried;
See! they pitch their white tents closer,
And they'll never leave my side.

Though I hear the rush of battle
Where the mighty armies are,
And the echoing tramp of soldiers
From the glory land afar;
Though the hosts of hell are mustering
On the battle-fields of sin,—
Christ, my Captain, fighteth for me,
And I know that I shall win.

SOME THINGS TO FORGET.

BROODING over mistakes, misfortunes, disappointments, is like carrying unforgiven sins. But cherishing grudges, remembering injuries, revolving revenges, is making one's self the devil's packhorse, weighted with the misdeeds of other men. The burdens of this work, when carried, are exasperating beyond expression; for they rub the sore places into frenzied agony. Here is an example: For a paltry difference in a settlement (the exact sum was eleven dollars) a man of standing in society carried a grudge against another of unimpeached integrity, honor, and piety, through years, till his mind gave way under, who shall say what unhealthful stress of morbid memory? To go out under such a darkness is the bitterness of death. If you say that a man may be able manfully to forget his own sins by repenting, then we say that he can the more easily forget the offenses of another, if he is a manly man in his own heart; because to forgive his fellow is to forget in a royal way, and to forget is the shortest way to forgive. . . . There are burdens which cling, if they do not clog our progress. . . . In the school of Christ our hardest tasks may sometimes tax the memory, but more often they bid us simply to forget.—*The Evangelist*.

BE it known to all the saints, that the Roman Catholic "Non-Catholic Mission Work" now has no less than fifteen groups, or bands, of priests at work night and day, North, South, East, and West, to capture this land for the pope. And this is the prayer they are bidden to put up: "O Immaculate Virgin, Mother of our Lord Jesus Christ, Mother of Grace and Queen of the Kingdom of thy Son, humbly kneeling before thee, we beg thee to have a special care of this country in which we live. It was once dedicated to thee; all its children are thy children. Again do we consecrate it to thee, again do we dedicate it to thee as thy own. We place under thy protection all our brethren, those multitudes who know thee so little, or who know thee not at all. May thy prayers bring back these blinded ones to the light of the true faith! May thy intercession lead us all to a closer union with thy divine Son!" — *Missionary Review*.

Evangelistic Temperance.

THE W. C. T. U. AS AN EVANGELIZING AGENCY.

MRS. S. M. I. HENRY.

(Sanitarium.)

THE work of the W. C. T. U., whether national, international, or local, must be evangelistic if it is anything. We use the word "evangelistic" in its simple meaning, which is, "according to the gospel."

The impulse of that divine love which would not that any should perish, and which cannot look upon the destroyer—sin—"with any degree of allowance," was in the first movement which preceded the organization, and has been the motive of every department as it has taken form and name in the general plan of work.

"Seeking to save" has been the watchword,—to save those who are in danger of that manifold destruction which had escaped the comprehension of the church. The church had been so busy saving souls that it had forgotten that Christ redeemed the body as well. This mistake, of course, had its origin in the idea that soul and body were separate and distinct the one from the other,—that the soul could live, even if the body perished. I think the W. C. T. U., in the light which first led them out in the Crusade, got a glimpse of the truth that soul and body must stand or fall together; and saw how destruction, beginning in the flesh through appetite ignorantly indulged, must of necessity eat like a cancer through the soul, and bring an eternal separation between soul and spirit, which means eternal death. At least they saw the fact of this destruction which, beginning in the flesh, surely involves the whole man; and they began immediately to intercept the progress of any destructive agent which sin could devise. From that time, whether we have been raising money; making and circulating literature; circulating petitions; sitting, day after day, in crowded court-rooms for the protection of court-room victims; making and distributing bouquets; going into prisons, and jails, and almshouses, and lumber camps; down into mines, railroad stations, army barracks, seamen's haunts, saloons, and disreputable houses; invading primaries and voting-places; influencing voters, the press, and other bodies,—in whatever efforts have been put forth, however far they may have seemed to be from the regular field of gospel endeavor, as truly as in what is known as legitimate evangelistic work, the one purpose of it all has been to remove stumbling-blocks, cover pitfalls, throw down barriers, and lead men to Christ.

Every department of the national work had its origin in an effort to bring a comforting answer to some voice crying out under the oppression of sin.

When we discovered how oppression, with its thousand heads, owed its power to the ballots of selfish men, we tried first to bring the gospel to bear on those men to convert them, so that there should be behind their ballots the mind that was in Christ, instead of the lust of power and greed of gold. Many such have been converted, and the result has been a change in the way they exercise the right of citizenship. Out of this "Christian Citizenship" idea, which means to us simply that a man should be a Christian in all that he does as a citizen, there has developed, in the hands of men, a form of "politics" which, if God is not able to use, he will be fully able to restrain, since, as a rule, the men who have their hands in it are really true and pure of motive, and life-followers of Christ to the best of their knowledge of him.

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.

EMPTY STOCKINGS.

O MOTHERS in homes that are happy,
Where Christmas comes laden with cheer,
Where the children are dreaming already
Of the merriest day in the year,

As you gather your darlings around you,
And tell them the "story of old,"
Remember the homes that are dreary!
Remember the hearts that are cold!

And thanking the love that has dowered you
With all that is dearest and best,
Give freely, that from your abundance
Some bare little life may be blest.

O, go where the stockings hang empty,
Where Christmas is naught but a name,
And give, for the love of the Christ-child:
'T was to seek such as these that he came!
—Ellen Manly, in *Ladies' Home Journal*.

WHEN HE COMES.

"THE night is far spent, the day is at hand."
My soul vibrated for a moment like a harp.
Was it true? The night—the long night of
the world's groping agony and blind desire—
is it all over? is the day at hand?

Again: "They shall see the Son of man coming
in a cloud with power and great glory. And
when these things begin to come to pass, then
look up, and lift up your heads; for your redemption
draweth nigh."

Coming! the Son of Man really coming!—
coming into this world again, with power and
great glory! Will this ever really happen?
will this solid, commonplace earth ever see it?
will these skies brighten and flash? and will
upturned faces in this city be watching to see
him coming?

So our minister preached, in a solemn sermon;
and for moments, at times, I felt a thrill of
reality in hearing; but as the well-dressed crowd
passed down the aisle, my neighbor, Mr. Stockton,
whispered to me not to forget the meeting of bank
directors on Monday evening, and Mrs. Goldthwaite
poured into my wife's ear a charge not to forget her party
on Thursday; and my wife, as she came out, asked
me if I had observed the extravagant toilet of
Mrs. Pennyman.

"So absurd," she said, "when her income,
I know, cannot be half what ours is! I never
think of sending to Paris for my things; I
should look on it as morally wrong."

I spoke of the sermon. "Yes," said my wife,
"what a good sermon! so solemn! I wonder that
all are not drawn to hear our rector. What could
be more powerful than such discourses? My dear,
by the way, don't forget to change Mary's opal ring
for a diamond one. Dear me! the Christmas presents
were all so on my mind that I was thinking of them,
every now and then, in church, and that was so
wrong of me."

"My dear," said I, "sometimes it seems as if
our lives were unreal. We go to church, and the
things we hear are either true or false. If they are
true, what things they are! For instance, these
advent sermons. If we are looking for that coming,
we ought to feel and live differently from what we
do. Do we really believe what we hear in church?
or is it a dream?"

"I do believe," said my wife, earnestly (she is
a good woman, my wife); "yes, I *do* believe; but
it is just as you say. O, dear! I feel as if I am
very worldly; I have so many things to think of!"
and she sighed.

So did I; for I knew that I, too, was very
worldly. After a pause I said: "Suppose Christ
should really come this Christmas, and

it should be authoritatively announced that he
would be here to-morrow!"

"I think," said my wife, "there would be
some embarrassment on the part of our great men,
legislators, and chief counselors, in anticipation
of a personal interview. Fancy a meeting of city
officials to arrange a reception for the Lord Jesus
Christ!"

"Perhaps," said I, "he would refuse all offers
of the rich and great. Perhaps our fashionable
churches would plead for him in vain. He would
not be in palaces."

"O," said my wife, earnestly, "if I thought
our money separated us from him, I would give it
all—yes, *all*—might I only see him!"

She spoke from the bottom of her heart, and
for a moment her face was glorified.

"You will see him some day," said I; "and the
money that we are willing to give up at a word
will not keep him from us."

That evening the thoughts of the waking hours
mirrored themselves in a dream. I seemed to be
out walking in the streets, and to be conscious of
a strange, vague something, just declared, of which
all were speaking with a suppressed air of mysterious
voices. There was a whispering stillness around.
Groups of men stood at the corners of the streets,
and discussed an impending something with suppressed
voices. I heard one say to the other, "Really coming!
What, to-morrow?"

"Yes, to-morrow; on Christmas day He will be
here."

It was night: the stars were glittering down
with a keen and frosty light, and the shops
glistened in their Christmas array; but the same
sense of hushed expectancy pervaded everything.
There seemed to be nothing doing; and each person
looked wistfully on his neighbor, as if to say,
Have you heard? Suddenly, as I walked, an angel
form was with me, gliding softly by my side. The
face was solemn, serene, and calm. Above the forehead
was a pale, tremulous, phosphorescent radiance of
light, purer than any on earth,—a light of a quality
so different from that of the street-lamps that my
celestial attendant seemed to move in a sphere alone.
Yet, though I felt awe, I felt a sort of confiding love,
as I said, "Tell me, is it really true? Is Christ
coming?"

"He is," said the angel; "to-morrow he will
be here."

"What joy!" I cried.

"Is it joy?" said the angel. "Alas! to many
in this city it is only terror. Come with me."

In a moment I seemed to be standing with him
in a parlor of one of the chief palaces of the city.
A stout, florid, bald-headed man was seated at a
table covered with papers, which he was sorting over
with nervous anxiety, muttering to himself as he
did so. On a sofa lay a sad-looking, delicate woman,
her emaciated hands clasped over a little book. In
all its appointments the room was a witness to
boundless wealth. Gold and silver and gems and
foreign furniture and costly pictures and articles of
virtu—everything that money could buy—were
heaped together; and yet the man himself seemed to
me to have been neither elevated nor refined by the
confluence of these treasures. He seemed nervous and
uneasy. He wiped the sweat from his brow, and
spoke: "I don't know, wife, how you feel, but I
do not like the news. I don't understand it. It
puts a stop to everything I know anything about."

"O John!" said the woman, turning to him
a face pale and fervent, and clasping her hands,
"how can you say so?"

And as she spoke, I could see, breaking out
above her head, a tremulous light like that above
the brow of the angel.

"Well, Mary, it is the truth. I don't care
if I say it. I don't want to meet—well, I

wish He would put it off. What does he want of
me? I'd be willing to make over—well, three
millions, to found a hospital, if he would be
satisfied and let me go. Yes, I'd give three
millions to buy off from to-morrow."

"Is he not our best Friend?"

"Best Friend!" said the man, with a look half
of fright, half of anger. "Mary, you don't know
what you are talking about! You know I always
hated these things. There's no use in them; I can't
see into them; in fact, I hate them."

She cast on him a look full of pity. "Can I
not make you see?" she said.

"No indeed, you can't. Why, look here," he
added, pointing to the papers, "here is what
stands for millions! To-night it's mine, and to-
morrow it will be so much waste paper; and then
what have I left? Do you think that I can rejoice?
I'd give half—I'd give, yes, the whole—not to
have Him come these hundred years."

She stretched out her thin hand toward him,
but he pushed it back.

"Do you see?" said the angel, solemnly. "Between
him and her there is 'a great gulf fixed.' They
have lived in one house with the gulf between them,
for years. She cannot go to him; he cannot come to
her. To-morrow she will rise to Christ as the dewdrop
to the sun, and he will call to the mountains and
rocks to fall on him—not because Christ hates him,
but because he hates Christ."

Again the scene was changed. We stood together
in a little, low attic, lighted by one small lamp.
How poor it was!—a broken chair, a rickety table,
a bed in the corner, where the little ones were
cuddling together for warmth. Poor things! The air
was so frosty that their breath congealed on the
bed-clothes as they talked in soft, baby voices.

"When mother comes, she will bring us some
supper," they said.

"But I'm so cold," said the little outsider.

"Get in the middle," said the other two, "and
we'll warm you. Mother promised she would make
a fire when she came in if that man would pay
her."

"What a bad man he is!" said the oldest boy;
"he never pays mother if he can help it."

Just then the door opened, and a pale, thin
woman came, laden with packages. She laid all
down, and came to her children's bed, clasping
her hands in rapture.

"Joy, joy, children! O, joy, joy! Christ is
coming! He will be here to-morrow!"

Every little bird in the nest was up, and the
little arms were around the mother's neck. The
children believed at once: they had heard of the
good Jesus; he had been their mother's only friend
many a cold and hungry day, and they doubted not
that he was coming.

"O mother, will he take us? He will, won't he?"

"Yes, my little ones," she said, softly, smiling
to herself; "he will gather the lambs in his arms,
and carry them in his bosom."

Suddenly again, as by the slide of a magic
lantern, another scene was present. We stood in
a lonely room, where a woman was sitting with her
head bowed forward upon her hands. Alone, forsaken,
slandered, she was in bitterness of spirit. Hard,
cruel tongues had spoken her name with vile
assertions, and a thoughtless world had believed.
There had been a babble of accusations, a crowd to
rejoice in iniquity, and a few to pity. She thought
herself alone, and she spoke: "Judge, O Lord! for I
have walked in my integrity. I am as a monster to
many, but thou art my strong refuge."

In a moment the angel touched her. "My sister,"
he said, "be of good cheer. Christ will be here
to-morrow." She started up with her hands clasped,
her eyes bright, her whole form dilated, as she
seemed to look into the heavens, and said, with
rapture: "Come,

Lord, and judge me; for thou knowest me altogether. Come, Son of Man; in thee have I trusted; let me never be confounded. O for the judgment-seat of Christ!"

Again I stood in a brilliant room, full of luxuries. Three or four fair women were standing pensively talking with one another. Their apartment was bestrewn with jewelry, laces, silks, velvets, and every fanciful elegance of fashion; but they looked troubled.

"This seems to me really awful," said one, with a suppressed sigh. "What troubles me is, I know so little about it."

"Yes," said another, "and it puts a stop to everything. Of what use will these be to-morrow?"

There was a poor seamstress in the corner of the room, who now spoke. "We shall be ever with the Lord," she said.

"I'm sure I don't know what that can mean," said the first speaker, with a kind of shudder; "it seems rather fearful."

"Well," said the other, "it seems so sudden—when one never dreamed of such a thing—to change all at once from this to that other life."

"It is enough to be with Him," said the poor woman. "O, I have so longed for it!"

"The great gulf," again said the angel.

Then, again, we stood on the steps of a church. A band of clergymen were together. Episcopalian, Methodist, Baptist, Presbyterian, old school, and new school,—all stood hand in hand.

"It's no matter about these old issues," they said. "He is coming; he will settle all. Ordination and ordinances, sacraments and creeds, are but the scaffolding of the edifice. They are the shadow; the substance is Christ." And hand in hand they turned their faces, when the Christmas morning light began faintly glowing, and I heard them saying, together, with one heart and voice: "Come, Lord Jesus, come quickly!"—*Harriet Beecher Stowe.*

TABLE TALKS.

F. W. SPIES.

(Rio de Janeiro, Brazil.)

Nellie (answering a rap at the door).—"Why, Uncle George! How glad I am that you have come to see us! Please step in, and I will call papa and mama."

After the usual greetings are exchanged, and inquiries made concerning the dear ones, mama reminds the family that dinner is waiting, and then all assemble around the neatly arranged table. Mrs. A. always tries to have everything about her house in such condition that, whether expecting company or not, she will not be caught with things untidy. Uncle George is requested to ask the blessing, and then, as papa helps the different ones to food, Uncle George remarks: "As I was being whirled along on the train this morning, this passage came to my mind, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' I had been thinking over the importance of our eating the Word of God like bread; that is, making it a part of us, as we do the bread we eat. As I pondered this passage, I wondered how we could do our eating and drinking still more to the glory of God, and then suddenly a new thought came to me: Why not, as we partake of the bounties the Lord has provided to nourish the physical man, consider them as an evidence of what he is ready to do for the spiritual man? To illustrate: How is it, Frank, that by eating this food, we continue to live and be strong?"

Frank.—"It must be because there is life in it."

Uncle.—"Yes, that is it exactly. But where did the life come from?"

Nellie.—"God must have put it there when he created it."

Uncle.—"Exactly; but how did God create all things, Charlie?"

Charlie.—"By his word."

Uncle.—"That is right, but where did the life come from?"

Mama.—"From God's spoken word."

Uncle.—"Yes, that is just it. The life which is in God's word caused the wheat to grow, and that same life that is in the word of God is in the wheat. Now as we eat the bread made from this wheat, we draw from it the life which God's word placed in it; and so it is that by continuing to eat bread, we continue to live. Let us look at this in another way: Whenever we henceforth partake of food, of what should we think?"

Nellie.—"We should think that by giving us food, God is daily giving us life, and that our life is dependent upon him."

Uncle.—"Should not this thought cause us to be truly thankful to God whenever we partake of these bounties that he has so kindly bestowed upon us?"

Papa.—"Yes, indeed; but O how ungrateful it now looks to do as so many do,—eat the Lord's bounties day after day, without acknowledging his goodness, or thanking him for giving them life through food!"

Uncle.—"That is certainly so. I hope our little dinner-talk to-day may so impress this great truth upon our minds that we shall never again forget to be thankful for the Lord's gifts and benefits to us."

STUDIES IN CHILD CULTURE.—NO. 28.

MRS. S. M. I. HENRY.

(Sanitarium.)

"WHAT would be effective in case of a child who has a disposition to be cruel to those who are dependent, or who are weaker than himself?"

The first thing is to see that the food, clothing, habits, and atmosphere of the home are such as to prevent, instead of produce, this disposition. Then the child should be made to understand what cruelty means, that it produces pain of some sort. He must know what pain is, before a beginning can be made in correcting this evil.

If he bites, strikes, kicks, or whatever is his method of torment, give him a lesson in suffering the same thing. *Not as a punishment*; do not let that idea enter into it. Do not go at it with heat in your own temper; but coolly, considerately, kindly, remembering the helpless ignorance of the little offender, dependent, as he is, on you for everything. After seeking the help of the Holy Spirit in giving the lesson, say to the child: "I don't think you would do so if you knew how it feels to be bitten. Let mama take your finger and show you; when you want me to stop, tell me. I will help you to feel as you made brother (or the cat, etc.) feel, and then you will understand."

If you have given the child good reason to have confidence in you, and are in the right spirit for this lesson, he will consent, after a kindly talk about it, to submit to learn how it feels to be bitten. Take the little hand in your own, not sparing caresses, but throwing all the tenderness into your face that is possible,—no tears, but smiles; then put your teeth on the place, and holding the child's eyes by the power of your own, press slowly, but firmly, saying, "Now don't ask mama to stop biting until you are sure she has bitten as hard as you did."

Compare tooth marks,—those which he made, and those which you made; keep his mind to the point of mastering a lesson, and then he will have a basis of experience upon which may be built in him the principle of gentleness.

It will not be necessary to go through the list of kicking and striking: the sensation of pain in the one case will serve to point the lesson in each instance. In connection with this treatment there must, of course, be efforts to arouse and impress the mind with the golden rule and Christlike principles.

"Do you think Jesus would bite, or strike, or kick, if he were a little child again, just like you?"

"Do you think it is manly to do things to others that would make you cry if they were done to you?"

The life of our Lord as a child is not taught as it should be in the average Christian home. He is mentioned in the prayers, read and sung about; but he is not brought home to the comprehension of the children, in his life as a child, as the truth warrants, and as their needs require. The very best antidote for childish transgression of every form is the child Jesus, growing up before you in the Bible story as your own child grows, or as he ought to grow, strong in spirit from day to day, being found with wisdom and the grace of God in him. Luke 2:40.

If the child is slow to learn, and still continues to make the helpless creatures about him suffer (and you should treat this as you would treat any other case of slowness), he may have to be made to realize the loneliness of the cruel, from whom every one will flee, or who may have to be shut away from others for their protection. But as stated in a former paper, let confinement be a last resort, and see that he fully understands what it is for,—to protect him from doing some injury which will make him unhappy all his life to remember, as well as to protect his fellows from suffering at his hands; also to give him a chance to think about himself, and compare himself with what he knows he ought to be. It is not a *punishment*, but an *opportunity*. Punishment comes after opportunity has passed; never, in God's plan, while there is a chance of correction: it is the terrible sequence of unwillingness to submit to and endure chastening. Do not say to your child, "If you do so, I will punish you;" but, "When you do so, it proves that you have a lesson to learn; we will learn it together."

The child has to learn or acquire obedience, gentleness, truth, honor, faithfulness, love, etc., by the joint teaching of the consecrated parent and the Holy Spirit.

"Should not parents ask the child's forgiveness when they have done wrong toward him?"

They should apologize to the child, fully explaining the wrong and making restitution, and in his presence confess the sin to God and seek his forgiveness.

The little phrase, "I beg your pardon," is a wonderful buffer with which to prevent the friction and little bumping collisions which are so constant in many homes. Let the elders of the household use it freely; and the children, growing up with it on the tips of their tongues, will find small room for jangling.

Mrs. Rorer's Pop-Overs.—Beat two eggs, without separating, until thoroughly mixed; add one cup of milk. Put one cup of flour into another bowl; add to it gradually the eggs and milk; beat until smooth. Strain through an ordinary gravy-strainer. Put at once into greased hot gem-pans, and bake in a moderately quick oven for forty-five minutes. If these are properly made and properly baked, they should swell to six times their original bulk, and may be used for breakfast or luncheon, or served with a liquid pudding sauce as a dessert. Whole-wheat flour, if sifted three times, may be substituted for white flour. Iron gem-pans insure better results than those made of lighter metals.—*Ladies' Home Journal.*

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 21, 1897.

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HAVE you sometimes thought that the Lord had so far forgotten you that even if he did care for you, it was only in a very general way?

Then read this word to you: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth."

He has all the stars in mind; he calls them all by names; not one escapes his attention and care. Then why should you think that he has not you in mind, that he does not call your name, and that you have escaped his attention? "Why sayest thou, . . . My way is hid from the Lord, and my judgment is passed over from my God?"

"He healeth the broken in heart, and bindeth up their wounds." How do you know?—Ah, because "he telleth the number of the stars; he calleth them all by their names."

As he easily remembers all their names, so he just as easily and just as surely remembers your name. "I will not forget thee."

Believe him. Trust him. "The eternal God is thy refuge, and underneath are the everlasting arms." Bless his holy name!

CHRIST'S WORD TO JOHN THE BAPTIST.

JOHN the Baptist sent two of his disciples to inquire of Jesus, "Art thou he that should come? or look we for another?"

John had proclaimed the coming of the Messiah. He had called the people to look for this coming One. He had told the people that in this coming One, they should believe for the remission of their sins.

Being now in prison and shut away from personal observation of Jesus and his work, and expecting to be put to death any day, he desired to have from Jesus the assurance that he was indeed the one whom he had proclaimed. John desired evidence upon which he could, with full assurance, pass even within the gates of death, that Jesus was indeed the Messiah, the promised Saviour of men.

Jesus did not hesitate. He gave at once, even "in that same hour," the desired evidences. "In that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

All these were given to John as assurances of the Messiahship of Jesus. They were given as evidences upon which a man could confidently rest his faith for salvation by Jesus. They were given as assurances that he who had preached salvation by him, had not preached in vain. And they are all just as good for

these purposes to-day as they were the day they were given.

One of these evidences of his Messiahship was, and is, that "to the poor the gospel is preached." And notice the connection and association in which this fact stands: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised." All these are considered to be great miracles. Yet in direct association with all these great miracles, and without any suggestion or sign of distinction in its character from the others, stands the statement of the fact that "to the poor the gospel is preached." This demonstrates that the positive, set preaching of the gospel to the poor is no less a miracle than are all the other things named by Christ in this connection.

It shows that the same power is required to preach the gospel to the poor that is required to make the blind to see, the lame to walk, the deaf to hear, to cleanse lepers, or to raise the dead. This is plain enough from other scriptures, for instance, the one which says that the gospel is the power of God; but in this place it is put in such direct association with the others that there is no possibility of mistaking it.

Yet such is not the view of the gospel, that is now generally held, even by those who profess to believe and proclaim the gospel. To-day any manifestation of power that would cause the blind to see, the lame to walk, the deaf to hear, to cleanse lepers, or raise the dead, would be stared at with wide-eyed wonder, while the preaching of the gospel, even to the poor, would be counted as a very commonplace matter.

Why is this? Is it because people have become so used to the preaching of the gospel that it has become stale? or is it because that which passes for the preaching of the gospel is so lacking in the essential power of the gospel that it cannot attract serious attention?—Evidently it is the latter, because the gospel, preached with the essential power that belongs to it, will never become stale; it will no more lose its power to attract attention than would the performance of any other of the miracles here mentioned.

This is shown in the preaching of Jesus. It was with no display of eloquence nor of oratory, it was not with any of the tricks or enticing words of man's wisdom; it was but plain and simple statements of truth. Yet the multitude were "astonished at his doctrine" no less than at his other miracles. It was so, also, in the preaching of Peter, John, Philip, Stephen, and Paul. Their word was "with power;" and those who heard "marveled," were "amazed," and were "cut to the heart."

Let the gospel be preached again with its primitive simplicity and power, and it will receive the attention and have the effect that it did in the primitive times. And when the gospel shall be honored for what it really is—the power of God; when it shall be preached as the power of God and with the power of God,—that is, when it is preached to the poor; when the working of the gospel shall really be looked upon as the working of miraculous power,—it will be found once more that it will not only attract and affect people as it did in those days, but there will be seen also accompanying it the manifestation of the same power in opening the eyes of the blind, causing the deaf to hear, the

lame to walk, to cleanse lepers, and to raise the dead.

Yet so to preach the gospel is only to preach it with the Holy Ghost sent down from heaven. For said Jesus, and so must say every one who would preach the true gospel, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor."

To preach the gospel to the poor is the supreme test of its miraculous power, because the anointing of the Holy Ghost is essential to the preaching of the gospel to the poor.

The gospel message is now to the highways and hedges, to the streets and lanes of the cities, to "the poor, and the maimed, and the halt, and the blind." The baptism of the Holy Spirit is essential to the preaching of the gospel to these. Therefore, "As my Father hath sent me, even so send I you. . . . Receive ye the Holy Ghost."

HOW TO BE PATIENT.

HAVE you prayed for more patience, and then wondered why you should find it harder than ever to be patient?

Well, if you will think of that a moment, you will find that instead of a thing to be wondered at, it was the very thing to be expected.

You know that the Scripture says, "Tribulation worketh patience." That is, patience is manufactured by tribulation. It is the product of tribulation. It can come only by tribulation.

Do you not see, then, that when you prayed for patience, you really prayed for tribulation? because patience could come to you, it is produced, only by tribulation.

But the difficulty with you was that already you had more tribulation than you were able to bear and be patient. Then was it not perfectly natural that when you prayed for more tribulation, you should find it harder to be patient?

Surely tribulation never needs to be prayed for. Nobody in this world ever had so few trials and troubles that he needed to pray for more. Yet as it is only tribulation that produces patience, to pray for patience is only to pray for more tribulation.

As patience is produced by tribulation; and as nobody ever needs to pray for tribulation,—everybody has enough of that whether he prays or not,—it follows, plainly enough, that patience is not a thing to be prayed for at all.

What, then, shall we do? How shall we pray when we need patience?—See whether this scripture does not suggest the true answer to these questions: "*Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.*"

It is *power* that we need to pray for. How much?—"All." "Strengthened with all might." It requires almighty power to be patient all the time, in this world. You yourself have realized that this required more power than there is in you of yourself. The Lord knows perfectly that this is so. Therefore he has supplied almighty power, and has written his "desire," that you might be "strengthened" with it "unto all patience."

This world is a world of trouble. "Man is born unto trouble, as the sparks fly upward." It is easy for sparks to fly upward; indeed, that is their natural course. It is easy, also, for trouble to come; that is the natural course

of things in this world. And this natural order of things, God employs to produce the virtue of patience, which, when we let it "have its perfect work," will make us "perfect and entire, wanting nothing."

Though tribulation is essential to the production of patience, yet not all who meet it find patience wrought by it. Only in the Christian is found the true fruit of the working of tribulation. Anybody can be bright and pleasant when everything goes smoothly; and anybody can fret and complain and be snappish when things go contrary to expectation. It is only the Christian who can be bright and pleasant when "everything goes wrong;" only the Christian can bear long-suffering with joyfulness. And the Christian can do this only because he is "strengthened with all might," according to the glorious power of God.

It is therefore only those in whom tribulation meets almighty power, that it can accomplish the true object of its working, and produce patience. Tribulation from the human side, and almighty power from the divine side, meeting in the believer, the product is the divine virtue of patience.

Tribulation, however, comes to us daily, prayer or no prayer. Its real object is to produce patience. But it can truly do this only where it is met by almighty power. This power is "to us who believe," "to every one that believeth." And the Lord's direct promise and written desire is that you shall be "strengthened with all might, according to his glorious power, unto all patience."

Therefore the truth and the sum of the whole matter is: Do not pray for patience; pray for almighty power. *Never* pray for patience; *always* pray for almighty power. And when you pray, believe that you receive it, and you shall have it. Then patience can have her perfect work, and you can be perfect and entire, wanting nothing.

RELIGION IN RUSSIA.

DURING the month of August a conference of Russian missionaries was held at Kasan, in order to fight sectarianism. Some two hundred clergymen and teachers of seminaries and church schools, who are engaged in the mission, participated. It was stated that in spite of all measures on the part of church and state, schism and sectarianism, instead of decreasing, constantly increase. Especially Stundism, which before existed only in Southern Russia, is on the increase, and it already numbers many adherents in the governments of Samara, Saratov, and Ufa. There are also new sects, to which those belong who follow the religious-moral views of Leo Tolstoi, and which are to be fought as especially pernicious.

As measures in order to fight sectarianism, the conference recommended: to forbid the sectarians to open new schools; to close those already existing; to grant the right to communities to cast out adherents of especially pernicious sects; to send them to Siberia; to declare the publishing of Lutheran catechisms in the Russian as dangerous; to forbid the sectarians to employ adherents of the state church, who are still minors, and to take those of age, thus employed, under the special supervision of the parish priest.

As in 1894 the Stundists were deprived of the right to meet for prayer, they begin now to

visit the Lutheran churches in the vicinity. And as the Lutheran pastors are said even to hold Lutheran services in Russian for them, the conference resolved to petition the government, through the synod, to forbid the Lutheran service in the Russian, in case Stundists are in the vicinity.

Finally, the conference resolved to ask the synod that the committee which at present gets up a new penal code, be influenced to change the paragraph in the present code, according to which the *public* spread of Stundism is open to penalty, so that the word "public" be omitted, as the judges often construe this word "public" to mean simply open places and streets.

One whole day was spent with the question whether it would not be advisable to deprive the sectarians of their children, and to educate them in special *asyles*, but this thought was finally rejected on account of the difficulty of erecting such *asyles*.

Finally, Archbishop Meleti, of Rjasan, made, as a very helpful means to further the missionary work, the proposition to deprive the schismatics and sectarians of their homes and property.

The next congress will be held at Petersburg, so that the leading statesmen can attend it, which was considered very profitable for the missionary cause.

The foregoing is nearly a word-for-word translation from the *Russkija Wedomosti* of the 12th August, No. 221. Remarks and comments are unnecessary. Each one can form his own opinion, without difficulty.

SIN AND ITS DOMINION.

TO THE believer the apostle gives this blessed assurance: "For sin shall not have dominion over you; for ye are not under the law, but under grace." Rom. 6:14. This is preceded by the exhortation of verse 12: "Let not sin therefore *reign* in your mortal body, that ye should obey it in the lusts thereof." There is a world of difference between sin ruling on the throne and sin as a prisoner, curbed and restrained by bolts and bars and shackles. Sin cannot *ruin* except where it *reigns*. It may *disturb* where it cannot *destroy*, it may show its *presence* where it cannot wield its *power*. The more evil we can inflict upon it, by beating it into submission and crucifying it, the less evil it can inflict upon us. Therefore, says the apostle, "Let not sin *reign*." Be yourself the ruler; make sin the subject.

This condition of things can be secured by carrying out a little further instruction from the same apostle in the same chapter. After speaking of the death and resurrection of Christ, and stating that since his victory over the grave, death hath no more dominion over him, he says (verses 11, 13): "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. . . . Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." To be dead unto sin is to have sin dead in us; to have the flesh crucified, with its affections and lusts. "That being dead," says Paul, again, —that is, the carnal mind, the unregenerate

heart, the law of sin and death,— "wherein we were held."

But no one would have any promptings to die to sin, to give up the life he now has, if that were all there was to it, if nothing else were involved in the prospect. But the apostle brings to view another feature, and that is a new, fresh life to be gained thereby; for when we can reckon ourselves to be dead indeed unto sin, we can reckon ourselves also to be alive unto God; and this life should possess such attraction and fascination for us that we would esteem it folly not to die the death to sin, in order to reach that life.

Plato's discourse on "Immortality" had such power over those who read it that one young man is said to have jumped into the sea, that he might pass at once, through that, to the immortality promised. In worldly enterprises how often labors will be borne, sacrifices endured, and risks run, which never would be undertaken did not a prospect lie beyond, promising returns a hundredfold more than all it costs to obtain them. So the gospel does not leave us on the minus side of the balance sheet. It always has something positive to offer. It never takes anything from us without giving us something far better in its place. For the death to sin, it gives us the life of God.

Phillips Brooks laments that in any attempt to describe the bounty and satisfaction of God's grace, "the richest, liveliest, and most personal word to be found in all the language sounds meager, dead, and formal." He says: "In its fundamental character, the New Testament is a book, not of prohibitions, but of eager inspirations."

But the best of all is the blessed consciousness that we have the victory and dominion, and need not be the servants of sin. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Verse 16. Then yield yourselves unto God, as those that are alive from the dead. Let not sin reign. Drag the tyrant from his throne. In Christ we are dead; and "he that is dead is freed [margin, "justified"] from sin." "Now if we be dead with Christ, we believe that we shall also live with him." Verse 8. Although the living here referred to may mean the living again, literally, from the dead, inasmuch as it is expressed in the future tense, nevertheless it is true, as expressed in verse 4, that we do now walk with him "in newness of life." So long as we are in Christ, all that he is, and all that he has done, in righteousness and holiness, in a life of obedience and victory, is appropriated unto us. And to all his followers he says: "But be of good cheer; I have overcome the world." "Sin shall not have dominion over you."

U. S.

In the preface of his new and very valuable book, "Asshur and the Land of Nimrod," Mr. Hormuzd (Hor-moozd) Rassam speaks of "how easy it is to get on with all the inhabitants of Biblical lands, especially the Arabs, provided they are not treated with unbecoming hauteur and conceit." This is a point worthy of all acceptance by all travelers, and especially missionaries. And the principle is applicable to other lands as well as Biblical lands. Indeed, when would-be missionaries act upon

any other principle, they belie their profession, and are not true missionaries at all. The Christian principle is, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves." This accomplishes the utter annihilation of all hauteur and conceit, and makes it easy to get on with all inhabitants of all lands, as every one can testify who has sincerely tested it.

Mr. Rassam further remarks, "I ever found Arabs, Kurds, and Turkomans (all of whom are, of course, Mohammedans), most tractable people to deal with, and I always found them true, loyal, and most hospitable." This statement, derived from an experience of forty years or more, we can certify can be verified in a much shorter time by any one who will constantly act upon Mr. Rassam's — that is, the Christian — principle.

"THERE is a 'right path' for the mind as well as for the feet. Many a man who recognizes the necessity of guiding his feet in the right way, scorns the suggestion that there may be limits beyond which his mind may not roam with safety. 'The truth-seeker is immortal,' he tells us. But it is one thing to search for truth where truth may be found, and it is another thing to give one's self up to idle speculations concerning the unknowable. The border-land between that which is revealed and that which cannot be known is the edge of a precipice. There are a few men who can stand on the edge of a precipice without danger, but the majority are liable to dizziness, while some have been seized with an irresistible impulse to jump over. There is neither sense nor safety in leaving half learned what God has revealed in order to spend one's time in wildly guessing at the things he has chosen to withhold."

RIOTING OR ORDER — WHICH WILL YOU HAVE?

Our readers all remember the wild, riotous, and dangerous times last summer in the great strike in the coal regions in Pennsylvania. It will also be remembered that at one place the sheriff and his deputies, in guarding life and property, found it necessary to fire upon the riotous crowd. Some persons were killed. At that time there was a loud and savage demand for the life of the sheriff and his deputies. Undoubtedly they would have been put to death at once, had not the State militia protected them. Now, however, the militia has been withdrawn; and though the strike is ended, and the riotous passions have somewhat cooled, still there is a demand that the lives of the sheriff and his deputies shall be taken.

In response to this demand they have been indicted for murder, and are now awaiting trial. In the whole community there were not enough friends of law and order to furnish bail. The men were obliged to buy bonds to deposit for their bail.

Of course a change of venue will be taken, because in such a community it would be impossible to secure a fair trial; and when the trial finally comes, it is hardly possible that the men will be convicted. But the great point of interest in the whole procedure is that when it is understood that the officers who are elected and sworn to preserve the peace must

not do so; and if they do so against riot and murder, they will be prosecuted for murder, then of course they will *not* do so. Then the rioters and the violent will have full sway, and *they will know it*, and will act accordingly. Then, too, the people will find it out, and will find that they are paying dearly for their whistle. Their sole dependence will be the military, and then they will speedily be brought to the choice between a military government and no government at all. Pennsylvania has made a first-class start to this goal, and there are a number of other communities that are ready to follow. The land is fast filling with violence, as in the days of Noah. And so shall the days of the coming of the Son of Man be.

"If we live in the Spirit, we shall be led by him every day and every moment. What if you were to open your heart to-day to be filled with the Holy Spirit? Would he not be able to keep you every moment in the sweet rest of God? And would not his mighty arm give you a complete victory over sin and temptation of every kind, and make you able to live in perpetual fellowship with the Father, and with his Son, Jesus Christ? — Most certainly this is the blessed life God has provided for us."

OBSERVATIONS. — NO. 1.

Our Work in the Atlantic Coast States.

It was my privilege to visit New York, Philadelphia, and South Lancaster a few weeks after the close of the General Conference. This gave me an opportunity to observe something of the growth of the cause in this, the most populous part of the United States; and to note some circumstances and conditions which indicate that the time is at hand for a great enlargement of our work in the East. If our brethren throughout the Union will but study the situation, and lay hold upon the opportunities for advancing the message in the Eastern cities, these cities will prove to be centers of influence from which the light of the third angel's message will radiate through many channels and agencies, to all parts of the world.

It had been six years since my last visit to New York City. At that time the Pacific Press had established itself in Bond street, where a few workers were employed; but there was not yet a church of our people in the city, though there was a church of about two hundred members in Brooklyn, which was the only church within twenty miles. At the present time we have one congregation in New York City, two in Brooklyn, two in Jersey City, and one in Paterson, — all within easy access, Sabbath morning, of any workers who may be centrally located. It was my lot to meet with each one of these congregations, and I was much cheered by the hearty zeal and earnest piety manifested.

We believe that the Atlantic Conference has done wisely in constantly employing three or four of its strongest workers in these cities. This is a time for work in the large cities. With emphasis the message comes to us, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Afterward, but almost simultaneously with this, was the command, "Go out into the highways and hedges, and compel them to

come in, that my house may be filled." And although the command to call those in the city came first, how far behind are we in that part of our work! As we arouse to the duty of pressing forward with the message to those in the streets and lanes of the cities, we shall feel our lack of numbers, and must impress upon all who accept the message the fact that it is to them that the privilege is given to call others. "And the Spirit and the bride say, Come. And let him that *heareth* say, Come. And let him that is athirst come."

It is with much truth that the brethren in these cities say that the people here have ways of their own, and that one needs to know their ways, in order to accomplish the most among them. This constitutes a second reason why laborers should be selected and stationed in our large cities, who will bear always in mind that "there is no work more important for the minister than that he teach the members of our churches *how to work*." It is not always that the minister who is the most successful in attracting and holding large audiences, is, at the same time, the most skilful in educating the people to engage in the many lines of missionary effort which they are best fitted to enter. Therefore, let Paul plant, and Apollos water, remembering that it is God who giveth the increase.

In our colonial experience in Melbourne and Sydney, where we have six or seven congregations within a radius of twenty miles, we have found it to be greatly for the advancement of the work to station an experienced laborer, who has trained himself to teach others, to work from house to house, first with the leaders and deacons, and then with members, as his time will permit. It is understood that after a year or two, he will be transferred to another city, and another teacher take his place. It is his work to be well acquainted with the manner of labor and the plans of each church elder and leader in his district, and to assist each one, as far as there may be need, in planning how to conduct the meetings, and in the selection of subjects for the weekly Bible studies with which the Sabbath meetings are introduced. He is also to counsel with the superintendents of the Sabbath-schools and the leaders of the missionary meetings.

Often he finds that it will benefit the churches to arrange for a change of leaders, and also for the deacons of older churches to visit and conduct the meetings of the younger congregations. He is always on the watch for any minister who may visit the city, and secures his labors for that one of his several congregations which most needs the help that he can give. In this way his time is mostly used in helping and instructing others, and he needs to be encouraged, and reminded of the truth uttered by Mr. Moody when he said, "It is nobler to set ten men to work, than to do ten men's work."

While in New York, Chicago, and Philadelphia, I was deeply impressed that it would be for the strengthening of the churches if some one should be appointed in each of these places to take a fatherly care of all the congregations within a radius of twenty-five miles, giving his first and greatest care to those which are most in danger of being overlooked or neglected by those whose first thought would naturally be for the larger congregations. It is always a painful experience to me to speak where a brother minister is present, or to join him in the service before some large congregation, knowing that not far away there is a small congregation that is wondering why one of us is not with them; and yet just such experiences will often occur unless some wide-awake man has the responsibility and burden on his mind and heart, and is authorized to arrange for a wise distribution of labor.

W. C. WHITE.

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.

THE SYDNEY CAMP-MEETING.

It was my privilege to attend the recent camp-meeting held near the Stanmore station, Sydney. In connection with this meeting, the New South Wales Conference held its annual session, and the Australasian Union Conference, its second biennial session.

The camp consisted of sixty-two tents symmetrically arranged in a triangular paddock, heavily sodded with grass, and sloping toward the railway lines, over which nearly three hundred suburban and long-distance trains pass daily. Thus its location provided extensive advertisement without cost.

The attendance at the meeting was excellent, from beginning to close, and the spirit of brotherly kindness pervaded the camp. About two hundred lodged in the camp or in cottages near by; and these, with the members living in adjacent suburbs, brought the attendance of our own people up to about three hundred at the evening meetings. At the business meetings and the early morning meetings, there were usually one hundred and fifty in attendance.

During the past year the New South Wales Conference has not been able to secure laborers according to its needs; and knowing that a general interest would be aroused by the camp-meeting, its officers have carefully husbanded the tithes, and have paid off about half of the two-thousand dollar debt which it had at the beginning of the year. The receipts from the churches are steadily increasing, and it is hoped that the present demands of the cause in Sydney may be met by a liberal and aggressive effort, without again involving the Conference in a heavy indebtedness. All are working earnestly to this end.

In the meetings of the Union Conference, the several Colonies were represented by upward of thirty delegates; a large number of others, equally interested in the work, were in attendance, and took active part in the discussions, and in reports from the many fields asking for attention. Three were present from Western Australia, and seven or more from Queensland. These ably represented the needs of their respective Colonies; and although, from lack of experienced laborers, it seems impossible to meet the needs of these mission fields just now, we are sure that our increasing knowledge and interest will lead the executive committee to do its utmost to send workers to these fields.

In consideration of its broad field, and the demands for new and more numerous agencies for the carrying forward of the many lines of work pressing upon us, the Union Conference appointed four new committees for the two years' term. One is to study the question of an old people's home; another is to seek for homes for orphans, and to organize auxiliary committees in each Colony for co-operation in this work. There is also a committee to labor for the evangelization of the aboriginal and alien races in Australasia; and a committee of honorable women has been chosen to study the question of primary education, and to labor for the establishment and maintenance of local schools and classes for children.

A large portion of the time of the Union Conference was devoted to a consideration of the health work, medical missions, sanitariums, Christian Help work, etc. A request was received from the International Medical Missionary and Benevolent Association, that the Conference appoint three persons to unite with three which it had appointed, to take in hand the organization of an Australasian Medical

Missionary and Benevolent Association. S. N. Haskell, A. T. Robinson, Dr. E. R. Caro, A. W. Semmens, W. D. Salisbury, and W. C. White, constitute the joint committee. They have begun their work, and hope soon to perfect plans for an organization.

The interest of the public in the health work was attested by the enthusiastic attendance at Dr. Caro's addresses, the sale of health foods, and the inquiries, in and out of meetings, regarding the principles and the agencies to be used in their efforts to recover sound health. At the Melbourne meeting, which opens in two weeks, we shall endeavor greatly to advance this work.

W. C. WHITE.

AMONG THE CHINESE IN HONOLULU.

On the 25th of March I received a telegram from the Foreign Mission Board, requesting that Mrs. Howell and myself "prepare immediately for Honolulu." I was then engaged in teaching in Healdsburg College. Though loath to leave the work with which I had been intimately connected for three years; teachers whose association had come to be that of personal friends as well as of fellow laborers; students whose welfare I sought, and whose respect I enjoyed; and the place where some of the most trying, and yet the most profitable, experiences of my life were met with,—nevertheless some degree of acquaintance with the openings and needs of the work among the Chinese in Honolulu, together with a willingness to respond when the Lord calls, prompted me to offer my resignation to the college board, in order to accept this invitation to a foreign field. My resignation being immediately acted upon, I at once planned to leave on the first steamer, as the demand for help in Honolulu seemed very urgent. By rapid work I was able to leave Healdsburg on the 31st of March.

The evening before my departure, the teachers and students arranged a farewell meeting at the Home, of which I had been a member during my entire stay in Healdsburg. Constant association with the members of the Home family, in the capacity of one trying to be of service to them, had endeared to me the faces of those who gathered that evening to bid me, and those to follow me later, Godspeed in our future work, with some recognition of the past. The kindness and respect shown me then will not be forgotten. With much interest I shall watch the future development and work of those whom it was my lot to instruct in Healdsburg. I left that field, not with a satisfied feeling in regard to the work I had done there, but with some measure of consolation that I had done what I could, and praying that those who succeeded me might do much better.

I sailed from San Francisco, April 3, by the steamer "Mariposa." Owing to my sudden disconnection with the school work in Healdsburg, and to some uncertainties about that in Honolulu, it was thought best for Mrs. Howell to remain in Healdsburg till the close of the school year. Accordingly, I came on alone, bringing only my trunk with me.

After an uneventful passage of seven days, I reached Honolulu on Sabbath morning, April 10. For the first time I was in a tropical land, to work for a strange people. After six months' wearing labor in the school and Home at Healdsburg, I assumed the responsibilities of the Chinese school and Home in Honolulu, Tuesday, April 13.

At the General Conference in 1895, Brother and Sister H. H. Brand, who had had considerable experience in the Chinese work in Chicago, were asked to come to Honolulu to start the work here among that people. After two years' arduous labor, they had won the respect and confidence of not only the boys whom they taught in their school, but also of the Chinese in highest official positions in the gov-

ernment, including the consul and vice-consul, and of the most intelligent merchants in the city. To say that these faithful servants worked against great odds during this time, is putting it very mildly. The missionaries of other denominations had already established a thriving boarding-school for Chinese boys, and did not feel at ease when this school began to draw boys of the best class in town. They frequently followed up those who had entered Brother Brand's school, and in some cases compelled them to withdraw. Besides, Brother Brand's experience in the Chinese work led him at times to take steps in conducting it here that were not always understood by those outside the Chinese themselves. But by patient perseverance, Brother and Sister Brand brought the work to where the Chinese requested him to open a boarding-school for their boys, stating that they wished them to be taught the English language, to be carried into the higher studies as fast as they were capable, and that they were willing that they should be taught the Bible just as it reads.

Accordingly, after careful searching, Brother Brand secured a place outside the business part of town, formerly the residence of a native chief named Nawahi (Nā-wā-he'e), and now known as "Nawahi Place." A better location for this kind of work could not be found. The grounds are level, but of sufficient elevation to afford good drainage. They lie in the direct path of the northeast trade-winds, which blow here eight months in the year, and which reach us at this point by coming through Nuanu Pali, a notable pass in the range of mountains skirting the eastern coast of Oahu Island. During the continuance of these trade-winds, the Pali is veiled in beautiful white clouds from the ocean just beyond. These bring to us almost daily showers, freshening and cleansing the atmosphere. As the wind and rain are about the only natural purifying agencies we have in this warm climate, our being thus favored is of no small importance.

In one corner of the grounds an artesian well furnishes an abundant supply of the best water obtainable in Honolulu. The city water is drawn from large reservoirs on elevated ground, in such a position that they catch the surface water when it rains; it is therefore impure.

We are located sufficiently far from the business part of the city to make our moral surroundings favorable, and yet are on the main street-car line, ten minutes' ride from the center of town.

About the most unfavorable feature of our situation is that we are surrounded on four sides by rice-lots and sweet-potato patches, the only outlet being a driveway about three hundred feet long by thirty-six feet wide, leading to the street in front. Rice-lots have standing water in them constantly, except a short time before the grain ripens and during harvest. However, as this water is frequently changed or renewed, it does not become as foul as stagnant water usually does, though in this warm climate anything capable of souring soured very quickly.

By speaking of rice-lots and sweet-potato patches, I do not wish to convey the impression that we are out in the country; for we are near enough town to enjoy its facilities, though far enough out to escape its corruption. Adjoining our lot is the residence of the British consul; on the opposite side of the street is the government reform school; a little beyond is the Chinese hospital recently erected; and half a mile farther out are the Kamehameha (Kā-mā-hā-mā-hā) schools and the Bishop Museum, richly endowed from the royal estate. The property we occupy is a portion of the royal lands, and cannot be purchased. It is usually leased for terms of five years. The present lease is held by a Chinaman, and is sub-let to

us. It expires in a little more than a year, when the Chinese friends of our school hope to renew it for five years or more.

The grounds lie in a rectangle one hundred and seventy-five by two hundred and fifteen feet in extent, about one hundred and fifty feet back from the street. The driveway is lined on both sides by eighteen stately royal palms and thirteen smaller ones. Alternating with these are oleander bushes from ten to fifteen feet high, some bearing red and some white blossoms. Near the main building, on each side of the entrance, is a banian-tree, whose branches measure about eighty-five feet from tip to tip, affording abundant shade for our boys to enjoy the open air. Still nearer the building are two Norfolk pines, imported from the Norfolk Islands, straight and slender, reaching thirty or forty feet skyward. In other parts of the grounds are six ponciana regias, two small magnolias, and one native plum-tree. Directly in front of the entrance is a small fish-pond encircled with foliage plants and ferns.

The buildings are very old and badly run down, though once, doubtless, the main one was a mansion. In their general plan they are well adapted to our purpose. The main building stands in the center of the grounds, and consists of a main part thirty by forty feet in size, with an "L" thirty-seven by fifteen feet. The former is used for our living-rooms, and the latter for schoolrooms. Three sides of the main part and one side of the L contain a veranda seven feet wide, which affords protection from the heat and rain. The L is divided into two schoolrooms of nearly equal size. If proper arrangements can be made, the Chinese wish to build a T to this L in such a manner as to secure good light and air for all the rooms.

The dormitory, which is about eighty by twenty-five feet, was formerly occupied by servants to the royal family, but is now in very poor condition. It will accommodate about forty boys, by close economy of space, with sleeping apartments, dining-room, and kitchen. It is divided into five large rooms of nearly equal size, and five smaller ones of uniform capacity. The estimate of forty boys is on the basis that six occupy each of the larger rooms, and four each of the smaller. At the present writing we have twenty-seven boys in the Home, so that we could accommodate thirteen more. But the recitation-rooms have nearly every seat occupied, day-scholars increasing the attendance to nearly fifty.

When I reached here in April, there were fourteen boarding-students, with sufficient day attendance to increase the number to thirty-two. As soon as I took charge of the school, Brother and Sister Brand, according to previous intention, began preparations to go to another island to start the Chinese work there. As they were anxious to open their new school as early in the season as possible, I sent for Mrs. Howell, by the first mail (two weeks after my arrival) to come immediately to my assistance; and as there was abundance of work for us all, I urged the board to send Mrs. Kinner also, as soon as she could be relieved from her work as preceptress and matron at Healdsburg College. They both arrived in Honolulu, May 25, and joined me in the work.

Brother and Sister Brand then went to Hilo (Hee-lō) on the Island of Hawaii, the largest of the group. Hilo is a growing town, and contains large numbers of Chinese. It is just now having a boom, through the coffee industry. There is every reason to believe that Brother and Sister Brand will do as faithful and successful work there as they did here, though there, as well as here, it cannot be built up in a day.

As to the class of boys in our school, they are all of good families, some of the very best. Among them are included the son, grandson, and nephew of the vice-consul; two nephews

of the consul; two sons and two wards of a skilled Chinese architect; and sons of wealthy business men on another island. In aptness to learn, these boys will compare with any equal number of white boys I have ever seen; and when I say this, I mean that they make as rapid progress through their readers and the common branches, which they must study in a foreign tongue, as do English boys and girls in their mother tongue. This seems a very strong statement, but I have had experience with both. They are doing better work now than at any time since I have been here.

We have a regularly organized Sabbath-school, in which we use as a lesson-book, No. 1 in the series of Bible lessons prepared by Professor Bell for the young. We are using these with excellent success, as they are pleased to study the Bible in language they can readily comprehend. These lessons give good opportunity to teach the saving truths of the gospel. The Sabbath-school includes only the boarders. Sabbath afternoons I either instruct them from the Bible or take them out, and teach them lessons from nature.

Some of these boys show real comprehension of spiritual truth, and make application of it to their lives; but it is necessary for the Lord to work a miracle to convert the hearts of these, as well as of all other people. And why is not conversion a miracle? It has come to be a proverb that "you can convert a Chinaman's head, but you cannot convert his heart; that he will acknowledge Christianity with his mind, but he is a Chinaman still." But is this any less true of the most highly "civilized" person whose heart has been untouched by the power of divine love? It is true we cannot change the Chinaman's heart; but if we patiently do our part, we expect to see some of this great nation in the kingdom of God; for God can change the heart.

We are not without evidence that God is working among these boys. Last Sabbath afternoon, after giving them the lesson of the "narrow way" and the "broad way," from Matthew 7, I asked, "How many desire this eternal life that God has promised through believing on the name of Jesus?" Fully three fourths of those present raised their hands. In a recent letter from the vice-consul's son, who has gone on a trip to China, soon to return to the school, he says: "God blessed me and helped me all the way. I am very grateful to God for his blessing. I think God upon the ocean just the same as on the land, like the fourth reading [commandment] say so. I tried to think what you were doing Sabbath."

In the Home we have worship every morning, and at the beginning and close of Sabbath; and in the day-school we open every day with devotional services, beginning fifteen minutes earlier than the public schools, so as not to take time out of regular school hours. Nearly every boy owns a Bible, and all have a Sabbath-school book and the *Little Friend* and *Instructor* to read.

We are now just finishing the twelfth week of the present school term. Last term closed July 8, and this term began August 30, giving us about seven weeks to rearrange our rooms and work, and to prepare for the new term. About the first of October, Mrs. Kinner, while out riding with a friend, met with a serious accident, being run into from the rear by a carriage, and upset. This took her out of the schoolroom for a number of weeks, but she has now begun her work again. Miss Daisy Kerr, who has been attending Healdsburg College a number of years, kindly supplied her place during her illness.

We believe that the Lord has a people to raise up from these millions who are without hope "and without God in the world." We are thankful for a part in carrying the message to this benighted and downtrodden people.

We have found many honest hearts and noble souls among them already, and are learning to love them and our work. We pray that God will give us greater strength and wisdom to do our duty faithfully; and we trust we have the prayers of all our brethren.

November 17.

W. E. HOWELL.

NOVA SCOTIA.

NEW GLASGOW.—Since about the middle of September I have been doing what I could to help the believers here to a better understanding of the truths for this time, and a more thorough consecration to the Lord. I have been much blessed in this work, as have also the new Sabbath-keepers. A small Sabbath-school was organized at the beginning of the summer. This will continue its work in connection with the regular Sabbath services, which are to be held in a private house. While there has not been accomplished all that could have been hoped for in numbers, it gives me great joy to know that there are now four adults to hold up the light of truth in this town, where, a few months ago, there were none of like precious faith for many miles around. A few interested ones are reading, and I leave many warm friends. I have taken two orders for the *Review* and one for the *Sentinel*, and have sold \$12.41 worth of tracts and books.

I am now with Brother F. W. Morse at Amherst, where there seems to be an interest awakened from the sale of our books. We secured a hall, and began meetings November 28. Pray for us.

H. J. FARMAN.

LUNenburg COUNTY.—When I returned from the general meeting for this mission field last spring, the continued heavy rains made it very difficult to get around even among the scattered Sabbath-keepers. About the first of July the storms began to abate, and the weather for the four months following was pleasant.

As there has been no tent in this county this season, the difficulty of getting a place for meetings, together with the busy season of the year, stood in the way of doing anything successfully in that direction, so I proceeded to get some of our publications into circulation as a means of counteracting existing prejudice. I used such books as "Steps to Christ," "Christ Our Saviour," etc. When I began to deliver the books, I had some five hundred families to supply. The delivery was a complete success, and, including papers that I distributed, more than one hundred thousand pages of choice reading was put into the hands of these families. Aside from the financial help to me, I believe the way is prepared for a good work at some future time.

I am now at Amherst, assisting Elder Farman in conducting a series of meetings. This is a place of central importance, and the truth has not been preached here before. We ask the prayers of God's people.

F. W. MORSE.

UTAH.

Provo.—Since last reporting the work at this place, some progress has been made. The church membership has increased from nineteen to thirty, and several are awaiting baptism. Our Sabbath-school numbers over forty. We are also conducting a church school here. This school opened September 14 with twelve students; but the enrolment has steadily increased until it is now over forty, with excellent prospects for more. The school is having a good effect on the public.

There is a desire on the part of the people of Provo to have a sanitarium conducted by Seventh-day Adventists, and some liberal offers have been made. This would be an excellent

field for such an institution. Provo has a healthful climate, and is surrounded by large gold-, silver-, lead-, and coal-mines. There are none but Catholic hospitals in all this part of the West. These offers are the more remarkable when we remember that Provo is the headquarters for Mormon education. Their chief academy is situated here, and has an attendance of nearly one thousand.

This is a very needy field, and there is much room for missionary work, especially house-to-house work. May the Lord of the harvest raise up more laborers for Utah. We are of good courage in the Lord, and the work is onward.

C. M. GARDNER,
FLOYD BRALLIAR.

PENNSYLVANIA.

SHESHEQUIN.—I came to this place, November 4, and began to give Bible readings. I held twenty-two readings, closing December 1. I think we can safely count three Sabbath-keepers where before there were none. Others are somewhat interested, though I thought best to stop giving readings for the present. The good Spirit of the Lord blessed in all our meetings. To him be all the praise.

MILAN STEDWELL.

NEW YORK.

A NUMBER of months have passed since I last reported for the REVIEW, but I have not been idle, nor absent from the field. I left home on May 10 to join Elder J. B. Stow at Cattaraugus, in a tent effort for three weeks. Two accepted the truth at that place. I then started for the central part of the State, stopping at Olean to administer baptism, and holding a few services in the new church at Binghamton. Passing on to Delaware county, I was joined by Brother W. W. Wheeler and his wife in tent work at Sydney. We continued these meetings for nine weeks, when it became necessary for Brother Wheeler to go to California for his health. I then labored for nine weeks in Sydney Center, with a good interest. The Lord blessed the effort, and there are now twenty-four Sabbath-keepers in Delaware county. On my return I stopped at Binghamton for one week. Two decided to obey the truth there.

We expect to organize a church at Sydney soon. May the Lord keep the believers faithful.

D. A. BALL.

THE SOUTHERN FIELD.

SINCE the close of the camp-meeting season, I have visited several places in our district. September 15 I joined Elder Woodford at Blossburg, Ala., laboring with him two weeks for the company he brought into the message during the past winter and spring. All points of the truth had been presented, and the brethren and sisters were rejoicing in the light. The change in the life of some of them was almost marvelous. Paying tithes, practising health reform, taking our periodicals, and buying our good books seemed to be a pleasure to them. We organized a church of nineteen members, to which some additions have been made since. Their neat and comfortable house of worship, which was nearly completed and almost paid for, was also dedicated. The spirit of devotion to the work and the willingness to contribute to the cause are encouraging.

I next visited the Oakwood Industrial School, and found all hands busy on the farm, as it was vacation. The students were picking cotton, Brother Jacobs was preparing ground for sowing wheat, and Elder Shaw was refitting a small one-story cottage for Sister Andre's schoolroom. The usual spirit of contentment and good cheer was apparent. A good founda-

tion is being laid here for training workers for this special line of work. With needed improvements, which a few hundred dollars will provide, the institution will be fairly well equipped.

I next attended the opening exercises of Graysville Academy, and was made glad to see the good spirit manifested by both teachers and students. The institution is laboring under some disadvantages, but we hope soon to see these remedied. More land, a larger school Home, and better equipments for class and industrial work are among the needs. We trust our friends in the South will liberally contribute to this institution.

October 18 I joined Elders Owen and Drummond at Macon, Ga. These brethren, with Sister Hemming to assist in Bible work, had been holding meetings there during the summer. A small but interesting company has accepted the message. I spent two weeks with them, laboring as Paul did. Acts 20:20. Elder Drummond and Sister Hemming continue the work for a time, and we trust a good church will be established there.

After spending a few days with friends at Atlanta, I attended our good district meeting at Graysville, Tenn., which has been reported by others.

Elder Loughborough is now with us at Atlanta, and the church is enjoying a rich treat in listening to his interesting lessons on the rise and progress of the message to prepare for the soon-coming Saviour. A revival spirit is coming into the services. I am of good courage, and thankful for a part in the work.

N. W. ALLEE.

MICHIGAN.

EAST TAWAS.—October 22 I reached Wilmet, secured the use of a schoolhouse, and began services the same evening, continuing them until November 18. The attendance was not large at any time; but some became much interested, and two decided to walk in the way of God's commandments. Elder Day joined me in the work on November 5, and rendered good service. He will remain in the vicinity further to develop the interest.

November 19 I went to Gilford, and attended a two days' meeting. A goodly number of the brethren came in from surrounding churches, and the blessing of the Lord made us glad. At this meeting one took a decided stand to be a Christian, and two others asked an interest in the prayers of God's people. To the Lord be all the praise.

To-day, by request of Elder Durland, I came to East Tawas to hold a series of meetings, but, so far, have learned very little about the interest. I hope to be so humble that the Lord may be able to use me to his glory.

November 22.

O. SOULE.

DAKOTA.

THE FARGO INSTITUTE.—A general meeting for the Dakota Conference was held at Fargo, November 19-28. Nearly all the laborers of the Conference were in attendance, with a goodly number of our brethren and sisters. Elder Flaiz, of Minnesota, was with us during the latter part of the meeting. All the branches of work carried forward by this people were considered so far as time would permit. The health and temperance work received special attention, and advance steps were taken. The regular work was laid out for the winter, and so arranged that a minister and licentiate will go out together. It is expected that every church, company, and isolated Sabbath-keeper will be visited within the next two months, after which the laborers will go into new fields.

But the most encouraging feature of the meeting was that the power of God was present

in a very marked manner from first to last. Every speaker received special help from God in the presentation of the Word, and the hearts of the people were ready to receive the light which God gave through his Word and Spirit.

One very interesting feature of the Bible study was a study of the first four commandments together with the sixth, taking them up one by one. As it was shown that the law not only condemns sin, but also presents to us perfect righteousness, and that in the law we see the character of God, of Christ, of angels, of the inhabitants of unfallen worlds, and the character we must bear before we can enter heaven, all present were made to say, "Thy commandments are exceeding broad." Thanks be unto God, we can attain unto this perfect righteousness through our Lord Jesus Christ, if we abide in him.

The Fargo meeting will be regarded as a bright spot in the experience of the Dakota laborers, all of whom went out from this meeting full of hope and courage, and with a desire to do better work for the Master. We praise the Lord for his love and mercy.

J. W. WATT.

BATTLE CREEK COLLEGE.

OUR winter term opened December 7, with the largest attendance in the history of the College. The enrolment has reached five hundred and seventy-five, and the actual attendance is now five hundred and forty-one. This is the attendance at the College, and does not include the church school.

Both the Homes are nearly full, there being seventy-five in the ladies' Home, and eighty-four in the gentlemen's Home. Only nine more gentlemen can be received in their dormitory.

Another interesting and encouraging feature is that seven have left the College the past term to engage in church-school teaching work, one in the ministry, and twelve in Christian Help work. Seven more will leave within two weeks as teachers.

The same spirit of earnestness in religious work which we have been reporting during the past month still continues.

HOMER R. SALISBURY.

MORE SUNDAY ARRESTS IN MANITOBA.

THE brethren of the Austin church, situated in Mc Gregor, have recently experienced some bitter persecution. A determined effort has been made to compel respect for the Sunday Sabbath. The Presbyterian minister and some of his members are at the bottom of this work.

Sunday, October 24, Brethren T. W. Hodgins and E. Martin, with James Falconer, who is not a professor of religion, were engaged in digging a well on the farm of Brother Hodgins. The location was so surrounded by trees and buildings that a person would have to come on the place in order to see any one at work. This was done. Three persons who pretended to be searching for some horses which had strayed, drove into the yard, and after chatting a short time, drove away. The next day, summonses were issued charging these three men with the crime of Sunday labor, and commanding them to appear on the 27th for trial. Two cases were tried that day; the other was postponed till the 28th.

The justice manifested a strong desire to convict, and would give our brethren no chance to defend their cases from the Bible standpoint. The trials were conducted in a very unfair manner throughout. The magistrate seemed much agitated, and trembled so he could hardly hold the paper while he read the charge.

(Continued on page 1 of Supplement.)

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No one can read this book without having his faith in the message very much strengthened. The book will interest your children, and give them confidence in our work. The book contains 392 pages, interspersed with numerous cuts, besides 20 full-page illustrations; is printed on fine calendered paper, and bound in cloth, silk finished; prices: plain edges, \$1.25, gilt edges, \$1.50.

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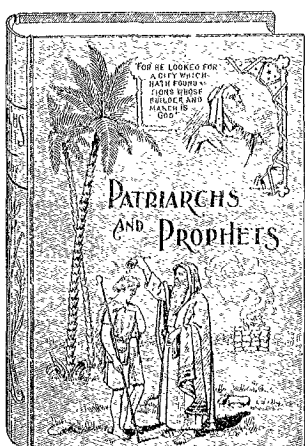
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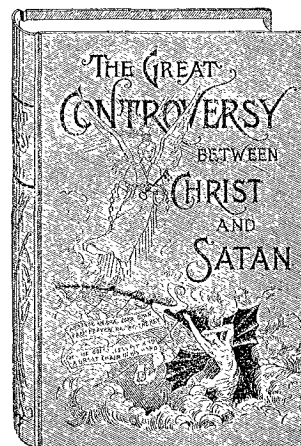
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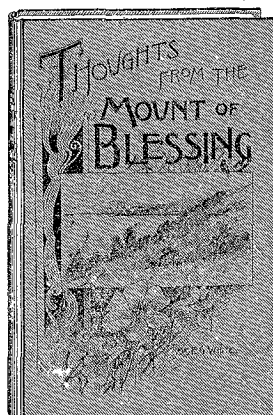
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Publishers' Department.

AN APPEAL.

DEAR FELLOW LABORERS: Knowing that you feel a deep interest in the work, I wish to speak to you concerning the importance of placing our denominational literature in the hands of the people. Among our own people the REVIEW AND HERALD stands first in importance.

We cannot overestimate the importance of all our people, new as well as those older in the faith, having the weekly visits of the REVIEW. All our periodicals are important in their place; but the REVIEW contains each week articles of priceless value, written by Sister White, designed especially for our own people.

Then Elders Jones, Smith, and others speak to the church through the REVIEW as they do not in any other paper. The REVIEW largely takes the place of a church pastor. While other periodicals have articles in them from these writers, there is a difference. God gives meat in due season to the church by Sister White and others in the REVIEW that cannot be found elsewhere.

The Signs, Sentinel, and other periodicals have their field; but no one, nor all, of the others can fill the place of the REVIEW. If Sabbath-keepers do not take the REVIEW, there is a lack somewhere, and usually we find a weak church, lacking on many points. I trust you will feel a growing interest to see the REVIEW in every family in the Conference. Let no opportunity be lost to encourage the distribution of the truths by the printed page.

Missionary work by the rank and file of our people, with a strong corps of faithful canvassers in the field, is the strength of the Conference.

God has said that the most precious ministry can be done by our ministers and laborers in the canvassing work. There ought to be many more canvassers in the field. Shall not every laborer in the Conference be a recruiting officer? May God make your labors fruitful in enlisting faithful men and women as co-workers in the blessed cause of Christ.

R. A. UNDERWOOD.

FROM AN AGED MINISTER.

THE following letter from Elder Goodrich shows how those who have been reading the REVIEW for years prize it:—

"Since receiving your sample copies of the REVIEW AND HERALD, I have secured two subscriptions

for the REVIEW, each for one year. If you would send me one sample copy a week, I would use it to the best advantage I could in getting subscribers for the paper. You can count on me to work for it as I have done for thirty-three years. The REVIEW—how can any Seventh-day Adventist get along without it? When I came here, September 24, I could not rest until I had got one to subscribe so as to have a feast of good things once a week. How is the work progressing?—The good old REVIEW tells me. God bless our good church paper."

Those who have been in the message for years, and have watched its progress as it is reported in the REVIEW each week, would as soon do without their daily bread as to be deprived of the REVIEW.

"THE EASTERN QUESTION."

A Correction.

A MISTAKE was made in last week's REVIEW, when the price of the "Eastern Question" was announced as 75 cents and 40 cents. It should have been \$1 in cloth, and 50 cents in the paper binding.

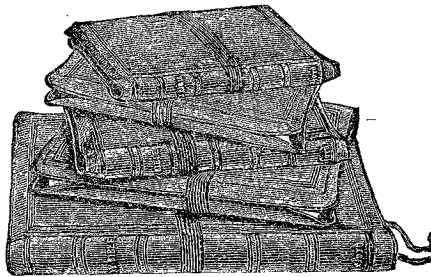
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Port Huron, Susp. Bridge, New York, and Montreal, *	8.22 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston.....	* 2.25 A. M.

WESTBOUND.	LEAVE.
South Bend, Chicago, and West.....	* 8.42 A. M.
Chicago and Intermediate Stations.....	* 12.15 P. M.
Mixed, South Bend, and Int. Stations.....	* 7.10 A. M.
South Bend, Chicago, and West.....	* 4.05 P. M.
South Bend, Chicago, and West.....	* 12.55 A. M.

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2.25 A. M. train has Pullman buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R.; Pullman sleeper to Bay City via Flint; Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; Pullman sleeping-car to Montreal via Port Huron, Hamilton, and Toronto. Through coach to Niagara Falls.

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Corrected Nov. 21, 1897.

EAST.	8	12	6	10	14	4	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Atlantic Express.
Chicago.....	pm 9.50		am 6.50	am 10.30	pm 3.00	pm 2.00	pm 11.40
Michigan City.....	11.40		9.45	pm 12.06	4.40	3.30	am 1.34
Niles.....	am 12.48		10.15	1.06	4.57	4.25	2.40
Kalamazoo.....	2.10	am 7.15	11.55	2.08	6.55	6.33	4.05
Battle Creek.....	3.00	7.56	pm 12.50	2.42	7.55	6.06	4.43
Marshall.....	3.30	8.28	1.20	3.09	7.56		5.10
Albion.....	4.00	8.47	1.45	3.30	8.15		5.31
Jackson.....	4.40	10.05	2.35	4.05	8.57	7.20	6.25
Ann Arbor.....	5.50	11.10	4.47	4.58	9.47	8.10	7.30
Detroit.....	7.20	pm 12.25	5.30	6.00	10.60	9.10	9.00
Falls View.....					am 5.23		pm 4.18
Susp. Bridge.....					5.58		4.43
Niagara Falls.....					6.53		4.43
Buffalo.....				am 12.20	6.45	am 3.10	5.30
Rochester.....				3.13	9.55	5.10	8.40
Syracuse.....				5.15	pm 12.15	7.45	10.45
Albany.....				9.05	4.50	11.25	am 2.50
New York.....				pm 3.25	8.45	pm 3.00	7.00
Springfield.....				12.16	8.34	2.35	9.32
Boston.....				3.00	11.56	6.20	10.45
WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....				am 5.00	pm 3.00		pm 7.15
New York.....				10.00	6.00		am 12.10
Syracuse.....				am 5.00	am 2.10		pm 12.25
Rochester.....				6.55	4.15		am 2.25
Buffalo.....				7.50	6.40		pm 3.50
Niagara Falls.....				8.30	6.23		4.32
Falls View.....				6.54			5.12
Detroit.....	pm 8.20	am 7.15	am 7.50	am 1.50	pm 1.40	pm 4.45	11.25
Ann Arbor.....	9.40	8.12	9.18		1.38		12.51
Jackson.....	11.15	9.10	11.10		3.35	2.40	7.30
Battle Creek.....	am 12.40	10.21	pm 12.55	4.49	3.52	9.11	8.40
Kalamazoo.....	1.35	10.57	2.13	6.18	4.32	10.00	8.40
Niles.....	3.15	12.23	4.00	6.40	6.05		6.08
Michigan City.....	4.28	1.22	5.30	7.32	7.05		6.05
Chicago.....	6.30	3.00	7.15	9.00	8.50		7.50

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GEO. J. SADLER, Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 21, 1897.

THE "Table Talks" in our Home department are not "made-up" talks at all. They actually occurred, and are the real thing—except, perhaps, the names.

ALTHOUGH we printed a large number of extra copies of last week's REVIEW, the orders have come in so rapidly that the number is already exhausted. All future orders will have to begin with this issue. The friends will please remember this in sending in orders.

THE REVIEW AND HERALD Publishing Company was obliged to buy *five car-loads* of paper in one lot, the past week, in order to keep pace with the rapid growth of business. We only pray that the only intensity that shall ever mark our course shall be the "intensity from on high."

THE subscription list of the REVIEW AND HERALD is now larger than it ever was before. The same is true of the *Signs of the Times* and of *Good Health*; the list of the *Youth's Instructor* is larger than it has been for years, and is rapidly growing; while the *American Sentinel* is doing well. This all means much as to the interest in the great truths of the third angel's message. It should inspire every one who loves this message, with unflagging energy to give to all these papers yet a wider circulation "while the day lasts." This prosperity itself is a token that "the night cometh, when no man can work."

WE think that it has not been, and that it ought to be, mentioned by us, that under the heading, "God's Healing Hand," the *Ram's Horn* of Sept. 11, 1897, published an account, three full pages in length, of Sister S. M. I. Henry's healing by the Lord, with two excellent portraits of her—one when she was an invalid, and the other since she has been made well. The *Ram's Horn* also pays a beautiful tribute to the truth of divine healing, and makes Sister Henry's case the first of a series of "personal experiences of God's grace in healing," which it will publish "the coming year." We wish all Christian papers would look at this subject as fairly as does this one. Yes, God's Healing Hand is a blessed reality.

It is now conceded by the nations that Germany will keep possession of Kiao-chou Bay and the surrounding territory, and will establish a naval station there. She has already landed a force of nearly 5,000 men, and has sent another man-of-war. It has often been queried what particular force could be in the scripture expression, "that the way of the kings of the East might be prepared," in the preparation for the gathering to the battle of the great day (Rev. 16:12-14); when the Eastern nations are so exclusive and insignificant, and have no particular interests in the West. But now that the great Western powers are themselves becoming the kings of the East, this scripture becomes laden with suggestive intelligence. By a glance at the map it will be seen that Germany is now the closest Western neighbor to Russia in the East as well as at home.

THE two Sabbaths, December 13 and 18, we had the privilege of speaking in Willard Hall, Chicago, at the noon-hour service. Willard Hall is the great hall of the Temple built by the W. C. T. U. It was named in honor of Miss Willard. The Temple is the center of the great interests of the W. C. T. U.; and Willard Hall is the center of the Temple. A religious service is held there at the noon hour every day except Sunday, year in and year out. It is now arranged that our people shall occupy this noon hour every Sabbath, for at least six months. A committee has been appointed to attend to the selection of speakers, arrangement of services, etc. This is a great opportunity. We ask all who desire the spread of the third angel's message to pray for the meetings and the speakers at Willard Hall every Sabbath. We hope many of our people who live in Chicago may be able to attend these services, bringing others with them, and be ready "to speak a word in season to him that is weary." The subjects and services will be such that they will be a benefit to *all* who attend, whether our own or other people. Besides this, a full, or even a crowded, hall is the best means of always having it full or even crowded. People always want to go where they see many others going. May the Lord specially bless the Willard Hall services.

CLOSING DAYS OF CHICAGO INSTITUTE.

WHEN the REVIEW went to press last week, the meeting was just at its height, having passed the Sabbath, which was a most blessed day in the experience of all present. While a few were compelled to go home, others took their places, and the good work went on.

The closing days were devoted quite largely to the discussion and adoption of plans whereby the Medical Missionary and Benevolent Association and the Conferences might more fully co-operate in carrying forward the work in Christian Help and philanthropic lines. While the latter meetings partook more of a business nature, and were not marked with so great a degree of spirituality, they were quite harmonious, and will result in as much good in the end.

As many are interested who could not be present, we here state the points unanimously adopted as a basis of united action. These were neither presented nor adopted as *resolutions*, nor are they proposed as *laws*; they are simply the statement of the conclusion which, after the fullest possible consideration, was unanimously arrived at, as to the best arrangement that could be made in view of all the interests and organizations involved:—

1. That in the regular medical lines of work, in Conferences or elsewhere, all physicians and trained nurses shall be under the exclusive direction and instruction of the Medical Missionary and Benevolent Association Board.
2. That where physicians, trained nurses, and Christian Help instructors are laboring in the field or among the churches in a Conference, in the matter of the places, length of time, and order of arrangement of their work, they shall be under the direction of the Conference Committee, in consultation with the Medical Missionary Board.
3. That where medical missions are now established, or shall hereafter be established, they shall be under the joint direction of the Conference Committee and Medical Missionary Board.
4. That expenses of missions, and traveling expenses and wages of laborers, be left to the consideration and decision of the joint action of the

Conference Committee and the Medical Missionary Board.

The reasonableness and justice of this arrangement, I trust, will commend itself to all those who could not be present, and meet with a cheerful and hearty endorsement and active co-operation.

It is confidently believed that this meeting will mark a new era in this branch of our work, as all seemed to feel that the time had fully come when we must walk in all the light God has given, if we would receive his Spirit and become sanctified by the whole truth. Scores of young people are ready, and others are in training, to take up the line of work marked out in the Week of Prayer Readings. The people are in sympathy with such work, and we have evidences that they will assist when we move out by faith. We trust this will be the beginning of a forward movement all along the line. GEO. A. IRWIN.

THE *Christian Endeavor World* recently published a symposium on the topic, "What kind of sermon do you like best?" The answer that was considered by the committee the best was as follows:—

- The kind of sermon that I like best is:—
1. *Simple*; because the plan is clear, not involved; because the language is popular, not scholastic; because the delivery is conversational, not oratorical.
 2. *Suggestive*; because the subject is fresh, not hackneyed; because the illustrations are effective touches, not elaborate pictures; because the sermon presents practical truths, not philosophical theories.
 3. *Stimulating*; because it provokes genuine thinking; because it impels to worthy consecration; because it sends one forth to do some definite thing.
 4. *Spiritual*; because it is elevated in tone; because its use of sacred themes is always reverent; because it exalts Jesus Christ as Saviour and Lord.

And there is not in it anywhere any politics, nor "civic reform," nor appeals to the government. That is suggestive of progress in that region. We are quite sure that the kind of sermon here outlined is liked best by the vast majority of people everywhere. Such a sermon, too, is liked just as well and by as many people when seen in the daily lives of Christians, as when heard from the pulpit. Let such sermons be preached everywhere and all the time; then there will never be any need of petitions to Congress, nor appeals to the civil authorities to aid the churches or the religious organizations in maintaining influence, standing, and power with the people.

THE figure of a youth with a cigarette has become so familiar upon our streets that the sight fails to arouse very much interest in the passer-by. And yet there is nothing which so alarms those fully acquainted with the evil effects of the habit as its increasing prevalence. It is time the nation was aroused to the dangers that threaten its youth. The public should be educated, and a sentiment against the habit created, that the existing laws may be enforced.

"The Cigarette and the Youth," by E. A. King, president of the Anti-Cigarette League, presents the facts of the case in such a manner as to arouse the most indifferent. It should be scattered broadcast, that no one may be able to claim ignorance as his excuse for failing to condemn the habit. No better work could be done by teachers than to place a copy in the hands of every parent within reach. Those who are interested in the nation's welfare should buy the leaflet in large quantities for free distribution. Price, 5 cents. Address Wood-Allen Pub. Co., Ann Arbor, Mich.