

The Advent REVIEW AND HERALD And Sabbath

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 SECRET SPRING.

"I WILL give thee the treasures of darkness, and hidden
riches of secret places."

The Holy Spirit, in his love,
Hath precious lesson given;
Through pencil gift, from friend beloved,
Revealing truth from heaven;
Upon its side a secret spring,
Which ah! the given light did bring.

Within our lives may often come
Some mystery unexplained,
Awaiting that divinest touch,
And lo! surprise unfeigned:
That which had most unsightly seemed,
Transmuted by the light which gleamed.

God's providence, his written Word,
All life's most wondrous plan,
Have always precious secret springs,
Unknown to careless man,
Which only need faith's pressure strong
To show his hand 'mid seeming wrong.

Each heart hath its peculiar spring,
Which love alone can know;
And oft the "touch of sympathy"
Hath helped some seedlet grow,
Till one o'er whom the Spirit yearned
Faith's "button" touched and quickly turned.

When we can say, in love's sweet tone,
"My springs are all in Thee,"
The bitterest draft to sweet is changed
By heaven's alchemy,—
The secret of the secret spring,
Best known to children of the King.

— Carrie Merrill, in the King's Messenger.

CHRISTIAN BENEVOLENCE.— NO 1.

MRS. E. G. WHITE.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." In the Word of God alone shall we find how to secure eternal life. We are not left to conjecture as to how we shall obtain it; we are to work out the statement made, and receive the truth into the heart. Religion that comes from God is the only religion that will lead to God. "He that believeth on the Son hath everlasting life." "And as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The love of God revealed for man is beyond any human computation; it is infinite. And the human being who is a partaker of the divine nature will love as Christ loves, will work as he worked. The love that is inspired by the love we have for Jesus will see in every soul, rich or poor, a value that cannot be measured by human estimate. The world sinks

into insignificance in comparison with the value of one soul. This love can exist, and be kept pure, refined, and holy, only through the love in the soul for Jesus Christ, nourished by daily communion with God. There will be an inborn compassion and sympathy which will not fail nor be discouraged. This is the spirit that should be encouraged to live in every heart, and be revealed in every life.

Coldness on the part of Christians is a denial of the faith. But this spirit will melt away before the bright beams of Christ's love in his follower. Willingly, naturally, he will obey the injunction, "Love one another, as I have loved you."

And the love of God in the heart, manifested in true, unselfish missionary labor, will be more mighty than the sword or courts of justice in dealing with the evil-doer. Often the hearts of men will harden under rebuke, but they cannot withstand the love expressed toward them in Christ. The living missionary, with his heart overflowing with the love of God, can break down the barriers. The medical missionary, taking up his appointed work, can not only relieve bodily maladies, but through the love and grace of Christ, can heal the diseased soul, leprous with sin.

The Lord has enlisted every believing soul in his service, to bring the transgressor of his law back to obedience and loyalty to Christ. He will accept those who will devote themselves to him, to work with the combined influence of the heavenly, unfallen intelligences to restore the moral image of God in man. "We are laborers together with God," he declares; "ye are God's husbandry, ye are God's building." Bid the sinner have hope, and not feel that he is an outcast from his fellows. Reveal to the desperate, discouraged sufferer that he is a prisoner of hope. Let your message be, "Behold the Lamb of God, which taketh away the sin of the world." Present before men in your life a love higher than it is possible for you to express in words. You are laborers together with God, to bring back lost faith in God.

There is a work to do for the wealthy, in awakening them to a sense of their responsibility and accountability to God to conduct all their business relations as those who must give an account to him who will judge the quick and the dead at his appearing and kingdom. The wealthy man needs your labor in the love and fear of God. He trusts in his riches, and feels not his danger. The eyes of his mind need to be attracted to things of enduring value. He needs to recognize the authority of true goodness, which says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Put off that yoke which you have manufactured for your neck, and over which you have been perplexing yourself, and take my yoke upon you. "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "If any man thirst, let him come unto me, and drink." "Him that cometh to me I will in no wise cast out."

O, if the man of wealth would only listen, if he would only hear, if he would only take time to consider, he could not but discern in these invitations the superior goodness that invites him! He would see that it is the voice of the true Shepherd that calls him, and that God will give him something of more value than gold, or silver, or precious stones. O that, in the place of trusting in uncertain riches, he would realize that he is a responsible agent, a steward of the means entrusted to him; that God calls upon him to be faithful in the use and improvement of his goods; and that he may, if he will, become a distinguished worker together with God in uplifting those whom Christ came to the world to save.

The Lord has endowed man with capabilities and power and influence; he has entrusted him with his money; but these gifts are not to be lavishly spent in self-gratification. To every man he has given his work. Man is to be a co-worker with God in the great redemption. The money that God has entrusted to men is to be used in blessing humanity, in relieving the necessities of the suffering and the needy. Men are not to feel that they have done a very wonderful thing when they have endowed certain institutions or churches with large gifts. In the wise providence of God, there are constantly presented before them the very ones who need their help. They are to relieve the suffering, clothe the naked, and help many who are in hard and trying circumstances, who are wrestling with all their energies to keep themselves and their families from a pauper's home. God never meant that this misery should exist. He never meant that one man should have an abundance of the luxuries of life, while the children of others should cry for bread. The means over and above the positive necessities of life are entrusted to men to do good, to bless humanity. God has entrusted his goods to stewards; and if these stewards love him, they will love those formed in his image.

But too often those who are enjoying the gifts of God add house after house, and farm after farm, to their possessions. Some even build for their dogs, homes that are like palaces, and keep hired attendants to take care of them, while their fellow beings are left to misery and crime, to disease and death. How long, O Lord! how long, shall this state of things exist? God will judge the world in righteousness by that man Jesus whom he hath ordained to judge the quick and the dead; and those who have long neglected to feed the hungry, to clothe the naked, to give relief and comfort to suffering humanity, will have to render an account to God for the misapplication of his entrusted talents. What a record will then appear of money spent on pleasures and the gratification of appetite in wine and liquor and rich dainties, for extravagant houses and furniture and dress, while human beings received not one pitying look, one word of sympathy.

The principle of worldlings is to get all they can of the perishable things of this life. Self-

ish love of gain is the ruling principle in their lives. But the purest joy is not found in riches, nor where covetousness is always craving, but where contentment reigns, and where self-sacrificing love is the ruling principle. There are thousands who are passing their lives in self-indulgence, and whose hearts are filled with repining. They are victims of selfishness and discontent in the vain effort to satisfy their minds with indulgence. Unhappiness is stamped upon their very countenances, and behind them is a desert, because their course is not fruitful in good works.

Those who feel no special pleasure in seeking to be a blessing to others, in working, even at a sacrifice, to do them good, cannot have the spirit of Christ or of heaven; for they have no union with the work of heavenly angels, and cannot participate in the bliss that imparts elevated joy to them. But Christ says to his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me." I lead in the path of self-denial. I require nothing of you, my followers, but that of which I, your Lord, give you an example in my own life.

By a chain of circumstances which should call forth their charities, God bestows upon men the best means of cultivating benevolence. He designs to keep them habitually giving to help the poor and to advance his cause. He sends his poor as the representatives of himself. By their necessities, a ruined world is drawing forth from us talents of means and of influence, of which it is in perishing need. And as we heed these calls by labor and by acts of benevolence, we are assimilated to the image of him who for our sake became poor. In bestowing, we bless others, and thus accumulate true riches.

OPTIMISM — PESSIMISM.

REV. A. BOWERS, D. D.
(Piqua, Ohio.)

THE play on these words has become very familiar to modern religious assemblies; and it has come to pass that a large number of the clergy in most of the churches seem to feel it binding upon them frequently to declare that they are optimists; that the world is rapidly growing better, and that any one is to be pitied who cannot see things in that light alone. Within a short time the writer has heard several clergymen and ministerial gentlemen preface their sermons, or "lectures," with the statement that they were *optimists* by birth, education, and instinct; and what followed in every case proved conclusively that they had no sympathy whatever with any one who could not agree wholly with their views.

There are always two sides to every question relating to the interests of mankind; and certainly this is true with reference to the question of morals and religion.

The writer distinctly recollects that half a century ago these two words were seldom, if ever, used in the vocabulary of the pulpit; now the one, particularly, is crowded to the front by the ministry, and made to do duty on many occasions to keep up the spirits of their congregations, and compel them to believe, if possible, that everything is bright and promising for the future of society and the world.

Now why is this extreme anxiety on the part of those who are so thoroughly optimistic in their statements? There are two reasons: first, they are in earnest; or, secondly, make a pretense of being so for the sake of position and influence. Of course we must not be understood as branding our optimistic brethren with insincerity; but at the same time it is hard to believe, in the face of all the facts in society to-day, that so many men whose business it is to discern the signs of the times, can be so

completely blinded or prejudiced as to keep up this constant din concerning the greatness and glory of the church, before which everybody should fall down, make acknowledgment, and worship. This very fact throws suspicion upon the cry, in the minds of thoughtful people. Can any conscientious Christian minister, whose opportunities for intelligent observation are always among the best, shut his eyes to the great sins of Christian America, and shout to-day on the side of unqualified *optimism*? If so, what is our hope of reformation?

Think of the great sins which confront us on every hand, and cry to heaven for vengeance,—sins against the state, against society, the family, and the individual,—sins which would put to blush members of our race in less favored lands,—murders, drunkenness, adultery, slander, arson, bribery, theft, and so on, *ad nauseam*. All these, remember, in our highly favored land, where the gospel is preached, and the sacraments are duly administered. Certainly, we admit, most cheerfully, that there is more light and truth among us now than ever before; but at the same time there is more wickedness also, and in consequence of the light, it is more *dreadfully* wicked.

Nearly twoscore years in the pastorate and presiding eldership of the Methodist Episcopal Church have afforded the writer a good opportunity to study preachers and people; and his convictions are deep and strong, that, in vital godliness and aggressive power, the church has been steadily retrograding for a number of years,—not in wealth, numbers, or social éclat, of course, but in the things which are far more essential to the salvation of the world.

Revivals are written about which never exist except in the mind of the writer. "Leagues" and "endeavors" and "brotherhoods" are formed, and numbers counted, to throw dust in the eyes of the people, and make them believe, if possible, that great successes are constantly achieved in the church of God, when the exact opposite of these things is true.

Many of these so-called "Christian" organizations are honeycombed by dancing clubs and card parties, and are largely dominated by the spirit of the world. The sad fact is that many shepherds to-day are crying, "Peace and safety" when there is no peace; they are daubing with untempered mortar, and the people are led to believe that great victories for the church are nigh at hand, which will never be achieved on the line of her present policy and movements. It is greatly to be feared that the modern pulpit has become, in many instances, the refuge for place-seekers and ambitious adventurers, who love ease and position more than they love the souls of men. In consequence of this, many pulpits in all the churches throughout the land are filled with weaklings, who give no evidence in any way of a divine call to the great work of the Christian ministry. They are there professionally merely; they went to college, then to the theological school, and at length landed in the pulpit, because their fathers were ministers, perhaps, or a classmate or friend is such. A man of some eminence, at least with respect to the churches he has served, one who occupies a prominent church in one of the first cities of our land to-day, can confirm this statement. When, on commencement day, he was questioned by his classmates concerning his future calling in life, he answered, "I am going to preach."

A hearty laugh followed, because he was known to all as anything but an exemplary young man. "Why not?" he questioned. "I have every qualification necessary, but religion;" and again the boys laughed.

We repeat that it is greatly to be feared that the deplorable condition of the churches in many places to-day is largely due to the fact

that many men are in the ministry professionally, without any proper conception of the great sacredness of such a work, as calling men to Christ.

The church still stands, thank God! for everything good and noble in the world, although her efforts to advance are greatly hindered by the half-heartedness of the ministry, and the indifference and unconcern of the professed followers of Christ.

The women of the land just now seem to be running wild after clubs and societies, until the alphabet is well-nigh exhausted in giving names to their organizations; so that they bid fair to rival the men in spending their evenings away from home in worldly society, often leaving the boys and girls to spend their time on the streets, and to be governed by their own sweet will.

O, no, my dear optimistic brethren! everything is not so bright and hopeful for the church in this country as it might be, by a long way—we are sorry to say. Society is not growing perceptibly better, very rapidly; and the outlook, to God's devoted children, is by no means cheering. What, then, can be done to change the state of things existing even in Christian society to-day?

In view of all the facts which might be brought before us in startling array, the writer is free to say that he hopes for nothing better until the Almighty shall make bare his arm in some supernatural manner in the sight of all the people. And in what way will this be? "To your tents, O Israel"! in humiliation, confession, and supplication, before the Lord of all the earth. Mighty events are impending; and yet how few, comparatively, are watching and waiting for the coming of the King!

FOLLOWING OUR FATHERS.

G. T. WILSON.
(Cooranbong, N. S. W.)

THE redemption of Israel from the temporal bondage of Egypt was intended of God to teach his people a moral lesson in every age since then. One important reason given by the Lord in his Word is that they might not do as did their fathers. So he says: "Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God." Eze. 20:7.

This divine counsel they were not willing to heed, and clung to the wicked practises of their parents, which had been taught them in the land of Egypt. This we learn from the eighth verse.

The Lord brought his people out of that dark kingdom, that they might be free to serve him according to his commandments; and this is what he said to the children whose fathers made the golden calf: "But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols." Verse 18.

What had provoked God to destroy their fathers is stated in verses 13-17, which present before us a sad picture of man's degradation by sin, and Jehovah's forbearance toward him, especially toward the Israelites in the wilderness. The record reads: "Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness."

That has always been the trouble with the sinful children of men,—“their heart went after

their idols" instead of going out after the living God. It was this proneness to do as their parents had taught them that made the Lord take the young people of Israel and try to instruct them in his way, that they might not be influenced by the evils of long-established habits. He knew that his new wine must be put in new wine-skins to keep; but he found that their early training had left its corrupting mold on the minds of the youth, and so, in spite of what the Lord did for them, he had to make this sad lament: "Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my Sabbaths. . . . I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and

way in the face of what God says in his Word, will be permitted to have it; but the Lord will cut them off from the midst of his people. Eze. 14:8.

"DESTRUCTION UPON DESTRUCTION IS CRIED."

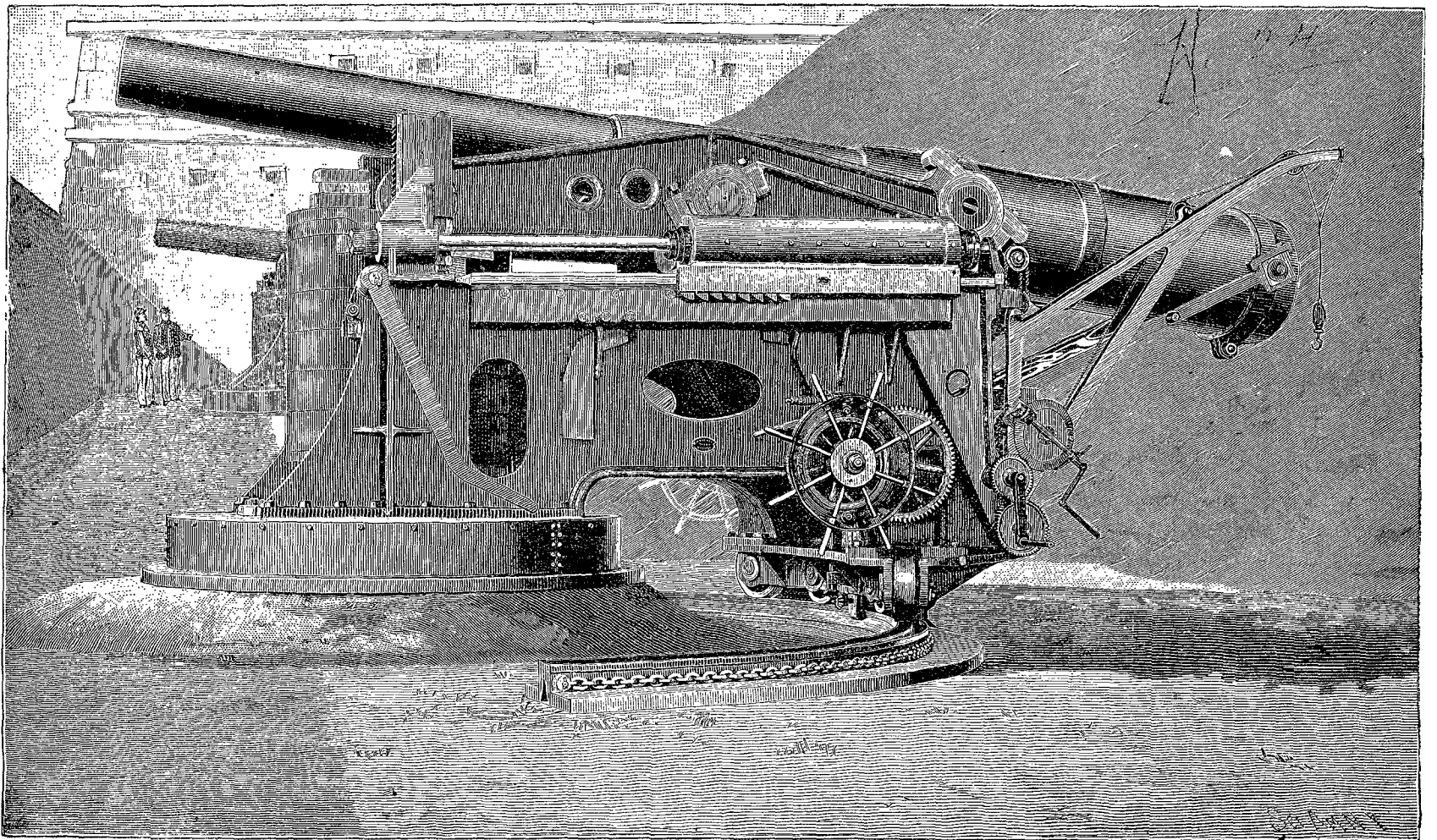
A. O. TAIT.
(Oakland, Cal.)

"DESTRUCTION upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment." Jer. 4:20.

The evidence presented in previous articles shows something of the awful part that war is to play in the "destruction upon destruction" that "is cried" for these last days. But there are one or two additional instruments of modern warfare that should not be passed by.

of it can be passed by here. The noteworthy thing about the torpedo designed expressly for coast defense is that it is propelled and guided by means of a small cable connected with an electric dynamo on land. This torpedo has, inside of it, an electric motor which drives a screw propeller, and it is also provided with a rudder. Both the electric motor and the rudder are connected with the dynamo on shore by a wire cable which reels off as the torpedo advances. A small float keeps the torpedo the proper distance under water, and also enables the operator to tell how to steer it toward the war-ship he expects to blow up. This torpedo can be guided from the shore with the same ease and accuracy that a sailor at the helm would guide his little boat. If desired, the operator can turn it around, and bring it back to land again.

When we think of the powerful cannon that have been devised and built within the last



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The "disappearing gun" dropped behind the breastworks for loading. By an ingenious contrivance, this cannon is also aimed while in this position.

had polluted my Sabbaths, and their eyes were after their fathers' idols." Verses 21-24.

If the Lord is not enthroned in the heart, there is an idol taking the place which he should occupy. The language of Ezekiel, the prophet of God, is as true of many professors of religion to-day as when first written: "Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be inquired of at all by them?" Eze. 14:3.

There are many people who, when they make a profession of Christianity, will still cling to old habits, which are idols as much as was Baal, the sun-god of the Phenicians, whom ancient Israel so often worshiped. Customs of eating and drinking which destroy health, and break down the moral barriers of the soul; habits of dress which exhaust the purse and deform the body,—these are among those who bear the name of Christ, and are often clung to after light has come. The practises of our fathers in violating the law of God in deal, and in trampling down the Sabbath of the Lord, are clung to by nominal Christians with a zeal worthy of a better cause. Those persons who persist in having their own

For genuine ingenuity, as well as powerful effect in death-dealing destruction, there is nothing superior to the "disappearing gun." This is no less than one of the large cannon so mounted that it drops behind the fortifications for loading and aiming, and rises above them for firing. It is used, of course, mostly for coast defense and other operations on land. One of our pictures shows this gun as it appears when dropped behind the embankment, where it can be loaded and aimed without exposure from the enemy; and another shows it mounting above the embankment, like a thing of life, to fire. This gun is so quick in its action that it mounts up, fires, and drops back again before it can be seen by the approaching enemy, unless he chances to be looking at the very spot where it is situated. The ingenuity, as well as the power, of the mechanism that operates such a gun, can better be imagined than described.

There is yet another curious sort of torpedo used for coast defense, of which we are sorry that we cannot present an illustration, but it is impossible. The powerfully destructive work of the ordinary torpedo has been described and illustrated in a previous paper, so that part

few years; when we consider the great *rapidity* with which they can be fired by means of the breech-loading devices; when we think of the machine guns, firing from five hundred to seven hundred times a minute; when we take into account the great *accuracy* with which all these guns can be aimed; when we stand in the presence of the awful power locked up in the modern torpedo, and contemplate how accurately it can be sent on its message of death and destruction; when we view the forts along the coast-line, and inland as well, and see how they are arming with these frightful weapons; when we look at a modern war-ship, and contemplate what a terrible fighting machine it is,—in the presence of all this array for furious slaughter throughout the whole world, is it any wonder that Jeremiah said, as he beheld it in vision: "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. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet?"

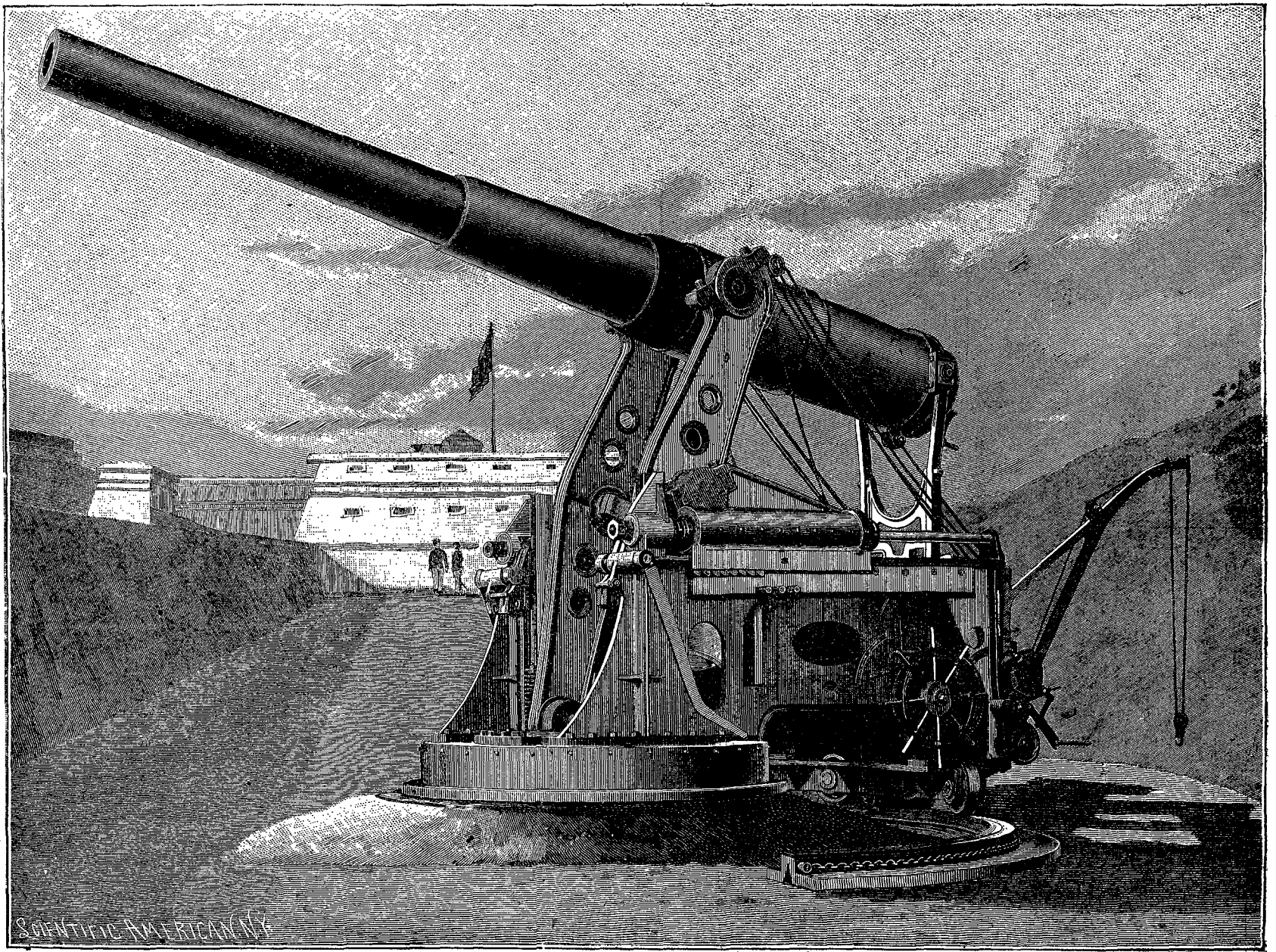
A little glimpse of the activity in the great gun factories, as well as the mammoth facilities for producing these slaughtering weapons, may be gathered from our picture of a part of the interior of the gun works at Washington, D. C. But this picture, or any other that could be made, falls far short of presenting the vivid

of battle,—only then could he view the scene as it is.

And so, with the facts before your mind, allow the imagination to paint the picture of the terrible warlike preparations and warlike disposition of the world to-day, and then ask yourself the questions: Are we not, even now,

as *one* of the signs by which we may surely know that the end is near. And shall his gracious warning be all in vain?—God forbid!

The fact should never be overlooked that while Satan is preparing the nations for such an awful war, God is also preparing those who will accept him to join in the victorious song



By permission of the "Scientific American."

The "disappearing gun" as it rises into position to discharge its immense projectile over the top of the breastworks.

facts. If one could get a view, not merely of a small part of the gun works at Washington, but of all the plants in the world for making guns, torpedoes, etc.; and if, at the same time, he could see the army of men building war-ships in the great navy yards of the nations; and,

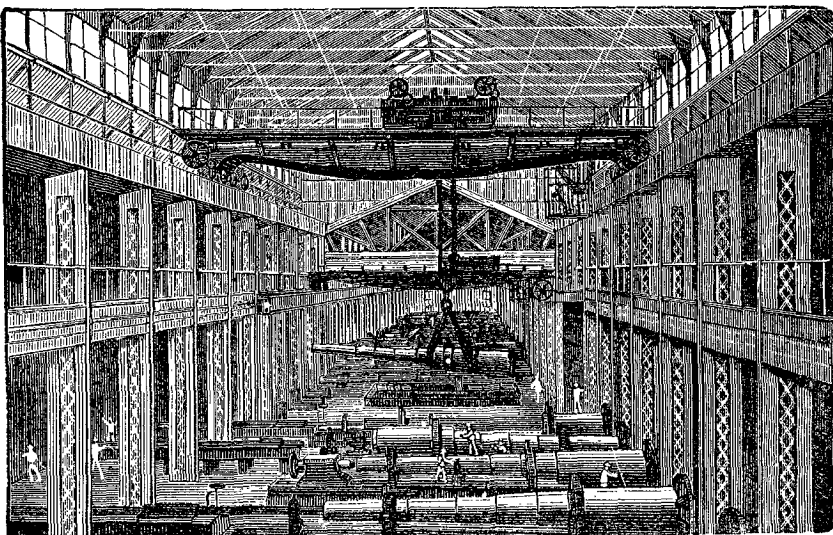
standing in the very presence of "that great day of God Almighty"? Have we not reached the supreme moment when "the nations" are "angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth"?

Surely the evidence is increasing all about us, showing how unmistakably clear it is that the Saviour's coming is right at hand. It should ever be borne in mind that it is not our Heavenly Father who is stirring up this dreadful spirit of war; but the "spirits of devils, working miracles," have gone forth "unto the kings of the earth and

that will rise from every heart in the redeemed host who meet him at his coming. Our Master has reserved for this age of the world, when sin has plunged so many to the very lowest depths, a special luster and power for his "exceeding great and precious promises." It is during this time, when "the devil is come down unto you, having great wrath," that the third angel's message proclaims the everlasting gospel to the ends of the earth, with a power and beauty never seen in the work of God before. We are even now in that time viewed by the prophet, of which he wrote: "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

My brother, my sister, are you taking these things home to your heart and life? Are you using all your God-given powers in the service of the Saviour, and thus acting as a channel through which he can save souls from the wreck into which this world is plunging? To-day is the time of our great opportunity. What a terrible mistake if we fail to see and sense it!

"We seek for the power of wealth, and apply to human agencies for assistance in times of need, and to governments for protection; yet we remain deaf to the admonitions of God's Spirit, and turn away from him who is the most potent of all benefactors."



By permission of the "Scientific American."

View of a corner of the factory for making guns in Washington, D. C.

while viewing all this, if the ear could catch the sound of the "rumors of wars" as nation is quarreling with nation, and threatening, with maddened fury, to break forth into the arena

of the whole world, to gather them to the battle of that great day." And it being true that the "spirits of devils" are doing this terrible work, our God is simply pointing to it

Evangelistic Temperance.

A NEW ALPHABET.

A is the Ale that will soften the brain;
 B is the Bottle—be warned and abstain;
 C is the Culprit,—to jail he may go,—
 D is the Drink that has brought him so low;
 E is the Earnings,—how spent you may guess,—
 F is the Family, deep in distress;
 G is the Gout that will tease him some day,
 H is the House that has gone to decay;
 I is the Injury done to each friend,
 J is the Jail where the drunkard may end;
 K is the Kick which he gave to his wife,
 L is the Love that he promised for life;
 M is the Money she wanted for bread,
 N is the Nose which is awfully red;
 O is the Outcast, where others have homes,
 P is the Pauper who penniless roams;
 Q is the Quarrel brought on by the drink,
 R is the Ruin in which he must sink;
 S is the Shame that must follow the sin,
 T is the Tippler—the way to begin;
 U is the Uproar, so dreadful to hear,
 V is the Vice that we all have to fear;
 W is the Wealth that soon flies away,
 X is Xpensive, if drank every day;
 Y is the Youth,—ere he drink, let him pause,—
 Z is the Zeal in our Temperance cause.

—Selected.

WHAT WOULD CHRIST DO?

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

It is perfectly clear that to be a Christian is to be like Christ; not simply to be a *follower*, as Judas was, nor yet as were those who were after the "loaves and fishes," but to be like him in the mind that we carry in the hidden part, and also in the outer life, just so far as it embodies, and has its root in, any real principle of character.

The children of God have fallen into gross error, and have led the world after them into many hurtful lusts that have defiled the whole man, tainted everything he touched, and crucified the Lord again and again, because they have been so slow to understand the simple laws of life which are covered by the word "temperance."

The great enemy of our peace long ago determined that Christ should be separated from our real lives as far as possible. Since he could not get him out of human thought, nor silence the cry of the soul that hungered for him, he has tried so to idealize him and surround him with mystery that it would be impossible for him to help us where we need him most; namely, in the sensual realm of human nature, where Satan has established his seat, and from which he so often rules the whole man. He has so trained human thought that it seems almost sacrilegious to the majority of people to speak of Christ as he really is, and has been from his birth,—a man among men.

When men and women learn the full meaning of Paul's words when he said, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," and when they will live in all things in harmony with this teaching, they will begin to be Christians in truth.

Men and women are agonizing after, struggling for, praying for, the mind of Christ, with experiences which must make the angels weep, and testimonies which are practically denials of the truth, simply because they will not stop to think of what Christ would cook, and eat, and drink, what clothing he would wear, what temperature he would have in the house, and how he would conduct himself in the domestic and social relations which he himself has instituted, if he were here to live among us as a man of our own time.

Instead of taking the question up just as it is before us to-day, with consecrated common sense and intelligent consistency, they will

meet every attempt to bring the truth before them with some rebuttal which seems to be found in the Bible or in the customs of former generations.

Christ turned water into wine. Why, then, should we not drink wine? Christ called fishermen to be his disciples. He gave them fish to eat. Why, then, should we not live on flesh, if we like it?

A man who had not been very long out of the gutter expressed himself on this point, in a gospel temperance meeting which I was leading, in a manner which I have never forgotten and have often quoted. He said: "Some people have been talking a good deal lately about the wine that Christ made; and I would like to tell you how it looks to me. If I should hear that Christ had come to this city, I should try to find him as soon as possible; and if at last I should come to the place where he was, and should find, apparently, two christs,—at least two men exactly alike in every way, one of whom was Christ and the other his counterfeit,—and I should be told that I had to find out which was the true, and which the false, by what they did, and I should see one of them turning water into wine,—*such wine as we have these days*,—and the other one trying to prevent people from taking it, while he tried to help its poor victims to sober up and learn to let it alone, I should know by this sign pretty quick which one was the true Christ. I should keep clear of a christ who would turn water into such wine as we have these days, and I should not hesitate to call the Christ who would say, 'I will never again turn water into wine,' 'My Lord and my God!'"

This was from the standpoint of a man who had not yet learned of the true wine of the kingdom, which Christ has stored up in nature's bottles, and hung on tree and vine, as food for man. To him "wine" meant only that which is poisoned by alcohol; but, unlearned as he was, he taught, in those few sentences, the great principle which alone can make possible in our day such a practical realization of Christ in the lives of men as shall illustrate what gospel temperance is.

A DRUNKARD'S SERMON.

Christian Herald.

PROBABLY no more eloquent or dramatic sermon on the sin of drunkenness was ever delivered than that to which a small gathering of drinking men listened in a New Orleans bar-room recently. The *Picayune*, of that city, tells the story. The drinkers—a group of well-dressed young men with plenty of money—were standing at the bar, when a poor, miserable tramp pushed open the swinging-doors, and, with bleared eyes, looked at them appealingly. They ordered a drink for him, paid for it, and then boisterously demanded that he make a speech. After swallowing the liquor, the tramp gazed at them for an instant, and then, with a dignity and an eloquence that showed how far he had fallen in the social scale, he began to speak.

"Gentleman," he said, "I look to-night at you and at myself, and it seems to me I look upon the picture of my lost manhood. This bloated face was once as young and handsome as yours. This shambling figure once walked as proudly as yours, a man in a world of men. I, too, once had home, and friends, and position. I had a wife as beautiful as an artist's dream; and I dropped the priceless pearl of her honor and respect in the wine-cup, and, Cleopatra-like, saw it dissolve, and quaffed it down in the brimming draft. I had children as sweet and lovely as the flowers of spring, and I saw them fade and die under the blighting curse of a drunkard father. I had a home where love lighted the flame upon the altar and

ministered before it; and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and bruised their beautiful wings, and, at last, strangled them, that I might be tortured with their cries no more. To-day I am a husband without a wife, a father without a child, a tramp with no home to call his own, a man in whom every good impulse is dead,—all, all, swallowed up in the maelstrom of drink."

The tramp ceased speaking. The glass fell from his nerveless fingers, and shivered into a thousand fragments on the floor. The swinging-doors pushed open and shut to again; and when the little group about the bar looked up, the tramp was gone. He had gone out into the dark December night, to wander, no doubt, till dawn; but he, outcast though he was, had made an impression. They felt that they had received a lesson which they would remember while they lived; and when they left the bar-room, the words of the poor wanderer still sounded in their ears like a note of warning.

SOWING AND REAPING.

D. H. KRESS, M. D.
 (Sanitarium.)

WERE Nadab and Abihu responsible for offering strange fire?—Yes; the wine they drank had so blinded their minds that they could not discern between the sacred and the common. I want you to get this point clear: *it is impossible to avoid the results* so long as the causes are allowed to remain. What did we find, in Deut. 21:18-21, to be the cause of stubbornness?—The stubborn son is brought before the elders of the city, and the parents say, "This our son is stubborn and rebellious, he will not obey our voice; *he is a glutton, and a drunkard*." Then all the men of the city were to stone him with stones. This was to be a terrible object-lesson to all Israel of the results of overeating and overdrinking. Eating too much, or eating wrong combinations of food, produces alcohol and other poisons in the system. Any poison circulating in the system will have its effect upon the brain, no matter what the poison is; so it is important to keep the system as free as possible from all poisons. God wants you to do this, so you will never again take patent medicines or drugs. They may remove the symptoms, but they never work cures. When you take poisons into the system, or eat and drink in such a way that poisons are created in the system, Satan is poisoning the mind, putting you under his anesthetic, his chloroform. I would rather suffer pain all my life than to have my brain and mind void, so that God could not speak to me.

Now we have seen that by overeating, and eating wrong combinations, the food, instead of passing out of the stomach in four or five hours, is retained six, seven, eight, or nine hours, and even longer. It ferments, and produces poisons of different kinds. These poisons, of course, have the same effect upon the brain as though they were taken directly into the system. The whole human race is blinded more or less in this way.

Our message with respect to these principles, is to "proclaim liberty to the captives," and to open the eyes of the blind. This is a part of the gospel. It is to prepare the temple of God for the indwelling of the Holy Spirit. We must not think it can be done without the help of Christ. We can do much; and must do our part, and Christ is willing to help us every step of the way.

"THE devil has hold of the boy whose father is a moderate drinker."

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.

SOMEBODY'S DEAD.

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

SOMEBODY'S dead! ah, who can it be?
There, moving slow past my window, I see,
Like a dark cloud o'er the face of the sky,
The hearse, with its burden, pass mournfully by.
Somebody, somebody, mourns and weeps
For somebody's darling who sweetly sleeps.

Ah! how can we know of the grief and tears?
How can we know of the many years
That must come and go, with their cruel smart,
Laden with grief for the mourner's heart?
Is it an infant slumbering there
Like a beautiful cherub, pure and fair?
Has the tyrant death, with his pinions gray,
Some mother's darling borne away?

The angels know who is sleeping there,
And whether the record is stained or fair.
Is it a maiden, pure and young?
Tears are dropping, and hearts are wrung.
Is it a mother, gray and old,
White hands clasped on the bosom cold?

Youthful or aged, go, bury the dead,
Though the spirit yearns with the tears unshed;
Though the heart may break with its weight of woe,
With grief that another cannot know.
Pass on, O hearse! with thy burden cold,
Fair and lovely, or gray and old;
For the world moves on, though the heart may break,
Mourning in sorrow for somebody's sake.
The careless laugh and the mourner's sigh
Are borne on the light breeze passing by;
Though the sun shines bright, and the birds sing gay,
Somebody's spirit is breaking to-day.

STUDIES IN CHILD CULTURE.—NO. 30.

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

HERE comes a question which takes us along beyond the line of childhood; but it reaches so far back, even to the beginning of things in the home, that it cannot be considered out of place in this series. I find, in fact, that I have before me a growing subject, growing as the child grows; and since the boy never becomes so tall, broad, or gray, that he ceases to be his father's son, his mother's darling, nor yet so wise that he does not need culture, I think I shall not find it necessary to apologize for introducing grown-up questions and answers under this head.

"What can be done to prevent boys from learning infidelity in these days when everything is so full of it?"

I will add to this two or three other inquiries which state the same problem in slightly different terms, but which all come under the same rule, while their answers embody the same principle:—

"In a family where there are several young people who have fallen into the way of talking slang, what shall be done?"

"When a full-grown boy will not keep the Sabbath, but insists on working about the premises in spite of all that can be said or done, what would you advise?"

To begin: I will give an incident which happened in a home where I was entertained several years ago. It will at least illustrate the point which is in question.

It was a very influential church home. The father, mother, and two bright boys of fifteen and seventeen years composed the family. There was plenty of this world's goods, coupled with a seemingly genuine interest in every good cause. The father was a leader in Sunday-school and Y. M. C. A. work, prominent in temperance reform of the high-license type, and a leader in business circles. The entire

community in which he lived looked up to him. The W. C. T. U. wished he was sound on the license question; but he was a good brother-in-law to them, and they believed in him in spite of his high license. He was very careful about the religious atmosphere of his home. Time was always taken for worship before breakfast and after the six-o'clock dinner; and the talk about the table and fireside, in which he always took the lead, was such as would naturally follow earnest thinking on practical gospel themes.

One morning he read at worship that portion of the first sermon of our Lord which is found in the sixth chapter of Matthew, and after the blessing at the table, began to elaborate some of the points raised, as well as to comment on the truth taught in the sermon as a whole. His remarks were beautiful, even eloquent, and not untrue, although just a little short of the mark.

At last, as the opportunity offered, I took occasion to express my own view, in as practical a manner as possible. A discussion ensued, all on one side for a time, until something which I said led him to remark, with a sudden positiveness which was almost dictatorial, "But you cannot take Scripture in that way; it would kill business, revolutionize the world,—not one of us could go on for a day."

"You surprise me," I said, "for I suppose the Word of God means just what it says, and that it is intended to revolutionize a wicked world in business as well as in everything else."

"As to that, yes," he said; "but your interpretation would revolutionize right business methods so as to make them wrong."

"Wrong?"

"Well, if not exactly wrong, so impractical as to be useless."

"I beg your pardon," I said, "but I do not understand this from a man who believes the Bible."

Then he went on to explain, in a way that would have done credit to any "higher critic." When he had finished, I said:—

"Well, then, if what you say is true, the Bible ought to be revised in the *original*, instead of translated. We are, I suppose, among those who believe the Lord is coming again soon. Suppose he should come in the quiet way which you evidently expect; suppose that he should come into this room, and find that Book lying open, as you left it, at that old sermon, and should take it up and read it over; what do you suppose he would do with it? Would he say, 'Here is this old sermon which has been so much quoted; the first work I do, must be to revise it. I did not know as much eighteen hundred years ago as I do now; this sermon was a freshman effort, and has been a great handicap to those who have honestly tried to follow me, because it imposed impossible conditions. My gospel must be supported by the successful business men of the world, and they cannot be successful without going directly contrary to these principles, so they have been obliged to interpret my words, and teach even my Holy Spirit what I mean. I must fix this up so that it shall say the things which can be made practical in the world.' Do you think he would make this commentary on that old sermon?"

My host had stopped in the process of serving the breakfast, and was looking at me with a stern, set, white face. Not a word was spoken for what seemed a long minute; then it was the seventeen-year-old boy who spoke. He had been looking from one to the other, his dark eyes ablaze, and leaning toward his father, he said: "That is what he would do, papa, is n't it? They do say the Bible is out of date, in fact, obsolete, don't they? One can't live as it teaches, and do anything or be anybody, can he?"

The father turned and looked at his son with a dazed expression. He was not at all prepared for the logical conclusion to which his own reasoning had led his boy. His method of compelling the Word of God to endorse the business and political schemes of the world, his repudiation of its plain teaching for the sake of revenue, was more surely making infidels of his children than all the influences of an evil world, put together, could have done.

COURTESY.

SINCE trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And few can save or serve, but all may please,—
O, let the ungentle spirit learn from hence
A small unkindness is a great offense!
Large bounties to restore we wish in vain,
But all may shun the guilt of giving pain.
—Hannah More.

TABLE TALKS.

F. W. SPIES.
(Rio de Janeiro, Brazil.)

Papa.—"What shall be our subject for consideration at breakfast this morning, Uncle George?"

Uncle.—"Well, let us see. What truth did we learn yesterday about God's word?"

Charlie.—"We learned that there is life in it, and that when we eat bread, we eat the life that is in the word."

Uncle.—"But how difficult a task was it, how long did it take the word of God, to cause the wheat to grow?"

Nellie.—"Why, it was not at all a difficult task, and it took but a moment; for God simply said, 'Let the earth bring forth grass, . . . yielding seed,' and it was so."

Uncle.—"Yes, that is the truth in the matter. But what should this teach us concerning our salvation?"

Mama.—"It should teach us that it is just as easy for the power that is in the word of God to cleanse us from sin, keep us from sinning, and give us eternal life, as it was for this word to create wheat, and, through this wheat, sustain our physical life."

Uncle.—"Yes, that is the important truth that we should see in it, and so God's word is, as we read in our family worship this morning, 'the word of life,' the life-giving, the quickening, word. Therefore, whenever we eat bread, or any other victuals, we are to be reminded of God's wonderful power to save us just then."

Nellie.—"When we look at eating in this light, we shall not desire any other than such food as is fresh, good, pure, and properly prepared so that the life which God has placed in it may be received by us."

Frank.—"It will certainly not seem like making a sacrifice to stop using tea, coffee, spices, and other injurious substances, because, instead of containing life, as does wheat, they contain poison, which is death."

Uncle.—"Assuredly. It never is a sacrifice to stop using these hurtful things; in other words, it is never a sacrifice to shun death. But this very way of looking at our food, and beholding in it God's life and power, will place before us the subject of health reform, not as a thing which we *must do*, but as a thing which we shall gladly *choose*. We shall gladly eat only the most healthful food, as Nellie has just said, in order that we may be in a condition to glorify God in our bodies and spirits, which are his."

Mama.—"Isn't it wonderful how much there is to learn about the simplest and most commonplace acts of our every-day lives? How wonderful to see God's goodness and love in all these things!"

Uncle.—“Yes, indeed; and it also takes away much of life's so-called drudgery, giving, in its place, a cheerful service, as unto the Lord. For when cooking a dinner, we are, if we do it in the proper manner, co-operating with God in making the life he placed in the various articles of food so to serve us that it becomes our life.”

Nellie.—“How wonderful do the love and wisdom of God appear when viewed in this light! I shall hereafter realize, more than ever before, that even when washing the dishes nice and clean to use for the next meal, I am co-operating with the Lord and working for him. How much this thought will sweeten the labor!”

Papa.—“I am thankful, Uncle George, that the Lord gave you the idea of these table talks. I see that they will prove a source of great blessing to all who will practise looking at God's goodness and his wonderful ways while partaking of the bounties which he has provided. But we must be going to Sabbath-school, or we shall be late, and that would not honor our Saviour.”

TIDINESS.

I WONDER if the mother, when training her boy with a helpful, useful manhood in view, ever thinks of the possible and very probable wife whom her son some day will have.

As the mother sows, so will the wife reap. Inculcate, if possible, habits of neatness; do not allow him, when he comes into the house, to throw his coat upon one chair and his hat upon another. It may be easy for you to pick up after him; but perhaps, in the years to come, it will be less easy for the young wife. Remember that “just as the twig is bent, the tree's inclined.”

I know a young wife who takes great pride in doing the work of her little home, but whose work is doubled by a careless, untidy husband, who wears his muddy rubbers into the house, throws his collars and ties upon the sideboard, and drops his overcoat upon the first convenient chair or couch. When his wife asks him to be more careful, he says, laughingly and thoughtlessly, “Mother always picked up after me; why can't you?” It is selfish in the man, but the real fault goes farther back; for, as he says, his mother always picked up after him; and, as the old saying is, “It's hard to teach an old dog new tricks.”

If that mother had been more mindful of her duty toward the boy whose early training had been entrusted to her, if she had been less thoughtless of the grave responsibility resting upon her, he would have been a different man. He would have grown up with a love for order and tidiness; he would have been more thoughtful and considerate; and throughout his life he would have conducted himself in a manner to cause the least possible care to others.

Teach your son to be thoughtful and tender toward yourself as well as others; teach him to respect and reverence womankind, knowing that these seeds sown in his heart will grow and bear good fruit years hence.—*Grace Yule Ball, in Woman's Home Companion.*

PEARLS IN ARKANSAS.

PEARLS are being found in the mussels on the banks of the lakes in White county, Ark., and the enthusiasm manifested is as great as the Alaska fever in other parts of the United States. A company has leased Walker and Murphy lakes, and will put in dredge steamboats and drags for getting the mud and mussels out on the banks of the lakes, where they will be washed and shorn of their valuables. The company is also going to build a tram railway from Riorista, on the Memphis branch

of the Iron Mountain, six miles east of Bald Knob, a distance of two miles, to the lakes. They expect to reap a rich harvest as the result of their expenditures. The consideration in the lease is said to be \$10,000, and they expect to spend from \$5,000 to \$10,000 getting ready. A great many pearls have already been found by the people of the surrounding country, and their valuation is all the way from \$2 to \$300 each. One man refused \$65 for a pink pearl no larger than a small buckshot.—*Selected.*

THE GIFT OF LOVE.

It is in loving, not in being loved,
The heart is blest;
It is in giving, not in seeking gifts,
We find our quest.

If thou art hungry, lacking heavenly bread,
Give hope and cheer.
If thou art sad, and wouldst be comforted,
Stay sorrow's tear.

Whatever be thy longing or thy need,
That do thou give;
So shall thy soul be fed, and thou, indeed,
Shalt truly live.

—E. Ella Russell.

NECESSITY OF OBEDIENCE.

FREDERICK GRIGGS.
(Battle Creek College.)

THE Lord's commands are not arbitrary and unreasonable, but are the statements of natural laws. Man's happiness and welfare depend upon his conformity to these laws. All these commands are, in themselves, tests of man's loyalty to God, and involve faith that they are for his good. This is what Christian parents and teachers desire their children fully to comprehend. But the children cannot appreciate the benefit of obeying God's commands unless they have learned it from obeying the commands of those whom God has placed in authority over them. In order for the child to learn obedience to God through obeying parents and teachers, the spirit which animates God's commands should actuate the commands of the parents and teachers; for “there should be no oppression on the part of parents and no disobedience on the part of children. God's law has appointed to each his duties, and only in obedience to it, can any secure happiness or prosperity.”

Isaac was an illustration of the truth that obedience to the commands of parents leads to obedience to those of God. It was only because of the lessons of trusting obedience which he had learned from earliest childhood until then, that he, with the full belief that he was to be slain, could lie down upon the altar to be bound. God had commanded Abraham to do so, Abraham told Isaac, and Isaac unquestioningly obeyed. We do not generally speak of the trust and obedience of Isaac in connection with the trial of Abraham's faith. But when we remember that he was then in the strength of vigorous youth, and could easily have resisted, by force, his father, who was weakened by three days of terrible mental anguish, we cannot but marvel at his faith and obedience. But our wonder increases when we consider that it was not in an unwilling manner that Isaac obeyed, but gladly; that he sought to assuage his father's grief and to strengthen his weak hands in binding the sacrificial cords.

Naturally, Isaac was frightened and amazed at the fate which had overtaken him, and would have absolutely refused to be sacrificed had not the force of past obedience now sustained him. With Isaac, to obey his father was to obey his God; and, as a result, the blessing and approbation of Heaven rested upon him. It is certainly just to conclude that the obedience of Abraham to the com-

mands of his God was an example which stimulated his son to obedience.

Over against the result of obedience on the part of Isaac is set the effect of the disobedience of Hophni and Phinehas, the sons of Eli. Their father, instead of commanding his household in the ways of the Lord, was controlled by his children. When he should have restrained and punished them, he submitted to their will; instead of being a father and a ruler of his children, he became subject to them. “Eli did not manage his household according to God's rules for family government. He followed his own judgment. The fond father overlooked the faults and sins of his sons in their childhood, flattering himself that after a time they would outgrow their evil tendencies. Many are now making a similar mistake. They think they know a better way of training their children than that which God has given in his Word. They foster wrong tendencies in them, urging, as an excuse, ‘They are too young to be punished. Wait till they become older, and can be reasoned with.’ Thus wrong habits are left to strengthen until they become second nature. The children grow up without restraint, with traits of character that are a lifelong curse to them, and are liable to be reproduced in others.”

The results of the unwise course which Eli pursued with his children were naturally just opposite to those resulting from Abraham's manner of dealing with his household. Eli's sons had no regard whatever for the word and work of God; and, in consequence, the sacred services of the temple were despised and neglected, and they and the people rested under the curse of God. God has recorded these experiences for the benefit of those now living on the earth; and the promise is certain that if children honor and obey their parents, their days will be long upon the land which the Lord their God will give them.

THE LARGEST DIAMOND IN THE WORLD.

THE largest diamond in the world was discovered last year in the Orange Free State, South Africa, and is on sale in London for five million dollars. There will be difficulty in finding a purchaser for so costly a gem. It is hoped by those holding it that some Indian prince will want it for his crown. It is three inches long by two and a half thick at its thickest part; it has a beautiful blue-white color, in shape and brilliancy resembles the most sparkling of icicles, and is one of the most dazzling objects ever beheld. It is known as the “Jaeger-Fontein diamond,” as it was found at the mine of that name. Its discoverer was a negro truckman, who, the morning before the mine passed into the possession of a purchasing syndicate, saw the stone, put his foot over it, picked it up as soon as he could do so without observation, and gave it to the manager. He was rewarded for his honesty with five thousand dollars and the finest horse and saddle that money could buy.

The history of famous jewels is full of romance and tragedy. Lives have been sacrificed to win and keep them. The Jaeger-Fontein is no exception; for its discovery caused the moral ruin of the truckman, who never did another day's work, and wasted his money in dissipation. The manager carried the gem to his principals in London, and was handsomely rewarded.

The stone weighs nine hundred and seventy-one carats. Before its discovery the Imperial, the diamond without a history, which disappeared so mysteriously at the French Exposition of 1889, took precedence of all others in size and value; it weighs two hundred and eighty carats, and was sold to the Nizam of Hyderabad, the richest prince in India, for two million dollars.—*Selected.*

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 4, 1898.

ALONZO T. JONES, }
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SPECIAL CONTRIBUTORS.

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
WM. W. PRESCOTT, HENRY P. HOLSER.

You have been, and you are, thankful that you have confidence in God.

This is well; for it is a great thing to have doubt and uncertainty removed, and confidence in God established in the mind and heart. It is, therefore, a thing really to be thankful for, that you have confidence in God.

Yet there is a greater thing than this to be thankful for, and that is that *God has confidence in you.*

Indeed, it is God's confidence in us that is all the ground of our confidence in him.

Considered solely upon the merit of the question, it is indeed a very little thing that we should have confidence in him; while it is a thing great beyond all comparison that he should have confidence in us.

Just think what we were,—a people laden with iniquity, alienated from God, and enemies in our minds, by wicked works. Yet when we were all this, God deliberately invested in us all that he had,—the great "price" of his dear Son, in whom dwelleth all the fulness of God. This is a marvelous display of confidence.

He had such confidence in us that he would invest in us—aliens and enemies—all that he had, and all that he is,—even himself,—expecting that his confidence in us would destroy the alienation, break down the enmity, and win us to confidence in him.

And this fairly reckless confidence in us did actually win us from alienation and enmity to confidence in him. This is the only thing that ever did or that ever could so win us. Thus his confidence in us is all the ground of our confidence in him.

And thus is established and illustrated the divine principle that confidence begets confidence; yea, that confidence to the extent of what seems recklessness will beget confidence even to what seems recklessness; for no person can fairly and seriously contemplate the marvelous confidence that God has shown in us, without being won to a confidence in God that is a perfect abandon of trust,—a trust that holds firm and steady through every vicissitude—fire, flood, suffering, persecution, death itself—that this world can possibly know.

Nor did the Lord's marvelous display of confidence cease with only this investment to win us to confidence in him; but when it had won us to confidence in him, he then confided to our keeping his own honor in the world. He did not stay here in person to guard his honor and his character. No; he left the world, and left his disciples here in his stead, entrusting altogether to us the guardianship of his honor and his character. "As my Father hath sent me, even so send I you." Are you true to the trust, or are you betraying his boundless confidence?

Yes, for us to have confidence in God is indeed a great thing; but O! great beyond all measure it is that God has confidence in us—

and such confidence! May this perfect abandon of the confidence of God in us hold us from proving recreant to the trust and from ever betraying that confidence.

THAT PRAYER OF OURS.

"THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."

This prayer may be ours as really as it was his. Yes, this prayer *should* be ours as really as it was his. It is our part to glorify God, as really as it was his. But we cannot glorify God without both praying and living this prayer.

Let us study the Word, and see that every word of the prayer in this verse does really belong to us, and that we not only may, but should, use it as our own.

First, he says "Father." Are we not to say "Father"? Is he not *our* Father also? Is it not true that "we have received the Spirit of adoption, whereby we cry, Abba, Father"? So much of this prayer, then, is certainly ours.

"The hour is come." What hour?—The hour to "glorify thy Son." And are not you his son? To as many as believed on him "gave he power to become the sons of God, even to them that believe on his name." You believe on his name. To you has he given power to become the son of God; for "ye are all the children of God by faith in Christ Jesus." And "behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Therefore, "beloved, now are we the sons of God;" and our Father loves us precisely as he loves his other Son. He has no favorites among his children. He loves us all alike, and what belongs to the One belongs jointly to all.

This word of prayer, "Glorify thy Son," is our prayer as really as it was the prayer of Jesus. And is it not true that "the hour is come" that he should glorify us?—In answer let us read that word which, for several years, we have been reading with special emphasis: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."

That word is ours just now. God has given it to us just now. It is certainly true, then, that "the hour is come" that he should glorify us. So far, then, each one of us can sincerely and truly pray this prayer, every word: "Father, the hour is come; glorify thy son."

But why did he and do we ask that he should glorify us?—"That thy Son also may glorify thee." We must glorify God. We were created to glorify God. The very object of our existence is that we glorify God. But this word plainly shows that we cannot glorify him unless he first glorifies us—"Glorify thy Son, that thy Son also may glorify thee."

You have wanted to glorify God, and have mourned because you have failed. But that was because you tried to glorify him before he had glorified you. You want to glorify God in all things, and have been disappointed that you have failed in so many things. But have God glorify you in all things; then you can glorify him in all things. Do you not see how

much you need, daily and always, to pray this prayer? O, then, do not neglect ever to pray, "Father, glorify thy son, that thy son also may glorify thee"!

This is the truth as to the fact that he must glorify us in order for us to glorify him, and that if he does not first glorify us, we cannot glorify him; but now the question comes, How does he glorify us? When we know *how* he glorifies us, we know just how to glorify him; for he is to glorify us, so that we may glorify him.

How, then, does he glorify us?—Read: "And now, O Father, glorify thou me *with thine own self.*" That is how he glorifies us; he does it with his own self. He gives *himself* to us. He gave himself to the whole world, and for the whole world, so that the whole world might glorify him, and so meet the object of their creation. If he had not glorified the world with his own self, if he had not given himself to the world, it would have been forever impossible for the world, or any one in the world, to glorify God. But since God has glorified the world with his own self, since he gave himself to the world, it is not only possible *for* every one, but it is the blessed privilege *of* every one, to glorify God.

Therefore, as it is *with his own self* that he glorifies us, and as he has given his own self, it is for each one of us *to receive* his own self, that he may indeed glorify us with his own self. Then when we have so received him, and have been so glorified by him, we can glorify him.

And how is it that he glorifies us?—With his own self. Then how is it that we shall glorify him?—With *our own selves.* How much of himself did he give, how much was required, to glorify the world, in order that the world might truly glorify him?—All—"all the fulness of the Godhead bodily."

How much, then, of ourselves must be given, how much is required, in order that we may glorify him?—All; all there is of us—body, soul, and spirit.

He gave himself up, he abandoned himself wholly, to mankind, that they might do with him just what they might choose. We are to give ourselves up, we are to abandon ourselves wholly, to God, that he may do with us just what he chooses.

And O, the difference! When he abandoned himself to men, they crucified him; but when men abandon themselves to him, he saves them. Yet he even abandoned himself to men, even to be crucified by them, in order to glorify them, that they might glorify him. Then can you not abandon yourself to God, even to be saved by him, that you may glorify him? Accept, then, just now, his giving up of himself, his abandonment of himself, to you, that he may glorify you with his own self. Then you can abandon yourself to him, and you will surely glorify him. Accept his abandonment of himself to you always and in everything to glorify you; then you can, you will *be glad to*, abandon yourself to him always and in everything, and you will surely glorify him always and in everything.

Therefore, this prayer is surely ours. Bless the Lord! Then let every soul pray, now and always, "Father, the hour is come; glorify thy son, that thy son also may glorify thee. . . . And now, O Father, glorify thou me

with thine own self," that I may glorify thee with mine own self. Amen. And let all the people say, Amen.

A WONDERFUL PROMISE.

"LET your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." Heb. 13:5.

The word "conversation" here means "manner of life." "This word," says Henry Cowles, D. D., "as used in our version, illustrates the instability of language. The translators seem to have had a special partiality for this word, using it once, as in this verse, for the Greek *tropos*; thirteen times for the Greek *anastrophe*; twice, in Philippians, for *polis* or its compounds. They did not foresee that within two and a half centuries it would have lost every one of those meanings; and have settled down into a sense remote from any one of them."

So our manner of life is to be without covetousness, which will foster the valuable grace of contentment, all being based on the wonderful promise, "I will never leave thee, nor forsake thee." These can hardly be called words of inspiration, so much as the direct words of the Lord himself; for they are what "he hath said," or, as the Revised Version reads, "himself hath said." The Lord himself hath declared, "I will never leave thee, nor forsake thee."

When or where the Lord said this, the apostle does not tell us; perhaps because it is said so often; for the thread of this promise runs through all the Scriptures. Neither do we anywhere find the promise in just these words, which shows that the spirit of the promise is more than its phraseology. Thus, in several instances we have the substance of it uttered under circumstances showing how broad its application is intended to be:—

First, as spoken to Jacob, "I will not leave thee, until I have done that which I have spoken to thee of," referring to the promise made before to his father Isaac, and to his grandfather Abraham. This was when Jacob was leaving home to enter upon an unknown experience in the East. So all young Christians setting out in life may apply the words to themselves, if they will put their trust in the Lord.

Secondly, as spoken to Joshua (Deut. 31:7, 8), when the burden of the leadership of Israel was lifted from the shoulders of Moses and placed upon him. In the sight of all Israel, Moses said to him: "And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed." So the church need not have any fears or misgivings in view of coming conflicts, even if chosen leaders fall at their post. The Lord lays away his workmen, but still carries on his work. He will never leave his cause, nor forsake his truth.

Thirdly, as spoken to Solomon, when the great responsibility of the building of the temple fell upon him. David said to him: "Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the

Lord." 1 Chron. 28:20. To every man is given his work; and if he will be true to that work and true to God, he need have no fears that God will leave or forsake him till that work is done.

Fourthly, as spoken to all Israel (Isa. 41:10): "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." And these words were spoken in particular view of the conflicts and struggles through which the church is called to pass in this life; for in the context the Lord speaks of discomfiting their enemies (verse 11), and making the worm Jacob a sharp threshing instrument, with teeth to thresh all the mountains of difficulty in the way, and beat them small for the whirlwind to carry away. All the Lord's tried and afflicted people may thus put their trust in him.

The promise is remarkable from the nature of its construction, in the fact that it has five negatives. This, in English, would destroy all its force; but in the Greek it only strengthens it. Translated literally, it would read: "Not, not, will I leave thee; and not, not, not, will I thee forsake;" and here every "not" bears the whole force of a positive promise, making the expression most wonderfully strong.

Another point is worthy of remark; and that is that the apostle introduces it as a quotation from what had been said before. He might have given something new and independent; but evidently the Lord had a purpose in this; as, by connecting it with the past, it opens up to us the great storehouse of all preceding promises, and shows that they are all for us. They belong to the present as much as to the past, and are as much for our consolation as for that of those to whom they were first spoken.

The promise insures us the active help of the Lord in our behalf. For when he promises to be with us, and never forsake us, it is not that he will simply stand by, as an indifferent and idle spectator, but it is that he will grant such interposition as we need, and ever render us the help which he alone can give; and the promise is a guaranty of the greatest good; for with him is all goodness, grace, and power; and if he is with us, we have it all. And it provides against all troubles, losses, and difficulties for all the future; for he says he will *never* leave nor forsake us.

It is a promise such as God alone can give; for it is such as he only can fulfil. How many circumstances and conditions there are in which men cannot help us, and all surrounding provisions may fail us! Riches may take wings and fly away; friends may prove false; health and strength may fail; memory, judgment, and all the powers of the mind may become weakened and destroyed: but the Lord ever lives, in all his strength and loving-kindness; and whom he loves, he loves to the end. "Lo, I am with you alway, even unto the end of the world." The whole spirit of this promise is expressed in the closing stanza of the inspiring hymn, No. 781 of our collection:—

"The soul that on Jesus doth lean for repose,
I will not, I will not, desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never,—no, never,—no, never, forsake."

The conclusion expressed in Heb. 13:6 follows naturally and inevitably: "So that we

may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

U. S.

AN INTERESTING BIT OF HISTORY.

It is believed that Jacob Gruber, a Methodist preacher, was the first person ever arrested in the United States for the utterance of abolition sentiments. In a sermon at a camp-meeting in Maryland, Aug. 16, 1818, he uttered the following splendid words against slavery:—

The last national sin is slavery and oppression. This in particular is a reproach to the nation. Other nations, which are under the yoke of despots, are pitied, especially when they are ground down by the iron heel of oppression. The nation is happily delivered from such bondage. We live in a free country; and that all men are created equal and have unalienable rights, such as life, liberty, and the pursuit of happiness, we hold as self-evident truths. But there are slaves in our country, and their sweat and blood and tears declare them such. The voice of our brothers' blood crieth. Is it not a reproach to a man to hold articles of liberty and independence in one hand, and a bloody whip in the other, while a negro stands and trembles before him, with his back cut and bleeding?

There is a laudable zeal manifested in our country to form Bible and missionary societies to send the Scriptures and the gospel to heathen nations. Would it not be well for some to be consistent, and instruct the heathen at home in their kitchens, and let them hear the gospel likewise? What would heathen nations at a distance think, if they were told that persons who gave liberally to send them the Bible and the gospel did not read, believe, or obey it themselves, or teach their own families to read that book, or allow them time to hear the gospel of their salvation preached? There is some difference, even in this country. We Pennsylvanians think it strange, and it seems strange, to read in the public prints from some States an advertisement like this: "For sale, a plantation, a house and lot, horses, cows, sheep, and hogs. Also, a number of negroes, men, women, and children, some very valuable ones. Also, a pew in such and such a church." Again: "For sale, a likely young negro, who is an excellent waiter, sold for no fault, or else for want of employment." These are sold for cash for four, five, six, seven, or eight hundred dollars a head, soul and body together, ranked with horses, hogs, etc. Look farther, and see: "Fifty dollars reward, one hundred dollars reward, two hundred dollars reward." What for? Has an apprentice run away from his master?—No; perhaps a reward for him would be six cents. A man that ran off has probably gone to see his wife, or child, or relations, who have been sold and torn from him, or to enjoy the blessings of a free country, and get clear of tyranny. In this inhuman traffic and cruel trade, the most tender ties are torn asunder, and the nearest connections broken. That which God has joined together, let no man put asunder. This solemn injunction is not regarded. Will not God be avenged on such a nation as this? . . .

"Is there not some chosen curse,
Some secret thunder in the stores of heaven,
Red with uncommon wrath, to blast the wretch
That traffics in the blood of souls?"

He was prosecuted upon the charge of having "with force and arms, . . . unlawfully, wickedly, maliciously, and advisedly" endeavored "to stir up, provoke, instigate, and incite divers negro slaves . . . to commit acts of mutiny and rebellion in said State."

Curiously enough, he was defended by Roger B. Taney, who afterward was made chief justice of the Supreme Court of the United States, and who, as chief justice, rendered the famous Dred Scott Decision, which was intended to fasten slavery upon the whole nation forever. In his speech in defense of Mr. Gruber, Lawyer Taney said:—

It is well known that the gradual and peaceful abolition of slavery in these States is one of the objects which the Methodist society have steadily in view. No slaveholder is allowed to be a minister in that church. Their preachers are accustomed, in their sermons, to speak of the injustice and oppressions of slavery. The opinion of Mr. Gruber on this subject, nobody could doubt; and if any slaveholder believed it dangerous to himself, his family, or the community, to suffer his slaves to learn that all slavery is unjust and oppressive, and persuade himself that they would not, of themselves, be able to make the discovery, it was in his power to prevent them from attending the assemblies where such doctrines were likely to be preached. Mr. Gruber did not go to the slaves; they came to him. They could not have come if their masters had chosen to prevent them.

But the reverend gentleman merits a defense on very different principles. The counsel to whom he has confided his cause cannot content themselves with a cold and reluctant acquittal, and abandon Mr. Gruber, without defense, to all the obloquy and reproach which his enemies have industriously and most unjustly heaped upon him. We cannot consent to buy his safety by yielding to passion, prejudice, and avarice, the control of future discussions on this great and important question. He must not surrender up the civil and religious rights secured to him, in common with others, by the Constitution of this most favored nation. Mr. Gruber feels that it is due to his own character, to the station he fills, to the respectable society of Christians in which he is a minister of the gospel, not only to defend himself from this prosecution, but also to avow and to vindicate here, the principles he maintained in his sermon. There is no law that forbids us to speak of slavery as we think of it. Any man has a right to publish his opinions on that subject whenever he pleases. It is a subject of national concern, and may at all times be freely discussed. Mr. Gruber did quote the language of our great act of national independence, and insisted on the principles contained in that venerated instrument. He did rebuke those masters who, in the exercise of power, are deaf to the calls of humanity; and he warned them of the evils they might bring upon themselves. He did speak with abhorrence of those reptiles who live by trading in human flesh, and enrich themselves by tearing the husband from the wife, the infant from the bosom of the mother; and this, I am instructed, was the head and front of his offending. Shall I content myself with saying he had a right to say this; that there is no law to punish him? So far is he from being the object of punishment in any form of proceeding, that we are prepared to maintain the same principles, and to use, if necessary, the same language here in the temple of justice, and in the presence of those who are the ministers of the law.

A hard necessity, indeed, compels us to endure the evil of slavery for a time. It was imposed upon us by another nation, while we were yet in a state of colonial vassalage. It cannot be easily or suddenly removed. Yet, while it continues, it is a blot on our national character; and every real lover of freedom confidently hopes that it will be effectually, though it must be gradually, wiped away, and earnestly looks for the means by which this necessary object may be best attained. And until it shall be accomplished, until the time shall come when we can point without a blush to the language held in the Declaration of Independence, every friend of humanity will seek to lighten the galling chain of slavery, and better, to the utmost of his power, the wretched condition of the slave.

Curious as is the fact that Mr. Gruber was defended by one who afterward was chief justice of the Supreme Court of the United States, it is yet far more curious that any man who, as a lawyer, could identify himself with such noble principles and sentiments as these, could yet, even after the lapse of thirty-nine years, as chief justice of the national Supreme Court, render a decision in which, with direct reference to the "liberty" clause of the Declaration, the following words are found:—

The general words above quoted would seem to embrace the whole human family; and, if they were used in a similar instrument at this day, would be so understood. But it is too clear for dispute that the enslaved African race were not intended to be included, and formed no part of the people who framed and adopted this Declaration; for if the language, as understood in that day, would embrace them, the conduct of the distinguished men who framed the Declaration of Independence would have been utterly and flagrantly inconsistent with the principles they asserted; and instead of the sympathy of mankind, to which they so confidently appealed, they would have deserved and received universal rebuke and reprobation.

They [the negroes] had for more than a century before been regarded as beings of an inferior order, altogether unfit to associate with the white race, either in social or political relations; and so far inferior that they had no rights which the white man was bound to respect, and that the negro might justly and lawfully be reduced to slavery for his benefit.

Yet another curious point in this is that the decision rendered by Chief Justice Taney in 1857 *against* the Declaration and *confirming slavery forever*, was effective in so awaking the nation as completely to accomplish the very thing which Lawyer Taney in 1848 declared that "every real lover of freedom confidently hoped" might, as a "necessary object," "be attained" in *favor* of the Declaration and *against* slavery.

Life itself is a curious thing, is n't it?

WHY IS THIS THUS?

MENANDER was a Greek writer of comic plays, who lived in the time of Alexander the Great. All his writings were lost, and for ages were known only by quotations in other authors. Only lately some papyri were unearthed in Egypt containing nearly a hundred verses of what is said to be "one of Menander's most celebrated plays." How this is *known* is by the fact that in these verses there are found "three passages that are quoted by ancient writers as being from the play in question."

We do not deny that this is all correct enough. But what we would call attention to is the fact that the Biblical writings are not accepted on like evidence by the same scholars who "know," and fully accept upon this evidence, all these verses as the veritable words and work of Menander.

There have come to us in the Bible whole books purporting to be the writings of Moses. In the New Testament, in the writing of other hands, there are passages quoted from these writings of Moses, which are there plainly declared to be quoted from the writings of Moses. Anybody can turn from these quotations to the original books, and find there the quoted passages. Yet this is not allowed to weigh anything in favor of these *books* being the veritable writings of Moses; all that is allowed is that these particular quoted passages *in the books* are the genuine writings of Moses. It is the same way with other books all through the Bible.

Now what we want to know is, Why is not this procedure in the matter of the writings of Menander accepted and followed with respect to the writings of Moses and other Biblical authors? Why is it that three quoted passages, when verified in purported writings of Menander, are accepted as sufficient proof by which to "*know*" that the *whole document* is genuine, when, by these same people, a greater number of quoted passages from the writings of Moses and of

other Biblical hands are accepted only as evidence that the *particular quoted passages* are genuine, and prove nothing as to the *books*?

These "ways are not equal." There is something wrong somewhere. Upon the verification of three quoted passages, the *whole* of a pagan, corrupt, idolatrous document is accepted as genuine; while with respect to divine, purifying, saving books, the verification of any number of quoted passages is not allowed to prove anything beyond the genuineness of the *particular passages themselves*! It all only illustrates the ready and stubborn infidelity of the natural mind, which receiveth not the things of the Spirit of God, because they are foolishness to him.

WILLS AND DONATIONS.

In the plan of salvation, God, in love and mercy to fallen humanity, has so arranged it that man may co-operate with him in the salvation of his fellow man. In no way is this co-operation more clearly shown to the world and recognized by our Heavenly Father, than by a cheerful and liberal giving of the means with which he has blessed us, to carry forward his work in the earth. If our hearts are right toward God in this matter, we receive a double blessing at his hands; first, in the obtaining, for it is he who gives us power to get wealth; and, second, in giving it back to him to be used in spreading a knowledge of his truth in the earth.

But while this is true, on the other hand, a wrong use or careless handling of the means entrusted to us is a great sin. In our Saviour's teachings he kept this thought prominently before his disciples: "Take heed, and beware of covetousness;" and in his warnings for the last days he makes it quite clear that covetousness will be one of the prominent sins that his people must be careful to avoid. Luke 21:34. Satan knows humanity's weakness in this direction, so he says to his angels:—

Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. . . . We must keep in our ranks all the means of which we can gain control. The more means the followers of Christ devote to his service, the more will they injure our kingdom by getting our subjects.— "*Early Writings*," page 128.

In order to save us from ignorantly falling into Satan's trap, the Lord has revealed to us his plan, and forewarned us of the danger; yet, notwithstanding all this, the following statement is made in "Testimonies for the Church," Vol. I, page 199:—

I was shown the awful fact that Satan and his angels have had more to do with the management of the property of God's professed people than the Lord has.

In searching further to see how this is accomplished, I find the following: "Going security for unbelievers;" "loaning money to dishonest borrowers;" "holding on to our property, intending, before we die, to make a will, but are suddenly taken away, leaving our affairs in a tangled condition, to be consumed in a course of law;" "to save a little expense and trouble, have wills drawn up by incompetent parties, so that after death they are easily broken."

These are some of the ways by which the devil accomplishes his purpose; but it is more particularly to the last that I wish to call attention at this time.

It would be too strong a statement to make, as some do, that "a will is not worth the paper that it is written on;" for there are a few instances where children regard the good name and wishes of their parents more than a few paltry dollars; but it is a fact that a large majority of the wills that are made in these days can be, and are, broken. Especially is this so when the bequests go to a religious organization. "Not competent," "mentally incapacitated," "unduly influenced," "overpersuaded," etc., etc., are the reasons usually adduced why the will should be set aside. In addition to this, technical questions of law arise because the legator has failed to give the exact corporate name by which the society is known and can be identified.

In cases where it seems clear that no other manner of securing means to the cause should be adopted, no pains should be spared to obtain legal advice, and have wills drawn up in a manner to stand the test. When contemplating making a will, the first and most important thing is to find out the exact legal name of the society or organization that you wish to assist, and the State, county, and city where its headquarters are, and its principal business is transacted. The names by which we know and speak of our organizations and institutions are, in only a few cases, the names by which they are known in the eyes of the law. It is the duty of the minister to call attention to these matters, and instruct the people. I quote a few lines from "Testimonies for the Church," Vol. IV, pages 479, 478:—

Many manifest a needless delicacy on this point. They feel that they are stepping upon forbidden ground when they introduce the subject of property to the aged or to invalids in order to learn what disposition they design to make of it. But this duty is just as sacred as the duty to preach the Word to save souls.

There are aged ones among us who are nearing the close of their probation; but for the want of wide-awake men to secure to the cause of God the means in their possession, it passes into the hands of those who are serving Satan.

But how much safer and better it would be for every one to act as executor of the means entrusted to him as steward. I quote again from the same article:—

Dying legacies are a miserable substitute for living benevolence. The servants of God should be making their wills every day, in good works, and liberal offerings to God.—*Id.*, page 481.

The Lord would have his followers dispense their means while they can do it themselves. Some may inquire, "Must we actually dispossess ourselves of everything which we call our own?" We may not be required to do this now; but we must be willing to do so for Christ's sake. We must acknowledge that our possessions are absolutely his, by using of them freely whenever means is needed to advance his cause. Some close their ears to the calls made for money to be used in sending missionaries to foreign countries, and in publishing the truth and scattering it like autumn leaves all over the world. Such excuse their covetousness by informing you that they have made arrangements to be charitable at death. They have considered the cause of God in their wills. Therefore they live a life of avarice, robbing God in tithes and in offerings, and in their wills return to God but a small portion of that which he has lent them, while a very large proportion is appropriated to relatives who have no interest in the truth. This is the worst kind of robbery. They rob God of his just dues, not only all through life, but also at death.

It is utter folly to defer to make a preparation for the future life until nearly the last hour of the present life. It is also a great mistake to defer to an-

swer the claims of God for liberality to his cause until the time comes when you are to shift your stewardship upon others. Those to whom you intrust your talents of means may not do as well with them as you have done. How dare rich men run so great risks! Those who wait till death before they make a disposition of their property, surrender it to death rather than to God. In so doing, many are acting directly contrary to the plan of God plainly stated in his Word. If they would do good, they must seize the present golden moments, and labor with all their might, as if fearful that they may lose the favorable opportunity.

Those who neglect known duty by not answering to God's claims upon them in this life, and who soothe their consciences by calculating on making their bequests at death, will receive no words of commendation from the Master, nor will they receive a reward. They practised no self-denial, but selfishly retained their means as long as they could, yielding it up only when death claimed them. That which many propose to defer until they are about to die, if they were Christians indeed, they would do while they have a strong hold on life. They would devote themselves and their property to God, and, while acting as his stewards, they would have the satisfaction of doing their duty. By becoming their own executors, they could meet the claims of God themselves, instead of shifting the responsibility upon others.—*Id.*, pages 479, 480.

The call for means to advance the cause of truth will never be more urgent than now. Our money will never do a greater amount of good than at the present time. Every day of delay in rightly appropriating it, is limiting the period in which it will do good in saving souls.—*Id.*, page 81.

G. A. IRWIN.

OBSERVATIONS.—NO. 2.

FROM New York, I visited Philadelphia and South Lancaster. At no former visit was I so much impressed with the beauty of the New England scenery, with the growth of its manufacturing interests, and the teeming populousness of its numerous cities and villages; nor did I ever sense so keenly the fact that New England, the cradle of the American nation, the home of the Pilgrim fathers, is rapidly filling up with peoples of foreign birth, who cling to their foreign languages. On the railway trains and at many of the stations, one hears people conversing in French, Italian, German, and other foreign tongues. Most of these have come to find employment in the large manufacturing which one sees at every turn and crossing. Factory owners may have favored their coming, politicians may have opposed it. We take no part in that controversy; but we clearly see that their presence places before us an opportunity, and lays upon the New England Conference a grave responsibility, in the matter of presenting to them the gospel message, the call to the great supper, "Come; for all things are now ready."

At South Lancaster I was met by Professor Haughey, who hurried me to the chapel to speak to the students, and then showed me the new boarding hall and other improvements made during the last few years. South Lancaster has changed but little in the last six years. The electric street railway brings it into easy communication with Clinton. A few new buildings have been erected, the most prominent of which is the beautiful new boarding hall, or "home," for the academy students.

At the depository, Sister Palmer was quietly working all alone; and my mind ran back to the time when this was the center for instruction in the tract and missionary work, and then followed to their distant fields the principal actors in the educational work which was so enthusiastically carried on here. Some are in Europe, some in Africa, some in Australia, and

many in the Western States, laboring, and teaching others to labor, for the Master.

The attendance at the academy was not large, but those who were in attendance appeared to be doing excellent work. There was manifested a singleness of purpose, a missionary zeal, which gave promise of much usefulness. I could not but draw a favorable contrast between the quiet and rural surroundings of this school and the exciting and distracting influences to be met around some other schools that I have visited. The weakest point in our South Lancaster Academy at the time of my visit was the entire absence of any special instruction to fit students to care for the sick in connection with Christian Help work, or to interest them to become missionary nurses.

There is a great work to be done in our New England cities. The poor, the maimed, the halt, and the blind of every nationality, are to be ministered to, and are to have an invitation to the great supper. We see marvelous providences attending some who have given their first attention to the work of ministering to the sufferings of the poor; and why should we not confidently expect the Master to manifest his power in behalf of those who labor to do his work in his own way? His was a united ministry. Christ healed the sick, comforted the discouraged, lifted up the fallen, taught the ignorant, and preached the good news of the kingdom of God. Let us do the work of Christ in his own way, depending hourly for strength to come from above, through the ministry of the Spirit, as he did, and we shall find fulfilled his promise of power for the work.

As an education and training for Bible work is necessary, so also is a thorough education and training required that the worker may intelligently minister to the poor and the sick. And as, from this time forward, ministering to the physical and spiritual needs of the poor is to be carried forward by us hand in hand, is it not of the utmost importance that the education in both these branches go forward unitedly and with equal attention?

I hope that the time has come when, in every one of our colleges and schools, as faithful attention will be given to the thorough instruction of students in nursing and Christian Help work as in Bible work. It is necessary sometimes to bring in an experienced minister to stand at the head of the Bible work; let us take as much pains to secure able and consecrated Christian physicians to perfect the work begun by teachers who are also trained nurses.

As I saw the old academy "home" standing idle, and, looking through it, found how much better suited to sanitarium work it would be than many of the buildings which we hire at large rentals where we begin without buildings of our own, I could not but wonder why this building is not utilized as a home for the sick. True, it lacks many things that we would desire in a sanitarium; but what an opportunity it offers for a beginning of the work without much expense!

PHILADELPHIA.

When the members of the Foreign Mission Board were looking for a place in which to locate the offices of the board, I spent two days in this city. I always liked Philadelphia. It is a big, broad, busy city; and having plenty of room in which to grow, it has spread itself out, and is able to handle a large amount of business without the hurry, and rush, and crush of the principal thoroughfares of New York City. Surely, if economy is a prime virtue, the board has done well to locate in Philadelphia; for in New York, accommodations similar to what they have secured would cost twice as much.

Philadelphia has received less attention from our people than any other of our largest cities. Chicago has had the untiring labors of

the ministers of the Illinois Conference, together with the aid of the General Conference, in sharing the burdens of the Central Bible School during a period of five or more years. During the first years of continuous work in New York and Brooklyn, the General Conference bore a heavy part of the burden, spending several thousand dollars that a light might be placed in this great city. But the work for Philadelphia has been left wholly with the Pennsylvania Conference. And this Conference, having an immense territory and but limited financial strength, has not been able to open up and maintain in Philadelphia the work that was needed. For years the Conference has maintained a small corps of Bible workers and a minister here, and their labors have been rewarded; but no adequate effort has been made to carry the message to the multitudes of this great city. It is to be hoped that the presence of the officers of the Mission Board in Philadelphia will result in plans and measures for the proclamation, with a "loud voice," of the third angel's message in Philadelphia.

While I was in the East, I was much impressed with the thought that Philadelphia ought to be transferred, with five or six of the southeastern counties of Pennsylvania, to the Atlantic Conference. Its position offers a strong argument in favor of a transfer. It is so far away from the central office of the State Conference and tract society, and from any number of our churches, that the general laborers in the Conference rarely visit it; and when they do, it is at an expense of from five to seven dollars for car fare. A similar difficulty is experienced in the attendance at camp-meetings. It is a hardship to pay seven or eight dollars to attend the Pennsylvania meeting when the members of the Philadelphia church can go to the camp-meeting of the Atlantic Conference for half that amount.

In the Atlantic Conference, which includes New York City, Long Island, New Jersey, Delaware, Maryland, and the District of Columbia, its ministers, traveling north or south, usually pass through Philadelphia, and thus, *without traveling expense*, have an opportunity to minister to the churches in and near that city. Thus it is obvious that, other things being equal, the position of Philadelphia demands that it be transferred to the Atlantic Conference.

There may be some objections to such a transfer; but is it not plain that in a matter of this kind, the best interests of the city or locality involved should be the ruling consideration? Now is our time to work in the large cities; and the work is so great, and the laborers are so few, that we should at once take advantage of any measure that will economize time, money, or influence.

W. C. WHITE.

"STEPHEN was full, 'full of faith and of the Holy Ghost.' He was of good repute, of fine presence, of earnest zeal. He was honest and upright, kind and considerate, with some tact and wisdom; but he was 'full of faith and of the Holy Ghost.' His moral character was good, his outward life was attractive, his standing in the estimation of his fellows was excellent; but with all these, he was 'full of faith and of the Holy Ghost.' His outward life was consistent, but his inward life was sublime. 'Full of faith.' Strong and healthy in his confidences, firm and unyielding in his trusts, and satisfied and secure in his belief. 'Full of faith.' No room for doubts or fears, no distrust or wavering in his make-up; no feebleness, but rather a robustness, in his faith that made his life spiritual, deep, and vigorous. He had unbounded confidence in the promises, and he held fast his profession, not loosely or feebly, not to be laughed or affrighted out of it, but with unmovable faith, always abounding."

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.

CHRISTIANIA, HAMAR, AND ICELAND.

THE last part of November I was at Christiania, and we had some good meetings. Our missionary society there now has weekly meetings in three places in the city. It has also bought some coal, wood, and provisions to divide among the poor, of whom there are many. Our sisters have also a sewing society. They repair and make over old clothing, which has been gathered up in the church, afterward dividing it among those who need it. We believe that much good can be done in this way.

Sabbath and Sunday, December 4 and 5, I was in Hamar. It was a great joy for me to meet with the church there. When I consider what a change has been brought about there since a little less than a year ago, when Elder Loughborough and the writer passed through there, I must exclaim, "This is the Lord's doing; it is marvelous in our eyes." At that time there were only a few who attended our meetings, and those who did so were unacquainted with the present truth, which they now rejoice in and praise the Lord for. They are very zealous for the spread of the truth they love. The public meetings are also well attended. I have just arrived at Tönset, where I expect to hold some meetings before I go to Trondhjem.

Ever since Brother O. J. Olsen visited Iceland, about five years ago, it has been our intention to send a missionary there, but still it has been delayed. Somewhat over a year ago the Danish Conference decided that as Iceland belongs to Denmark, that Conference would support a missionary there, and Brother David Östlund was chosen to go. As the summer there is short, it was thought best for him to wait till spring. When spring came, it was thought best for him to attend our Biblical institute at Frederikshavn before he started. When that was over, we had again reached fall, when but few boats go to Iceland, and those only from Copenhagen, via Leith, Scotland; and as he has small children, he thought he could not very well take his family at this time of the year. Some of the brethren, therefore, thought it best for him to wait till next spring. The writer, however, thought it was not best to delay the matter any longer, and it was finally decided that he should start.

He left Copenhagen on the first of November, and among other passengers on the same boat, he found a Catholic priest and a Salvation Army captain. Both these men, like himself, desired to enlighten the Icelanders in regard to what they believed. They had a good voyage, and when they reached Färöerne, November 21, Brother Östlund wrote a letter, in which he says that the day after they left Leith, he discovered something which was very interesting and encouraging. The Salvation Army captain entered into conversation with him, and, ere long, they began to talk upon religious subjects, even baptism and the Sabbath, and some Icelanders on board were listening. The Salvation Army man thought those things were not essential points; and soon, to Brother Östlund's surprise, one of the Icelanders, who came from America, began to defend both these doctrines in a Scriptural way. Brother Östlund thought he must have learned of our people in America, and as soon as convenient, he went to him, and said, "Please tell me, are you an Adventist?" To this the man answered: "Yes, I am, and my wife is one also. We have kept the Sabbath about a year and a half, and still we have not yet had a chance to be baptized. We got hold of the 'Great Con-

troversy' [in Danish], and after reading it, we began to keep the Sabbath before we saw any Seventh-day Adventist. We then subscribed for *Evangelists Sendebud*, and ever since we became acquainted with the truth, we have felt it our duty before God to do something for our countrymen in Iceland. We read, in the *Sendebud*, that a missionary was to be sent there, and we thought it would be difficult for him to get along all alone among strangers. Therefore, already in the spring, we sold our little farm in America, and thought we would come over and help him, and here we are; we have got this far."

Our readers can imagine, better than it can be written, what feelings came over them both when Brother Östlund told him that *he* was the missionary, and that he also had come that far. He says: "You may believe that I rejoiced, and I do rejoice, because the Lord has thought concerning me. O, what wonderful grace to be his child, his instrument! My heart rejoices in him, and melts with unspeakable joy and gratitude. Now I have friends when I come to Reikiavik. Now I have help to learn the language, and perhaps also to spread the truth among those who can speak only their language. If anything in the world is in the providence of God, this is. It gives me courage and strength to begin in faith, believing that the work will prosper."

This is surely encouraging. The Lord knew, all the while, what boat Brother Östlund would take, and he had prepared for him to come at the right time. We all know that the Lord is thinking on us, and that he has thoughts of peace concerning us; but our faith is often weak, and unbelief is strong, and therefore we are liable to forget that it is a reality. May this circumstance increase our faith in God's care for us all.

L. JOHNSON.

Tönset, Norway, December 10.

THE ARGENTINE GENERAL MEETING.

THIS meeting was held at Comorera, October 29 to November 7, in the province of Entre Rios, for the benefit of the German Seventh-day Adventist believers. From one hundred to two hundred were in attendance. This is the third time our tent has been pitched for general meetings. The interest and importance of these meetings has increased from time to time. We consider that the donation of the tent by the Foreign Mission Board was in the special providence of God, as its usefulness is more apparent now than ever before.

There seemed to be a heavy cloud resting upon the meeting at the beginning; but the blessing of God attended the preaching of the Word, and soon the clouds passed away before the bright rays of the Sun of Righteousness. The burden of preaching rested largely upon Brother Vuilleumier and the writer. Brother Snyder rendered valuable help in giving readings on the subject of the Spirit of God. Sister Snyder's help in music and singing was very much appreciated. Brother Oppgaard gave his attention and strength to the subject of health and temperance. After the first two meetings he was kept busy nursing and caring for the sick. The sick came and were brought from all directions, as in the days of our Saviour, to be healed. Much more good might be accomplished if he could remain longer, as people have a desire to be relieved from their suffering.

Brother Thurston, from Brazil, was with us during the latter part of our meeting, and participated in it. His words of cheer were a joy to all our people, especially as he related the firmness, faith, and endurance of those who had taken their stand for the truth in Brazil. His words of instruction to the Sabbath-schools, also, were valuable help to the officers and parents, who are especially interested in this

branch. His coming, with his wife and infant son, was a bright reminder of the meeting in the kingdom of God, when friends long separated will gather in the glorious home prepared for them. Three years we had been separated in a strange country. We have seen many souls drawn to the Lord during this time. On account of the ill health of their child, Sister Thurston will remain here until the hot summer months are past. Brother Thurston will return to Brazil after a few weeks. We all long for the time when the children of God will return to their own land from the strange countries where they are scattered.

Brother Town, who was interested in the book work, rendered valuable help in that line and in missionary work. Brother Vuilleumier and my wife took the burden of the children's meetings, which resulted in much good; some of the young people were converted. As secretary of the Sabbath-school association, my wife labored in the interest of the Sabbath-schools. We presented the fact that one hundred and twelve children in the Haskell Home at Battle Creek have no other regular source of income than the donations of our Sabbath-schools for two Sabbaths each year. We then took up a collection of \$10 for the Home.

This meeting was of deep importance to all, and especially to the work in this section. One feature of the meeting is worthy of notice, and that is that no excitement or fanaticism was connected with it. There was deep heart-searching; all were drawn nearer to God.

A good impression was made on unbelievers, and much prejudice was removed. The preparation for spreading the truth has never been better than now. There is need of means and laborers, for there are many places that could be entered, where successful work could be accomplished, if we could only enter them now. Brother McCarthy was not with us, as he was in the province of Cordova, with an interest on his hands which it was not best to leave. Between twenty and thirty French Protestants have embraced the truth at that place during the few weeks that he has labored there, and the prospect is good that a large company can be led into the truth. The Lord is blessing his humble servants.

We have planned to hold another general meeting in the province of Santa Fé in March. This meeting will begin March 8, and will continue till the 13th. This will be a general gathering of French, German, and Spanish-speaking people who love the truth. Services will be held in all these languages each day. This general meeting will be preceded by a week of prayer in the entire mission field, corresponding to the week of prayer in the United States. Owing to the fact that December is a very busy time here, as it is the harvest month, we have decided to have the week of prayer here in March. The wheat harvest is very promising in Entre Rios this season, and we pray that the Lord will open the hearts of our people gratefully to remember, by donations and tithes, the Giver of all good and perfect gifts. We are truly in pressing need of money; and if we do not receive money soon, there will be suffering among the workers in Buenos Ayres.

I might add a few words to our people in the States in regard to the fact that the Lord has gone out before us in leading souls to himself. Is not this an evidence that he has placed this field in your care? Has he not shown you that his hand has been with you in entering this field? So far the Lord has led in his great work; now larger plans are necessary; but we have no money with which to sustain the workers who are already here. Will not the hearts of our people be touched as the cries for help come from the sick and the dying? When the Lord had led the children of Israel out of the land of Egypt, and had wrought for

them, they were not willing to follow him farther. Since the Lord has led us out into strange lands to win souls for him, shall we now draw back from following him farther, by withholding our tithe and offerings? Shall not special efforts be made to promulgate the message at this time, when the Lord is holding the winds of strife a little longer? We need your prayers and united effort, in order successfully to carry on the work in this field.

F. H. WESTPHAL.

QUEENSLAND.

The following is a summary of a report of the Queensland Mission Field, as presented by G. B. Starr and Jesse Pallant before the delegates of the Union Conference of Australasia, assembled at the Stanmore camp-ground at Sydney, Australia, Oct. 21-31, 1897:—

The colony of Queensland has a coast-line 2,250 miles in length, and an estimated area of 668,497 square miles. The population is about five hundred thousand, one hundred thousand of whom reside in Brisbane, the capital city. This is a beautiful city situated on the Brisbane River, fourteen miles from Moreton Bay. There are some twenty towns of importance, varying in population from one thousand to thirteen thousand inhabitants, and many villages are springing up all over the colony. The colony has abundant resources in its agricultural, gold-mining, cattle-, sheep-, and wool-raising, and productive fruit-growing districts. The Darling Downs Range of beautiful tableland, lying two thousand feet above sea-level, is one of the finest and richest pieces of land in all Australia. Peaches, pears, apricots, oranges, bananas, pineapples, passion-fruit, guavas, mangoes, and an abundance of grapes are grown. Apples are not of the finest quality. The climate south of the tropic of Capricorn is a delightful one. In the far north it is rather too warm for comfort.

The present truth was introduced into the colony by canvassers, and some fifteen or twenty persons were observing it when the first ministers, Elders G. B. Starr and A. S. Hickox, entered the colony in June, 1894. There are, at the present time, two organized churches,—one at Rockhampton, on the tropic of Capricorn, with a membership of seventy-three, and one at Toowoomba, on the Darling Downs, with a membership of thirty, making a total church membership of one hundred and three. There are also eighty-four adult Sabbath-keepers who are not yet organized into churches. These embrace a German company of eight at Gatton, an English company of twelve at Ipswich, and two companies at Brisbane, with a Sabbath-school attendance of seventy-five. There are nine Sabbath-schools in Queensland, with a total membership of two hundred and thirty-seven. The circulation of the *Bible Echo* has increased from two hundred and seventy-four copies weekly to seven hundred and fifty-two copies. There has been but little ministerial labor in Queensland during the past six months.

Elder Starr having been called to Adelaide in April, the mission was left without an ordained minister and superintendent. Thomas Whittle, a licentiate, has been engaged in Bible work in Charters Towers and Townsville for nine months; twenty persons are observing the Sabbath as a result. Jesse Pallant, a licentiate, and Miss Gertrude Walker, have been engaged in Bible work at Brisbane, and thirty-four persons have embraced the truth. M. Bernoth labored for four months this year among the Germans. He is now occupied in settling his large family upon a farm, where they may be self-supporting, and away from the corrupting influences of the city, amid the truths and beauties of nature.

The tithe for the year amounted to £33 17s. Other donations increased the total receipts to £360 11s. The estimate of receipts made by the Union Conference Committee at the beginning of the year was £225. The colony, with its present force of laborers, is a self-supporting mission; but the laborers must be increased, and new lines of work opened. There are ten canvassers at work in the colony. The sales for the year amounted to £2,101 6s. 3d. The average tithe for each member is the highest paid in Australasia, being £5 10s. The average for the other colonies is £4 1s.

The present needs of the field are, first, an experienced minister to act as superintendent of the field. This is imperative. Second, a secretary and treasurer. On account of the removal of Mrs. Starr from the colony, the treasurer's work was placed upon the secretary of the mission, Brother A. Hughes, who, while fully competent to carry both offices, must be relieved on account of ill health. Third, the establishment of a tract and missionary depository with the local management of the book canvassing work. Fourth, the establishment of the medical missionary work. This field gives good promise of success in all the departments of work indicated.

P. S.—Since the above was written, Elder G. B. Starr has been re-assigned to this field.

SOUTH AFRICA.

MOWBRAY.—A call having been made for laborers in Bloemfontein, the capital of the Orange Free State, the Conference Committee recommended that my wife and I go to that place. In harmony with that request, we have closed up our work here. In our last report we had just organized a church of thirteen members. This church now numbers twenty-five, and several more are keeping the Sabbath who expect to unite soon. These are nearly all the result of Bible work, as a place could not be secured in which to hold public services.

Our three months' stay in the mission, and the nine months' Sunday-night meetings held in the church in Cape Town, have already been reported by Elder O. A. Olsen, so I will not take space to mention more about them. When we consider the way in which we had to carry on the work, and the deep-seated prejudice that existed, we feel that the Lord has indeed blessed, and to him belongs all the praise.

We have now been in Bloemfontein seven days. We found four adults keeping the Sabbath as the result of reading. One of the brethren owns a chapel, built by himself, in which we can hold services. We held our first public meeting last night, with an attendance of twenty adults.

It is seven hundred and fifty miles from Cape Town to Bloemfontein. The country is a vast prairie, crossed by the Hex River Mountains, and is settled mostly by Dutch and English farmers, each of whom owns several thousand acres of land, on which they keep large herds of cattle and horses, also flocks of sheep and goats. In ordinary seasons they can sit still, and grow rich through the increase of their flocks and herds, which would never have to be fed. But the whole country is subject to prolonged droughts, which sometimes cause great loss of stock to the farmers. Just now the country is passing through a very trying ordeal. Many of the cattle have been destroyed by rinderpest; horses, mules, and donkeys by anthrax and influenza; and sheep by scab. It would seem as if these troubles were almost enough; but a drought north of the Hex River Mountains, that has lasted many months, is still on, and if it continues much longer, will result in still greater loss in these parts; for the animals are already very poor, the lambs are dying, and insects are destroying the little

crops that have grown. This condition of things brings vividly to mind the prophecy of Joel 1:16-20. Several months ago the gravity of the situation was such that the various denominations united in setting apart a day for fasting and prayer, and meetings were held in the churches, thus fulfilling verse 14.

O, that all would realize the gravity of the times in which we are living, and, in humbleness of heart, put away every evil word and work, buckle on the whole armor of God, and be found of him in peace when that great day, which is so near at hand, shall come!

November 22.

F. I. RICHARDSON.

WHERE ARE THE GERMAN TEACHERS FOR BRAZIL?

IN a letter just received from the United States, a brother asks, "Is there still room for more teachers in Brazil?" One not knowing this field, and what has been done for it, would conclude, from this question, that Brazil had already received teachers from abroad. The fact is that for years the cry, "Teachers, come over and help us," has been sent up from the perishing souls in this country; but up to date not a single teacher has come. Had not the Lord, in his great mercy, given us two native teachers to engage in this work, it would have been most trying for us to wait thus long without receiving any help.

Since the school has been opened in Curitiba, our people abroad seem to get the idea that Brazil has now all it needs in this line. Let us see.

Since 1894 Espirito Santo has sent up its cry for a German teacher. Our brethren in that state plead most earnestly for help. To a teacher who will come there, they offer a small farm with a house on it, also a cow and horse, besides 60,000 milreis (\$32.43) a month. But no one is here to answer the call. In Minas Geraes the brethren have pledged a considerable sum, a part of which is paid, for a school in their colony. For over a year they have been waiting, and no one has yet been sent to them. Also at several places in Rio Grande do Sul, our people are earnestly calling for teachers. They offer land and houses for schools. Surely the Lord has prepared the way; but where are the consecrated men to enter these openings?

Recently, in a remarkable manner, the Lord has opened the way for an industrial school in this great state. A proprietor of a hotel, who has been brought into the truth, wants to convert this building into a mission home and sanitarium. The location is a very fine one for this purpose, being on the banks of the Taquari River in the town of the same name. The place is six hours by steamer from Porto Alegre, the capital of the state. Close by the hotel a nice farm of over two hundred acres, with buildings on it, has been rented for an industrial school. But where are the teacher, the medical missionary, and the farmer to enter these doors so providentially opened for the advancement of the cause in this country?

Now, dear brethren, do you not see that this great field is white for the harvest? How long will you wait, and ask if there is still room for more teachers in Brazil? O, come! come and help us! Can we not have, at once, sufficient help to fill the present openings, or at least to answer the most urgent calls? Then native talent can be prepared, that will carry the last message of mercy to the uttermost parts of this great country. Brethren, pray for the work in Brazil, and let us work faithfully now, while the day of mercy lasts, that when the Master of the harvest shall appear, we may hear the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

W. B. STAUFFER.

DISTRICT 1.

THREE weeks prior to the District Conference, which was held at South Lancaster, Mass., December 8-15, I spent most of the time holding general meetings in the New York Conference, in company with Elder A. E. Place, at Ellicottville, Olean, and Wellsville; one or two meetings were also held at Corning, Syracuse, and Rome. These meetings were marked by the presence of God and the work of the Holy Spirit.

While others may report the District Conference, I will refer to a few points of interest. The whole district was represented, except the Conferences of Quebec, Virginia, and West Virginia. Elders G. A. Irwin and Allen Moon, and Dr. J. H. Kellogg, were present, and added much to the interest of the meeting. The legal meeting of the South Lancaster Academy was held, and many questions pertaining to the educational work in the district were studied. The proper training of workers and the necessity of providing manual labor for the students were among the live questions discussed.

Steps were taken looking toward the starting of a branch sanitarium at South Lancaster, Mass., by the Medical Missionary and Benevolent Association. This will be done as soon as the means can be raised with which to start the enterprise. If this work is entered upon and carried forward, a threefold blessing will come to the district: first, in the good work the sanitarium will do for the people in a general way; second, in being an important factor in the training of students and workers; third, in giving an opportunity to students to work their way through school.

Steps have already been taken to connect agriculture with the school, and means has been given to build a barn on the ground owned by the academy. This will soon be ready for use. About seven acres of the land owned by the academy needs underdraining before it can be used to advantage in raising small fruits or vegetables. It will be too bad if this work is delayed. The trustees and the business manager of the school are making every effort to lessen the debt, and do not feel free to borrow money to make these necessary improvements.

A dressmaking department for the young women and other lines of industrial work are under consideration, and would be started at once if we had the means at hand. I am sure all our people are anxious to see the school reach God's ideal of what a school should be. The trustees and faculty are anxious to move as rapidly in the lines indicated as the way shall open. The blessing of God is seen in the school in a large measure. One evening during the District Conference not less than seventy-five of the students came forward for prayers. Many of these gave their heart to God for the first time.

The South Lancaster church has been obliged to enlarge their meeting-house to nearly double its former capacity, in order to accommodate the increased attendance at the school. This will cost not far from three thousand dollars. The District Conference recommended that a collection be taken in all the churches in District 1, on Sabbath, January 22, toward meeting this necessary expense. We hope our brethren in the district will respond to this call.

At this writing I am at Burlington, Vt., where a general meeting and council of State officers and workers has just closed. Steps were taken for more aggressive work in various lines in the Conference. Elder K. C. Russell enters upon his work in this Conference with courage. The brethren here are ready heartily to second his efforts to push forward the work.

December 22.

R. A. UNDERWOOD.

TENNESSEE.

HARRIMAN.—Though it has been a long time since I have reported for the REVIEW, it has not been because of any lack of interest in the cause.

Not being able to endure the enervating climate of Honolulu, and my wife being helpless from disease contracted in the island, I returned to America the latter part of 1896. The winter was passed at the St. Helena, Cal., Sanitarium, Mrs. Gates being obliged to take several months' treatment. In July we came East, stopping a few weeks in Colorado and Michigan. Three months ago we came to Tennessee. The blessing of God on a few weeks' treatment at the Battle Creek Sanitarium, with the pure air of the mountains of Tennessee, has done much to restore me to a better state of health. Though I have suffered many trials and afflictions since my return to America, I have had numberless tokens of God's special care. "Whom the Lord loveth he chasteneth." God knows better than we do, how to bring his children to himself.

In this place we found two Sabbath-keeping families,—Brother and Sister Sturdevant, and Professor Taggart and his wife,—who have the respect and confidence of the people of the community. Our work has been principally along the lines of Christian Help and health and temperance work. In October we sold nearly one hundred copies of *Good Health*, besides taking several yearly subscriptions. As a result, there is an interest aroused on the subject of healthful living. Several have given up the use of coffee, some are giving up tobacco, and many are using the Sanitarium health foods. A grocer in town says that his trade in health foods is steadily increasing.

We have organized a Sabbath-school of about fourteen members, and a few weeks ago organized a branch school a mile from town among the poor children. Sometimes as many as twenty-five are in attendance, with a good interest. We take a club of the *Signs*, and are securing short-time subscriptions, delivering the papers ourselves. This brings us often in contact with the people. We are satisfied that this is the work for the times. There are vast possibilities before us if the *Signs* is used as it should be.

I greatly enjoyed the good district meeting at Graysville, November 9-16, and was glad to become acquainted with the Southern workers. I now go to spend a week at Briceville, where Elder Adkins has been laboring, expecting then to go to Knoxville to spend the week of prayer.

E. H. GATES.

December 12.

KENTUCKY.

SAND HILL.—I received the light of present truth three years ago. At that time I was a member of the Free Methodist Church, and held an evangelist's license. When I accepted present truth, I was asked to surrender my license, as I had been proclaimed unsound in doctrine by the Conference, on account of holding that the seventh day is the Sabbath.

I felt that I must tell others the precious truth that the blessed Lord had led me to see and accept; so, in company with Brother Beardslee, who also had not long been in the truth, I went to Sand Hill. Here we found an opening to present, to a number of willing hearers, the truths we had so lately received. After laboring there for two weeks, several accepted the truth, and a Sabbath-school was organized. A good interest seemed to be manifested, but the majority of those who at first accepted the message did not remain steadfast unto the end. The Sabbath-school was abandoned. For the sake of those who did not give way, I was constrained to visit the

place at times, and proclaim the message. I was impressed to announce a meeting to begin the first week in October, and set about to secure a more experienced worker to come and labor, but could not. As the appointment was out, and while I was at work, Satan's agencies were not idle.

I pitched the tent on Thursday, October 7, and began meetings on Friday night. I learned, on my arrival, that the Baptist minister had left appointments for the next Sunday morning and afternoon in the schoolhouse, upon the grounds of which our tent was pitched. When the time came for preaching on Sunday morning, the people who came took seats in the tent, with the exception of a few who went to the schoolhouse. As the exact date of the meetings had not been announced, I invited the minister to preach to the audience in the tent. After the sermon, he stated that he had expected to find one of his brethren there holding meetings, as the board had met and ordered that a meeting should begin the previous Sunday. There had been no announcement of this. Then it was said that a preacher of the "Christian" Church was coming to preach in the schoolhouse. Later, a tent was sent in, and it was announced that at a certain date the Baptists would begin meetings in this tent. They undertook to pitch the tent, but did not understand how to set it up. They asked us for information, and we gave it.

With all this, I did not believe that they would interfere: I knew the Lord could overrule all to his glory. The preacher did not come. Their efforts having all failed, some came on Saturday night, knowing we expected a large audience on Sunday, and cut the tent down, leaving only one rope uncut. It was done so quietly that I did not hear them, though only a short distance from the tent.

Still, the Lord overruled. At half past two, I looked out, and as the moon was shining brightly, saw the tent down. Finding that they had only cut the ropes, I notified the brethren living from one to two miles away, and before time to open the meeting, we had the tent up better than before.

The Lord's hand was seen during our whole stay of three weeks, counteracting the purpose of opposing powers. Two precious souls are now walking in the light as the result of the work there, and seed has been sown that will, I believe, bring forth for the reaping time. The Lord enabled me to maintain a sweet spirit amid it all. Six have united with the church since I first went there, three years ago, and these last two will unite. There are others who I think will do so when the opportunity is presented. A Sabbath-school of about twenty-five members is enrolled there. The work is encouraging, though at one time it looked as if the efforts made to advance the truth were in vain. May the Lord continue to bless the work.

I am glad to know that if we are firm until the end, we shall be victorious, because the truth will be victorious in the end. I love the truth far more than at the first. I love the church, the remnant of God's people. The Lord has greatly blessed me in giving to me the truth, and I want to be a blessing to others. It is the privilege of every one who has the truth to have fulness of joy. I praise the Lord for his goodness and mercy to me.

WALTER JONES.

NORTH PACIFIC.

Not having reported through the REVIEW for some time, and having left my field of labor in Washington to labor in city mission work at Astoria, Ore., I will give a brief account of my work during the past summer. In company with Brother Enoch, I held meetings at Oakville and Connie, pitching the tent

twice during the season. The opposition was fierce and determined; from the beginning we had to battle against prejudice. One minister, though not offering open resistance, worked untiringly from house to house, freely circulating antagonistic literature, and greatly misrepresenting God's truth. But God gave us the victory throughout; and though falsehoods were circulated against us personally, they did us no harm. When we took steps to organize a church at the close of our effort, we found twenty-one persons ready to enter the organization, and six or seven others keeping the Sabbath, who will no doubt unite with us later.

As a result of our work in Chehalis county, Wash., during two years and a half, there are now five prosperous, live churches, averaging between twenty and twenty-five members each. To God we ascribe praise and blessing for his never-failing strength.

My address is Astoria, Ore., corner Fourteenth street and Irving avenue.

December 17.

S. W. NELLIS.

ARIZONA.

PHOENIX.—We have closed our tent-meetings here for the present. The interest has been fairly good during the meetings, but never such as to excite a suspicion that we were liable to draw away the whole city after us. Last Sabbath I had the privilege of baptizing two precious souls. Four united with the church, and there are five more who we hope will soon join our little company. Brother States and I are giving Bible readings in the city and surrounding country. We are happy to find some who are really hungering and thirsting after the living Word. Sister Thompson, from Boston, is with us now, and is doing a good work by giving Bible readings, visiting, etc. The church has been greatly strengthened and encouraged by the efforts put forth here, and now everything seems favorable for the erection of a church building. One brother who has heard only a few sermons, and belongs to another church, told me to-day that if we would go ahead and build, he would give \$20 toward the building, and thought he could be the means of having a lot donated for a building site. Truly the Lord is good.

December 9.

C. D. M. WILLIAMS.

IN THE NORTHWEST.

SINCE I reported last, the work among the French and others in these parts has been progressing slowly. In some their former practices, and a love for worldly amusements, have appeared in different ways. Some have felt fearful on account of efforts made against us by those opposed to the truth. It has seemed impracticable to hold evening meetings, and the season has been so dry that it has been difficult to find suitable places for baptism. Still, thank God! none have drawn back.

Persevering labor in families, with the abiding love of God, the indwelling of the Holy Spirit in the heart, and faith and fervent prayer, has been needed all the way along; and, by the assisting grace of God, something has been accomplished. The Lord has manifested his approving love in granting remarkable answers to prayer. To him be all the praise. It is the privilege of true believers to be "filled with joy, and with the Holy Ghost."

Besides the nine whom I baptized, five more willing souls have gone forward in that ordinance, and others have expressed their desire to do so at a suitable time. There are also others who are attending our Sabbath meetings. At our last quarterly meeting twenty-three took part in the ordinances.

The Lord blessed his people in Wakopa, Manitoba, and in St. John, N. Dak., during the week of prayer.

A. C. BOURDEAU.

MICHIGAN.

MORLEY.—The regular monthly meeting was held at this place, December 17-19. The first meeting was held Friday evening, and consisted of a Bible study conducted by Brother Lewis.

Sabbath morning a prayer and social meeting was held. After the Sabbath-school a Bible study was given on the subject of receiving the latter rain. The time was mostly spent in telling the people what they must do in order to receive it, and what its reception will do for them. At 5:30 a youth's meeting was held. A short lesson on the importance of a complete separation from the world was given, and all who desired to enter into a closer relationship with their Saviour were invited to make it manifest, after which we had a precious season of seeking the Lord. The next hour was devoted to the subject of health reform, and was followed by a discourse by Brother Lewis.

On Sunday, Brother Hutchins gave a brief account of the work done in this church and vicinity during the summer. He stated that nearly every family had adopted the health reform in regard to diet. The next hour was devoted to the subject of education. The necessity of having schools for our youth, where they will be separated from the evil influences of the world, was pointed out by the speaker. A brief history of the church school in this place was then given. Much faith, prayer, and perseverance have been required to get it started; but the Lord has blessed at every step, and we now have a membership of twelve, with the prospect of more soon. It makes me rejoice to see old and young come together to study the third angel's message. After a study of Revelation 18 and a praise service, the meeting closed.

We received much of the blessing of God, for which we praise him.

H. W. JOHNSON.

WYOMING.

At the time of my last report, I was at Basin, holding meetings in a hall. Basin is a new town, the county seat of Big Horn county. There was no interest to listen to the message of warning, but I had the privilege of presenting the principles of religious liberty to the teachers during the week of the normal institute.

I next went to Otto. Here I was kindly received, and freely granted the Methodist church for meetings. At this place the people seemed more ready to listen to Bible truth. Brother Abbott joined me, bringing a four-horse team to take us back over the mountains. We went ten miles into the country, and spoke to the Mormon church on the subject of the second advent; also once to the Methodist Sunday-school, receiving a cordial invitation to hold a series of meetings in the neighborhood. We sold a number of our small books, several hundred pages of tracts, and took three yearly subscriptions for the *Signs*, besides giving away papers and tracts. One sister took a firm stand on all points of the truth, and was baptized.

September 26 we started for home, one hundred and fifteen miles, visiting the new Sabbath-keepers at Hyattville. We found them firm in the faith, and two new ones keeping the Sabbath.

As a result of our three months' work in the Big Horn Basin, we left eight keeping the Lord's Sabbath, all of them taking the *Signs* or the REVIEW.

We praise God for our success in beginning the work in this new country, but regret that there were not enough at any one place to organize a Sabbath-school. Yet if faithful, these scattered souls can, in God's hands, accomplish

much good. In each place we visited all the people, and put the message into their hands in some form.

September 28 we went down the eastern slope of the Big Horn Range, a short time before the snow began to fall in the mountains. We found that Satan had not been idle, but had caused some trouble and hard feelings in the Big Horn church; but the Spirit of God came in, confessions were made, and the power of darkness was dispelled. A blessed season followed, with the celebration of the ordinances.

We pitched the tent again in Sheridan, where we sold books, distributed papers and tracts, took subscriptions for the *Signs* and *REVIEW*, visited, and held Bible readings. Though no one was willing to take a stand for God, we know the reading-matter will have an effect.

After spending two weeks at home, canvassing, and visiting the churches at Sheridan and Big Horn, we began meetings in a schoolhouse on Prairie Dog Creek. There is a good attendance. We are hard at work in this narrow valley, where the width of one farm crosses the whole valley. We are well received thus far, and comfortably situated.

I was forcibly reminded of Rev. 13:16 while in conversation, recently, with a very intelligent lady who had no faith in the Christian religion, yet was bitterly opposed to religious legislation. When asked what she would do in case Sunday laws should be enforced, her answer was, "I will *appear to keep it*." In such cases it is plain that the mark will be received in the hand.

By using our own teams this summer to transport our tents, we have saved the Conference about \$60. The cash expense of our meetings during the season has not exceeded \$8, and part of this has been donated. The weather is such that we cannot put in all the time; but we will do our best with the help of the Lord.

O. S. FERREN,

December 5.

C. H. ABBOTT.

DISTRICT 2.

GAINESVILLE, SPARTANBURG.—December 6, accompanied by Elder R. S. Owen, I left Atlanta, Ga., and came to Gainesville, where we began meetings that evening in the same meeting-house where Brethren McCutcheon and Keck were working when arrested for Sunday labor. There is quite a company of our people there. The Sabbath-school numbers over forty. After the first night our meetings were held at 11 A. M. and 7:30 P. M., continuing until the 12th. On the 10th, Brother Allee joined us in the meetings. These meetings were a season of great blessing to the church. In the evening meetings the room was well filled. Many of the citizens came in, and seemed anxious to hear of the Lord's dealing with his people in these last days, and of the great threefold message of the Lord's soon coming.

December 13 Brother Owen returned to Atlanta to prepare for his new field of labor in Mississippi. Accompanied by Brother Allee, I came on to Spartanburg, S. C. Here we met Brethren J. O. Johnston and B. F. Gowdy, who were laboring there. Our meetings began that evening, in the house of Brother and Sister Gardner, who did all they could for the accommodation of the meeting. The work is new in South Carolina, so our meeting was smaller than in some other places. There are, however, a few earnest souls in Spartanburg. Some came in from other places, so over a score of our people enjoyed the privileges of the meeting.

As the meetings progressed, some of the neighbors came in, and the room was well filled at most of the evening meetings. On the 17th three persons were baptized. These, with one who had been previously baptized, united with

the Spartanburg church. On the evening of the 16th, Brother Allee was called home by a telegram announcing the sudden death of his son, which was caused by "heart failure," resulting from an injury received a few years ago.

Our meetings at Spartanburg were full of interest to the very close, and seemed to be a source of encouragement and strength to the cause, new in that part of the State. Brethren Johnston and Gowdy, who took part in the preaching of the Word, remained with the Spartanburg company during the week of prayer. I am now resting for three days in Atlanta before going to Georgia and Florida.

J. N. LOUGHBOROUGH.

MAINE.

LINNEUS.—We closed our meetings here Sunday evening, December 12. Most of the time the weather has been unfavorable for meetings; but I have visited from house to house, selling books and distributing tracts, until over eleven thousand pages of reading-matter has been placed in the hands of the people. Four subscribed for the *REVIEW*, and one for the *Signs*. So far as I am able to learn, five have decided to keep the Sabbath; and many others confess that they believe we have the truth. Sabbath meetings have been established for Bible study and social worship. I would rather have our publications to use in a series of meetings than to have the help of another laborer and be deprived of them.

J. B. GOODRICH.

NORTH CAROLINA.

REIDSVILLE, RALEIGH, NEW LIGHT, AND KELVIN GROVE.—Since our good camp-meeting I have been laboring in the eastern part of the State. Raleigh, the capital of the State, is a very important field. At present none of our people are living there; but about six miles away there is a small company of faithful brethren and sisters, with some interest to hear in their neighborhood.

At New Light I held meetings two weeks, and seventeen adults and nine children took their stand for the truth. This made the enemy very angry, and when I returned, threats were made against me. Finally one night some one shot twice into my bedroom window, breaking every pane of glass; five shot embedded themselves in the siding just over my bed. The strange part of it is that I did not wake up nor know anything about it until morning. Brother and Sister Allen heard the report, but not knowing what it meant, did not get up. A colored man who had been out to a corn-husking heard the double report, and told us of it the next morning. It made a great stir all around the country, so that many now come out to hear who would not come before. This shows us that the enemy can do nothing against the truth, but for the truth. Praise the Lord for his tender care.

At Kelvin Grove a one week's meeting was held, and two took their stand publicly for the truth. There is a good interest at both these places.

I am now at Reidsville, getting ready to go to Alabama, my new field of labor. There is a small company of faithful brethren and sisters at this place. When I came here, I found the most bitter prejudice that it was ever my lot to meet; but by the blessing of God, through meetings and the consistent lives of his children, I leave with the best wishes of all the business men and of nearly all the people. I am sorry to leave this field for I love the people. My associations in this State have been very pleasant and agreeable. I am thankful to have a part in the Lord's work, and my prayer is that these dear brethren and sisters will be faithful, and that we may all hold

out to the end, and join in the new song around the throne of God.

E. L. SANFORD.

A CHILD LED THEM.

A COMMUNICATION from the Northwest, in the British Possessions, gives the following interesting incident:—

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. The promise of the Holy Spirit's outpouring in these last days is for the children equally with the older ones. Souls, both young and old, who will surrender wholly to God, may claim the promise of the Holy Ghost, and go forth to work for others with the complete assurance that the moving power of Pentecost will work through them. Every life of faith, every life "from faith to faith," in young or old, henceforth, will have the power of the Holy Spirit in it to lead others to a complete knowledge of Christ, who is "the way, the truth, and the life."

That the words of the ancient prophets relating to the bestowal of God's Holy Spirit upon the children in the last days are fulfilling, was witnessed a few days ago in the case of a little boy aged ten years, who attended a number of meetings conducted by one of our ministers in Yorkton, N. W. T., where souls were being led to Christ. The boy's father, a Baptist minister of acknowledged ability, offered his house of worship, promising a full attendance, to the Adventist minister, which, of course, was thankfully accepted. The people came, and the pastor and his wife, with their four children, attended. God glorified himself through the ministry of the Word. After three weeks of labor had been bestowed, with earnest prayer and consecration, although but little had been urged upon the Sabbath question, the little son of the pastor arose early one Friday morning, and said to his father, in a grave manner, "Papa, I want to tell you something this morning."

"Well, my son," said the father, "what's on your mind to tell papa this morning?"

"Why, I want to say that to-morrow is the Sabbath, and it is a sign that God is with us, and I have decided to keep it holy. I'll get ready to-day to keep the only right Sabbath; for I know it is right."

The father and mother endeavored to discourage, and even discountenance, the child's decision; but the Holy Spirit was at work, and had the case in hand. The preparation was made, and when Sabbath morning came, there was a Sabbath observer, endued with the Spirit of God, in the Baptist parsonage.

The father said to the boy, "My son, why are you so hasty in this matter? Why not wait a little?"

In earnestness and simplicity the child's answer came: "Papa, is it not time to honor God rather than the pope of Rome? Ought we not to obey the Lord when he speaks light to us?"

The father wept, the mother wept, and the entire family sought and received the guiding Spirit of God. All kept the Sabbath together, and all are Sabbath-keeping Christians now. Twelve others of the pastor's congregation embraced the saving message, while still others are following more slowly. This Baptist church has a Sabbath-keeping preacher now, one who has the Holy Spirit, too. Praise the Lord!

"THE wind sends its howling echoes around us, and the storm gives warning of its approach by its thunderings and lightnings; but the Spirit speaks its admonitions with a 'still, small voice' that lulls the waves of sorrow, and brings peace to the soul. Matt. 11:28, 29."

News of the Week.

FOR WEEK ENDING JANUARY 1, 1898.

NEWS NOTES.

It is interesting to others than statisticians to know that the hairs of our heads are numbered. Certain scientific men have laboriously calculated the number of hairs on a square inch of heads of different colors; and, by estimating the total area covered, have arrived at aggregate numbers which may be taken as fairly correct. To show the well-intentioned accuracy of those calculations, a head of hair consists of 143,000 hairs. Dark hair is coarser, and totals only 105,000; while those who boast a poll of red must be content with a total of 29,200. It is estimated that the hairs on a "fair head" would support the weight of 500 people.

The Boston *Traveler* says: "The recurring indisposition of the pope has again raised the question of heating the Vatican, a problem which, so far, has never been satisfactorily solved. There are no fewer than 11,000 rooms in the papal palace, and many of them never receive a ray of sunlight. Professor Laponi, the physician to His Holiness, has tried, by all the means in his power, to maintain a normal temperature in the private apartments, but without effect, and they remain much too cold for the daily diminishing vitality of the pope. An architect recently submitted a plan for distributing hot air all through the Vatican; but when the cost—\$180,000—was mentioned, the pope dismissed the subject with a wave of the hand."

A New York despatch says: "Klondike steamers are becoming quite numerous in this harbor. As many as eleven have sailed from this city since December 1. December 20 a woman Klondike expedition sailed, chaperoned by Mrs. Hannah Gould. No woman under twenty-four years of age was allowed in the party, and most of them were twenty years on the safe side of this restriction. The route will be from here to the Bahamas, Rio de Janeiro, Montevideo, Strait of Magellan, Valparaiso, Callao, San Francisco, Seattle, and the mouth of the Yukon. This voyage, it is said, will be 19,500 miles, the longest ever taken by a steam vessel. The steamer is 286 feet long by 40 feet beam, and carries 1,800 tons of coal and over 500 tons of food."

Nicola Tesla is perfecting an invention by which he expects to utilize the heat of the sun in furnishing power. Tesla himself says this of the matter: "I am certain that the new apparatus will come into speedy and general use. Its cost is so insignificant that it cannot be ignored. After the apparatus has been placed in any station, there is absolutely no expense in running it for years except the salaries of engineers and the small cost of the wear and tear of the apparatus. I would not be surprised if every large city in the world would have a number of stations of this kind completed in two years; and after the first cost of construction had been defrayed by public tax, the mere cost of maintenance would place the individual heat and light tax at less a month than the price of a few bushels of coal."

The following extract from the report of the superintendent of public instruction, of Iowa, shows the growth of the public-school system of that State: "Since 1887 we have added 1,113 to the number of buildings, and 2,786 to the number of schoolrooms. The value of school buildings has increased from \$11,706,439 to \$16,355,842. This is on the material side, but I quote it to show that even here the schools have kept equal pace with the general prosperity of the State. But on the other side, our county superintendents in 1887 visited 9,540 different schools. This last year they have visited 12,686. Then they made 12,883 individual visits; this year, 16,474. In 1887 there were 724 educational meetings held in the State; the record for 1897 counts up 1,753. In each particular this is the best yearly record made since Iowa became a State. And yet once more: ten years ago the value of apparatus was \$277,161; it is reported now as \$619,833. Then, there were in the public-school libraries, 53,203 volumes; to-day, there are 212,702. To put this in another form: The records show an increase of 1,113 school buildings and 2,786 schoolrooms. They also show an increase of 3,096 in the number of schools visited by the county superintendents, of 3,591 in the different visits made, and of 1,029 in the number of educational meetings. The valuation of apparatus has increased \$342,672; of school property, \$4,649,400; and the number of books in the school libraries has increased 166,499 volumes."

ITEMS.

—A renewed outbreak of the plague has been reported from India.

—Merchants in the large cities report, this season, the largest holiday trade for many years.

—The gold reserve in the United States Treasury now amounts to \$160,267,463, the largest since September, 1890.

—Lewis George Clark, 86 years old, the original "George Harris" of Harriet Beecher Stowe's novel, "Uncle Tom's Cabin," died in Lexington, Ky., December 16.

—One-cent coffee- and lunch-counters for newsboys and bootblacks are to be established in various parts of the city of New York, under a manager who was once a newsboy himself.

—England has declined to enter into an agreement with the United States, Russia, and Japan to stop sealing, and so emphasizes its policy not to interfere in Canada's foreign relations.

—The famous log of the Mayflower, received, not long ago, by the governor of Massachusetts, from England, has just been deposited in the care of the State librarian at Boston.

—It has been officially announced in Calcutta that the famine has cost the Indian treasury \$20,000,000, besides \$2,000,000 expenses which are repayable, and \$8,750,000 received in charity.

—Russia, Germany, and France seem to be competing for the division of China. France has just taken possession of the Chinese Island of Hainan, containing a population of about 1,000,000 Chinese, exclusive of native tribes.

—A man in Indiana, who has been in the penitentiary for twenty years, under a life sentence, has lately been pardoned, but refuses to leave the prison, saying that he prefers to end his days there. He is now seventy years old.

—The city of Port-au-Prince, Hayti, has been visited by a destructive fire and an earthquake shock. The fire destroyed 400 houses, rendering some 4,000 people homeless. The evening following the fire, a severe earthquake shock was felt. The loss is about \$1,500,000.

—It is now announced that J. Pierpont Morgan and Thomas A. Edison have purchased important water privileges on the Housatonic River at Falls Village, and will erect a number of the new Edison ore-separators. They control valuable ore beds, a canal, and other equipments.

—The University of Michigan is now furnished with an electric-light plant, which supplies the hospitals and all the buildings on the campus. The work of installing the plant was all done by graduates and students of the University, under the direction of one of the professors.

—The Chicago Board of Trade has prepared a bill, which has been endorsed by the National Board of Trade, to prevent the adulteration of flour. The bill is somewhat similar, in terms, to the oleomargarin bill. Senator Mason, of Illinois, it is said, will press the matter in the Senate.

—In the case of the Bering Sea sealers against the United States government for losses caused by the seizure of their vessels, the arbitrators have awarded the sealers \$464,000. This is virtually the same sum, with interest, which Canada agreed to accept in 1894, but which Congress refused to vote.

—Vast frauds are said to have been discovered in United States mail transportation, by which the government is an annual loser to the extent of from six to eight million dollars. This has been going on for years, creating a continually increasing deficit, whereas the growth of post-office business should decrease the deficit, if not, indeed, bring in a profit, as in foreign countries.

—In 1896 Europe bought in the United States \$140,000,000 worth of breadstuffs and \$130,000,000 worth of meats and other food products; \$63,000,000 worth of petroleum, and \$19,000,000 worth of cottonseed-oil; \$28,000,000 worth of tobacco, and \$30,000,000 worth of timber. Approximately, the purchases of the United States from Europe annually amount to about \$400,000,000; our exports to Europe from \$600,000,000 to \$700,000,000.

—In hand-to-hand cavalry engagements, about as many horses as men are killed. In artillery engagements the death-rate among the brute warriors is about as large as among the soldiers. The Light Brigade at Balaklava rode in 660 strong and lost 288 men; but of the 660 horses, 360 were shot down. In the charges of the German uhlans and cuirassiers at Vionville, Mars-la-Tour, 1,000 artillery horses were shot down; at Gravelotte, 1,300, though the loss of the artillerists was less than 1,000.

Special Notices.

MAINE, NOTICE!

THERE will be a general meeting at Cornville, Me., January 7-10. We desire a large attendance. We hope to see a large representation from all the churches in Somerset county. Besides some of our own ministers, it is expected that Elder Underwood will be with us. H. C. BASNEY.

NOTHING preventing, I will meet with the following churches in their quarterly meeting:—

Shelby, January 8, 9
Fremont, " 15, 16

These meetings will begin Friday evening. We invite the brethren from Montague and Rothbury to meet with us on the Sabbath at Shelby.

B. F. STUREMAN.

NEEDS FOR THE CHINESE.

WE very much need for the primary department of our Chinese school some illustrated Bible charts, views of natural scenery, illuminated texts, mottoes of suitable wording, writing-charts, reading-charts, music-charts, drawing-charts, or anything in the way of illustrations or large lettering that will assist in instructing these boys.

For our advanced department we need wall-maps, physiology-charts, and scientific apparatus. Any who can send us, prepaid, any of these articles, will confer a great favor upon us.

Address W. E. Howell, Honolulu, H. I.

Obituaries.

"I am the resurrection and the life."—Jesus.

STRAIT.—Died Dec. 20, 1897, Lucinda Strait, aged 77 years. She died rejoicing in the truth.

C. B. CHILDS.

TROVILLO.—Died near Aledo, Ill., Dec. 8, 1897, of consumption, Frances A. Trovillo, aged 20 years.

JONES.—Died in Crowley, La., Dec. 11, 1887, of aneurism, Sarah R. Jones, aged 73 years, 3 months, and 10 days.

FLORENCE JONES.

HENSLEY.—Died at Moscow, Idaho, Dec. 8, 1897, of tuberculosis, Sister Minnie Hensley, aged 22 years. She sleeps in Jesus.

J. W. BAGBY.

DUDLEY.—Sister Synthia Dudley died of pneumonia at Boydtown, Wis., Dec. 16, 1897, aged 67 years. She had lived in the faith about twenty-five years.

J. N. ANDERSON.

HEFFELFINGER.—Died at Hillsboro, Colo., Dec. 11, 1897, Sister Helen Heffelfinger, aged 41 years, 2 months, and 16 days. She sleeps in the hope of the first resurrection.

WATSON ZIEGLER.

ATHERTON.—Died at Houlton, Me., Dec. 7, 1897, of abscess on the brain, Ara A., little son of Benjamin M. and Blanche E. Atherton, aged 4 years, 1 month, and 7 days.

J. B. GOODRICH.

BYCE.—Died at Memphis, Mich., Nov. 17, 1897, Mary Byce, aged 81 years, 3 months, and 11 days. She embraced the Adventist faith in 1864. Services conducted by the writer.

L. G. MOORE.

SHOCKEY.—Died near Malvern, Ark., Oct. 11, 1897, of typhoid dysentery and hemorrhage of the bowels, John L. Shockey, aged 51 years, 5 months, and 14 days. Text, Rev. 21:4.

LYDIA A. SHOCKEY.

DART.—Clifford Owen, infant son of Brother and Sister H. M. Dart, aged 7 months and 12 days, died Dec. 9, 1897, near Selma, Cal. Funeral at Oleaner, conducted by the writer. Text, Rev. 1:18.

H. G. THURSTON.

PARKS.—Died in Bridgewater, Me., Iva H. Parks, aged 4 years, 1 month, and 7 days. October 28 her clothes caught fire from a pile of burning chips in a field. She died November 29, after much suffering.

J. B. GOODRICH.

REAVES.—Died at Delhi, La., Nov. 2, 1897, of typhoid fever, Albert Reaves, aged 26 years. Brother Reaves came to a knowledge of the truth by studying the Bible and a copy of "Bible Readings."

HERMAN ROSE.

REES.—Little Boyd, son of O. A. and M. E. Rees, fell asleep in Austin, Pa., Nov. 19, 1897, aged 3 years and 2 months. Words of comfort were spoken at the funeral by the elder of the Seventh-day Adventist church.

ARTHUR S. REES.

WELSH.—Died at College View, Neb., Nov. 30, 1897, of consumption, Sister Cora E. Welsh, at the age of twenty years. She was an earnest Christian. She bore her sufferings with becoming patience and resignation. JOHN A. BRUNSON.

IRELAND.—Emeline Ireland was born Nov. 20, 1814, at Camillus, N. Y., and fell asleep in Battle Creek, Mich., Dec. 15, 1897, aged 83 years and 25 days. Sister Ireland embraced the third angel's message in 1857, and had read the REVIEW from its first issue in Rochester, N. Y.

MITCHELL.—Died at his home in Columbus, Ohio, Oct. 19, 1897, Dr. G. W. Mitchell, aged 86 years, 5 months, and 22 days. He had been a Sabbath-keeper for thirty-four years, and was an earnest Christian. Discourse by R. C. Porter.

GEO. M. ATKINSON.

LIPPERT.—Died near Unionville, Iowa, Nov. 26, 1897, of pneumonia, Roela Ellen Lippert, aged 52 years, 7 months, and 26 days. She united with the Seventh-day Adventist church in 1892, and ever lived a consistent Christian life.

GEO. W. PLANT.

PALMER.—Died in Oakland, Cal., Nov. 17, 1897, of heart-disease, Julia A., wife of J. W. Palmer, aged 67 years, 1 month, and 22 days. She leaves bereft a husband and two sons. Sister Palmer was among the first to embrace the message in California. She rests in hope. M. C. W.

CHRISTOFFERSON.—Died at her home in Turner county, S. Dak., Dec. 3, 1897, Sister Maggie Christofferson, aged 20 years and 3 months. Sister Christofferson had been a Sabbath-keeper all her life. She died in the blessed hope. Funeral services conducted by the writer.

ANDREW NELSON.

BATTIN.—Coral Maude Battin, daughter of Elder N. Battin, formerly of the Minnesota Conference, and stepdaughter to Brother A. L. Curtis, died of typhoid fever in Battle Creek, Dec. 1, 1897. She had reached her seventeenth year, and enjoyed a precious experience with her Lord and Saviour previous to her death. G. C. TENNEY.

ANTHONY.—Died at San Francisco, Cal., Dec. 5, 1897, of paralysis of the bowels, Brother John Anthony, aged 68 years, 11 months, and 25 days. In 1882 he united with the Seventh-day Adventist church, of which he was ever a faithful member. Funeral services were conducted by the writer. Text, 1 Thess. 4:13, 14. E. E. ANDROSS.

SMITH.—Died in Oakland, Cal., Nov. 11, 1897, of apoplexy, Garphetia Maxson Smith, aged 53 years. Sister Smith was for years a member of the Seventh-day Baptist church in Richford, N. Y. After moving to California, she united with the Seventh-day Adventists. She was ever greatly interested in church and Sabbath-school work. M. C. W.

HILL.—Died at Campbellsport, Wis., Sept. 17, 1897, of bronchial pneumonia, Mrs. Emily Hill, aged 72 years, 5 months, and 14 days. One son, the writer, is left to mourn, but he sorrows not as those without hope. Mother embraced the message in 1876, and continued to walk in the light. Words of comfort were spoken by Rev. A. T. Miller (Baptist), from Rev. 14:13. CHARLES S. HILL.

MYERS.—Died in Malaga, Cal., Sept. 14, 1897, Darius Myers. He was born Dec. 18, 1816, and would have been 81 years of age had he lived till Dec. 18, 1897. He was among the very first in the State of Illinois to begin the observance of the Sabbath, while the REVIEW Office was still in Rochester, N. Y. The last two years of his life were years of feebleness and suffering.

TODD.—Sister Margaret Elizabeth Todd died at York, Neb., Dec. 3, 1897, after several days of intense suffering. She was taken sick during the night, and fell unconscious while passing from one room to another, spilling the oil in the lamp she carried, which ignited, and burned her severely before she recovered consciousness. She had been a Seventh-day Adventist for about thirty years.

O. A. JOHNSON.

MATTHEWS.—Died at his home near Claremont, Va., in the seventy-fifth year of his age, my father, M. D. Matthews. Father embraced the message about thirty years ago, which faith he held steadfast until his death. Nine years ago he settled near Claremont, Va., where he lived at the time of his death, which occurred Oct. 25, 1897. The funeral services were conducted by Elder Snedegar (Meth-odist). W. R. MATTHEWS.

FOSTER.—Died in Tuscola, Mich., Nov. 26, 1897, Mrs. Agnes Foster, in the fifty-first year of her age. Mrs. Foster was the daughter of Edwin and Mary Ellis, who were among the first settlers of Tuscola Township. She united with the Seventh-day Adventists in early girlhood, and was a faithful and consistent member of that church to the end of her

life. The writer, though not of her faith, has often noted the depth and clearness of her convictions, and the love and zeal which she showed for the belief she cherished. Her death was very peaceful. No one who stood by her bedside could doubt that the Lord was very near, and was leading her safely through the dark valley. Though but dimly conscious of what was passing around her, the faint voice murmured of "the shadow of His wings," and of her dear Saviour and his wonderful love. She was born on the farm where she died, and was well known and greatly beloved in the vicinity. Elder Ostrander came from Saginaw to speak words of comfort. H. L. TAYLOR.

ALLEE.—Edgar Allee, son of Elder N. W. Allee, died Dec. 15, 1897, aged nearly 24 years. Brother Edgar was converted in early youth. He attended Union College in 1891 and 1892, and afterward graduated in the Curtis Business College in Minneapolis. Since the first of last May he has been the secretary and treasurer of the Southern Tract Society. Four days previous to his death he left home in usual health, and went to Savannah on business. In that city he was taken sick; but not anticipating any serious results, he sent no message home concerning his illness, nor did he seem to realize his critical condition till within about three minutes of his death. He then said, "I am going." He tried to speak again, but the only word that could be distinguished was "Hattie." Thus he fell asleep with the name of his beloved wife upon his lips. The day he was expected to return home, his wife received the sad news of his death. It was a great shock to his family, and to the Atlanta church, of which he was an esteemed member. During his last hours he was heard pleading with God in earnest prayer. Funeral services were held in Atlanta. Text, 1 Cor. 15:26. R. S. OWEN.

Publishers' Department.

A NICE TITLE.

WHAT could be better than *Words of Truth Series* for the title of a Series designed to set forth "present truth"? And that this Series is true to its name, is proved by the number who have been led to see and accept the "truth" through reading it.

Are you receiving it regularly? No. 8 of the Series is just being mailed. If you send us your name and 10 cents, you will receive this number, with all the other numbers that will be issued for a year. Remember, it costs only 10 cents a year. Address REVIEW AND HERALD Pub. Co.

EXTRACTS.

THE following are extracts from letters just received in regard to our new book, "The Eastern Question:"

"We think it is a book that will meet with a ready sale."—*Maine Tract Society.*

"I see there is something in that book which we do not have in any other treating on that important subject."—*Z. Sherrig, General Canvassing Agent for District 4.*

"I have gleaned through the book, and think it is a work in which I shall be much interested."—*Frank Jencks, State Agent for Nebraska.*

"From what I have seen of the book thus far, I like it. I think it will be an excellent book to get before the people, as that subject is being discussed."—*J. E. Dunn, State Agent of Indiana.*

"We bespeak for it a good circulation."—*Missouri Tract Society.*

A NEW BOOK.

"HEALTHFUL LIVING" is the title of a book which has just been published by the Medical Missionary Board. It is made up of paragraphs relating to health principles and the medical missionary and philanthropic work, selected from the writings of Mrs. E. G. White. These paragraphs are arranged, under appropriate headings, in chapters, of which there are forty-two. The book is also provided with marginal notes and a good index. Each passage is followed by a complete reference, showing the source whence it is taken.

This book, which has cost many months of careful research, and patient work in classifying and arranging the materials, when once got together, is a perfect treasure-house of truth.

It contains a larger number of seed-thoughts and clear expressions of fundamental principles upon the subjects treated, than any other volume of its size which has appeared in print. It is wonderfully concise, yet very comprehensive. It is indispensable

to our workers, and should be read in every Seventh-day Adventist home.

The book contains 292 pages, and is bound in strong cloth, printed in clear type, and on good paper, at 50 cents. A cheap edition, in paper covers, may be had for 25 cents. Address *Good Health Publishing Co., Battle Creek, Mich.*

NOTICE.

WRITE ME ABOUT THIS.—I have a plan that will enable inexperienced people who can spend part or all of their time to introduce themselves into homes, to do missionary work to any extent that may present itself, and be making reasonable wages at the same time. Address F. Houghtaling, 67 Champion St., Battle Creek, Mich.

PAPERS WANTED.

Late Clean Copies—All Post-Paid.

D. F. BURZEE, Lehigh, I. T.
James Soules, Cawker City, Kan.
Mrs. Clara R. Winterton, Marshall, Tex.
Mrs. Martin Reynolds, Box 28, Berlin, Mo.
J. W. Buckland, Box 236, Great Bend, Ind.
Esther Smith, 1513 Burt St., Omaha, Neb. Can use Bibles also.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK

In Effect November 21, 1897.

EASTBOUND. LEAVE.
Bay City, Detroit, Port Huron, and East..... † 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations... † 3.45 P. M.
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.
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.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.
8.22 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susp. Bridge, and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

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.

WESTBOUND.
8.42 A. M., 4.05 P. M., and 12.55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

CONNECTIONS AT DURAND.

7.00 A. M. and 3.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

* Daily. † Except Sunday.

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

W. E. DAVIS, E. H. HUGHES,
G. P. and T. Agent, A. G. P. Agent,
MONTREAL, QUEBEC. CHICAGO, ILL.
BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

	8	12	6	10	14	4	36
EAST.	*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		8.45	pm 12.05	4.40	5.30	am 1.34
Niles.....	am 12.48		10.15	1.00	5.37	4.25	2.40
Kalamazoo.....	2.10	am 7.15	11.55	2.08	6.55	5.33	4.05
Battle Creek.....	3.00	7.50	pm 12.50	2.42	7.35	6.06	4.43
Marshall.....	3.30	8.23	1.20	3.03	7.56		5.10
Albion.....	4.00	8.47	1.45	3.30	8.15		5.34
Jackson.....	4.40	10.05	2.35	4.05	8.57	7.20	6.25
Ann Arbor.....	5.50	11.10	3.47	4.58	9.47	8.10	7.30
Detroit.....	7.20	pm 12.25	5.30	6.00	10.50	9.10	9.00
Falls View.....					am 5.25		pm 4.18
Susp. Bridge.....					5.33		4.33
Niagara Falls.....					5.59		4.43
Buffalo.....				am 12.20	6.45	am 3.10	5.30
Rochester.....				3.13	9.55	5.50	8.40
Syracuse.....				5.13	pm 12.15	7.45	10.45
Albany.....				9.05	am 4.50	11.25	am 2.50
New York.....				pm 3.25	8.45	pm 8.00	7.00
Springfield.....				12.16	8.34	2.35	9.32
Boston.....				3.00	11.35	5.20	10.45
WEST	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30		am 5.00	pm 3.00		pm 7.15
New York.....		pm 1.00		10.00	6.00		am 12.10
Syracuse.....		8.35		pm 5.00	am 2.10		pm 12.25
Rochester.....		10.37		6.55	4.15		am 2.25
Buffalo.....		11.50		7.50	5.40		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 12.40	pm 4.45	11.25
Ann Arbor.....	9.40	8.12	9.13		1.38	5.55	am 12.30
Jackson.....	11.15	9.10	11.10	3.35	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.21	pm 12.55	4.43	3.52	9.11	3.00
Kalamazoo.....	1.35	10.57	2.13	5.18	4.32	10.00	3.45
Niles.....	3.15	12.23	4.00	6.40	6.05		5.08
Michigan City.....	4.26	pm 1.22	5.20	7.32	7.05		6.06
Chicago.....	6.30	3.00	7.15	9.00	8.50		7.50

*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.20 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

The Home School.

HOME STUDY.

SINCE the first number of the *Christian Educator* was issued, it has constantly advocated the idea that every Seventh-day Adventist family should be a home school of Christian education. The responses to this suggestion have been so earnest and so numerous, especially from mothers who desire to follow the Scriptural plan of teaching their own children at home, that it has seemed very necessary to make a weekly provision for a suitable line of home study. The opportunity for this has now been opened in connection with the weekly lessons in New Testament Greek which will hereafter appear in the REVIEW.

So our readers may expect regularly to find on this page a suggested lesson for home study with the children. The majority of mothers interested have indicated a preference for some line of nature study, and so the beginning will be made in that subject.

The REVIEW is indebted to Professor and Mrs. Sutherland for the use of a series of lessons which they have employed very successfully in correspondence study with a large number of Seventh-day Adventist teachers and others who are engaged in public school work. This correspondence study will be continued especially for teachers; and it is proposed now to simplify these lessons, and adapt them to the use of parents in their own families. An effort will also be made to combine with them some of the *Instructor* articles on this subject, written by Prof. M. E. Cady, of Union College. The plan will be to utilize, in this way, all the information furnished to our people through our various periodicals, showing how they can be used in the educational improvement of all the members of the family.

As a part of this plan, some of the departments and articles that appear only once each month in the *Christian Educator*, will be further considered, from week to week, on this page of the REVIEW. Opportunity will thus be given to ask and answer questions of general interest that may arise. This will make Mrs. Henry's "Home School Lessons" still more valuable to parents who need more particular help in the use of them. It will give a similar advantage in the further consideration of a special line of professional reading for teachers, which will begin in the January number of the *Educator*.

We would point out, finally, that in this arrangement between the REVIEW and the *Educator*, provision is made for a special line of field study for ministers (in the New Testament Greek), and for teachers, parents, and children. And this is a long step toward realizing the *Educator's* ideal of a "Christian home university." With this explanation, which seemed necessary to an intelligent understanding of the whole plan, we give below the first lesson in the proposed series.

NATURE STUDY.—NO. 1.

THE plan of these studies is not to *describe* facts, but to *discover* them; not to fill up the mind with a load of information, but to *in-form* the mind, to build it up within, by drawing forth its interest to the field of nature without, wherein God is still constantly at work. So one of the principal aims is to develop and train the observational powers of the child by constantly questioning what he sees, and why it happens.

EXPERIMENT ONE.

Put an inch of water in each of three pans. Place one on the stove, the second in a warm room, or exposed to strong sunlight, and the third in a cold place, where it will freeze over night. Wring two cloths out of cold water; hang one near the stove and the other near the second pan of water. Now for—

THE STUDY.

1. What change took place in the cloths?
2. Which dried first?
3. From which pan did the water disappear most rapidly?
4. Could you see the water as it left the first pan and cloth?

5. What do you call that which you saw leaving the cloth and pan? (Are *steam* and *vapor* the same thing? See dictionary.)

6. Why could you not see the water disappearing from the second cloth and pan?

7. Where does the water go?

8. Shall you ever see it again? (Why is "shall" better than "will" in such cases as this?)

9. Why does evaporation go on more rapidly in summer than in winter? (Did you ever see the sun "draw water"?)

10. Why do we drink more water in warm weather than in cold?

11. What is the effect of the evaporation of perspiration from the surface of the body?

12. Why is it necessary to have free perspiration?

13. Was the ice in the frozen pan thicker than one inch, and bulged out in the middle?

14. Which requires more space, a quart of liquid water or a quart of frozen water?

15. Why does the ice float on the top of rivers and lakes?

16. What would happen if the ice did not float? Who made it to float?

17. Why does the vapor float in the air?

18. Who governs the movements of the water in its various forms?

Study Gen. 1:6, 7; Job 37:16; Ps. 135:7; Jer. 51:16; and Matt. 10:30, in the light of these observations and questions. Neither you nor your children can understand the *truths* of the Bible in such passages as these until you become acquainted with the *facts* which illustrate them. See Dr. Reed's article in the REVIEW of November 23, and another on the same subject in the REVIEW of December 7.

If you find any difficulties in answering these questions, please write immediately to the editor of the *Christian Educator* before the next lesson appears. We wish to know immediately how many parents desire to take up this series of lessons for home study with their children. We are glad to receive questions and suggestions. Please carefully preserve all the papers you are taking.

NEW TESTAMENT GREEK.

IN accordance with the notice given last week, the following first lesson in New Testament Greek is republished, in order that all interested may have an even start at the beginning of the year.

The subject of Biblical Greek should be of special interest to ministers, teachers, and adult home students who desire to read the New Testament in the original language. These lessons are simple enough to be easily mastered by persons who have no opportunity of pursuing the study in school, and who are actively engaged in the daily duties of life. The only requisites are, a fair natural ability, reasonable application in daily study, and constant perseverance. And without these, no one can succeed in any other line of literary study.

To be more specific, it is important that the New Testament Greek student should have a fair knowledge of English grammar, good spelling, and be able to write legibly and neatly. In acquiring any language for reading purposes, a good deal of careful writing is needed. "Writing maketh an exact man," and if exactness is anywhere required, it is especially so in interpreting the Greek of the New Testament. It is desired that all who wish to take up this study should promptly send to the *Christian Educator* an original copy of the Greek alphabet given below, with its English equivalents and pronunciation, all carefully written from memory. As a guide to all written work, we add the following—

SUGGESTIONS TO THE STUDENT.

1. Preserve all lessons for future reference.
2. Learn every lesson thoroughly. Drill yourself on exercises while walking, riding, or engaging in manual labor.
3. All written exercises should be in ink, on white paper; both sides may be used. Leave plenty of space between lines, with wide margins at each side, for needed corrections.
4. As far as possible, use envelopes or wrappers that will not require your manuscript to be much folded. Put full name and address at top of first sheet, and also on each of the others if they are not fastened together. Enclose two stamps for each reply expected.

5. Study the lessons with a clear head and a calm mind. Be patient, prompt, industrious, systematic, persevering. Use all your knowledge in Bible study. Judiciously interest others in the work. Always cultivate a modest opinion of what you have already accomplished, but a high opinion of what you can and will accomplish.

LESSON I.

Greek Alphabet: Forms, Names, and Sounds of Greek Letters.

Grammar: Sections 5; 6; 8 with *a*; 11; 19; 20; 21 with *a* and *b*. In section 5, page 3, of grammar is given the Greek alphabet. Commit thoroughly, pronouncing the names as follows (Webster's diacritical marks are used):—

Capital Letters.	Small Letters.	Pronunciation of Names.	Sounds of Letters.	Capital Letters.	Small Letters.	Pronunciation of Names.	Sounds of Letters.
Α	α	äl'fä	ä	Ν	ν	nōō	n
Β	β	bä'tä	b	Ξ	ξ	ksē	ks
Γ	γ	gäm'mä	g	Ο	ο	ō'mē-krōn'	ō
Δ	δ	däi'tä	d	Π	π	pē	p
Ε	ε	ē'psē-lōn'	ē	Ρ	ρ	rō	r
Ζ	ζ	zä'tä	z	Σ	σ	sēg'mä	s
Η	η	ä'tä	ä	Τ	τ	tau	t
Θ	θ	thä'tä	th	Υ	υ	ōō'psē-lōn'	ōō
Ι	ι	ē-ō'tä	ē	Φ	φ	fē	f
Κ	κ	käp'pä	k	Χ	χ	kē	k
Λ	λ	lämb'dä	l	Ψ	ψ	psē	ps
Μ	μ	mōō	m	Ω	ω	ō'mē'gä	ō

A Greek letter has always the same sound. The sounds of *ρ*, *υ*, *χ* are slightly inaccurate as given; yet for practical purposes it is thought better to take the easier pronunciation here given. The names also of *μ*, *ν*, *ρ*, and *χ* are slightly changed in pronunciation; cf. (compare) grammar. The letter "theta" occurs in two different forms in this lesson.

α, *π*, etc., when used in science, are commonly pronounced al'fa, pi, etc.

WRITTEN EXERCISE.

Write the pronunciation of the following words, accenting after the Greek (do not regard 'over *ε* and *α*):—

θεός *god*, ἐντολή *commandment*, ἀγάπη *love*, βαπτίζω *baptize*, κύριος *lord*, χριστός *Christ*, ξένος *alien*, ζωή *life*, φῶς *light*, ἀγκυρά *anchor* (grammar: section 20).

γ before κ, γ, λ, or ξ has the sound of *ng* as *ἀγκυρά* (pronounced äng'koo-rä).

ς is used only at the end of a word; elsewhere sigma has the form σ.

In the oldest manuscripts only capital letters are used, and these are not divided up into words by spaces between successive words, but written in a continuous line, and, for the most part, without punctuation marks. See the article "New Testament" in Smith's Bible Dictionary for facsimiles of New Testament MSS.

NOTES.

No grammar or other book is needed in the study of this first lesson, as it is complete in itself; but in order to economize space, and assist the student to do independent work, a standard Greek grammar is needed. Hadley and Allen's is recommended. The regular price is \$1.50, but an effort will be made to secure a considerable reduction if the class is large enough to warrant asking for it. All who wish to do thorough work should immediately write to the editor of the *Christian Educator*, stating that they desire to get the book. Later, a Greek New Testament will be needed.

In writing, please state your present occupation, and the particular reason for desiring to begin the study. If you wish to arrange for having the personal help of a teacher, by correspondence, continuously in the work, please state that point clearly. If it would be more convenient or satisfactory to send your lessons for correction to some school nearer than the office of the *Educator*, please make known your preference, and the editor will endeavor to make arrangement for it.

Study carefully, every week, all the directions that may be given on this page. Send your letter with the first lesson promptly, so as not to delay the general progress of the series. Ask questions, and make suggestions. "Study to show thyself approved unto God." "He is a Christian who aims to reach the highest attainments for the purpose of doing others good."—*Christian Education*.

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 4, 1898.

WE are so sure that you will be pleased with that beautiful story in the report from Scandinavia, on page 12 of this paper, that we take the liberty of asking you to turn to it at once, and read it—*provided* you, as many do, begin by reading this last page first. And when you shall have read it, please study it carefully, and see how many points you can mark wherein is shown the particular care of God for those who are his in his love.

THE students in the special school of Battle Creek College are studying the book of Daniel. So many good things are being discovered in these studies, that we have thought the readers of the REVIEW might like to have them, too. Next week, therefore, we shall begin to place them before you. This will not be done in the form of *lessons* of question and answer; but in the form of regular articles, telling the same things that have been learned in the lessons in the class. These studies will be found on the Editorial pages.

MANY of our readers have known of the sickness of the wife of Elder A. J. Breed. These and all will be glad to know that, though her sickness was long and severe, she has so far recovered as to be able to make the journey to California; and that thus Brother Breed is enabled to return to his field and work in District 6, from which he has been kept so long by Sister Breed's dangerous illness. They left Chicago, Wednesday night, December 29, for Oakland, Cal., where has been their home since Brother Breed was assigned to labor in District No. 6. Their address is now 1436 Linden St., Oakland, Cal.

WITH the first number in 1898, the *Youth's Instructor* is issued in magazine form. It is beautiful and attractive, both outside and inside. We are perfectly sure that the *Youth's Instructor* is now the best young people's paper in the world, and not by any means the least attractive. If it has not yet had a place in your home, you cannot afford to have your children be without it any longer. If you want the evidence of your own eyes and mind in addition to our word, then send for a sample copy, and we will risk the result. There is nothing better to keep young folks at home when they ought to be there, than interesting and profitable reading. And the *Youth's Instructor* is the best for this.

OUR regular lessons in the study of the Lord's Greek—New Testament Greek—are begun in this number. We hope every minister will enter heartily into this study, and continue it diligently. Every minister should be able to read intelligently the Greek New Testament,—not that he may turn critic, and undertake to supply a new translation of every passage which he publicly reads; but that, for his own spiritual benefit, he may be able to catch the thoughts of God in the very words in which they were originally expressed. Every language has niceties and beauties of expression that can never be given in a translation. By the diligent study of these lessons, we are sure that any one who has a good understanding of English, can, in a

little while,—simply as the lessons proceed,—learn to read the New Testament in Greek. And nothing but New Testament Greek will be given. We design to give no words nor passages that are not found in the New Testament. In the same department will be found, also, interesting lessons in every-day things for parents, children, and all.

A GOOD NEW-YEAR'S DAY.

SUCH was Sabbath, January 1, to the church in Battle Creek. The time from 9:15 to 10:30 A. M. was occupied by an interesting and fully attended Sabbath-school, opened by a brief song-service, with orchestral accompaniments, which gave an air of life and good cheer to all the exercises.

At eleven o'clock followed a discourse by Elder A. T. Jones, especially adapted to the present situation in this place, when so many new pupils have entered the school of Christ. The theme was the necessity of our bringing ourselves strictly and persistently under divine discipline, as indicated in verses 20 and 21 of the epistle of Jude. Only in this way can any one build himself up on his most holy faith, which is the duty of all, as God hath dealt to every man the measure of faith. Rom. 12:3. But faith that is not *exercised* is practically no faith (Deut. 32:20); and here is where many in the church, and multitudes outside the church, fail.

After the sermon, came the ordination of the newly elected elders and deacons of the Battle Creek church. The church is now divided up into twelve districts, each one of which has an elder and a deacon elected by itself, making twenty-four officers in all. Nine of these had been previously ordained to the offices they now hold, leaving fifteen to receive the rite on this occasion. A portion of Brother Jones's discourse was devoted to a study of the charge given by Paul to elders and deacons; and as the brethren bowed together in the stand, for prayer and the laying on of hands, a deep and solemn feeling pervaded both pulpit and pews, as Brother W. S. Hyatt led all hearts in earnest prayer to God, that he would qualify these servants of his for their responsible duties.

The special labors of Brother A. F. Ballenger in this church have now come to an end, and he is called to another field; but the General Conference Committee has called another laborer, Elder W. S. Hyatt, to devote his time to the interests of this church. His relation to the twelve districts of this church and to the church as a whole, will be similar to that of a president of a Conference to the different churches in his field, and to the Conference as a whole. The church cordially welcomes Brother Hyatt to this field; and its elders, deacons, districts, and members will heartily co-operate with him in his labors.

The rite of baptism was then administered, by Elder H. Nicola, to seven candidates; and this concluded the forenoon's services.

At 3 P. M. the church came together to celebrate the ordinances of the Lord's house. In the morning service the company of one hundred and sixty, mostly children, who have recently been baptized, were by vote admitted to membership in the church. These were well represented in the afternoon meeting; and the simplicity and earnestness with which they entered into the services of the occasion were

most cheering to behold. The attendance was larger than at any similar occasion in the past. Elders Hoopes, Ballenger, Jones, Tenney, Hyatt, Sutherland, and Magan conducted the services.

Thus the Battle Creek church begins the year 1898 better organized and officered than ever before, to carry forward the work, and properly guard the important interests that center in this place; and the first day and Sabbath of the year was appreciated by all as a blessed season.

U. S.

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FOR the account of the antislavery remarks of Rev. Jacob Gruber, his prosecution, and the speech of Lawyer Roger B. Taney in his defense, published in this paper under the heading, "An Interesting Bit of History," we are indebted to the *Northwestern Christian Advocate*, one of our most valued exchanges. The quotations from Chief Justice Roger B. Taney's decision, in the same article, are taken from "The Rights of the People," for sale at this Office, where the decision is printed in full. And all who would like to review the times, and read the best extant account of the great stir that was made by that decision, can do so by getting the book "Political Speeches and Debates," published and for sale at this Office. Both this book and "The Rights of the People" are valuable for much more than as mere history. They deal with the fundamental and immutable principles of liberty, whether civil or religious, whether of body or soul. The prices of the books are, "Rights of the People," 378 pages, cloth, \$1; paper, forty cents; "Speeches and Debates," 555 large pages, \$1.75.