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

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"IN THE FACE OF CHRIST."

HAVE you and I to-day
Stood silent, as with Christ, apart from joy or fray
Of life, to see by faith his face;
To look, if but a moment, at its grace,
And grow, by brief companionship, more true,
More nerved to lead, to dare, to do,
For him at any cost? Have we to-day
Found time, in thought, our hand to lay
In his, and thus compare
His will with ours, and wear
The impress of his wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect,
Within the hidden life, sin's dress, its stain;
Revive a thought of love for him again;
Steady the steps which waver; help us see
The foot-path meant for you and me.

—George Klinge.

CHRISTIAN BENEVOLENCE.—NO. 2.

MRS. E. G. WHITE.

THOSE who are yoked up with Christ will not give with a patronizing air, as though they should have great praise for their benevolence. They will realize that they are trading in their Lord's goods, not their own, and that they will have to give an account, in the Judgment, of the use they have made of their entrusted capital. Those truly love their neighbor as themselves who realize their responsibilities and the claims that suffering humanity has upon them, and carry out the principles of God's law in the daily life.

It is not God's plan at all that the rich should give gifts to those who have abundance. It is the distressed, the downtrodden, the discouraged, the hungry, the suffering, the naked, the poor, of whom Christ says, "Ye have the poor always with you." We need to take closer views of God's word and of eternity. This will not disqualify any one for the duties of life, or to act a Christlike part in society. The gospel of Christ is not only to be believed, but to be acted. We are to be doers of the word. We are daily determining our destiny in the future life by the character we develop in this.

Jesus, the world's Redeemer, laid off his royal crown, laid aside his royal robe, and clothed his divinity with humanity; though adored and worshiped by the angelic host, he left his high command, and for our sake became poor, that we, through his poverty, might be made rich. This is not riches in houses and lands, but the riches which will endure unto eternal life.

Christ penetrated into the very inner circles of life. He sought to arrest the actors in domestic life, in the midst of their household cares, and call their attention to the fact that they had eternal interests to secure. He told

them: Your various endowments are so many talents. These the Lord has entrusted to you to be improved, and by their use to gain other talents. They will increase through constant exercise. God has made men almoners of his providence, to use wisely the entrusted capital, as well as the endowments of his grace, to do all the good they possibly can, and thus constitute themselves wise, faithful stewards, laborers together with God, to reshape characters, and to elevate and help those who need help.

The command is given, Work while the day lasts: the night cometh, when no man can work. Jesus asks, "Are there not twelve hours in the day?" If these hours were employed as if men realized that they were accountable human beings, responsible before God, as serious, candid, heaven-bought subjects, keeping eternity in view, there would be sufficient time to secure for every soul an inheritance among the sanctified in the kingdom of God. There would be time for each one to be instrumental in the saving of many souls through precept and example. But we have no time to waste, no time to devote to selfish pleasure-loving, no time to give to the indulgence of sin. Time is golden. We have characters to form for the future, immortal life. Angels of God are watching our development of character; they are weighing moral worth.

It is said that one of earth's rulers, when told by the physician that he could live but a few moments, exclaimed, "A kingdom for one hour's time!" Year after year he had been granted the twelve hours of the day, but he had not spent them in securing his eternal interests.

Christ points out to us that which he expects us to do. He has given us a glimpse of eternity, that we may realize that there is something higher than temporal things to engage our attention, and call into activity all our delegated powers. They must be used to glorify our Redeemer. Christ calls for the human agents to co-operate with the divine agencies in saving the world. Not one is to feel that he can use his time as he chooses. Heavenly requirements are not to be ignored.

It is the almost universal practise of men to subordinate the eternal to the temporal; the claims of the future, the unseen, to the common affairs of the present. But Christ declares, "Ye cannot serve God and Mammon." "No man can serve two masters." The god of this world claims wonderful activity and constant slavery to his will. Christ, the uplifted Saviour, calls men to look and live. He declares, "I am the way, the truth, and the life." "Seek ye first the kingdom of God, and his righteousness," he declares, and all needed things of secondary importance "shall be added unto you."

If the churches that have had great light and great opportunities will walk humbly with God, the Lord will give every member a work to do for him. If you make no success in the highways, go into the byways, to those who are poor, despised, and forsaken. If you work for them while mounted upon the stilts of

your dignity and superiority, you will accomplish nothing; but if you will be truly converted to the Lord Jesus Christ, and learn of him who is meek and lowly in heart, you will show that you have learned how to work the works of God. This is the work of God, that you believe on him whom he hath sent, that you go to him for counsel and instruction, and pray, and watch, and work.

Waste nothing in your life practise. Jesus worked a miracle to feed the five thousand tired people. He selected a pleasant place for them,—for "there was much grass in that place,"—and gave his orders, commanding them to sit down. Then he took the five loaves and two small fishes. No doubt many remarks were made as to the impossibility of satisfying five thousand hungry men, besides women and children, from that scanty store. Then Jesus gave thanks, and placed the food in the hands of his disciples, to distribute to the multitude. The food increased in the hands of Christ, and as often as the disciples returned to him, they received a fresh supply.

Here is a lesson to be learned. Blessings, either spiritual or temporal, will accompany those who impart to the multitudes that are in need of these gifts. In the act of imparting, an increase is given of God.

The necessities of the great multitude were supplied. Then came the words of Christ, "Gather up the fragments that remain, that nothing be lost." He who had all reserves at his command gave a lesson that not a fragment should be wasted. He who has plenty should not waste. Let nothing be wasted that can do good to any one. Collect every fragment; for some one will need it.

The souls of the poor are of just as much value in the sight of God as are the souls of the rich. Then labor for those who need your help, although you may receive very little sympathy from those who are prosperous. Christ says, "Freely ye have received, freely give."

In every large city there are human beings who are not cared for, and are made of less consideration than the brutes. Moral degradation meets the eye and pains the senses. Human beings live in dark cellars, in houses that are reeking with dampness and filth. Children are born in these terrible places. Through the years of infancy and youth, their eyes behold nothing attractive; nothing of the beauty of nature cheers their vision. They hear the name of God only in profanity.

These children are allowed to grow up molded and fashioned in character by low precepts, disagreeable surroundings, and wretched examples. Impure words and the fumes of liquor greet the senses. Want and wretchedness are on every hand, because of the insufficient and miserable food, which is unfit for human beings to subsist upon; and from these abodes of want there are sent forth piteous cries for food and clothing by many who know nothing about prayer.

Christians, will you consider that Jesus gave his life to save these souls? Will you not co-operate with him in this great work? It is not

fitful service that God accepts; it is not emotional spasms of piety that make us children of God. He calls upon us to work for principles that are true, firm, and abiding. If Christ is formed within, the hope of glory, he will be revealed in the character, it will be Christlike. We are to represent Christ to the world, as Christ represented the Father.

THE PRESENT, NOT THE PAST.

F. M. WILCOX.
(Boulder, Colo.)

1898! How strange does this new division of time sound to our ears! So long have we been accustomed to speak "1897," that the new year seems almost an innovation. But 1897 is gone. It is numbered with the past. No more, only in memory's dream, can we count, one by one, its days and weeks and months. Its passing has been like a tale quickly told, a short watch in the night.

And yet, although so short, the year 1897 was a way-mark in life's highway. In the balance sheet in heaven's ledger it counted gain or loss to every soul. It has lifted the soul nearer God, or drawn it farther away. But it has gone. No more shall we be enlightened with its joys, nor can it evermore bring to us fresh sorrows.

The year 1898 reminds us that we have reached one more nick in the wall of time, one more round in the ladder of experience. Our experience of the past has become history. We may read its pages at will. Our future experience remains unwritten. What will be its history? What joys and hopes will cheer us onward in the year to come? What dangers appal? What discouragements and failures dishearten? These are the queries that demand solution as we stand at the threshold of another year, and peer into the unknown future. No answer comes to our anxious thought. The future yields up no information in advance. With each coming year, as in the past, unfolding time may discover to us our destiny. To the Infinite alone does the future stand revealed. His discerning eye can see the end from the beginning, and in his knowledge the history of the future is already written.

But it will not do for us to stop to theorize or speculate on the outcome. In thus doing we shall take time from the duties of the living present. We know this,—that the new year will bring us into new relations to God, to the world, and to ourselves. It will bring to us new burdens, new responsibilities, new hopes, new desires. The past has brought small measure of success. We turn to the future for a greater measure. But neither the hope of the future nor the remembrance of the past must engross our time and attention to the neglect of the present. We can ill afford to snatch time from the living, pressing issues of to-day to relive, in memory, the experiences of yesterday. True, there will come to us galling remembrances of broken vows, unfulfilled promises, misimproved opportunities, blasted hopes, and misspent moments of precious time. They will remind us of neglect and unfaithfulness. With one voice they will proclaim our inefficiency to cope with present issues, and prophesy for the future only discouragement and utter failure. All this will they do if we but grant them audience of time and place. This we cannot afford. While we must not repudiate the past, we must forget it. Have we sinned? We must confess the wrong, and cease to do evil. Have we wronged others? It is for us to make restitution so far as lies in our power. We must repudiate self, and take, in its place, the Lord Jesus. And O, this repudiation of self means so much! It forms the measure of true success in the work and service of God. Our success

for 1898, if true and genuine, will be measured by deeds, not words; by love, not fear. It may cause the frustration of every earthly plan, the relinquishing of every earthly hope, and the utter destruction of self. Along with it may come trial, affliction, and suffering; and it is only the true metal that will be able to stand its proving process. It is only the loyal and the brave who can hope to gain success purchased at the sacrifice of self. But to those who will submit to God, allowing him to chisel and polish in his own way, and by his own means, there will be, in the process, true joy, true delight, in the contemplation of the state to be attained. With physical sorrow and pain may come uplifting joy and satisfaction.

But we must forget the past. The mold of our experience last year must not fashion our experience for the year to come. We must have higher motives, holier objects, purer purposes, wills more resolute to resist evil and choose the good, more implicit trust in God, and less confidence in our own power. "Forgetting those things which are behind, and reaching forth unto those things which are before," we must "press toward the mark for the prize of the high calling of God in Christ Jesus." Here is the standard for our strivings. Here is the ideal of Christian character and perfection. Make Christ the pattern; make the ideal of advancement and attainment the spotless purity of the Lamb of God.

What progress shall we make in pressing toward this mark? What victories shall the year 1898 record for us? Will the record be a repetition of the history of 1897,—of discouragement, failure, and even times of utter rout?—It need not be so. For Christ, in Christ, and by Christ, we may achieve great things. We need not run the span of the new year alone, nor fight its battles all ourselves. Paul says, "I can do all things through Christ which strengtheneth me." And Christ himself promises, "Lo, I am with you alway, even unto the end of the world." In that blessed companionship we may take delight; from it we may draw strength; through it we may conquer triumphantly. We may sometimes feel discouraged as the way looks dark, but "he shall not fail nor be discouraged." With his courage as ours, and his wisdom as ours, there can be no failure. His love is as boundless as the sea. That love will enlist for us his wonderful wisdom and his mighty power.

For the year to come, then, let us commit the keeping of our souls to him in well-doing as unto a faithful Creator. For him let us labor; in him let us trust. Where he leads, we may safely follow. Although the future may be unknown to us, victory is assured, through Christ, come what may. Then let us not worry nor repine. The duties of to-day require our clearest thought and best endeavors. "Do present duty," should be the motto for every day in the year to come. Only let God direct, while we follow the movings of his providence. With the resources of infinite fulness at our disposal, what may we not do in 1898?

"My Saviour, as thou wilt!
All shall be well for me;
Each changing future scene
I gladly trust with thee:
Straight to my home above
I calmly travel on,
And sing, in life or death,
'My Lord, thy will be done!'"

WHEN a man becomes a Christian, his individuality is not taken away. The Christian is not something distinct from the man. He is the man filled with Christ. Of course, the regenerating power of the Holy Spirit changes the purpose of the life, turns it from self to God. Every renewed man is, in this respect, like every other. Each child of God is bound to overcome that which remains of evil in him,

and to foster that which is good. Thus, regenerated men are alike, as elm-trees are alike, or crystals, or ocean billows, or human faces. But the Christian man whose nature is emotional will be an emotional Christian; he who is business-like and matter-of-fact will have that coloring in his Christian life; he who is thoughtful and contemplative will exhibit that phase of Christian experience. "As every man hath received the gift," says the apostle.—*Selected.*

FAITH IN THE WORD.

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

THE word of God informs us that "faith cometh by hearing, and hearing by the word of God." In other words, one hears the word of God, and believes it. We first hear, then believe. Hence every time when this word is brought before us, we have the opportunity of believing. But we also may, if we will, disbelieve. How necessary, then, it is for us to acquire the habit of believing what God says! We may not always fully understand it, we may not see how it can be; but if we have a proper sense of our own weaknesses, this should rather stimulate than lessen our faith.

If we cannot take the word of the Lord, whose word can we take? Napoleon never confided all his plans of a battle to his marshals. He told each one what he wished and expected him to do. The marshals did not know why they should advance here, or retreat there; but they knew that Napoleon knew, and they felt certain that it would all come out right in the end. How much more should we trust God, that his plans will all be carried out, believing that what he says is the truth, whether we can see it or not.

We should rest on God's word *alone*, and not require any other aids for our faith. If God gives other helps to faith, we should thank him for them; but at the same time it is well for us so to learn the lesson of faith that the word of God will always be sufficient for us. At one time during Christ's ministry, a certain nobleman besought him that he would come to his house to heal his child. The Lord said, "Except ye see signs and wonders, ye will not believe." But the nobleman did not require that his faith should be strengthened in that way. He cried, "Sir, come down ere my child die." Then Jesus tried his faith. He did not accede to his request, and go to his house; but he said, "Go thy way; thy son liveth. And the man *believed* the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth." This was no surprise to the man. He did not say, "Is that so? how very strange!" He had believed the word of Jesus, and expected to find his son well. He only asked when he began to amend, that he might see how surely, in point of time, healing followed the word of Jesus. Then we read that "himself believed, and his whole house." John 4:47-54. He had believed before, but now his faith was stronger, and his whole family joined him in believing in Jesus.

Why not believe all that Jesus has spoken? When he says, as he does through his word, that if we confess our sins, he is faithful and just to forgive them, why not believe it? Why should a professed Christian persist, as some do, in carrying his own sins, when Jesus has borne the sins of the whole world, and offers to each one free pardon of all his offenses? "Believe on the Lord Jesus Christ, and thou shalt be saved."

"THERE is a great difference between one who can feel ashamed before his own soul, and one who is ashamed only before his fellow men."

THE PROMISE TO US.

WM. A. WOOD.

(Darlington, Wis.)

WE are in the time of the "latter rain." It is falling upon all who believe. The blessing of Abraham—the "righteousness of God by faith"—has been directly given since 1888. This blessing of Abraham was given "that we might receive the promise of the Spirit." Why, then, should not we *receive* it? There is no work about it; there is no effort about it: it does not require any effort to *receive* things. After we have received it, it will certainly move us to effort; but in the *receiving* of it, there is no effort. If there were, how much would a person be able to accomplish who has no strength? It is not by our own strength nor our own effort that we obtain it; but it comes as

be filled with the peace, and love, and joy of the Holy Ghost.

We shall *love* the truth. Is that worth anything?—It is worth so much that unless we do love it, we shall never succeed. The fact that we do not *love* it, is just why we do not *keep* it. If one actually and at all times loved God's way, he never would depart from God's way. O, let us receive the love of the truth! The promise of the Spirit will fill us with love for all, with the love of God. That is the Holy Ghost; that is the latter rain; that is Jesus in the heart. Praise be to God!

PURIFIERS OF LIFE.

Drummond.

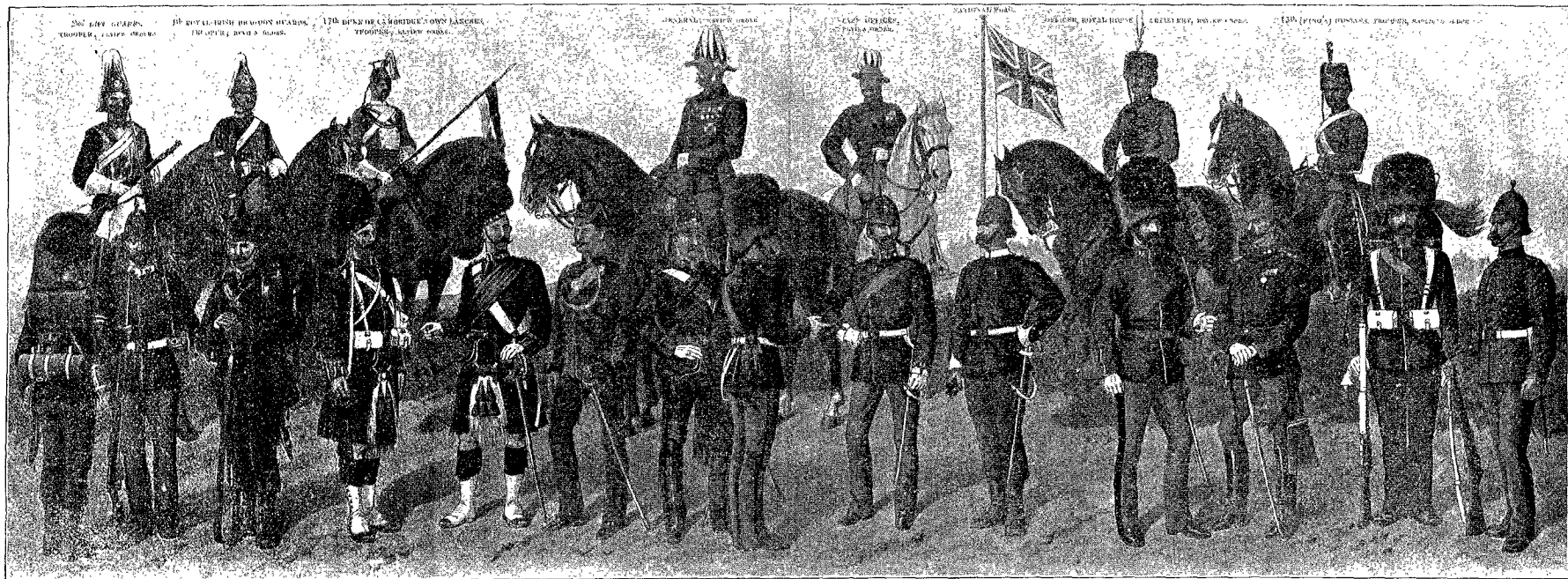
THERE are some men and some women in whose company we are always at our best.

"AND THE NATIONS WERE ANGRY."

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

IN our previous articles, showing that the great spirit of war in the world is a conspicuous sign that we are in the last of the last days, only the *weapons* of warfare have been dwelt upon. When we consider the vast number of men in the navies and standing armies of the world, and the immense sums of money expended to equip and maintain them, the picture becomes still more appalling and impressive.

The "World Almanac for 1897" informs us that the armed force of the leading nations of Europe amounts to 18,550,946 men; and, in addition to these, 2,260,302 armed men from some of the lesser countries stand ready to be called to the battle-field in a moment. Think



Styles of the British Army. War-footing, 634,706.

a precious gift, freely given, and all we have to do is to accept it.

See, however, the steps: (1) Christ has redeemed us, (2) that the blessing might come, (3) that we might receive the Spirit. Gal. 3:13, 14. The blessing, as has been suggested, is "the righteousness of God by faith." So paraphrased, the statement of the different steps would run thus: Christ has redeemed us, that the righteousness of God by faith might come on us, that we might receive the promise of the Spirit. The righteousness of God by faith must come before we *can* receive the promise of the Spirit—before we *can* receive the latter rain.

But have we not received the righteousness of God by faith?—Yes, long ago. We have believed that our sins are forgiven, actually forgiven; and that, in the books of heaven and in the heart and mind of God, there stands no more against us than against Jesus himself. We have received this righteousness, and it has been the most precious thing we have ever received in Christian advancement.

Yet all this came to us only that we might receive the promise of the Spirit. What! to us? really us?—Yes, to us: the promise is to us and to our children. Then let us receive it.

If we do this, we shall have in our hearts something that will keep us from doing those things that we know we ought to abandon, but keep on doing; those things that are wrong; those things that we do not mean to do, and do not want to do, but cannot help doing,—things that we do in spite of ourselves. This is the solution of this serious problem. This is the help in this matter, the lack of which has troubled us so long. Let us now, therefore, receive this, and glory be to the Lord!—we shall no longer commit sin. We shall be kept, and we shall

While with them, we cannot think mean thoughts or speak ungenerous words. Their mere presence is elevation, purification, sanctity. All the best stops in our nature are drawn out by their intercourse, and we find a music in our soul that was never there before. Suppose that influence prolonged through a month, a year, a lifetime, and what could not life become?

Here, even on the common plane of life, talking our language, walking our streets, working side by side, are sanctifiers of souls; here, breathing through common clay, is heaven; here, energies are charged, even through a temporal medium, with the virtue of regeneration. If to live with men diluted to the millionth degree with the virtue of the Highest can exalt and purify the nature, what bounds can be set to the influence of Christ?

"We seek for the gold of Ophir, and search for the hidden treasures of earth, while we let the Holy Spirit knock at the door of our heart for admittance, and continue to remain indifferent to its pleadings. Rev. 3:20."

of it! Over twenty million men under arms in the Old World alone, without mentioning what is being done to prepare for war in the United States and other countries not included in the list. Perhaps it may be said that the standing army of the United States is insignificant, and that, therefore, there is no evidence of war here; but it is an open secret that this country



Styles of the Russian Army. War-footing, 2,151,000.

is rapidly building up one of the best navies afloat, and nowhere are more of the big cannon manufactured than here. While the United States has not, as yet, established a very large standing army, she is drilling a strong militia in every State; and she believes that her resources are such that she could drill and call into action an immense army in a short time if it should become necessary.

But returning to the more than twenty million men under arms in the Old World, consider what it means. When such vast armies, equipped with the terrible weapons of modern warfare, are brought into action, who can estimate the awful results? In 1812, when Napoleon Bonaparte was at the height of his military power and glory, the records inform us that he "could count not far from four hundred and seventy-five thousand men ready for the field." Napoleon was then preparing to invade Russia; and, speaking of his armies, he wrote to Davout, "I have never made greater

THE JEWISH CREED.

1. I firmly believe that God, blessed be his name forever, is the Creator and the Master of all things; and that everything was, is, and will be, made for him alone.

2. I firmly believe that this Creator of all things, blessed be his name forever, is One, by unity peculiar to himself, and that he alone has been, is, and will be, our God.

3. I firmly believe that this Creator, blessed be his name forever, is not corporeal; nor can in any manner whatsoever be conceived to be

corporeal; and that there is nothing in the world that is like him.

4. I firmly believe that the Creator, blessed be his name forever, is eternal; and that he is the beginning and the end of all things.

5. I firmly believe that the Creator, blessed be his holy name forever, ought alone to be worshiped, exclusive of any other being.

6. I firmly believe that all the words of the prophets are true.

7. I firmly believe that all the prophecies of Moses our master (may his soul rest in peace!) are true; and that he is superior to all the sages who went before or come after him.

8. I firmly believe that the law which we now have in our hands was given by inspiration to Moses.

9. I firmly believe that this law will never be changed; and that the Creator, blessed be his holy name, will never give another.

10. I firmly believe that the Creator, blessed be his holy name, knows all the actions and all the thoughts of men; as it is said, "He hath formed the hearts of men, and is not ignorant of any of their works."

11. I firmly believe that the Supreme Creator rewards those who keep his law, and punishes those who break it.

12. I firmly believe that the Messiah must come; and though his coming is delayed, I will always expect it till he does appear.

13. I firmly believe that the dead will rise at the time appointed by the Creator, whose name be blessed, and his glory magnified throughout all ages, to all eternity.—"Paths Eternal."

OUR LEADER.

"BEHOLD, when I am risen from the dead,
I go before you into Galilee;
I lead you still, as I have ever led;
Where'er I go, I bid thee follow me."

Thus spake the Master, ere he, crucified,
Had finished up the work he came to do.
The vile tribunal where the Just was tried
Meanwhile assembled to condemn him too.

Lo, in the garden of Gethsemane
He drank the cup of sorrow that must be;
A thorn-crown pressed his brow on Calvary,
Where he expired to pay the debt for me.

And shall I fail the Man of Galilee,
Who trod the crimson wine-press all alone,
That, crowned and glorified, I too might be
An heir of glory near the shining throne?

My risen Master, I will follow thee.
As thou hast borne my sins on Calvary,
I'll nail my follies to the cursed tree
Where Christ my Saviour bled and died for me.

Sharp thorns and briers may beset my path,
But there's a voice which says, "This is the way."
It is the road that leads from flaming wrath
Unto the regions of eternal day.

Should fierce winds blow, and raging storms arise,
And troubles thwart my path along the way,
Or cheering sunshine beam from fairest skies,
Amid all changes, I will watch and pray.

Cheer up, my comrades; it will not be long
Ere we shall stand on the eternal shore,
And join the millions of the blood-washed throng
Who songs of triumph sing forevermore.

— A. B. Russell.

POWER OF THE BIBLE OVER LIFE.

WHERE is a second book, uninspired by Scripture, that has demonstrated its inherent and unassisted energy to take hold of life, grapple with it, transform it, regenerate it, and lead it out into the likeness of the life of God? Only he who knows *man* could have made *man* a book. Only he that made all hearts could produce a book that should go to the wants of all hearts. "I see," wrote Hallam, "that the Bible fits into every fold and crevice of the hu-

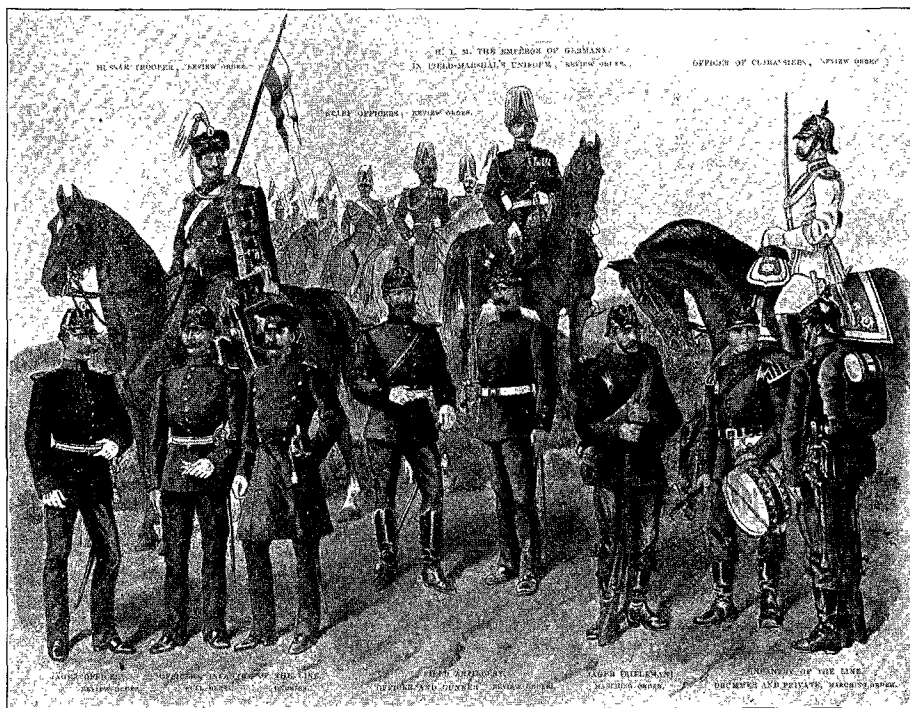


Styles of the French Army. War-footing, 2,000,000.

preparations." *All Europe* was then in arms against him, and stood in terror before his army of less than half a million men. The world has stood in awe as, in bewildered contemplation, it has viewed the military exploits of Napoleon, one of the greatest of all the military chieftains of the past. But suddenly turning the gaze from Napoleon and his time to our own day, how tamely insignificant seem the armies and equipments of those times, compared with what we see all about us now! And if half a million men, under skilful generals at that time, were the terror of civilized Europe, what will it be when the multiplied millions of men, armed with their modern death-dealing weapons, are urged on by "unclean spirits" to "the battle of that great day"?

No wonder that such unparalleled preparations for war should cause the Marquis of Salisbury, at the opening of the British Parliament, Jan. 19, 1897, to say: "What would you say is the great change which has passed over Europe since the older of us were young men?—It is this tremendous increase in the burdens which the necessity of self-defense has cast upon every nation of the world. That burden goes on getting higher and higher; a larger and larger part of the population is devoted to military service; more and more money has to be spent in the provision of the mechanical apparatus of war; and as the conquests of science are extended, not only are all previous efforts determined to be obsolete and have to be thrown away, and something new introduced in their place, but a larger and larger proportion of the public wealth has to be devoted to this unremunerative purpose. The burden has become so serious to many nations that many have thought that the day will come when nations will rather rush into war, and provoke a decision, once for all, than continue to groan under the suffering which modern necessity forces upon them."—*London Times*, Jan. 20, 1897, page 6.

"EDUCATION is necessary to the various professional callings of life, and to certain attainments in order to receive the approbation of men; but the Holy Spirit can be had 'without money and without price' (Isa. 55:1) by confessing and forsaking our sins. Prov. 28:13."



Styles of the German Army. War-footing, 1,492,104.

man heart. I am a man, and I believe that this is God's book because it is man's book."—*C. H. Parkhurst*.

WE have always wished that those Phenician sailors had tied life-preservers on Jonah before they pitched him overboard. It would have saved later mankind from gawking and gaping and jeering like a lot of idiots over the fish-story, getting no further, and missing one of the most important books of revelation in the Old Testament. A person who will do that, you can set down as a specimen of arrested development.—*Interior*.

"WE arrange our homes for the entertainment of guests, and array ourselves in clean apparel for society, but are negligent to purify the body for the indwelling of the Holy Spirit."

Evangelistic Temperance.

NO!

SOMEBODY asked me to take a drink.
What did I tell him? What do you think?
I told him—No!

Somebody asked me one day to play
A game of cards. And what did I say?
I told him—No!

Somebody laughs that I will not swear,
And lie, and steal; but I do not care.
I tell him—No!

Somebody asked me to take a sail
On the Sabbath day; 't was of no avail.
I told him—No!

"If sinners entice thee, consent thou not,"
My Bible says; and so, on the spot,
I tell him—No!

—Morning Light.

THE LORD'S WISH.

TEMPERANCE is self-control. Evangelistic temperance—Christian temperance—is self-control *in all things*,—of body, soul, and spirit. For he which "striveth for the mastery is temperate [controls himself] in all things." This is the only true temperance. And this is in order that we may glorify God in both body and spirit,—glorify him, and him alone, in all things, and so meet the object of our creation and of our redemption.

The Lord has created and redeemed the body as really as he has the soul. He cares for the body as really and as fully as he does for the soul. And he wants us to care for the body as really and as fully as we care for the soul. Therefore he has said, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Thus it is certain that the wish of the Lord is that our prosperity in health shall be even—evenly balanced—with our prosperity of soul, or spirit.

No one will for a moment question that God has given directions and prescriptions abundant to assure the prosperity of the soul. Every one knows that every one who will sincerely accept the word of God as to the good of his soul will assuredly find his soul prospering abundantly. Yet as the Lord has recorded his wish, "*above all things*," that our health may prosper *evenly* with our souls, it certainly follows that he has given directions and prescriptions assuring prosperity in health *evenly* with the directions and prescriptions assuring prosperity of soul.

Yet this is very little thought of, even by professed Christians; and by many who happen to think of it, it is not believed sufficiently to lead them to an honest study of the word of God to know what he has said on the subject, and then give it a place in the life. Many will bear great concern about the prosperity of their souls, to the utter neglect of their health, when if only they would take thought and care as to how they are living, and correct that by the word of God, the prosperity of their souls would be so abundant that there would be no room for anxiety in the matter.

Many people will ask for prayers that they may enjoy the blessing of God, when all that is needed is that they quit using some pernicious thing in food or drink. Many will "call for the elders of the church" to pray that they may not be sick, when all that is needed is simply a good bath, or perhaps only a good hot foot-bath. They will ask for prayers for recovery from sickness, when a bath, or perhaps only a foot-bath, would have entirely prevented the sickness.

Now we are not saying anything against calling for the elders of the church or praying for

the sick; but we do say that the Lord never intends that prayers shall take the place of thought and common sense in every-day, simple things. He does not intend that he and miracle shall be substituted for individuality and intelligence. He has given us responsibility, intellect, and judgment. He has given us his word and his Spirit to be our knowledge and guide. In his word he has told us that "above all things" he wishes that we may be in health; in his word and our own bodies he has made every possible provision that, by the co-operation of his word and ourselves, we may indeed, "above all things," prosper and be in health according to his wish.

That we may do all that is possible to help in this great thing, we shall publish, in this department of Evangelistic Temperance, the Bible principles of evangelistic *health*, which are essential to evangelistic temperance, as well as the principles of evangelistic temperance itself.

RESULTS AND THEIR CAUSES.

DR. D. H. KRESS.

(Sanitarium.)

WHY will there be no sin in the new earth?—Because there will be no temptation. Is that the real reason? I asked a class this question the other day, and they answered, "Because Satan will have been destroyed." At that time the love of God will be so clearly demonstrated that there will be no desire to sin. All will see what Israel did not see,—that all his statutes are for their good and for the good of their children. If Israel had seen that, there would have been no desire to sin, and they would not have lusted after those things which were forbidden them.

Do you suppose there will be any meat-eating in the new earth? Why not? Will it be because the people cannot get it?—No; it will be because there will be no desire for it. It will have been demonstrated that it is not for man's good. People will have given up sinning before they get there. Among the remnant, meat-eating will be done away. Everything harmful will be given up. What is the crowning virtue?—Love. It is not simply love to man; it is love to everything that God has made. God cares for the little sparrow. I read in the Review that when Christ saw a little wounded sparrow, he would take time to pick it up and dress its wounds.

We read in Genesis that the animals went into the ark without any fear whatever. Later, as recorded in the ninth chapter, permission was given to man to eat of the clean beasts; but the fear and dread of man was upon them. In the new earth "the wolf and the lamb shall feed together," and a little child shall lead them. It is said that in India, birds and other wild animals are as tame as our domestic animals are here. The reason for this is that the people of India do not eat animal food.

How about the Saviour's eating fish?—Well, notice the conditions. From what class of people did he take his disciples?—From fishermen. He knew the conditions and circumstances that would surround them and those who would live after them. He began with them where they were, to lift them upward. There was a time when God permitted polygamy, but God did not design that it should always be permitted. Now that he is fitting for translation a people in whose lives there will be no change at Christ's coming, except the change to immortality, he is giving them light and truth to bring about this change in their lives. He had many things to say to the disciples, which they could not bear then; but he is saying them now to the remnant people, and there will be more light, all along, until we reach the perfect state.

EVANGELISTIC TEMPERANCE.

MRS. S. M. I. HENRY.

(Sanitarium.)

THE whole gospel for the whole man, the whole truth, and nothing but the truth, must be the watchword of any real evangelistic work. The fact that the church, as a body, and the average preacher, do not comprehend what is involved in the *whole* gospel, has made it necessary that efforts be put forth by evangelistic specialists, at which there has been complaint from many who realized the *privileges* of the church more than they did its obligations. The work of the Medical Missionary Association, the W. C. T. U., and the Y. M. C. A., come in the list of those special efforts at which so many question.

In a letter just at hand, one of our sisters takes the W. C. T. U. to task because we are trying to do work which should be done by the "body of Christ." This is the same old objection which we have had to meet all through the years, and to which we answer: But if the "body," as you see it in the church, will not do the work, then the *Christ*, which is its life, must thrust out some other agency,—a new arm with which to take hold of and rescue his lost ones, and do the work that needs to be done.

Christ is not limited; the organized church cannot shut him into boundary-lines beyond which he must not go to accomplish his purpose of sending the whole gospel to *every creature*. There are multitudes of people to be reached who never can be reached by ordinary church methods. You may ring the church-bell, light the house, and yet the most attractive service in order; and yet never a glimmer of its light, nor a strain of its music, nor a word of its truth, get out to the very people who need this truth most, and would most gladly accept it. It would be almost impossible to make the most hungry ones of them all, believe that they would be welcome in the church if they should come.

Multitudes could never be persuaded to enter the house dedicated to the worship of the world's Redeemer. The gospel must be taken to them where they are, in the haunts of sin; they must be taken hold of with loving violence, and compelled, by the constraining power of Christ, to come in. One man or one woman alone cannot do this; it takes *organized* effort, systematic, intelligent, untiring, patient labor,—the application of the very qualities that would bring success in business or politics, consecrated to the winning of souls.

There is truth to be taught which the schools for making preachers never heard of. Where is there, in any college, unless it is within the last few months in our own colleges, any "chair" whose especial office it is to teach just what is meant by the human body as the temple of the Holy Ghost, and the sacredness of the functions of the appetites?

Not until I came among Adventists, did I ever hear, from any minister in the pulpit, anything like the *whole* gospel, as applied to the body as well as the soul; and even among our own people, those who stand most faithfully for these truths are, with few exceptions, physicians and nurses instead of ministers.

Every church home should be a center of light; but even among our people, the practices in kitchen and dining-room are very far from being in harmony with the profession which is based on an acceptance of the Bible as the end of all controversy. Less excuse can be made for Adventists than for any other people when they indulge in intemperance of any sort, because of the larger opportunity which is theirs of knowing the truth as it is. *Bodily religion* should not be relegated by us to the prize-fighter and the acrobat.

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.

SINGING IN THE RAIN.

HEAR my happy little bird
Singing through the rain,—
Singing while the fitful showers
Dash against the pane:
"Blue sky somewhere," carols he,
From his fearless heart;
Though the clouds are gathered thick,
And the chill winds start.

Sweet and shrill, the silver notes
Weave a wordless strain.
"Blue sky somewhere," in my thought
Is their glad refrain.
Always sunshine just beyond,
Brief the present ill,
Trouble never long to last,
Is their meaning still.

Sing thy sweetest, merry bird,
Comforter of mine,
Bringing, in thy little way,
Help from love divine.
Thou hast given me the clasp
Of a golden chain
Let from heaven into my hand,
Through the clouds and rain.

What though all my way be hedged?
Love shall ope a door
For the feet that follow fain
His that went before.
What though trials test my faith?
Peace shall yet maintain
Right to rule in one who walks
Singing in the rain.

More than I can count of good
Aye has been my share:
Dearest hands to help me on,
Having all my care;
Blessings marking every day,
To the latest one;
And the shadow only proof
Of the glowing sun.

Therefore, with undaunted front,
Trusting in my King,
Shall I face whatever foe
In the path may spring.
So I hear a note of cheer
In the brave refrain
Of my merry little bird,
Singing in the rain.

—Margaret E. Sangster.

STUDIES IN CHILD CULTURE.—NO. 31.

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

INFIDELITY in the church is the danger to which our growing children are exposed, and from which they can be protected in their early years only by the shield of a true faith in the hearts of their parents.

That which mother fully believes, confidently teaches, and consistently lives out in her daily practise, other things being equal, the boy and girl believe, and would fight for. When to this are added unselfish consecration and sincere faith on the part of the father, seasoned by tenderness, there will be little danger that, even when the boy finds out that he is growing up to be a man instead of a woman, he will renounce the faith which his mother taught him, and go out of her presence to Sabbath-breaking or apostasy; for the truth will have done its work, and made him a new creature in Christ.

The question to be earnestly considered by every parent is, Do I really believe what I call "the truth"? Is it a principle of life in me, or only a theory, a cloak which serves to conceal the heart of an unbeliever and the life of a worldling? This is one of the things to which the words of our Lord, as given in Luke 12:2, must certainly apply; the unbelief, the unyielding spirit, cultivated in secret, is published abroad, by and by, in the waywardness of the children.

The time must come when each child must believe for himself, independently of any other human being. The time will come when he must prove all things for himself. He may have to come through the whirlpool of skepticism to find the proof which will silence unbelief forever; he may come through, even if he has nothing in his home to foster his faith; but it will be a great help in meeting, out in the world, those things that war on belief, if he can remember that father and mother gave an unequivocal testimony to the fact that the word of God is true, and Christian experience is real.

Every child should be allowed to work out the problem of faith in his own way, without prejudice or criticism, in the atmosphere of loving sympathy. His questions concerning sacred things should never be considered irreverent or foolish. They should never be met in the spirit of rebuke or controversy. They should be answered, not by argument, but by testimony. It should be understood that many questions can be answered only by the Holy Spirit's application of the Word to the individual heart; and the child should be patiently taught to discern this class of questions. It is not possible for any human being so to teach any spiritual truth that it shall reach the soul. All that we can do is to instruct the mind in principles, and be so true a witness to their importance and efficacy in the life that we may be able to lead the inquirer to accept the reasonableness of the principle as well as to surrender to the instruction of the Holy Spirit, who must do the real teaching. This is just as true in relation to the little child as to the grown-up sinner; and by keeping this in mind, a great deal of fruitless, soul-wearing labor will be saved.

The strongest temptation to those who are trying to do God's work is to try to "change works" with God, demanding of him the testimony of a holy life, while they burden themselves with the impossible labors of teaching the things which God alone can know well enough to teach to any one. We are to do the living after Christ, and leave the teaching to the Great Instructor.

One fruitful cause of infidelity in our youth is found in the fact that the religious leadership of the little child is left to people outside the home. His religious life is like that of a pine sapling that has been transplanted—not one in a hundred lives. They look green for a long time; but the roots cannot take hold of the unnatural soil, and after a while the foliage begins to turn yellow, and we know that the tree is already dead.

A child's life should be lived at home for the first ten or fifteen years; at least the home should furnish the soil in which he becomes rooted and grounded in truth and the practise of belief. If the parents will not do the work of leading the little ones in the quiet, sensible way which they especially need, to know Christ as a personal Saviour, then Sabbath-school teachers, mission workers, and others must do it; but these outside laborers must remain outside the real life of the little follower of Christ. They cannot know of the testing times that come in the daily routine of the home. They should not know if there is friction in the home life; they have no right to enter into the place where the real difficulties are. The child should not be encouraged to go, even to the dearest one of them all, with complaints of the unsympathetic mother and the exacting father, who, made jealous by the fact that others are trying to do the work which they ought to do, often make life a burden to the boy and girl who are trying to be Christians.

The children very soon, under these conditions, begin to live a double life, especially if there has been a spiritual awakening outside the home, and they have been drawn within its

circle of warmth and light. Here they are bright and happy; the language of praise is on their lips, its beauty in their faces, its elasticity in their steps. They freely utter the sacred things of experience, they speak the language of Canaan as if it were their native tongue, and they do not hesitate to do work which might well put their elders to shame.

But by and by the time comes to go home; and this is like taking a sensitive-plant from its congenial atmosphere, into that from which it shrinks through every petal and stamen; it shuts up. The father and mother, down in their hearts, long for a breath of this new, fresh spiritual life, which they may have heard in the child's testimony in church, but it is all far away from them; they have had no hand in producing it; they have no part nor lot in the child's experience of Christ, and are grieved, as they should be. If this fact leads them to repentance and newness of life, all will be well; but if they are too proud to confess to failure, and persist in the old way, the result is a colder coldness; a deeper silence, if possible; an exactingness which requires that the child shall live out his new life, at all hazards, for the comfort of the home which has contributed nothing to it, and now helps only by making abundant demands on patience and consistency, such as, in his experience, become heavy burdens, if not an "offense" mortal in its influence to the young Christian. What wonder that, after some day of peculiar trial, the boy throws his cap or book across the room, and cries out, "Well, I don't care! I have tried to be good, but it is n't any use. I don't believe there is anything in it, after all;" while his sister saucily flirts her skirts, and, together, they "give it all up," and with sinking but defiant hearts, drop back into a darkness of unbelief such as they could never have known but for those few warm, bright days, in which all the world outside their home seemed bathed in heaven's own splendor? O, the pity of it!

Dear fathers and mothers of the REVIEW family, shall this ever be true of any child of your home? That it may not, hasten to surround them, every one, with such an atmosphere, breathed into you and through you by the Holy Spirit, that spiritual life shall spring up indigenous to the home; then shall never be needed the forcing process of the hotbed of revival effort to bring them into the life of Christ.

VULGAR NOTORIETY.

A FOURTEEN-YEAR-OLD girl disappeared from her home in a New York tenement one day last summer. Her letter of farewell said that she intended to drown herself because she was tired of tending the baby. For twenty-four hours or more her parents, assisted by the police and the reporters, hunted for the child. Finally they found her in the cellar of her own home. On second thought she had decided to live a little longer—in spite of the baby.

Later developments indicated that she had gained her principal purpose. It was shown that she had been an industrious reader of the sensational dailies, and that she yearned to share that publicity which they give to the deeds of people who are mentally weak and morally crippled. She succeeded. At the cost of a day in the coal-hole, she got her picture in the papers. The "stories" that were printed about her occupied very satisfactory space among the evil deeds spread out in the demoralizing columns of the sensational papers. Of course she was happy. She would have been happier yet had she realized the full extent of her good fortune! Eminence like hers could not easily have been won by any little girl born earlier than this nineteenth century. A hundred years ago there were no "yellow" daily papers to rouse or reward a girl of her high

ambition. Had such a girl threatened suicide, her mother would have given her a dose of jalap, and put her to bed. Had she run away, she would have been physically punished. It never entered the heads of our "old-fogy" ancestors that when a child did something foolish, or mean, or wicked, the proper thing was to tell amusing stories about it. They had the notion, which seems to be in some danger of becoming obsolete, that a wrong or senseless act should not be paraded before the public.—*Youth's Companion.*

THE PURPOSE OF DISCIPLINE.

FREDERICK GRIGGS.
(Battle Creek College.)

THE spirit of obedience is from God, and the degree of our lack of the Spirit of God is the measure of our spirit of disobedience. The spirit of obedience is encouraged by a submission to all lawful authority, whether of God or man. It is, accordingly, for our eternal, as well as temporal, good that we are enjoined in the Holy Word to obey magistrates and rulers; for in submitting ourselves to these lawful authorities, we can the easier submit to God, and in such submission alone is perfect freedom. Accordingly, it does not seem to me too much to say that when parents and teachers permit a spirit of disobedience to exist in children under their control, they are allowing the children to be in a position where the Spirit of the Lord cannot affect them. The Spirit of the Lord will not do, alone, the work which has been committed, by the Lord, to those who are in charge of children.

Every person in the world is in constant need of discipline, because the character of every one naturally tends to evil, and is in need of betterment. It is the purpose and work of discipline to eradicate the evil elements and strengthen the good; or, perhaps, better stated, it is to eradicate the bad by strengthening the good. "True discipline has for its object the amelioration of the whole character and the prevention of offenses. The purest and best natures recognize the need of discipline in themselves." It is this personal recognition of the need of discipline that makes it valuable. It should be a force from within the individual, which compels him to do that which is right. That is to say, for discipline to be of the most value to a child, he must recognize the necessity of it, and his own will should be in accordance with the discipline. If the discipline is just, the child will recognize the necessity of it, whether he admits it or not; but if it is unjust, he recognizes it as oppression, and hardens himself against all discipline. All just discipline will eventually result in leading the child to do right because it is right, while all unjust discipline will cause right-doing only from fear of force.

The value of discipline depends, then, wholly upon its justice. But the justice which affects character for good is that justice which is bound up with love. Here is where parents and teachers have failed, and will always fail, unless they make God, who is the author of such justice, their source of wisdom. Without this wisdom, we either have a false sense of justice, and are harsh and oppressive, or else we have a false sense of love, and yield to the force of evil in the child's nature.

The relation which parents and teachers sustain to children is such that from the methods pursued in their government the children largely obtain their conception of God. If injustice and oppression on the one hand, or laxness and instability on the other, are manifested in the government of children, they tend directly to view God accordingly as they are dealt with by those to whom they should be in subjection. Children should be in subjection.

The idea is becoming very prevalent that it is despotism and an abridgment of the personal liberties of the child for him to have a sense of subjection. So it is, if the sense of subjection is one of slavish fear; but the true sense of subjection, which involves the element of humility, is of inestimable benefit to every child. It is the result of firm, loving discipline. It is a fact patent to all who observe children, that they have a greater love for those parents and teachers who require obedience of them, and who use right methods of discipline to secure such obedience, than for those who do not require it. It is also noted that these same children are more devoted in their love and service to God.

The purpose of discipline, then, is to bring the whole being into willing subjection to just authority. God has ordained that parents and teachers shall discipline the children committed to their care. This involves, primarily, the stimulation and development of all the good elements of the child's nature, and, secondarily, the correction and repression of all the evil elements. But failure is sure to result in this work unless those governing the children have learned, and are learning, in their own lives, the true principles of discipline.

HANNAH'S WEATHER SONGS.

"RAINING again! It rained all night, I do believe."

Ruth was looking out of the window. To say that her face was as cloudy as the sky, does not tell half; for there is good in a cloudy sky, as we all know. But who ever heard of any good in a cloudy face?

"Yes, the ground's soaking, and there are puddles everywhere; it looks as if it would rain all day. I don't believe mama will let me go to school."

"No, dear, you can't go," said mama, half an hour later.

If Ruth had cared to notice, she would have seen that it was said with a troubled look. And she would have guessed that the trouble came of mama's dread of the outcry the little girl would make because of it.

The outcry came,—a confusion of pouts, and frowns, and scowls, and fretful words.

"When the weather is wet,
We must not fret."

"What's that Hannah's singing? I don't see how she can sing such a day as this."

Ruth went to the kitchen. Hannah sang most of the time, and Ruth liked to hear her. She believed that Hannah knew all the songs that had ever been sung, which was far from the truth, although she knew a good many.

By the time Ruth was in the kitchen, Hannah was singing "Old Dog Tray;" but catching sight of the little girl's face, she began again:—

"When the weather is wet,
We must not fret."

There is not much to it as you see it in the two lines; but if you could have heard Hannah as she sang it,—

"When the weather—ether—ether—is wet—wet
—wet—wet,
We must not, we must not, we must—not—fret,"

and the way she ran it up and down, with jumps and twists and quavers, you would have thought it quite a song.

"I'd like to know," said Ruth, when Hannah came to a pause, and had struck into, "Do They Miss Me at Home?" "when a person is to fret, if it is n't on such a day as this?"

"O, this is the very kind of day when you must be cheerful," said Hannah, "'cause, don't you see, the weather is doin' all the frettin'? Don't you see all the clouds and all the weepin'? Why, it seems to me the thing to do is to shine and laugh and sing all the more,

just to set an example to the weather. And I've always noticed," Hannah shook her head with a wise air, "that when I keep it right up, and don't give in a bit, it gets ashamed of itself after a while, and clears up."

Ruth laughed.

"You need n't laugh," said Hannah; "it's always so. You watch to-day, and see if it does n't, or, if not to-day, then to-morrow."

And, sure enough, it was exactly as Hannah had said. It might have been partly owing to the fact that Ruth thought it a good plan to assist Hannah in making the weather feel ashamed of itself; but, however that was, the sun shone out late in the afternoon, as if resolving that Hannah and Ruth should not do all the smiling.

And mama smiled, too, in remembering that she had scarcely heard a whine from the little girl all day.

The whines came, however, a few days later.

"I don't want to wear my big hat."

"The sun is hot, dear, and you must," said mama.

"I hate that big hat, it's so shabby."

"You need its shade to-day."

"I believe it's going to cloud over. I wish it would. I hate such hot days."

Such a face! Such a twisting out of shape of brow and eyes and mouth that were made for smiles and sweet words! And the grumbling!

"When the weather is dry,
We must not cry."

Hannah's voice came through the open kitchen window. Ruth stopped to listen, but did not like the song.

"I'd rather hear 'A Frog, He Would A-wooing Go,'" she said, with a scowl.

"When the we-we-weather is dry-yi-yi,
We must not cry—not cry-yi-yi."

"Hannah," said Ruth, "if you'll stop that, and sing, 'I Feel So Peculiar and So Funny,' I'll stop fretting."

The merry, happy summer days, full of sunshine and bird-songs and laugh and play, ran away so fast that it seemed only a little while before Ruth was complaining again about the weather.

"I don't want to wear my scarf."

"It is cold outside," said mama; "there was frost last night."

"I hate cold weather. It's such a bother to have to bundle up so."

Hannah was clearing the dishes from the table. She never sang in the dining-room; but it was noticed that she always began as soon as she was safely through the kitchen door.

"When the weather is cold,
We must not scold."

"Weather-ether-ether" and "sco-ho-ho" sounded above the rattle of the dishes. Ruth laughed, and opened the kitchen door.

"Hannah, have you a song for every kind of weather?"

"When the weather is warm,
We must not storm,"

went on Hannah. Ruth waited until she heard all the variations on "ho-ho-horm," and then asked: "But, Hannah, when are we to make a fuss, I'd like to know? Can't we ever fret about the weather, no matter how mean and bad it is?"

"Be thankful together,
Whatever the weather,"

sang Hannah in reply; and the way her voice ran up and down and tripped and trilled, and the words ran over themselves and tangled up in one another, was something wonderful to hear. Half-way to school, Ruth still fancied she could hear the "thank-hank-hank" and "ever-ever-ever."

"I do believe it would be a good plan," the small girl mused to herself. "When I go home, I'll ask her to sing all her weather songs to me."—*Sydney Dayre, in S. S. Times.*

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 11, 1898.

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"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Note, this does not say that he will reward you in *secret*. No; he sees you in secret, he hears you in secret; but he rewards you, he answers you, *openly*.

In this, then, he teaches you and me that we are to care for the secret life, and he will care for the open life. And as certainly as we are watchful upon our secret life, and keep it straight with God, so certainly he will be watchful upon our open life, and will keep it straight with men.

Yet man's way is the reverse of this: he is inclined to be ever watching his *open* life, trying to correct a wrong impression here, to straighten a crooked influence there, all the while neglecting the *secret* life, of which these outward things are but the reflection.

Can a crooked stick cast a straight shadow?—No more can a life that is crooked in secret be straight openly. When a crooked stick has cast its crooked shadow, is it the sensible thing to go to tinkering the shadow to make it straight?—No; correct the stick, make it straight; then there will be no difficulty with the shadow: all who see it will see that it is straight. No more is it sensible to be tinkering your outward life to have it straight; straighten the secret life, and God has certified that your open life shall be straight.

Then put your time and attention upon your secret life; keep your time and attention there; spend much time with him who seeth in secret; and he will put his time and attention upon your open life; he will keep his time and attention there, and will spend much time with you openly, and before those who see only openly; and will see to it that your open life tells only of the good, the pure, and the true,—that it tells only of God.

PROVIDE THINGS HONEST IN THE SIGHT OF ALL MEN.

In the sixth chapter of Ephesians, and also in the corresponding passage in Colossians, there is a statement of the Christian life in all its relations. In the latter part of the fifth chapter, directions are given to husband and wife; then in the first verse of the sixth chapter, the children are addressed: "Children, obey your parents in the Lord: for this is right." Christian parents will teach their children to obey because it is right, not because they have power to punish if they do not do right. The children must be taught to obey because it is right. Then when the children have grown up, they will do right because it is right, and they will refuse to do wrong because it is wrong.

The fourth verse says to the fathers: "Ye fathers, provoke not your children to wrath:

but bring them up in the nurture and admonition of the Lord."

And the fifth verse speaks to those who are employed by others,—servants,—those working for others: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

In all our service, even when we are employed by other men or institutions, we are working for Christ. Whether you recognize it or not, this is a fact. Every one who is employed by another, whatever the business may be, is to consider that he is working for Jesus Christ. And whatsoever he does in his work there, he is to do it in the sight of Christ, because Christ is his employer.

The man for whom I am working individually, and whose money is to come to me for what work I do, may be an infidel; yet in that work I am to work for Jesus Christ. I am to do that work as unto Christ, as though Christ alone were my direct and only employer. And I am to do that work in such a way that I can with confidence lay it before Christ, trusting him to accept it without any question.

When I do the work in that way, the *man* who has employed me will be pleased with it; he, too, will accept it without any question. He may despise my religion, he may not care for me; but he will be pleased with the work that I do. And wherever you and I, Seventh-day Adventists,—all,—are employed by anybody else, whether it be by one of our own brethren, by one of our institutions, or by some man in the world, we are to do that work as unto Jesus Christ. We are to consider that he is our only Master; that we are his servants only. We are to consider always that we are his servants only, and that in working at that which *men* give us to do, we are the servants of Jesus Christ. He is the only Master; the work is unto him, and he is the one who rewards it. Whosoever does thus will provide things honest in the sight of all men.

Again we read, in Colossians, third chapter and the twenty-second verse, and onward to the end of the chapter: "Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God."

Your service will not then be divided between God and men; it will be with singleness of heart *unto God*. You will honor the *man* in whose employment you are working; in respect to the work to be done, you will be honestly considerate in doing his will and conforming to his wish, in that thing. Yet all the time you will bear in mind that you are not working for the man but for God.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons."

Thus the word of God insists upon this one thing,—that wherever you and I are at work, we

are working for God, we are working for Jesus Christ. Then every hand employed in any institution, or by any individual, is under employment to Jesus Christ; he is to see Christ's service in the work. He is to work honestly, as in the presence of Jesus Christ.

No one employed in an institution is to work for any foreman in the institution; he is not to work for the superintendent of the institution; he is not to work for the manager, the president, or any other man; he is to work for Jesus Christ.

If it is a heathen institution altogether, and a Seventh-day Adventist is employed there, whatsoever the work may be, he will be at work there for Jesus Christ, and he will see nothing else in it than the work of Jesus Christ. The observance of this principle is the only possible way in which employees can keep from stealing. It is the only possible way in which we can provide things honest in the sight of all men.

HOW SHALL WE DO HIS WILL?

We pray often, some of us every day, "Thy will be done in earth, as it is in heaven." But how many have ever taken the time to find out just how his will is done in heaven? Yet where can there be any real point in our prayer, "Thy will be done in earth, as it is in heaven," so long as we do not know how his will is done in heaven?

Such a prayer is certain to be vague and indefinite, a mere generalization, unless we know how his will is done in heaven. But when we do know that, our prayer can be definite, positive, and full of faith, and thus with the sure result that, so far as we are concerned, his will will be done on earth precisely as it is in heaven.

What a wonderful thought that is,—that the will of God will be done in us on earth just as it is done in heaven! Yet it is certainly true, or else that prayer is all in vain, and the giving of it to us by him is but a vain and tantalizing thing.

But the Lord does not present to men vain things. It is intended, and it can be so, that that word shall be accomplished as certainly as it is prayed. Though, again, we say, How can this be unless we know how his will is done in heaven, so that this prayer by us can be definite, positive, and full of faith?

Who are in heaven to do the will of God there?—The angels, to be sure. Then when we know how the will of God is done by them in heaven, and what they do that the will of God *may* be done in them in heaven, we can know how to pray this prayer so that it shall mean to us just what it says,—we shall know just how the will of God shall be done on earth as it is in heaven.

What, then, of the angels?

First: In heaven the angels "do always behold the face of my Father which is in heaven." Matt. 18:10.

Second: His angels harken to the voice of his word. Ps. 103:20. And they "do his commandments" *through* "harkening unto the voice of his word."

Third: The will of God, *as in his word*,—"as it is in heaven,"—is conveyed to the knowledge of the angels by the Spirit of God—"Whithersoever the Spirit was to go, they went." Eze. 1:20.

Fourth: When the Spirit of God thus conveys to their knowledge the will of God, *as it is in his word*, to which the angels are "harkening," instantly their spirit responds, and thus his will becomes at once their will, too,— "Whithersoever the Spirit was to go, . . . thither was their spirit to go." Verse 20.

Fifth: When, by the instant submission of their spirit to his Spirit, his will has become their will, the thing is done; his word is fulfilled, his will is accomplished, quick as the lightning's flash— "Whithersoever the Spirit was to go, they went, thither was their spirit to go." "And the living creatures ran and returned as the appearance of a flash of lightning." Verses 20, 14.

That is the way that the will of God is done in heaven. And that is the way that it is *to be* done in the earth. That is what is in the prayer, "Thy will be done in earth, as it is in heaven." And that is the way that his will *will be* done on earth, in every one who, knowing how his will is done in heaven, puts himself in the same attitude with those in heaven, and makes the prayer in an intelligent faith.

And this attitude of the angels in heaven is precisely the attitude which it is intended that we shall hold on earth. Read, then, of ourselves:—

First: We are always to behold the face of God, "in the face of Jesus Christ." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image." 2 Cor. 4:6; 3:18. "Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God." Ps. 123:1, 2.

Second: We are to harken to the voice of his word—"Mine ears hast thou opened." Ps. 40:6. "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back." "He wakeneth mine ear to hear as the learned." Isa. 50:5, 4.

Third: The will of God *as in his word*, is to be conveyed to our understanding by the Spirit of God. We are to be ever dependent upon the Spirit of God for this. "Consider what I say; and the Lord give thee understanding in all things." 2 Tim. 2:7. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, *he shall teach you all things*, . . . whatsoever I have said unto you." John 14:26. "He shall not speak of himself; but whatsoever he shall hear, that shall he speak." John 16:13.

Fourth: When the Spirit of God does convey to our understanding the will of God as it is in his word, instantly our spirit is to respond, and yield submission to his Spirit, that his will may be our will. "As many as are led by the Spirit of God, they are the sons of God." "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:14, 16. And "the minding of the flesh is death; but the minding of the Spirit is life and peace." Rom. 8:6, margin.

Fifth: When we thus harken to his word, and receive, by his Spirit, the understanding of

his will as it is in his word,— "as it is in heaven,"—and our spirit responds to his Spirit so that his will becomes our will, *then* the thing is done; his word is fulfilled, his will is accomplished, in us on earth as it is in those in heaven: and it is done just as quickly—"as the appearance of a flash of lightning"—in our innermost, secret life, and shines through all time, openly, before those who are without. For "my word . . . shall accomplish that which I please." Isa. 55:11. And the word of God always acts *instantaneously*—"He spake, and it was." Ps. 33:9. The leper said, Lord, "If thou wilt, thou canst make me clean." The Lord replied, "I will; be thou clean. And as soon as he had spoken, *immediately* the leprosy departed from him, and he was cleansed." Mark 1:40-42.

Do you now see more clearly, do you understand better, *how* the will of God *is* done in heaven, and how it is *to be* done on earth? Can you now pray more intelligently, "Thy will be done in earth, as it is in heaven?" And will you now pray directly, positively, and in full faith, "Thy will be done in earth, as it is in heaven?"

STUDIES IN THE BOOK OF DANIEL.

"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god." Dan. 1:1, 2.

It was not the Lord's wish that the king of Babylon or any one else should besiege Jerusalem. It was not the Lord's wish that King Jehoiakim should be captured by Nebuchadnezzar. It was not the Lord's wish that the holy vessels of his own holy house should be carried away by an idolatrous king, and laid up as tokens of victory in the house of a false god. It is therefore well for us to study the causes of these unwished results. This will be well also, in order that we may the better discern the true setting of the book of Daniel.

The Lord sent his prophets, and especially the prophet Jeremiah, with messages of love, in counsel and warning, to save Judah and Jerusalem from that which came upon them. That which came upon them was but the inevitable result of causes from which the Lord earnestly endeavored to save them. And there were several of these which stand out so clearly as easily to be distinguished.

The first of these, and the worst, was *formalism in religion*. The Lord had appointed, in his service, many forms and ceremonies, *as the means of expressing the religion* that, from him, was to dwell *in the heart*. And when that religion was not truly abiding in the heart, all the forms and ceremonies which even the Lord had appointed as the means of expressing it, were only meaningless and empty nothings. Yet this was the very position which the king and the great mass of the people occupied. They made everything of the forms of religion, and nothing of the religion which alone could give meaning and grace to the forms.

Under these circumstances, all sorts of iniquity appeared in the daily life, while at the same time they were exceedingly zealous in

the performance of all the forms of religion. Then when the messenger of the Lord would reprove them for their iniquity, they would reject it all, and shield themselves with their punctilious practise of the forms. And as the temple of the Lord was the great center of all the worship and of all the forms, they made it the citadel of their formalistic defense against the reproofs of the Lord upon their essential wickedness.

When the Lord, by the prophet, told them that their wickedness of life would surely result in the destruction of the city and the temple, and in their own captivity, they hooted at it. What! the Lord destroy his own temple, where dwells even now the holy Shekinah! the holy house which was built under his own direction, and which, at its dedication by the great Solomon, had been accepted by the complete filling of it with his own glory! Faugh! Away with such prophesying, and with such prophets, too! "The temple of the Lord, The temple of the Lord, The temple of the Lord, are these?"

But Jeremiah was commanded of the Lord to go and stand in the very gate of the temple, and "proclaim there this word:" "Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. . . .

"Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.

"But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, *wherein ye trust*, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim." Jer. 7:2-15.

Yet even with all this, the Lord pleaded with them, and promised, "If ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever." Jer. 7:5-7.

But they would not mend their ways. They would not cease their wickedness. They would not believe the Lord. Therefore the sure result came,—their wickedness grew so great that the land was not able to bear them; their city was made a heap of ruins, the temple was

completely destroyed, they themselves were carried into captivity or slain, and their land was left desolate.

Now this same condition of formalism in religion is declared in the Word to be, *and it is*, the great characteristic of the last days. Read: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; *having a form of godliness but denying the power thereof*: from such turn away." 2 Tim. 3:1-5.

In these last days, too, men will increase the forms of religion, and intensify their adherence to them; while in their wicked lives they, as "evil men and seducers, shall wax worse and worse, deceiving, and being deceived." And this, as of old, will be persisted in until the terrible captivity of death by sword, famine, and pestilence carries away the whole multitude, and the whole earth is left desolate, without an inhabitant. 2 Thess. 1:7-10; Rev. 19:11-21; Jer. 4:23-29.

Thus it is plain that the evil practises that resulted in the destruction of Jerusalem and the desolation of that whole land, are used by the Lord, and are recorded in his book, for the counsel and warning of the people in the last days. And the book of Daniel, written specially for the last days, is a book of divine principles which, if received by all, would save the world from the destruction that came upon Judah and Jerusalem. And even though these divine principles be rejected by the great mass, resulting only in the great destruction, yet every individual who will receive these principles as his life will surely be delivered in the great day "when the towers fall."

THE SECRET OF STRENGTH.

THE apostle Paul has left on record these significant words concerning Moses: "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." Heb. 11:27. No greater man than Moses could be found through whom to illustrate the virtue which the apostle is here commending to the acceptance of the Christian—the grace of indomitable patience and perseverance, under the greatest sacrifices and the heaviest trials. The office he sustained was environed with difficulties such as no other man in all history, so far as we have any record, ever had to endure. And his achievements were such as find no equal in other historical records. Without any help from man, he struck the fetters from more than a million slaves. Placing himself at their head, he led them forth from the land of bondage. In reducing them to order, he had to control more stubborn elements, and subdue more turbulent ones, than any before or since have had to deal with; he "formed a great nation out of such base materials, and casting into the shade the celebrated retreat of the ten thousand Greeks, conducted to a successful issue the longest and hardest march on record—a march continued for forty years in the face of formidable enemies, through howling wildernesses and desert sands."—*Dr. Guthrie*.

During all this wearisome march, his struggles began anew every day. Food failed; drought parched; insubordinations, even among those whom he counted on the most, multiplied; at the very foot of Sinai, after the overwhelming sublimity of the giving of the law, he saw the people bowing down to an idolatrous calf of gold, and exclaiming, "These be thy gods, O Israel, which brought thee up out of the land of Egypt;" oftentimes he found himself facing, alone, a vast horde uncontrollably frenzied with a spirit of idolatry; he saw them plunging into the obscene feasts of the idolatrous nations around them, or trembling with terror when they learned that the tribes of Canaan were making ready to defend their land.

But his soul was most worn and tried by the tauntings, murmurings, and cowardice of the people, and he staggered beneath the weight. What was it, then, that supported him? What gave him fresh and stronger impulses, and a new courage which was indomitable?—The apostle tells us. He saw "him who is invisible;" a sufficient number of times the Lord had revealed his power in such a way as to enable Moses to feel the glory of the vision as ever present, and as saying to him, "My presence shall go with thee." He did not receive his commission from men, and did not look to them for his reward. At first he shrank from going before Pharaoh, when the time had come to deliver Israel. He had learned enough, during his forty years' schooling in Midian, to make him feel the difficulty of that task. Who was he, a humble shepherd, a class abhorred by the Egyptians, that he could face the king and his armies? Then came that overpowering revelation of the name of God, which was to abide with him till his work was done,—"I AM THAT I AM." These words fell upon him with power, as they brought him face to face with God, and made an impression which could not soon wear away. The burning bush might pass from his view, but the unchanging presence would still be with him. A sense of his own insignificance must, under that consciousness, vanish away. His terror of Pharaoh no longer oppressed him. What were human obstacles to him before whose eyes the glories he had seen in the desert were ever present? That vision had given him a grasp on eternity which would keep him strong and true, though the people might sneer at and reject him, though he might have to stand alone, and though he might die with his work unfinished, and thus seem to fail.

But not only with reference to the past did he draw power from these revelations of God to him, but with reference to the future also. He made a fool of himself in the eyes of the men of his own generation, by turning away from, and sacrificing, all that the world envies, for the sake of a kingdom in some unknown world and in the unknown future. But by faith he had a knowledge of that future. He saw a kingdom that could not be moved, and a city more glorious than Thebes or Memphis, with foundations of precious stones, more firm and enduring than the pyramids.

He "had respect unto the recompense of the reward." He turned away his gaze from the things seen and temporal, and fixed the view of faith upon the things unseen (by mortal eye) and eternal. This is why, when the time had fully come for all the people to leave Egypt,

and he had been so disciplined that he was prepared to lead them, that he was ready to brave the wrath of the king and all his realm, and start for the land which the Lord had promised.

But long before this climax was reached, he had been, in his own heart, braving the wrath of the king; for he knew it must excite the enmity and deep displeasure of the monarch for him to renounce a connection with the royal family, and identify himself with the oppressed and despised bond-servants of the realm; to turn away from the palace, and espouse the cause of an alien people; to turn his back upon the despots, and become the champion of liberty; to side against the oppressors in behalf of the oppressed; to forfeit the favor of the princess to maintain the rights of the poor. But with a crown in prospect, he chose a cross; with ease, luxuries, refinement, and the highest earthly honors before him, he, for the sake of God and his beloved Israel, turned away from all these to become a homeless wanderer. For he had seen Christ, the invisible leader of the people of God; he had foreseen his future glory and kingdom; and he knew that the reproaches heaped upon him, his only patrimony then visible, were of more value than all the treasures of Egypt.

The course pursued by the men of the world to-day proclaims their conviction that Moses was a fool; but eternity is soon to vindicate the wisdom of his choice. How shall we who profess to be looking through the same telescope of faith that Moses used, relate ourselves to the mean and bankrupt prospects of this world? Shall we follow his example, or take our stand with those who are jeering about "the mistakes of Moses"?

The psalmist gives us good instruction on this. He says: "I have set the Lord always before me: because he is at my right hand, I shall not be moved." Ps. 16:8. We apprehend that some supplied words, different from those supplied in the text, might better bring out the meaning, thus: "I have set the Lord always before my face, because [*if* he is at my right hand, *if* I always thus keep him before me, "seeing him who is invisible"] I shall not be moved." If we can thus keep our eye fixed on Jesus, this will be the secret of our strength. To see by faith the heavenly country, the holy city, the glorious inheritance, as the future reward of the people of God, is inspiring and encouraging; but to see "*him* who is invisible," as Moses did, will give us a sense of personal, present help in the difficulties by the way, which nothing else can supply.

U. S.

THE MOHAMMEDAN VIEW.

It may be of interest to our readers to have a synopsis of the Mohammedan belief. Here it is, as lately given by a Mohammedan theologian, who is a Turkish army-chaplain:—

We accept four great books—the Law of Moses, the Psalter of David, the Gospel, and the Koran. One hundred smaller books were interspersed among the greater ones and summed up in them. There were four dispensations, each superseding the preceding. A king might order that each child born a citizen of his country should have a ring placed on his finger as a symbol of citizenship. Later, he might order a ring put in the ear instead of on the finger; again, a peculiar garment; finally, a turban. The promulgation of each law would abrogate the preceding ones. The Koran supersedes

all prior revelation; but itself is the last. Don't be offended. In the judgment-day, Moses, David, and Jesus will plead, each for the men of his dispensation; Mohammed, for the men of his dispensation.

No; we do not hold Christ to be the Son of God; for fatherhood would predicate place of God, which we cannot allow. We hold that His Excellency Jesus is the Spirit of God. The angel Gabriel breathed upon the Virgin Mary, touched her with his wing (for angels may be winged as well as flame or pure spirit), and announced the birth of the child. Jesus, therefore, had no human father; he is the Spirit of God.

"There is no god but God, and Abraham is the Friend of God.

There is no god but God, and Moses is the Speaker of God.

There is no god but God, and David is the Seer of God.

There is no god but God, and Jesus is the Spirit of God.

There is no god but God, and Mohammed is the prophet of God."

A PLEASANT OCCASION.

AN exceedingly pleasant and notable event was enjoyed on the evening of December 22 at the residence of Mr. and Mrs. J. L. Prescott, more familiarly known in this city as "Father and Mother Prescott," to distinguish them from their son and his wife, Professor and Mrs. W. W. Prescott.

The occasion of the gathering at this time was the fiftieth anniversary, or "golden wedding," of Brother and Sister Prescott. As they have been so long connected with this denomination, some incidents in their lives will not be uninteresting to the readers of the REVIEW.

Brother Prescott traces his ancestry to one James Prescott who emigrated from England and settled in Hampton, N. H., in 1665. His own father, Amos Prescott, was born Dec. 6, 1806, and was married Oct. 18, 1826, to Lydia M., daughter of Gregory Dugan, of Holderness, N. H. It will be remembered by the older brethren of New Hampshire and Vermont, where they afterward lived, that Brother and Sister Amos Prescott were pioneers in the Advent cause in those States, and kept in close touch with the message from the time it was first preached until their death. He was out all night Nov. 13, 1833, many times bearing witness to the literal fulfilment of Rev. 6:13. Thus Brother J. L. Prescott, the subject of our sketch, was early trained in the ways of piety; and, with his parents, was devoutly looking for the Lord to come in the clouds of heaven in 1843 and 1844. Dec. 22, 1847, Brother Prescott was married to Harriet M., daughter of Jeremiah and Chloe Tripp, of Epsom, N. H., Elder Gorham P. Ramsey, of the Freewill Baptist denomination, performing the ceremony.

During the fifty years that have intervened, what lights and shadows have rested upon their lives! What fulfilments of prophecy have they seen in the growth of this nation and among all the nations, and in the blessed message which they have always loved! Now, as they stand at the half-century mile-post of their wedded life, and look backward, it seems that all prophecy has become history, and the future has little in store but the glorious appearing of our Lord and Saviour, Jesus Christ.

During this time nine children have come to grace their home. Of these, four are living at the present time; and all but one, Prof. W. W. Prescott, were present the other eve-

ning, to greet them, and join in this fiftieth anniversary.

On the afternoon of the 21st, the children and friends from a distance arrived, and the whole day of the 22d was spent in a family reunion. As they gathered around the noon-day board, it was found that *four generations* were present to do honor to the occasion. Mr. A. L. Prescott and younger daughter came from New York City; his son and wife, with their two children,—great grandchildren of Father and Mother Prescott,—from Passaic, N. J.; Mr. C. H. Prescott and wife, from Biddeford, Me.; and Mother Prescott's only living brother, Mr. Warren Tripp, and his wife, from Epsom, N. H. Many letters were received and read from absent relatives and friends, offering congratulations, and expressing love and happy greetings.

In the evening, friends and neighbors gathered to add their congratulations to those already received. After the greetings were over, a song of praise was rendered by a quartet, and then all joined with Elder A. T. Jones in prayer to God, thanking him for the blessings of the past. As he invoked the divine blessing still to follow and rest upon Father and Mother Prescott, their children and children's children, even to the fourth generation, many heartfelt responses were heard. Sister S. M. I. Henry spoke in a beautiful way of what God designed in ordaining the home in Eden; and as he had, in his providence, brought these two lives together, and fifty years ago, they had erected the home altar, and yielded to him the control of the home, so, all these years, this home had been a witness to the world that God lives, and will rule in the hearts of men when they are submitted to him.

Prof. A. J. Bristol then read a letter of greeting and congratulation, and the following poem, written for the occasion, from Mrs. V. G. Ramsey, the widow of the minister who performed the marriage ceremony fifty years ago, who is now in her eighty-fifth year:—

TO MR. AND MRS. PRESCOTT, ON THE FIFTIETH ANNIVERSARY OF THEIR MARRIAGE.

O, that beautiful day, so far away,
When your wedded life began!
When the nuptial bands united your hands,
And your hearts were molded in one.

O, that beautiful day, that golden day,
With hopes and with joys replete!
When your love was young, and you walked among
The roses and lilies sweet.

But like golden sands from Jehovah's hands,
The years have been dropping fast,
With ceaseless drift, noiseless and swift,
Till the century's half is past.

But the morning dew and the roseate hue,
Though vanished, have left no chill;
For the love that cheers these latest years
Is holy and beautiful still.

And the faded bloom has left no gloom;
For sweet is the ripening fruit,
Golden and fair, which you joyfully bear,
As downward your life strikes root.

And waiting here, where the stars appear,
As the setting sun declines,
Hope sweetly sings, Faith spreads her wings,
And Love a garland twines.

And now as you stand, hand clasped in hand,
Before heaven's open gate,
We pray God long your lives to prolong,
And to give you an entrance late.

"Lead, Kindly Light" was then sung by the quartet, after which Elder U. Smith, in well-chosen remarks, referred to what has been accomplished in the political and religious world during the last fifty years, and closed by reading the following selection, which seemed particularly adapted to the occasion:—

"These fifty years, these fifty years!
What lights and shadows, hopes and fears;
What glimpses of the good and true;
What friendships, all the journey through;
What mercies have around me shone;
What loving hands have clasped my own!

"And so the years are passing on,
Encircling closer friends and home;
And I can see, with calmer eyes,
The Hand that leads me toward the skies:
And so I glance, through joy and tears,
At what I've loved in fifty years."

Many beautiful and useful gifts were left by the friends, as tokens of their esteem; but more than all that earthly friends could contribute to make the occasion noteworthy, was the presence of Him who graced the marriage feast at Cana of Galilee. All could not but feel that his benediction rests sweetly upon the heads of his aged servants, and that, as they walk hand in hand with him down the decline of life, "At evening time it shall be light."

TURKEY.

My work in Russia closed in the Crimea, whence I crossed the Black Sea to Constantinople. Brother Baharian, who had been laboring in the interior of Asia Minor, at Marsovan, was expected to arrive at Constantinople about the same time. Last year it was difficult for any Armenian to land at this city, and we were concerned to learn how it would be this year. We had hoped that the war with Greece would to some degree divert the attention of the government from the Armenians; but this is not the case. They are restricted as much as ever; and this being the anniversary of former outbreaks in Constantinople, and it being feared that another attempt would be made, the police surveillance is even more rigid than in former years. Still, in the providence of God, Brother Baharian was able to land.

After remaining a few days with the church in Constantinople, we visited the brethren "scattered throughout . . . Bithynia," the province now called Nicomedia, and held meetings at five places north, south, and east of the Bay of Nicomedia. These regions are peopled by Turks, Greeks, and Armenians, who live in villages, and work the land for several miles around. This mode of life is followed chiefly for security, as it is not safe for one family to live alone. As of old, the people are still inclined to live by plunder. Recently, near one of the villages visited, where there are two silk factories, one of the directors, returning from Constantinople, was held up on the highway, and robbed of several thousand dollars.

With the exception of one Greek company, our members here are Armenians. While among those embracing the truth in Europe and America the sisters are usually in the majority, here it is the reverse; and a large majority being middle-aged and young men, the prospect for workers is quite good. Several who have attended the high school of the

American Board at Bardizag are able to read English, and hence have access to our publications. This is of great value, since our literature in the Armenian and Turkish languages is very meager. From this district, two laborers are now in the field, and two or three more may soon begin to work.

Aside from Bible study, special attention was given to organizing these companies, and developing them in the work. On account of the political situation, which makes it very difficult for Armenians to travel, a general meeting this year was out of the question; and where no general gathering can be held, it is more difficult to develop and cement together the members in the message. Our work in this direction was much more satisfactory this year, however, than in the past. In fact this is the first time that these companies have been so extensively visited. They are growing; a good foundation has been laid; the points of the message that are hardest for nominal Christians to accept, such as tithing, the disuse of tobacco, wine, and all stimulants, etc., have, from the first, been faithfully presented and heartily accepted.

Trade in general, so poor before, has been almost ruined by the Armenian troubles; and the government tax being a tithe of what the land produces, the condition of the farmer is deplorable. To pay the Lord's tithe under such circumstances means something; it is an evidence of more faith than is generally manifested. As a rule, the farmers bring to the church treasurer a tithe of their produce; hence it is necessary, as of old, to have a "storehouse" for the tithe.

During this visit, three churches were formed in Bithynia,—one at Shachshach, one at Bardizag-Ovajuk, and a Greek church at Sari-dogan, near Ada Bazar. Hitherto all the members of these churches belonged to the Constantinople church. Besides these four churches, there are companies of believers at six places in Turkey, between the Black Sea and Northern Syria.

Besides Brother Baharian, there are five native workers in the field, devoting a part or all of their time to the work. During the past year the local tithe was sufficient to maintain these. This year four of these continue, and there is a prospect that two or three new ones will be added. Two others, one a young physician and one a lady teacher, will go to one of our institutions to fit themselves for medical missionary work, if they can obtain permission to leave the country.

Although the nation has been greatly agitated by troubles with the Greeks, Cretans, and Armenians, our work has made some advancement, and the present prospects for its extension are good.

H. P. H.

Constantinople, December 15.

SHALL WE HAVE A SCHOOL IN JAMAICA?

In the Island of Jamaica there are about four hundred people who have espoused the cause of present truth. They are organized into thirteen or fourteen churches, situated in different parts of the island. Among these four hundred Sabbath-keepers there are probably several times as many children of school age. There are schools in Jamaica, it is true, and it is possible to obtain a fair education from the standpoint of the world.

In America we feel that our children are not safe from moral contamination in the schools of the land; and so we provide schools of our own, where our children can be under the best influence, and where, in connection with the teaching of the sciences, they are taught the word of God, and also to recognize its power in their own lives. If it is necessary that we should have such schools here in the United States, and it is, how much more is this necessary in Jamaica! Only after a study of the social conditions existing there and the present educational system, can one appreciate the real need of their having schools of their own.

Although our brethren in Jamaica have not had the subject of education laid before them as we have here in America, they feel deeply over having to continue to send their children to the public schools; and they are earnestly requesting the Mission Board to assist them in establishing schools for their children, where they can be trained under right influences, free from the superstition, the social corruption, and the paganism that are found in connection with worldly schools. Our laborers everywhere in foreign lands are giving this matter a good deal of attention, and the question of providing teachers for the many different countries is becoming a serious one with the Foreign Mission Board; but nowhere has it seemed to be a more urgent necessity that we should have good schools immediately, than in the West Indies.

Jamaica is ripe for the truth. Thousands of dollars' worth of books have been sold there, in most part by natives; and as a result many people are reading themselves into the truth. During the time of the general meeting in Jamaica, in November, 1897, Elder Haysmer received a letter from a remote part of the island, bearing the intelligence that a Salvation Army captain and twenty of his followers had embraced the truth through reading, were keeping the Sabbath, and desired baptism. Several other calls for baptism come from different parts of the island, and Elder Haysmer is kept busy answering these calls.

The work is spreading rapidly, not only in Jamaica, but also in several other of the West India Islands. The people, as a rule, are not blessed with much of this world's goods, and in many cases are struggling to erect places for worship and Sabbath-schools. So far, only four or five of the companies have church buildings, and some of these are not paid for; but the people are willing and industrious.

Shall we send them help in the way of teachers, and means to build a cheap schoolhouse? Brother C. A. Hall makes a strong plea for such help. He would himself assist in building a schoolhouse, but he has exerted himself to the extent of his ability in helping in the erection of churches.

There is need of more consecrated missionary teachers to offer themselves for service in the lands whence calls are continually coming. These should not expect to find well-equipped schoolhouses, and elegant dormitories, with carpeted halls and nicely furnished rooms, but to share with our brethren in the ministry the real sacrifice incident to missionary work in foreign lands. Who among the students of our colleges will respond? ALLEN MOON.

"Go ye therefore, and teach all nations, . . . and, lo, I am with you."

Progress of the Cause.

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

IN BATTLE CREEK.

THE good work in Battle Creek still continues. After public revival services in the Tabernacle closed, daily meetings were conducted with the employees of the REVIEW AND HERALD Office, who number nearly three hundred. For the most part, these meetings were from eleven to twelve o'clock. Though the Office now is crowded with work, and running as late as ten o'clock at night a part of the time, an hour was taken from the best part of the day, and devoted to seeking the Lord.

There are those in the Office who are faithful to their trust; but for a long time wrong principles have been entertained, and spiritual dearth has resulted. The management of the various institutions spent several evenings in studying recent Testimonies sent to correct these wrong principles; and as they sought the Lord, light broke in, confessions were made, and the spirit of unity pervaded every heart. When the management of the REVIEW AND HERALD Office came before the employees, and confessed their faults, and bore testimony to the light they had received, many who were backslidden, and who had passed through all the public meetings without yielding, and some who had never surrendered to the Lord, yielded at last to the pleadings of his Spirit. Managers and employees unite in testifying that God has wrought great changes in the Office. Young men who were drinking, smoking, and in other ways dishonoring God and his cause, have publicly confessed their faults, and commenced to do works meet for repentance. One of the most encouraging signs of genuine reformation is the burden which the young people of the Office take for the conversion of their companions in sin.

About two hundred and forty have been baptized since the general meetings first began in the Tabernacle, and a general spiritual uplifting has resulted. The spiritual atmosphere of the public meetings has changed. The writer was constrained to stop in the midst of his first discourse, and beg of the audience to warm up, and respond to the truth as presented. On other occasions when the enemy came in like a flood, it became necessary, in the midst of the sermon, to call the whole audience to their knees to seek the Lord for deliverance. Thus did we struggle during the early part of the meetings; but there came a time when it seemed that the enemy was baffled, and had departed for a season. Especially was this the case when salvation was breaking out spontaneously in the Sabbath-school, College, and Haskell Home. However, we are admonished to watch and pray, knowing that our adversary, the devil, "as a roaring lion, walketh about, seeking whom he may devour."

The writer would like, if space permitted, to testify to the valuable lessons learned during the meetings. One will be mentioned. When called to this work, I knew it was a call from God. I had a distinct burden for it. Twice during the meetings, in view of urgent need elsewhere, it was thought that I would have to go away; but the burden for the work in Battle Creek remained. On one of these occasions I went so far as to move my family and pack my satchel preparatory to going away; but the Lord interfered, and I did not go. Finally, there came a time when the burden was laid off just as perceptibly as it was laid on. With a free heart I now leave for Topeka, Kan., and College View, Neb. It is a blessed experience to know that the Lord is leading.

A. F. BALLENGER.

THE COLLEGE.

THE work in the College for 1898 has opened up in a most encouraging manner. Many students still come in to take up the work.

Wednesday evening a number of the College students met for a farewell service for Miss Ellen Burrill. Miss Burrill, who has been a student in the College, starts from New York on the 12th for South Africa, to take charge of a church school at King Williamstown. The gathering was entirely different from those usually held at such times. Miss Burrill made a few remarks, stating why she had given herself to the work. Mr. Sisco then spoke to the students, briefly outlining the changes which had taken place in the working of the school during the last few months,—that instead of remaining a long period of time, as was formerly done, learning many things which they could not use, students now go away as soon as they are prepared. Professor Magan spoke in behalf of the faculty. At the close, the students bowed down, and Professor Griggs asked the Lord to bless Miss Burrill, and go with her in her work. Brother and Sister Ruble, former students, left for this field a few days before.

Thursday morning Dr. Tanner, of forty days' fast fame, gave the students a most interesting lecture, lasting two hours. His subject was the physical, mental, and spiritual superiority of students who are vegetarians, over those who use tobacco and alcohol and eat flesh foods. The entire lecture was highly instructive.

HOMER R. SALISBURY.

BRAZIL.

RIO DE JANEIRO.—The hot season, with its epidemics, is setting in, and many people are leaving the city and going to the mountains for the summer. Funeral trains are increasing in number week by week; and unless some unseen element comes in to check the progress of the fever, hundreds of people will fall victims to the deadly malady before the summer is over. The lack of everything clean and hygienic is the principal cause of so much fever in Rio de Janeiro; and while each year marks some improvement, there is still vast room for more.

Recently I made a trip to Argentina, and was somewhat surprised to find the city of Buenos Ayres so far in advance of Rio de Janeiro in sanitary conditions, and everything else that tends to the health and good of the people. I went to Argentina for the health of my family, and to attend a general meeting. Mrs. Thurston's health was impaired, and our baby had been sick for several weeks with malarial fever; the doctor said the only help for the fever was to leave Rio de Janeiro during the hot season.

October 26 we started for Argentina, in time to attend the general meeting, which began a few days later. We were delayed on our way, and the meeting was nearly over when we arrived. This was the first meeting my wife had attended since leaving America, and the third for me. It was held in a village surrounded with waving wheat-fields. Some things were quite primitive, especially the bell, which was an old plow land-side hung up on a limb of a tree. The bell-ringer would pound the land-side with a drag-tooth to call the people to meeting. This answered every purpose, and cost nothing. The Lord came near his people at this gathering, and it was a spiritual feast.

The Sabbath after the meeting closed, I went with Brother Westphal to another village. We found a crowded house, and held meetings all day. This was also an enjoyable season, on account of the presence of the Spirit of God. My mind was led to the one hundred and thirty-third psalm, and I read it in the social

meeting. All were united in claiming the promises, and the Lord blessed.

After a two weeks' sojourn in that section, I returned home, leaving my family with my sister (Sister Westphal) to spend the summer. I was gone from Rio de Janeiro four weeks, and was much benefited by the trip. On my return, I found many things demanding my attention, and have been very busy ever since.

November 23 Brother and Sister John Lipke arrived. We were glad to see them, and to welcome them to all the trials and blessings of Brazil. After spending a few days in Rio de Janeiro, they continued their journey to the state of Rio Grande do Sul, where he will engage in school work. Rio Grande do Sul is the southern work in Brazil, and has a good climate. The opening there for a school and the prospect for a mission class were so favorable that it seemed advisable for Brother Lipke to settle there. Brother Paul Kramer now has charge of the Curitiba school; Brother William Stein is conducting a school in Brusque, state of Santa Catharina; and the school which Brother Lipke will open will make three schools in three different states. Brother Stauffer is able now to take up his work again; and, as a whole, we feel that the work is moving on very well in Brazil, for which we thank the Lord.

A letter received yesterday from my wife states that both she and the child are improving in health.

W. H. THURSTON.

DISTRICT 5.

At the close of the camp-meeting season it was my privilege to attend the District Conference at Graysville, Tenn. This was indeed an enjoyable occasion. Not only could I be with my family, and again meet many of the dear workers in District 2, but I could also enjoy the instruction given, and the blessings of the Spirit so richly bestowed. These privileges were much appreciated.

By request of the president of the General Conference, I attended the general meeting at Atalissa, Iowa, which closed December 5. Here, again, I had the happy privilege of laboring with and for those with whom I was associated thirty years ago. It was a profitable meeting throughout. Preaching and instruction were given by the laborers present. The Holy Spirit was present, and all enjoyed the blessings that he brought to us, returning to their homes greatly encouraged.

I am now at Kansas City, laboring for the church. There is much to do. The church needs help, and is calling loudly for it. Our meetings are not generally attended; for here, as in other cities, the car fare is too great an item for regular attendance on the part of those of limited means. The weather has been cold and stormy. We are seeking for the warming influence of the Spirit of God.

R. M. KILGORE.

OHIO.

CLEVELAND.—It has taken some time to get acquainted with the work and its needs, in this city; but I find a willingness on the part of the church to co-operate in the work which the Lord has indicated should be carried forward at this time. Our rescue mission has been in operation about two months, and the Lord has blessed as we have fed the hungry, clothed the naked, and spoken words of comfort and good cheer to the outcast.

A rich blessing has also come to those who have participated in this work, and we realize, as never before, that a *living* church must be a *working* church. The last week in November and the first few days of December were good days for the Cleveland church. The work of the Holy Spirit, and what he is waiting to ac-

complish at this time, were dwelt upon; and the tender spirit of confession came in, sins of long standing were confessed, and vows of a deeper consecration to the work of God were made. The principles of healthful living so long advocated by this people were taken hold of to be lived out, and God set his seal to the work.

We can see more and more plainly that God is bringing this people into prominence before the world, in order that the world may have an opportunity to hear the principles of truth committed to us. This week I was visited by the secretary of the national convention of Spiritualists, which was in session, and asked to speak before them on the principles of religious liberty. At first I hesitated; then, remembering that this gospel of the kingdom is to go to all the world, and asking God to send angels to accompany me, I went. The secretary, Mr. Woodbury, spoke in the highest terms of Seventh-day Adventists, and what surprised me was the fact that the very name brought forth applause from the large audience present. The Lord blessed the word spoken, and the audience seemed to appreciate the principles of right and justice advocated.

God is leading in his work, and my earnest desire is to be so connected with divine power that I may be used in the Lord's service. The continued prayers of God's people are asked for the work in this city.

J. W. COLLIE.

NEW YORK.

AVOCA.—Following the effort at Wallace, where, under God, fourteen souls embraced the precious message as a result of the meetings, and are firm in faith, I began work in this town. I have delivered twenty-nine discourses, made ninety-four family visits, and distributed to individuals over twelve hundred tracts and denominational papers. In addition to this, I have visited the Wallace company each Sabbath and have spoken to them. Four have accepted the truth here,—three brothers and one sister,—coming from those who have "a good report of them which are without." These are keeping the Sabbath strictly. Many others are still interested, and longing to come into the marvelous light. For these I ask your prayers that they may gain the victory over sin and Satan. A remarkable part of this effort was that the attendance was good from beginning to end, despite the fact that the ministers fiercely antagonized the truth. The house was crowded full the very last night. Every seat was taken.

I want to tell the readers of the REVIEW how wonderfully the Lord blesses the canvassing work when implicit trust is put in him. I advised a sister to enter the canvassing work during the effort here. Though inexperienced, new in the truth, and devoting but a part of her time to the work, she has sold \$150 worth of "Bible Readings" and the small books. Truly, the Lord is with his people. Pray for the work in this part of the field, and that the eyes of the gleaners may be constantly fixed upon Jesus.

LULU WIGHTMAN.

WISCONSIN.

SPARTA.—I have not traveled any for about a year, except to attend funerals. This winter I have been canvassing for the *Signs* and *Sentinel* for three months. I have now thirteen readers of the *Signs*, and five of the *Sentinel*, and as far as I know, all are well pleased with the papers. I am also visiting families, and giving Bible talks and readings. So far, all seem to be much interested, and the prospect for good is encouraging. The meetings of the week of prayer here increased in interest till its close. Our quarterly meeting was held on the

Sabbath. There is perfect unity in the church, for which we all thank the Lord, and take courage to press on. Much of the refreshing presence of the Lord was realized. Two members were received by letter. All seem to be deeply in earnest.

When warm weather comes again, I hope to visit our brethren in different places. I greatly rejoice in the Lord's goodness to the children of men, and for what he is doing for his people in all parts of the world. I thank him for his abundant mercy, and that he still continues my life, and gives me a part in his precious cause.

I. SANBORN.

News of the Week.

FOR WEEK ENDING JANUARY 8, 1898.

ITEMS.

—Representatives from the United States and Canada have agreed to send supplies to the Klondike free of duty, provided they are sent under military control and over stated routes.

—The tourist travel to California and the Southwest is said to be one third greater this year than last. The increase is attributed to the improvement of the general financial condition.

—Dr. James B. Angell, of the Michigan University, who went as minister to Turkey, will now be sent to China, and his place at Constantinople will be filled by Mr. Charles Page Bryan, of Chicago.

—At the Vatican, January 1, Pope Leo XIII observed the sixtieth anniversary of his first celebration of mass. Three thousand Catholic delegates were admitted to the grand and imposing ceremonies.

—A ten-per-cent. reduction in the wages of employees of cotton manufactories in Rhode Island has been decided upon. In New Bedford, Mass., a similar movement is on foot, which will affect 10,000 operatives.

—Labrador aspires to become the rival of the Klondike. Certain representatives of a Canadian and American company, looking for sawmill sites, found rich gold deposits. An expedition by water will be formed in the spring.

—China is awake to the fact that the powers are about to divide up her territory among themselves, and is preparing for the crisis by sending thousands of troops into the interior; she will also double the number of battalions in all the Chinese maritime provinces within thirty days.

—Counterfeit notes are being received by the United States Treasury from Chicago, St. Louis, and Philadelphia. These notes are printed from engraved plates instead of by the photo-mechanical process. Months of close application, the finest tools, and considerable outlay of money are required to imitate the genuine.

—Hon. W. J. Bryan was tendered a reception by the Bryan Traveling Men's Club at Lincoln, Neb., January 4, on his return from Mexico. He says that Mexico is a "land flowing with milk and honey," and prosperous under free-silver rule; also that the United States is in no better condition financially than it was eighteen months ago.

—The National Woman's Suffrage Association will celebrate February 14-19, the anniversary of the first strike for their "rights." The first meeting of this association was held in London in 1848, under the plea of extricating their sex from slavery. Wendell Phillips declared this to be "the most momentous reform that has yet been launched on the world." Their progress in church and state will be duly considered at this anniversary.

Special Notices.

FLORIDA ANNOUNCEMENTS.

ELDER J. N. LOUGHBOROUGH, in company with Elder M. G. Huffman and the writer, will hold services in the State as follows:—

Bartow, January 18-20
Barberville, " 21-24
Jacksonville, " 26-30

Isolated and visiting brethren are earnestly requested to attend one or more of these services. For further information address the writer at Orlando, Fla.

L. H. CRISLER.

GENERAL CONFERENCE DISTRICT 4.

THE biennial council of General Conference District 4 will be held at College View, Neb., February 14-23. We believe that there is a demand for a closer union of the different lines of work in which we are engaged. We would urge that all lines of work be as well represented at this Conference as is possible. Let ministers, Bible workers, canvassers, church officers, Sabbath-school officers, tract and missionary officers, and lay members make a diligent effort to be present at the beginning of this important meeting, and remain till its close. As the meeting will be a short one, it will be necessary for all to be present at the beginning.

Arrangements will be made to take care of all who may attend. Rooms and board will be furnished at a reasonable rate, probably the same as at the time of the General Conference. Let all who come bring sufficient bedding, above the mattress. We would also like to hear, as soon as possible, from the different Conferences in the district as to the number of laborers who will be present, so that we may make ample provision for all who may attend.

N. W. KAUBLE.

WANTED!

Two good tailors who desire to take some studies in school, and pay their expenses by working in the College tailor shop.

We could also use one or two good men in the shoe shop. Any one who desires to come to school, and who can work in either of these lines, should write at once.

The College has an opportunity to furnish a large wholesale firm with from two to five hundred dozen brooms a week. This will give employment to a large number of students, enabling them to work their way through school. To do this, we should enlarge our broom factory, and put more machinery in it. Are there friends of education who would be glad to send us donations of any amount to purchase some machinery, thus enabling the school to provide work, so that a large number of young men may earn their expenses while in school? Any one who would be glad to help students to help themselves in this way should send donations to—

E. A. SUTHERLAND,
Battle Creek, Mich.

Publishers' Department.

THE Readings for the recent Week of Prayer were compiled from recent unpublished Testimonies relating to the special work for this time. They were issued in the English, German, Danish-Norwegian, and Swedish languages, and as wide a distribution was given them as possible. If any still desire a copy for future study, it may be obtained by sending five cents in stamps, designating the language, to Elder L. A. Hoopes, Battle Creek, Mich.

FROM ONE WHO HAS READ IT.

I HAVE finished reading the new book, "The Eastern Question." Every chapter contains perfect jewels of truth, and it is one of the most interesting books I have ever read. It is just the book with which to meet many false theories that abound at the present time. It is written in such a clear and comprehensive manner that one cannot fail to be benefited by its perusal.

M. C. GUILD.

TRACT SOCIETIES, ATTENTION!

THE Good Health Publishing Company will place upon the market, before January 15, a subscription edition of Mrs. Henry's new book, "Studies in Home and Child Culture." It will be bound in beveled board covers, silk cloth, with a beautiful design on the cover, and sold for \$1.50. Regular rates will be given to agents and tract societies. The trade edition retails at \$1. We invite the attention of all our tract society secretaries to this work.

GOOD HEALTH PUB. CO.

NOTICES.

WANTED.—I desire to correspond with a first-class plasterer. Address James Hardy, 424 Cooper Ave., Colorado Springs, Colo.

HELP WANTED.—A neat and responsible girl (a Sabbath-keeper) for general housework in a small family living in the country. Address Mrs. W. L. McIntosh, Red Rock, Mont.

FOR SALE OR TRADE.—A good farm. Good location, good community, good school, good church privileges, good reasons for selling. Correspondence solicited. Address John Connors, Parker, S. Dak.

FOR SALE.—In the gas region of northeastern Indiana, forty acres of fine farming land. Black soil, one mile from a city of 6,000. Good schools, S. D. A. church. Twenty-five acres under cultivation, rest easily cleared. Gas for fuel very reasonable. Small house, nicely fenced, on the place. Surrounded by a fine farming country. For terms write to W. B. White, 1311 Central Ave., Indianapolis, Ind.

FOR SALE.—A fine home in a pleasant town about midway between Tacoma and Seattle, Wash., on railroad. This place, consisting of a good five-room house, wood-shed, root cellar, three large lots, well-fenced, covered with choice fruit-trees and shrubbery, built up and designed as a home for ourselves, can be bought for less than cost or its value. Here is an excellent opportunity for a Sabbath-keeping family to let the light shine. Only one family of Sabbath-keepers there now. Twelve miles to Tacoma church. I will also sell cheap a fine ten-acre tract of fruit land, partly improved, ten miles from Portland and a half-mile from railroad station. Good reasons for selling both these places can be given. Address Geo. E. Henton, 508 E. Everett St., Portland, Ore.

ADDRESS.

THE address of W. L. Killen is Lego, N. C.

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.

8.22 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibuled 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.

EAST.	8	12	6	10	14	4	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N.Y. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Atl'ntic 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 12.08	4.40	3.30	am 1.54
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	5.38	4.05
Battle Creek.....	3.00	7.50	pm 12.50	2.42	7.35	6.06	4.43
Marshall.....	3.30	8.28	1.20	3.09	7.55		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	8.00
Falls View.....					am 5.23		pm 4.18
Susp. Bridge.....					5.38		4.43
Niagara Falls.....					5.53		4.48
Rochester.....				am 12.20	6.45	am 3.10	6.30
Buffalo.....				3.13	9.55	5.50	8.40
Syracuse.....				5.05	pm 12.15	7.45	10.45
Albany.....				9.05	4.50	11.25	am 2.50
New York.....				pm 3.25	8.45	pm 3.00	7.00
Springfield.....				12.16	8.34	2.36	9.32
Boston.....				3.00	11.35	5.20	10.45

WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....		am 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		5.00	am 2.10		am 12.25
Rochester.....		10.37		6.55	4.15		am 2.25
Buffalo.....		11.50		7.50	5.40		pm 2.50
Niagara Falls.....				8.30	6.23		am 3.32
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	9.15		1.35	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	3.40
Niles.....	3.15	12.23	4.00	6.40	6.05		5.05
Michigan City.....	4.20	pm 1.22	5.20	7.32	7.05		6.05
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, GEO. J. SADLER,
General Pass. & Ticket Agent, Chicago. Ticket Agent, Battle Creek.

The Home School.

THE NEW TESTAMENT GREEK.

LESSON 11.

1. REVIEW.—Write the Greek alphabet from memory, both capitals and small letters. Drill yourself in repeating the alphabet rapidly from memory. Write from memory the Greek for God, commandment, love, baptize, Lord, Christ.

2. CLASSIFICATION OF VOWELS.—Grammar: Sections 9, 10, and 12. Do not attempt to make any distinction in pronunciation between \bar{a} and \acute{a} , \bar{i} and \acute{i} , \bar{u} and \acute{u} . The real distinction is a matter of *quantity* rather than *quality* of sound, and its importance will be made plain later.

In some of these earlier lessons, which must deal largely with the form and sound of words, there are some things of which the practical value may not be apparent now; yet nothing will be given or required that is not essential as a basis for intelligent work in the future. In Greek, much more than in English, a change in meaning is indicated by a change in form. Be patient and thorough; for you are now laying the foundation.

Besides the distinction of quantity, the vowels are also classified as "open," or "close," with reference to the position of the vocal organs in utterance. For example, the vocal organs are widely opened in pronouncing α , but nearly closed in ϵ . Make the pronouncing of the various vowels, and notice the difference. The open vowels are \bar{a} , \acute{a} , ϵ , η , ω . The close vowels are \bar{i} , \acute{i} , \bar{u} , \acute{u} . When the sound of oo , as in "moon," is given to u , it is really not a close vowel; but this sound is usually so much easier for the English-speaking student, that it is thought better to use it. The more nearly correct sound of u , like the German \ddot{u} or the French u , is a close vowel. It is made by putting the lips in the position required for oo , and then trying to pronounce long ee without moving the lips.

Written Exercise.—Classify the vowels in the following words, first as to length, and then as to position of the vocal organs in uttering them: $\Theta\epsilon\acute{o}\varsigma$, $\acute{\alpha}\gamma\alpha\pi\eta$, $\zeta\omega\acute{\eta}$, $\acute{\alpha}\gamma\kappa\upsilon\lambda\alpha$, $\chi\rho\iota\sigma\tau\acute{o}\varsigma$.

3. DIPHTHONGS.—Grammar: Sections 13; 14, with α , ϵ , δ ; 16. Write the six open vowels (given above), each with one of the two short close vowels \bar{i} and \bar{u} . The result will be twelve diphthongs, as follows: $\alpha\iota$, $\alpha\upsilon$, $\epsilon\iota$, $\epsilon\upsilon$, $\omega\iota$, $\omega\upsilon$, $\eta\iota$, $\eta\upsilon$, $\omega\iota$, $\omega\upsilon$, and $\nu\iota$. $\alpha\iota$, $\eta\iota$, $\omega\iota$ are pronounced long, disregarding the "iota subscript" (i.e., ι written under), and not being properly diphthongs (double sounds), are therefore called the "improper diphthongs." $\nu\iota$ is a union of the two close vowels.

The diphthongs are sounded as follows: $\alpha\iota$ like i in "kite;" $\alpha\upsilon$ like ou in "our;" $\epsilon\iota$ like a in "mate;" $\epsilon\upsilon$ like u in "mute;" $\omega\iota$ like oi in "oil;" $\omega\upsilon$ like oo in "moon;" $\eta\iota$ like a in "arm;" $\eta\upsilon$ like a in hate (practically like $\epsilon\iota$); $\omega\iota$ like o in "more;" and $\nu\iota$ like we . $\eta\upsilon$ may be sounded the same as $\epsilon\upsilon$; $\omega\upsilon$ seldom occurs; when found, as in Μωϋσῆς (Moses), the two vowels may be sounded separately.

Written Exercise.—Write from memory all the diphthongs, explain their formation, and indicate their English equivalents.

NOTES.

With the following addition, this lesson is practically complete without the grammar references; they are given for convenience of review in connection with future lessons. The vowels are classified as follows: ϵ , ω , always short; η , ω , always long; α , ι , υ , short in some words, long in others. The last three are called the "doubtful vowels," because in many cases their quantity can be known only by referring to a Greek lexicon (dictionary), and yet it is often very important to know it. The long and short sounds are indicated in the usual way by the macron and breve ($\bar{\ } \ \acute{\ } \ \breve{\ }$). When no mark is used in the lexicon, the doubtful vowels should be considered short.

With its first January number the *Youth's Instructor* takes a magazine form, with an attractive cover. A specially advantageous feature of this is a table of contents, by the use of which it will be easy hereafter to refer to particular subjects that may be connected with the home studies on this page.

NATURE STUDY.—NO. 2.

REFERRING to the last lesson given, if the vapor floats because it is lighter than the air, what does that show with reference to the air?

EXPERIMENT TWO.

Sink a goblet or tumbler in a pail of water until it fills, then invert the glass, still under the surface, and lift it till its rim is only half an inch below the surface.

THE STUDY.

1. What holds the water up in the glass?
2. Why does not the weight of the air force down the water which is inside the glass?
3. What keeps the surface of the water in ponds and lakes always level?
4. How much does the air weigh on each square inch of unprotected water surface?
5. Does it exert the same pressure on each square inch of ground? On our bodies also?
6. What would happen if all the pressure of the air should be instantly taken off from the whole surface of our bodies?
7. What is it that lifts the water up the iron pipe of the cistern pump? How many feet high will the air raise water in a pump of this kind?
8. Why do you sometimes have to "prime" the pump?
9. Do we "draw in the breath," or does it come in of itself?
10. Why do we breathe?

NOTES AND ANSWERS.

The first eight questions in this lesson are all answered and illustrated by cuts in the *Youth's Instructor* of Dec. 2 and Dec. 9, 1897. Study them until you are sure of the answers. Then you will be prepared for the last two questions. (Why not say "the two last questions"?)

It is our general aim to construct and arrange these questions so that they will answer themselves to any parent who *thinks*, whether he or she has ever studied these subjects or not beforehand. Occasionally, however, it may be well to answer questions that are designed for some special purpose. Referring to question 9, in last week's lesson, we would answer that the sun never "draws water." All the sun can do with water is to evaporate it. So the sun is not "drawing water" when its rays are clearly seen lying on a background of cloud. The appearance is due to a surcharging of the atmosphere with moisture that has been previously evaporated by the sun. It is usually a "sign" of rain, because it is a proof that the air is full of moisture that is ready to be precipitated.

"THE CHRISTIAN EDUCATOR."

IN order that all our people who are not yet taking the *Christian Educator* may understand how important are the subjects considered in it, we give a condensed statement of the titles of articles that have so far appeared:—

In No. 1: Teachers and Teaching (Mrs. E. G. White), The True Object of Education (Professor Prescott), The Christian Teacher, The Sources of Educational Systems, The Teacher and the Text-book (Elder A. T. Jones), Home Schooling (Professor Sutherland), True Education (Dr. J. H. Kellogg), Child Training, Text-books, Notes from the Schools (three pages), and "Queries for Students."

No. 2: True Education (Mrs. White), The Perils of the School, Which School? Who Should Attend Our Schools, Why Teach Our Youth in Christian Schools? The Basal Principles of Christian Education, A Practical Literary Education (Professor Bell), The Laws of Teaching, The Bible as a Text-book, The Mothers' School (Mrs. S. M. I. Henry), Entrance Examination, and the regular department notes.

Nos. 3 and 4 were combined into a "Special School Number" describing all the leading Seventh-day Adventist denominational schools. This number is finely illustrated by eight extra pages of half-tone cuts of the various institutions described.

In No. 5 Professor Griggs contributes the first of a series of articles beginning with Christ the Model Teacher; Dr. Reed, one on the Working Word; and Dr. Paulson, one on Vitalized Science of

the Body. Among others we note the following titles: The Educational Need of Manual Training, Why Farming Should be Taught in College, The Duty of Home Discipline (Mrs. White), A Letter from Claremont College, and two pages of Answers to Queries.

No. 6 (the December issue) has been pronounced the best single number yet produced. Note the following articles: Agriculture in Education, Why the College Should Educate for the Farm, The Mission of the Flowers, Thoroughness in Teaching, The Scholar and the Nation (from the *Interior*), The Educational Value of Manual Training, How to Make Physiology Interesting, Christ Taught from Life, an editorial review article on Modern College Education, another on The Classics, and Some Observations on a Visit to the Michigan Agricultural College.

This rich array of subjects treated in its first six numbers gives abundant promise of a worthy and successful future for the *Educator*. The journal has come to stay, and all our people should provide themselves with it as being the distinctive exponent of our general educational work.

The *Christian Educator* will be sent from January till the end of June, 1898, for only twenty-five cents, or the whole year for forty cents. Lower rates are offered in clubs for the church, Sabbath-school, and missionary society. The "Special School Number" can still be supplied at the rate of two copies for five cents, and new subscriptions may begin with that number, or from the first. The publishers will gladly send sample copies of each issue to all our ministers, teachers, and other active laborers who *request* them for the special purpose of taking subscriptions. By having this opportunity of reading the journal regularly themselves, they can easily interest others in it. Mention this notice, and send in your orders and addresses.

A CORRECTION.

IN the last REVIEW, credit was given to Professor and Mrs. Sutherland for the use of the lesson on Nature Study. By their request we wish to say that it should not have been credited to them. We regret the error, and gladly make this correction as public as possible.

In connection with this we wish to add that the lessons on this subject are so modified in their adaptation for use in the home, that we do not wish to represent any one else as being accountable for them. The same remark applies to many of the notes and observations on the other lessons. The editor of the *Christian Educator* holds himself responsible for these, and will be glad to receive questions, corrections, and assistance from all who are interested in promoting the best home and field education for our workers.

NOTES.

THE *Gospel of Health* for December contains valuable articles on The Hygiene of the Throat and Nose, Spiritual Sleep a Crime, Headaches, How Drunkards Are Made, The Evil Effects of Drugs, Keep Thyself Pure, Digestion, Hygiene of a Home, Notes from the Sanitariums, Opening Exercises of the Medical Missionary College, Do not Delay, and Practical Questions Answered, besides the Publishers' Notes and other items. On pages 164 and 170 we find quite a direct answer to question 12 in the Nature Study given on this page last week. Study it.

WE wish all our people to understand that those gems of thought on the subject of true education which constitute the "first-page notes" in every number of the *Educator* are all selected from "Christian Education" and the "Special Testimonies on Education." They are not the worldly-wise thoughts of the editor, but come direct from the mind of God; they are *what God has said to this people concerning his own plans of education*. These thoughts alone are worth many times the subscription price for the whole year. The mission of the *Educator* throughout is to emphasize and enforce these maxims, and secure their adoption in all our educational work in the church, school, and home. Study the *Educator*.

"God has linked old and young together by the law of mutual dependence."

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 11, 1898.

THE January number of *Good Health* appears with a bright new face, and an excellent array of contents, neatly arranged. We shall not try to describe it; if you have not seen it, the best thing that can be done is for you to send for a copy.

MANY beautiful and striking calendars for 1898 have been issued, some of which have reached our desk. But for genuine, enticing beauty, pleasing suggestiveness, and artistic taste and arrangement, we are obliged to say that the calendar of the Michigan Agricultural College certainly stands at the head. Both a poet and an artist would be required fitly to describe it, neither of which are we: therefore we shall have to content ourselves with saying that we cannot imagine how a calendar could be made to surpass this one.

At the beginning of 1898 our excellent pioneer paper, the *Signs of the Times*, appears with a new head, new style, new "make-up," new paper, and new editorial help; so that it appears almost like a new paper altogether. The first number in the year is a beauty from beginning to end. In another place we have given some pointers as to how readily the *Signs* has been sold. This was the paper in its old style; and when it could so readily be sold in its old form, we are led to exclaim, What cannot be done with it in its new strength and beauty!

In last week's REVIEW, a notice was given of the new book entitled "Healthful Living," which is composed of extracts from the various writings from the pen of Mrs. E. G. White. In that notice it was requested that all send their orders to the *Good Health* Publishing Company, of this city. This was a mistake. We wish to say now that the REVIEW AND HERALD Co. is handling this book, and will be pleased to fill orders for it. Any one wishing a copy of the book will please address the REVIEW AND HERALD Pub. Co., Battle Creek, Mich.

QUESTIONS are being asked as to who writes the articles in the REVIEW that have no name nor initials attached. We would answer that you will notice, at the head of the Editorial pages, two names. These are the names of the editors of this paper. One of these names is "Alonzo T. Jones," and one is "Uriah Smith." Now every article written by Brother Smith is signed with his initials, "U. S." Every article having no signature at all is written by the other editor. And that is he who "writes the articles with no name attached." Now can you tell who he is?

We are glad to announce that the *Bible Students' Library*, Pacific Press, Oakland, Cal., will soon publish one of its numbers covering the same ground as do our illustrated articles on the immense preparations for war as a great sign of the last days. It will not be a reprint of our articles; though covering the same ground, it will be much more fully written,

and by the same hand from which come our articles,—Elder A. O. Tait, who is now assistant editor of the *Signs of the Times*, Oakland, Cal. This will make a very important tract, and it should be widely circulated. We shall announce it as soon as it is published.

ALONG with the intense suggestiveness of our illustrated article this week, on the immense armies of Europe, the following from a London paper is interesting:—

A German military critic has been adding up the grand total of the Continental armies, and, after noting that we can form only a vague idea of what is meant by tens of millions, he tries to bring home to his readers in another way the colossal growth of modern armaments. If, he says, we could have all the armies of the Continent on a war footing, and drawn up in one long procession, with their guns and ammunition and baggage-wagons, the column would be rather more than 24,000 miles long; and, marching day and night, it would take nearly a year to pass a given point!

Twenty-four thousand miles is only one thousand miles short of reaching round the earth. What an array of tramping armies! And why is all this?—O, they are doing what the prophet saw;—they are preparing war, they are waking up the mighty men, all the men of war are drawing near, they are coming up, they are being gathered unto the battle of that great day of God Almighty; for the day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord. "Escape for thy life; look not behind thee." And "remember Lot's wife."

THE following statement of the number of copies sold of the *Signs of the Times*, by only one woman and her daughter, in Texas, is very suggestive, and is worth much more than simply a passing notice:—

DALLAS.
645 papers sold in 20 hours—\$32.25 taken in.
FORT WORTH.
666 papers sold in 22 hours—\$33.30 taken in.
GAINESVILLE.
193 papers sold in 6 hours—\$9.65 taken in.
DENISON.
213 papers sold in 6 hours—\$10.65 taken in.
SHERMAN.
143 papers sold in 4 hours—\$7.15 taken in.
HILLSBORO.
160 papers sold in 6 hours—\$8 taken in.

Over 2,000 papers were sold and given away in Houston before we started going from town to town. We were in Houston giving Bible readings when the yellow-fever scare came up, so we just started selling the papers from place to place. We gave over 200 Bible readings during the time we sold the 2,000 papers.

She also says: "We have been able to pay some tithes, and are glad we can both spread the truth and help to pay those who go out into the work, and who have to be paid something in order to continue in the work."

Now we would like to know what can possibly hinder hundreds of other people from doing just like this all over the United States?—Surely nothing that is right. Then by all means go to work where you are.

It is not best for the disciple to be always in the highest tension of spiritual ecstasy. We look upon scenes in which we feel that we would have rejoiced to be participants, and it seems that the first thought would be a desire to remain in such a condition permanently. So the disciples felt on the mount of the transfiguration. Peter was for settling down there

at once, and erecting three tabernacles to keep Jesus, Moses, and Elias with them there in that state all the time. But that could not consistently be. There was more at stake than the personal enjoyment of the disciples. They had work to do which they could not have performed if they had remained there on the mount, as they seemed desirous to do. What is their glory and their influence to-day, compared with what it would have been had they had their wish! Such scenes are the preparation, not the work.

HELP NEEDED AT ONCE FOR STARVING, FREEZING MEN, WOMEN, AND CHILDREN.

THE Chicago Medical Mission is employing about one hundred persons in various lines of relief work in Chicago. It maintains a Workingmen's Home, with beds for about three hundred; a Rescue Home for women; an Industrial and Home-finding agency for homeless men; and several missions and dispensaries, besides a nursery, kindergarten, hospital ward, and several other lines of relief and rescue work.

This work is made self-supporting in part; but at the present time the management is overwhelmed with the appalling spectacle of thousands of homeless men, women, and children wandering about the street without home, without friends, without money, without food. Fifteen hundred men sleep each night on the cold stone floor of the police stations; while many more crouch, shivering and frost-bitten, in doorways, empty box-cars, market-wagons,—wherever they can hide away.

Scores of half-clad, hungry men, women, and children call at the Mission daily for relief, and hundreds of penniless men apply for shelter at the Workingmen's Home, while a thousand or more gladly avail themselves of the opportunity to get a bowl of hot soup for one cent at the lunch-counter.

The Mission earnestly appeals to the public for assistance in its efforts to relieve these starving, freezing multitudes. Those engaged in the work in Chicago are working without salary, and the majority are even paying their own board by labor of various sorts, so that anything contributed is not consumed in salaries, but goes directly for the relief of those who are in the greatest need.

Needed Right Away.—We need money, as follows: \$100 a month to maintain the Maternity; \$100 a month to meet the expenses of the Home-finding work; \$200 a month to provide lodging and breakfast for homeless men until they can be sent out of the city; \$100 a month for the support of the missions, dispensaries, and other relief work.

Needed Right Away.—Men's clothing,—hats, coats, vests, pantaloons, underclothing, shirts, stockings, boots, and overcoats. Send us your cast-off clothing. Anything will do that is clean and not ragged.

Needed Right Away.—Five hundred or more sheets, pillow-cases, towels, quilts, comfortables, and blankets.

Needed Right Away.—One hundred barrels of beans, and several hundred pounds of dried fruit and dried peas. Canned fruit would be most gratefully received, but this cannot be shipped at the present time unless put up in tin cans.

Needed Right Away.—One thousand homes for reformed men, reformed women, and rescued boys and girls.

Address Chicago Medical Mission, 1926 Wabash Ave., Chicago, Ill.

J. H. KELLOGG, M. D., Superintendent.