

# The Advent HOLY BIBLE **REVIEW** **HERALD** And Sabbath

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

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### GOD'S WILL.

LET nothing make thee sad or fretful,  
 Or too regretful;  
 Be still!  
 What God hath ordered must be right;  
 Then find in it thine own delight,  
 My will.

Why shouldst thou fill to-day with sorrow  
 About to-morrow,  
 My heart?  
 One watches all, with care most true;  
 Doubt not that he will give thee, too,  
 Thy part.

Only be steadfast; never waver,  
 Nor seek earth's favor,  
 But rest;  
 Thou knowest that God's will must be  
 For all his creatures — so for thee —  
 The best.

— Selected.

### OUR WORDS.—NO. 1.

MRS. E. G. WHITE.

"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

The Jewish priests and rulers, to whom these words were addressed, held positions of great responsibility. They were not ignorant men; they were looked upon by the people as wise teachers, whom they must obey. But they were unworthy of their holy office. Christ said of them: "Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children."

Here is shown the improper use made of the gift of speech. John was the greatest prophet born of women. "Verily I say unto you," Christ declared, "among them that are born of women there hath not arisen a greater than John the Baptist." "This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." He was sent by God to prepare

the way for his only begotten Son; but bitter, unkind words were spoken of him, and those who spoke these words pronounced judgment on themselves in so doing. "They say, He hath a devil," Christ said. Did that make it so?—No; these words were spoken because he rebuked sin, and called men to repentance.

Many to-day feel at liberty to use the talent of speech recklessly, without thinking of the influence their words will have upon others. The Lord sends his messages by whom he will, and those who make disparaging remarks of the messengers and the message need to remember that they would speak in the same way of Christ if he should come to them as he came to the Jews, with a message that did not suit their unrenewed hearts. Those who use their speech to mimic the one who is speaking the words of God are charged with having done this to Christ; for it is done to him in the person of his saints.

The pious rulers would not receive John, and neither would they receive Christ who declared to them, "I am not come to call the righteous, but sinners to repentance." Christ clothed his divinity with humanity, to meet humanity where it was, but not to speak the words of humanity. He sat at the table with publicans and sinners, he went among the most needy to speak words of life, and to sow the seeds of truth; for there he found more hopeful subjects than among the jealous, prejudiced scribes and Pharisees, who thought themselves exalted to heaven by their position.

Christ carried on his work among the needy and suffering. These judged him by his works. "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw." When this man was healed, the people were amazed, and they expressed their conviction when they said, "Is not this the Son of David?" meaning, Is not this the Messiah? The gracious works they had witnessed were to them a convincing evidence that he who performed them had the power of God, and they had no thought of attributing them to any other agency. Hence the inquiry, "Is not this the Son of David?"

But when the Pharisees heard it, they said, contemptuously, "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." These words were inspired by Satan. The enmity and prejudice of the rulers were stirred into a fury of madness; and priests and rulers, Pharisees and Sadducees, united in pouring forth their hatred. From the treasure-house of their hard, stubborn hearts came the words, "This fellow doth not cast out devils but by Beelzebub, the prince of the devils." They could not ignore Christ's wonderful works, or attribute them to natural causes, so they said, They are the works of the devil. In unbelief they spoke of the Son of God as a human being. The works of healing done before them, works which no man had ever done or could do, were a manifestation of the power of God. But they charged Christ with being in league with hell. Their talent of speech was used to abuse the world's Re-

deemer, and the recording angel wrote their words in the books of heaven. They attributed to satanic agencies the holy power of God, manifested in the works of Christ. Thus the Pharisees sinned against the Holy Ghost. Stubborn, sullen, iron-hearted, they determined to close their eyes to all evidence, and thus they committed the unpardonable sin.

"If I had not come and spoken unto them, they had not had sin," Christ said, "but now they have no cloak for their sin. . . . But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." Christ's works of mercy contrasted too sharply with their pride, selfishness, and evil actions. They could not bear to have his goodness and tender sympathy acted out, even to those whom they despised.

"Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him; neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." In Christ's works the Pharisees were given sufficient evidence of his mission, but they rejected this evidence.

"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." By their words the Pharisees and Sadducees were exerting a deadly influence upon the people, who looked upon them as wise and good men. They were false teachers, poisoning the religious principles of the people by their deception, and teaching for doctrine the commandments of men. The Pharisees especially were stirred by a power from beneath, and they strove earnestly to exalt their manufactured precepts, their traditions and man-made commandments, above the law of God.

As for you, Christ said, your words reveal the malignity of your hearts. "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in

the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Your words are an index of your character, and they will testify against you.

Here we see the importance of carefulness in the employment of speech. This talent is a great power for good when it is used aright, but it is just as great a power for evil when the words spoken are poisonous. If this talent is abused, out of the heart proceed evil things. The words are either a savor of life unto life or of death unto death.

It is the privilege of all to fill the chambers of the soul with pure and holy treasures by making themselves thoroughly familiar with the precious words of Christ, spoken for our instruction. "The entrance of thy words giveth light; it giveth understanding unto the simple." The word "simple" does not here mean those who lack reason and intellect. It means that class specified in Isa. 57:15: "Thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." By heeding the reproof and encouragement given in God's word, we may "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Those who are thus strengthened will not walk with head bowed down like a bulrush. Cheap, nonsensical remarks, spoken to create levity, will not fall from their lips.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." Then shall we not all, old and young, learn to converse in the language that is spoken by those who are translated into God's kingdom? Shall not our words be such as will be heard with pleasure by our Heavenly Father?

As those who claim to be Christians, we are under solemn obligations to reveal the truth of our profession by our words. The tongue is a little member; but what an amount of good it can do if the heart is pure! If the heart is stored with good things, if it is stored with Christlike tenderness, sympathy, and politeness, this will be shown by the words spoken and the actions performed. The light shining from the word of God is our guide. Nothing so weakens a church as a wrong use of the talent of speech. We dishonor our Leader when our words are not such as should come from the lips of a Christian.

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." The quality of our works is shown by our words. When our words and works harmonize in Christ, we show that we are consecrated to God, perfecting holiness in his fear. As we give ourselves, soul, body, and spirit, to him, he works in us, both to will and to do of his good pleasure.

The love of Christ in the heart is revealed by the expression of praise. Those who are consecrated to God will show this by their sanctified conversation. If their hearts are pure, their words will be pure, showing an elevated principle working in a sanctified direction. The mind will be absorbed in holy contemplation, and there will be a sense of the presence of God.

"Be filled with the Spirit." Pray daily for God to pour out his Spirit upon all flesh."

#### THE WAITING-TIME.

THE King and the kingdom are coming,  
Though long has the waiting-time seemed;  
And oft, to the eye of the watcher,  
A light in the distance has gleamed,  
But only to go out in darkness,  
And leave the heart sad as before:  
Be patient a little while longer;  
The waiting-time soon will be o'er.

The crown is a thing of the future,  
The glory will yet be revealed;  
The royal gift has not gone by thee,  
Nor Jesus his promise repealed.  
Be faithful a little while longer:  
The night must give place to the day;  
The King and the kingdom are coming,  
And for their arrival we pray.

Our prayer is the prayer of the ages,  
Which Jesus himself taught to men;  
And thus he is pledged to performance,  
Without telling all about when.  
So, praying, and hoping, and working,  
In faith to each other we cry:  
"The King and the kingdom are coming!  
Keep heart; for the Lord draweth nigh."  
— Charles H. Gabriel.

#### ABRAHAM'S CHILDREN.

PHILIP GIDDINGS.  
(British Guiana.)

THE promise made to Abraham was not restricted to the literal Jews, merely and only as such. The promise was made, first, to Abraham himself, because he was faithful; second, through him, to all others who, like him, should be faithful. The promise was for Abraham's children. But as we will notice, the faithful alone are Abraham's children. "Know ye therefore that they which are of faith, the same are the children of Abraham (Gal. 3:7), but no other, so far as the promise is concerned. A natural Jew—one in the flesh only—is not, for that reason, Abraham's child, is not God's child, in the sense of this promise. "For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:6-8.

Now Abraham was not to be the father of one nation, but of many nations. That is what his name implies. "Thy name shall be Abraham; for a father of many nations have I made thee." Gen. 17:5. The blessing through Abraham was not exclusively to the Jews; for the promise reads, "In thee shall all families of the earth be blessed." Gen. 12:3. The only advantage the Jews had was that "unto them were committed the oracles of God," to teach to others. Their position was intended to be like that of an elder son whom a father might have made distributor of paternal gifts to the other children. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Gal. 3:8, 9.

Gentile as I am, by birth, I could never think that the Lord is more partial to a Jew than he is to me. If I lose the blessing and the promise, it will not be because I am a Gentile, but because I am faithless. If a Jew gains the blessing and the promise, it will not be because he is a Jew, but because he is faithful. We stand or fall on the same conditions. Rom. 11:20, 23. However, the promise was made to Jews, but there are Jews and Jews. There were some people in our Saviour's time who claimed to be Abraham's children, but the Lord told them if they were, they would do the works of Abraham. John 8:39, 44. There are also some mentioned in Rev. 2:9,

"which say they are Jews, and are not, but are the synagogue of Satan."

A thorn-bush is not a grape-vine because it grows in Palestine, nor is a grape-vine a thorn-bush because it grows elsewhere. The place does not signify the fruit. A grape is a grape, a thorn is a thorn, irrespective of where each may grow. A man, therefore, may come up from Judean soil, and yet be no Jew; while another from Guiana may be a Jew indeed. "By their fruits ye shall know them." Not *where* we grow, but *what* we grow, must decide whether or not we are Jews. "For he is not a Jew, which is one outwardly; . . . but he is a Jew, which is one inwardly." In fact, the Abrahamic promise was intended for, and will be fulfilled only to, Christians everywhere. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

And this with no partiality between Jews and Gentiles any more than between male and female; for all are one. Verse 28; Rom. 10:11, 12. But will not all Israel be saved?—Yes, and no. If by "Israel" is meant the literal seed, the children of the flesh, we say No. See Rom. 9:6-8. "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Rom. 9:27. But will not all Israel be saved?—Yes, because it is written, "And so all Israel shall be saved." Rom. 11:26. Is there any contradiction?—Not at all. We have noticed the scripture that says that only a remnant shall be saved, and another that declares, "They are not all Israel, which are of Israel."

Let us now consider the meaning of Israel. Was it to denote nationality or character?—Rather, character. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. . . . And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:24-28. Israel, then, properly speaking, means "prevailer," "overcomer." So, then, all Israel shall be saved; for all saved will be prevailers, overcomers, Israel. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7. That the term "Israel" was applied to all faithful Jews, as well as to those who were faithless, is admitted; but, as already observed, these faithless ones were discounted, being no Israel in fact.

When we say "British subjects," we mean no one particular people, but different people found anywhere who are loyal to that power. And so the Israel of God will be composed of every nation, kindred, tribe, and people; but they will all be Israel and only Israel—Israel because they are overcomers, Abraham's children because they are of faith. "And this is the victory that overcometh the world, even our faith." 1 John 5:4. "Know ye therefore that they which are of faith, the same are the children of Abraham." Gal. 3:7.

MUCH has been said regarding the advantages and the disadvantages of solitude, yet it is doubtful if any one else has made a better statement of the true philosophy regarding this subject than did Dr. Samuel Smiles when he said: "While in a large-natured man, solitude will make the pure heart purer, in the small-natured man it will only serve to make the hard heart still harder; for though solitude may be the nurse of great spirits, it is the torment of small ones."

## THE LAST GREAT BATTLE.

"AND the nations were angry." Rev. 11: 18.

Hark! what means this martial music?  
Neigh of horse and shout of men?  
All earth's dreams of peace and safety  
Vanish in the horrid din.

'T is the war-cry of the nations  
Falls upon the startled ear,  
Turning faces pale and ashen  
With a dark, foreboding fear.

Hear the bugles loudly blaring  
Through the trembling, livelong day!  
See them mustering all their forces,  
Arming for the deadly fray!

Silken banners proudly waving,  
Sabers flashing bright and keen,  
Countless camp-fires brightly burning,—  
What may all this pageant mean?

May it bring sweet peace to every  
Heart that holds the Saviour dear,  
With the glad news, "Lo! he cometh!  
Christ, our King, will soon appear!"  
— C. Edwin Johnson.

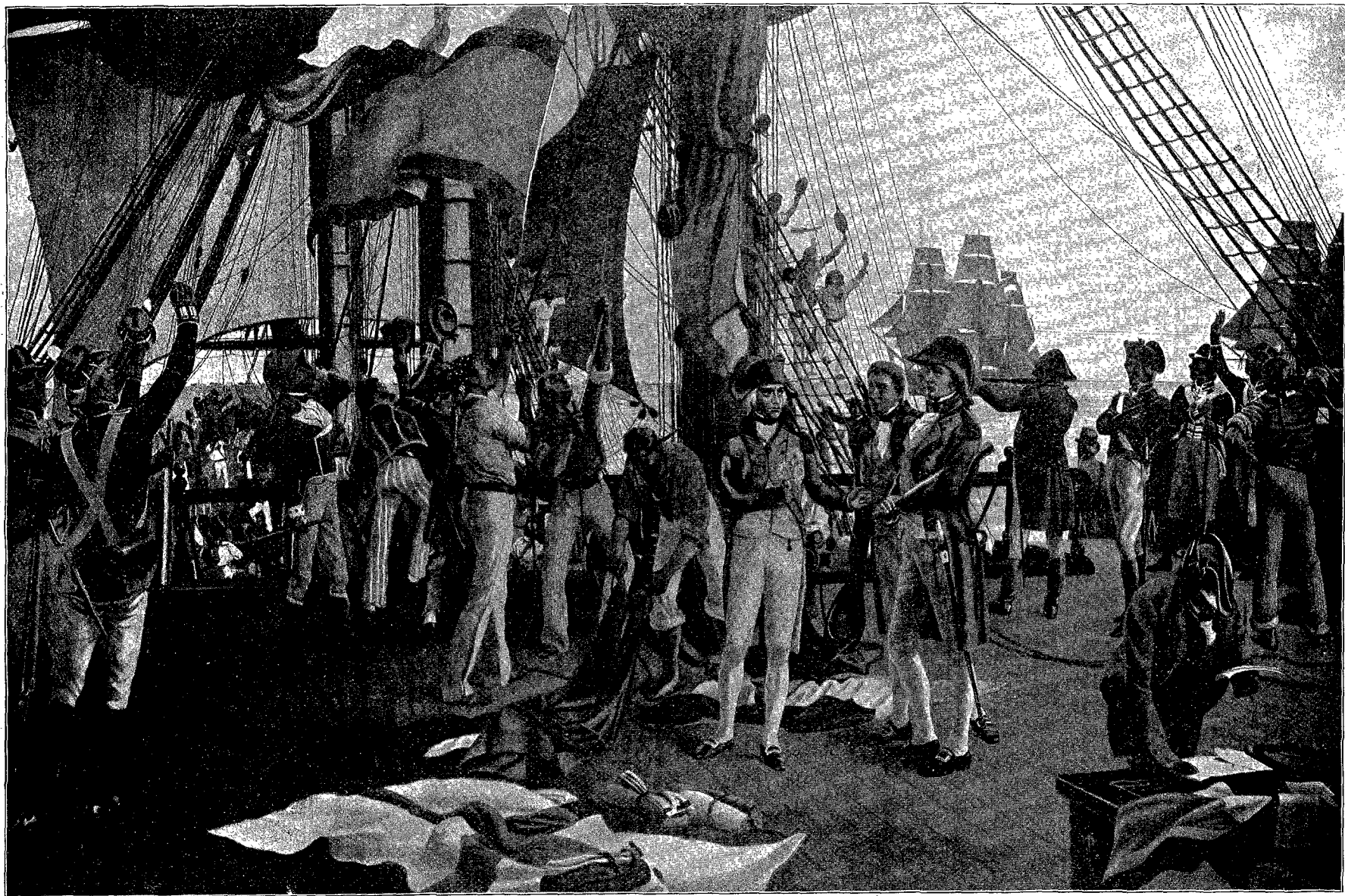
## "AND THE NATIONS WERE ANGRY."

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

ENGLAND alone has a line of battle-ships thirty miles long. Previous to 1860 any country in possession of a single gunboat like the great "Indiana" could have swept from the seas all the navies of the world. Compare our two pictures of two mighty war-ships—the one at the beginning, the other at the end, of this century. Shaking from her steel-armored sides, almost as so many drops of water, the com-

The matter is written upon the supposition that the quarrel between the United States and Spain over Cuban questions had actually resulted in war. From this he proceeds to draw, from the present war facilities, a description of what would occur if the fleets of Spain and America should begin a fight. The picture he presents is a vivid one, yet all that he says is entirely in keeping with the fearful possibilities of a naval engagement. In describing the supposed fight, this gentleman says:—

Five—six—seven explosions take place on the American vessels. It is the enemy's shells. One has struck the steel top of an observation tower, and carried it away, leaving the headless body of the young officer at the glass to sink to the floor. The body is hastily removed, and a new man appears standing, telescope in hand, in the now unguarded opening, sweeping the horizon as calmly as if nothing had occurred.



Trafalgar—1805. Nelson's flag-ship, "The Victory," entering battle, at the moment of running up the signal "England expects every man to do his duty."

Listen! hear the hissing rockets;  
Can you, in their quivering light,  
Read a message flashing skyward  
At the dead of solemn night?

Why are war drums wildly beating  
Over many a peaceful land?  
Are their scheming kings all dreaming  
Of a triumph near at hand?

Millions upon millions training—  
How their legions stretch away!  
Can it be that they are mustering  
For earth's last great battle-day?

Yes; the closing conflict cometh;  
All its signs, we know them well;  
And how soon its threatening fury  
Will burst o'er us, who can tell?

To the Bible, earnest student!  
There the prophecy is clear  
That proud Armageddon's battle,  
Dark with vengeance, draweth near.

Blow, then blow, the trumpet loudly,  
Give it no uncertain sound;  
May the message that you herald  
Circle all the earth around.

paratively small and forceless cannon-balls of those times, and turning her ponderous cannon and "rapid-fire" guns upon the best men-of-war in those days, it would have been mere child's play for the "Indiana" to break them in pieces, and send them to the bottom of the ocean.

But what will be the direful results when England, with her armies and thirty miles of these terrible war-ships, together with all the armies and navies of the nations of the world, is plunged by the rage of demons into the final war! For while England is considered the greatest naval power to-day, other nations are making all possible haste to float navies that can humble the British Lion on the high seas. Even Japan, which has been considered among the "benighted heathen," encouraged by the results of her recent naval victories over China, is equipping a navy that bids fair soon to challenge the world.

A person who does not see fit to give his name has an article in the December *Cosmopolitan* entitled, "Our Late War with Spain."

The signal "Full speed ahead" has been reserved for this moment. Almost before the heavy guns of the enemy have been recharged, the vessels have crossed the two-mile limit, and the signal to begin firing is hoisted on Admiral Bunce's flag-ship. Not only do words fail to describe the terrific forces brought into action in the modern sea battle, but the imagination itself can present but a feeble counterpart. Officers who were in the fight off Havana say that from the moment the action was fairly opened, they worked amid horrors. "We seemed to be in the crater of an active volcano," one said, describing the scene. "The ears were split with sound. Comrades disappeared in fragments before our eyes. Fury appeared to take possession of the living. There would be an explosion, and when the smoke had partly cleared, it would be found that a whole section had been shot away."

Under cover of the dense smoke which quickly enveloped the waters, a new engine of war was brought for the first time into play. Well in the rear of the line as it departed from Havana, was the American liner "St. Louis." A thousand mechanics had hastily cut port-holes through her thin iron sides, and mounted three hundred six-pound rapid-fire guns. Along the center upper deck had been erected a slight iron platform, on which one hundred and fifty Gatling and Maxim guns were in place, with twenty more on platforms built around the



masts. Each of the six-pound guns had a capacity of ten shots a minute, or a total rain of three thousand shells, each capable of piercing light armor, or causing death and destruction if it entered a turret port-hole. When the subject had been discussed prior to the breaking out of the war, the idea of thus equipping a fast merchant steamer had been pooh-poohed, the claim being set up that the big guns of the battle-ships would leave nothing of the merchantman before she could come within the limited range at which her six-pounders would be effective. With her great speed in reserve, the "St. Louis" hung on the rear and out of reach until the action had well begun. As the pall of smoke began to descend, her officers recognized their opportunity, and came on without attention from the enemy until almost alongside the "El Pelayo," one of the Spanish battle-ships. Then there was let loose a broadside of one hundred and fifty three-inch guns and the entire one hundred and seventy Maxim and Gatling guns.

It was believed by the officers on board the "St. Louis" that the guns of the Spanish ship were

everywhere encumbered with the dead and the dying. The water was full of sailors who, in the craze of the awful din, had jumped overboard, preferring death by water to the seemingly certain death on board ship.

A curious thing had happened to the second-class battle-ship "Texas." In her construction the naval engineers had arranged a torpedo compartment in the after part of the ship, covered with three-quarter-inch armor. A small shell from a Spanish rapid-fire gun penetrated this iron, and struck one of two Whitehead torpedoes which were being handled preparatory to use. The explosion which followed seemed to blow the upper part of the ship to atoms, and to penetrate to the magazines; for a second explosion immediately followed, hoisting one of the great turrets bodily into the air. Captain Wise, who was on the bridge at the time, was blown into the water, and escaped by clinging to some wreckage.

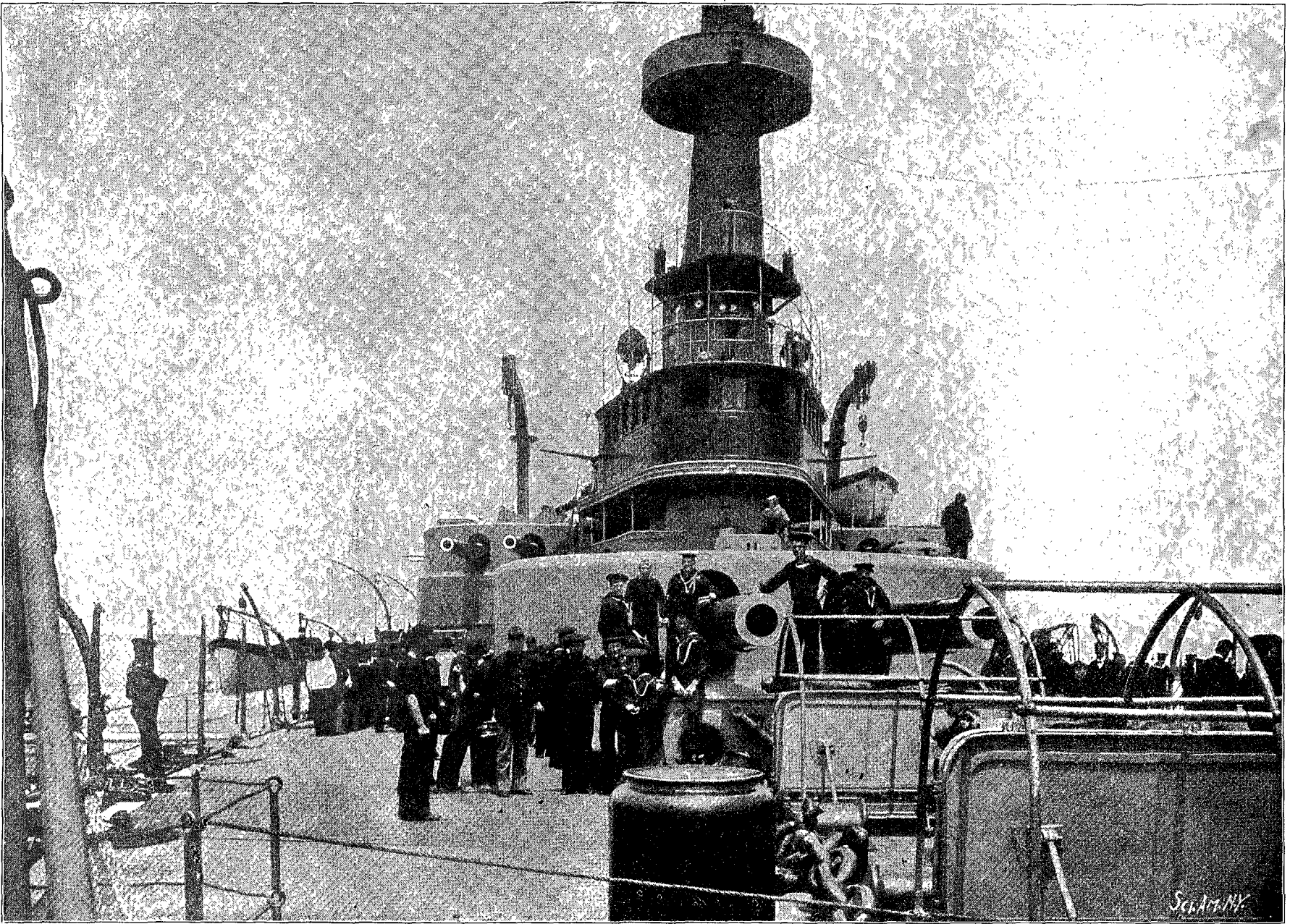
It was a victory, but gained at what a cost in lives!—a victory which left not a single vessel belonging to the victors in condition to renew the fight.

If a simple knowledge of the frightful possi-

telling all around *you* that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come;" "and that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed"?

"Some individuals are known because of their wealth, others by reason of their position; but the child of God is known by his having been 'born of the Spirit.'"

"There are those who live in pride and arrogance; and others who boast of an extensive education; but those whose passions have been subdued by the Spirit of God may be living in obscurity and in the most humble manner, and yet be heirs of an everlasting kingdom."



By permission of the "Scientific American."

United States battle-ship "Indiana,"—the heaviest armed ship of the United States Navy.

never fired after the receipt of that first minute's iron and leaden hail. It was found afterward that numberless bullets from the repeating guns and many shells from the rapid-fire guns had penetrated every port-hole and opening. A single three-inch shell had killed every man in one turret. Before the discovery was made that the ship had ceased fighting, nearly eight thousand three-inch shells and more than fifty thousand bullets had been rained upon her—the greater part rattling harmlessly from her armored sides. Nevertheless a small percentage penetrating the openings was sufficient to leave nothing alive above the water-line. And it was all so quickly done! In four minutes the "St. Louis," comparatively little injured, was able to cease firing, and turn her prow in pursuit of another adversary.

Under the cover of the smoke, three Spanish cruisers managed to get away, and, rounding Cuba, reach a neutral port well to the south. One battle-ship and two cruisers were sunk during the engagement, going down suddenly, with all on board. The remainder cannot be said to have surrendered. They simply ceased firing; and when taken possession of, were a mass of ruins above the water-line—

bilities of a modern naval battle would cause a man to write such a description of an imaginary fight as the foregoing, what will the awful realities be when all the armies and navies of the world are gathered by the "spirits of devils" to "the battle of that great day"? If God had seen fit to give no other line of evidence than that presented in the wonderfully warlike attitude of the nations to-day, it would be sufficient to show clearly that "the end of all things is at hand." But this is only a small part of the evidence piling up all about us to-day. Truly there can be no mistaking it. "The coming King is at the door." Yet how many of the world's inhabitants are unacquainted with this great truth!

Are we doing all we can, individually, to tell the discouraged and unhappy sinners of this world what a wonderful and complete Saviour we have found? Are *you* earnestly

AWAY down in the darkness, in the heart of the great steamer, the engineer stands. He never sees how the vessel moves. He does not know where she is going. It is not his duty to know. It is his only to answer every signal, to start his engine, to quicken or slow its motion, to reverse it, just as he is directed by the one whose part it is to see. He has nothing whatever to do with the vessel's course: he sees not an inch of the sea.

It is not our part to guide our life in this world, amid its tangible affairs. It is ours just to do our duty, our Master's bidding. Christ's hand is on the helm. He sees all the future. He pilots us. Let us learn to thank God that we cannot know the future,—that we need not know it. Christ knows it, and it is better to go on in the dark with him, letting him lead, than to go alone in the light and choose our own path.—*Selected.*

## Evangelistic Temperance.

### EVANGELISTIC TEMPERANCE.

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

TEMPERANCE means the legitimate use of all things helpful, and total abstinence from all things harmful, and is reckoned as one of the fruits of the Spirit. Only the Spirit of God can hold a man to that steady equipoise that will make temperance possible. But since the Spirit of God is freely given for that very purpose, if any of us who know him fall short of that attainment, it is our own fault, not his.

While people are intemperate in eating or drinking; that is, while they eat and drink too much, or at unseasonable times, of those things that are suitable and right, or while they eat or drink *anything* that is not perfectly suitable for the use of the body; and while they indulge in impure habits of any sort, neglecting the cultivation of those habits that make for personal cleanliness, they cannot practically apply enough of the gospel to be saved.

Now, in this present time, we must come as near the Edenic ideal of life as our best knowledge of Christ and the power of his Spirit can make possible, before we shall be ready to meet him in the air, or to go down into the grave to wait for him. Excuses will be allowed according to the measure of our inability or lack of opportunity to learn and practise right living, and no further.

All that is taught in God's word, and, among us, all that can be cleared up of obscure truth through the wonderful instrument which has been placed in our hand in the Testimonies, will be required of us. It is just as impossible for a man who indulges "fondness for the table" or domestic concupiscence, to have the mind that is in Christ, as for the drunkard or the harlot; yet where are the ministers of the gospel who teach this truth from the pulpit? and where are the congregations that will endure this teaching?

This teaching must be given, as a rule, by a different corps of instructors,—by W. C. T. U. evangelists and medical missionaries. It is a very significant fact that these two organizations began their work in this field at almost the same time, and have been keeping well-nigh abreast, although so far separated that the one has been almost totally ignorant of the other all through these years since the "crusade," which began in December, 1873. There is work for an organization of women alone to do, that could not be done by a mixed company; so each has its peculiar field in taking the whole gospel to the whole man.

In 1886 I was in the purity campaign in Pennsylvania. The W. C. T. U. was making an effort to secure legislation for the better protection of girls against the assaults of brutal men. In the interest of this movement I spoke in twenty-one different churches in Philadelphia, as well as nearly all over the State, and so had opportunity to find out how ministers and churches regarded this special line of temperance work.

One Presbyterian minister in Philadelphia said to me, after my address: "I am more than glad for the plain truths which you have given us this morning. My people need to be aroused along these lines. I have felt it, but it would be impossible for me to say the things which you have said."

"Why so?" I asked.

"Why?—Because they would not receive them from me. I would be asked to resign before the week was out. No church that I know of would stand the discussion of these subjects by its pastor. Understand that this is not because the subject is indelicate in the

least,—they would not charge that on anything that you have said,—but because it *comes home, it fits too tightly*; they would not tolerate the sight, very often, of the one who had made them feel as they have felt under your preaching this morning, unless they had made up their minds to repent. This I hope they will do; but I doubt it, I doubt it."

"Then," I said, "I see, as never before, why God called us to this work."

"Well you may,—yes, indeed; the world is dying for truth that cannot be administered through ordinary church channels. You can do this work, and I hope there will be opened wide doors for the W. C. T. U. in doing it."

This minister is but one of hundreds who have said practically the same things to us; and if it is true of the W. C. T. U., how much more of the medical missionary, who goes out equipped with the whole truth, and with such training, with such skill, and with such power to give the most practical demonstration of gospel principles as no W. C. T. U. evangelist ever had?

Our people should know and appreciate that they are the most highly favored people on the face of the earth, with this right hand of power—the Medical Missionary Association—at their service, and make haste to place themselves in line with it for the mission of rescue which especially distinguishes this last message of mercy.

The whole gospel must include a practical cleansing from every taint of sin which is found in body, soul, or spirit; in house or field; in barn-yard or garden; or in closet, pantry, or wardrobe.

The heavenly sanctuary is interested in your bedchamber, kitchen, and parlor; and its cleansing mercifully waits upon those who are laggards in bringing in all their sin-offerings. A man who is *partly* saved may be a very good church-member, a very useful citizen,—God may even turn him to account in forwarding his work in the world,—but at the point where his salvation was suspended by his failure fully to surrender to God, there is going on that sort of decay which will unfit him for eternal uses. He may be good and sweet *in spots*, like an apple which has ripened with a worm at the core; but he *will not keep*, and must, sooner or later, fall back to the earth from which he came, and share the fate of everything which, not having life in itself, must utterly decay. Only the whole gospel, taken into the whole man, can prevent the decay of the entire nature.

#### THAT TROUBLESOME AXIOM.

D. V. Lucas, D. D., in Union Signal.

THE study of Euclid and of all higher mathematics is difficult. Could the beginner see the mental toil and trying task which await him, in many cases even stout hearts would fail. To prepare him for his work, the wise teacher begins to teach him the simplest things imaginable,—"what every fool knows," as we sometimes say. He teaches him that "the shortest distance between two given points is a straight line;" that "things equal to the same thing are equal to one another;" that "the whole is equal to the sum of its parts."

These simple, unarguable, self-evident assertions are to be of great service to our persevering student in the solution of difficult problems, or the demonstration of brain-racking theorems. He may not be able to solve all problems, even though he knows all the axioms as well as he knows the alphabet. The axioms may not carry him successfully over the *pons asinorum*, yet he surely knows, whatever may be the measure of his mental capacity, that he cannot correctly solve any difficulty

which besets him, by contradicting any one of the axioms. Whether he crosses the ass's bridge or not, the shortest distance between any two points must forever remain a straight line. He may, or may not, be able to find the cube root of two; all the same, in spite of him or his wish that it might be otherwise, things equal to the same things must forever remain equal to one another. Mathematical truth can never be found by contradicting an axiom.

There is an analogy between the discovery of mathematical truth and Bible truth. There are practical sentiments and precepts in the Bible that are made so plain and clear that "wayfaring men, though fools [unlearned], shall not err therein." These clear and well-defined precepts and sentiments serve the student of the Bible precisely as the axiom serves the mathematician. Here is a starting-point, a groundwork of truth, which requires no argument to establish, and which no argument can improve.

Through the pen of an inspired writer we are given this injunction: "Look not thou upon the wine"—*when?* We may not quite know what Solomon means by "red," or "moveth itself aright," or "giveth his color in the cup;" but we do know for a certainty that he meant when it possesses the power to produce the evils previously enumerated. We are not to *look* upon it, which is the strongest possible way of saying that we are not to use it. What were these evils?—Woe, sorrow, contentions, babbling, wounds—the very same things which the spirit of wine produces to-day for those who "tarry long at the wine."

"Ah, yes," you say, "but how about those who do not tarry long? are they also sinners as those are who do?"—All those who "tarry" come from among those who "look." Why should not those who "look" when they are told not to look, be also accounted sinners with those who go on a little farther, and "tarry," as a very natural result of their looking?

God condemns all things the tendency of which is to hurt men. The "little foxes" and the "young lions" are as hateful to him as the greater agents for harm. He says, most plainly, "Don't keep a tiger in your house." You say, "But if I keep him chained, may I not keep him in my house if I wish?" God says, "Don't keep a tiger at all, lest he may break the chain, and destroy you or your children." You reply, "But if I do really keep him chained, and he does not break the chain, am I doing wrong, then, to keep a tiger?"—Yes, because God tells you not to keep a tiger at all. There are at this moment millions in the pit of drunkenness, all of whom might have been, and many of whom would have been, in the world of sobriety and happiness, of light and glory, if they had not thought themselves wiser than their Maker, by "looking upon the wine" when the Bible most faithfully defines the danger and warns men against it; for when it possesses power to produce the effects named, it is called "mocker," "serpent," "adder."

(Concluded next week.)

"WOE unto them that are mighty to drink wine, and men of strength to mingle strong drink."

THE motto of the great French surgeon Paré was, "I treated him; God cured him." When God's system of *treatment* can become general, God's own *cures* will become general also.

"NATURE'S whisky factory" is an insectivorous plant, its blossom being a small pitcher filled with a fluid which intoxicates flies, gnats, and other insects. They sip and sip again, become intoxicated, and fall into the fluid, where their bodies are dissolved and absorbed."



## 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.

### ONLY A WOMAN.

Now calmly sweet and sweetly calm,  
Her life flows on, a perfect psalm;  
A benediction, rare and true,  
An evening balm, a morning dew.  
Hers is a sunny, peaceful face,  
Reflection rare of tender grace,  
Seeming, in sweet unconsciousness,  
To beam on all, to charm and bless.

Not overwise or deep is she  
In science or philosophy.  
She is not "broad" she is not "new," —  
Only a woman, kind and true,  
Who is not named among the great,  
And never longs to rule the state.  
Of "woman's rights" she makes reserve  
Of only one,—the right to serve.

Her kindness knows nor stint nor dole;  
The very sweetness of her soul  
Cannot be hid; its overflow  
Drops healing balm on every woe:  
Her heart is a metropolis,  
Center of every grief or bliss  
That thrills her world. She feels the beat  
Of many a heart at fever heat.

Her "mission" is in lowly ways,  
Where none would speak or think of praise;  
Her loved ones own her gentle sway,  
And question not her "right of way."  
No crown or scepter may be seen,  
And yet she reigns a very queen.  
Home is her realm; her scepter, love:  
She prizes these a crown above.

—Mary B. Wingate, in *Christian Herald*.

### STUDIES IN CHILD CULTURE.—NO. 32.

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

THREE questions on one sheet of paper are before me, which have kept me thinking because of the great principles to which, associated as they are, they lead out. At first glance they seem to belong each to a different subject, but they are really so closely related that they cannot be separated.

"How early would you begin to teach a child self-control?"

"What would you do with a nervous child?"

"How can one make a child beautiful?"

In this case the last shall be first. I believe that an ugly, unlovely face and form is a bitter disappointment to God. It is Satan's caricature of the image of the heavenly, in which man was created, and reveals how the enemy has reveled in his short-lived triumph over the beauty of holiness. It marks the boundary-line at which God's ideals have been repudiated, and the deformities of sin substituted instead.

An ungraceful line anywhere is a part of the long trail of the serpent over the heritage of the Son of God. It is the malicious scratch of the chisel of thought in the hands of the enemy on the masterpiece of the divine Artist.

The human form in flesh is the thought of God molded into visible shape, just as, in the marble statue, it is the thought of the sculptor that has been manifested. No one for a moment hesitates to say that the statue upon which he gazes in admiration is the expression of that which was alive in the mind of the artist as he worked with mallet and chisel upon the stone. And if, after he had perfected it, and left it standing in some gallery to represent that living thought of his, it should be found defaced, or so worked over that it expressed exactly the opposite, so that the lines of beauty had given place to gross unloveliness, any one would say that that artist had an enemy, and that he had in this way expressed the animosity that was in his heart.

Thought is the chisel by which the living human form is shaped. God's thought never yet expressed itself in ugliness, unloveliness, or deformity, but always by perfection in outline, color, texture, and adaptability. So when we see an ungraceful, deformed, or unlovely human being, we must know that the enemy has been busy with the chisel of evil thought and evil living, somewhere back in the generations, if not up to date.

This is what heredity means.

The only remedy is the chisel of true and pure thought in the hand of the consecrated soul. The work of deformity may be past remedy in this life; but no *face* can be so spoiled that it will be impossible for God to find room on it at least to write out and sign a promise of what he will do, in the transformation time that is coming, for all who will submit to his hand.

To make a child beautiful, first of all, let God's Holy Spirit make you, the father and mother, all beautiful within with pure and holy thoughts, unselfish and loving impulses; then, as the little one grows, see that everything that it beholds and hears shall produce like thinking. Remember that the child will think of what it *sees* and *hears*, *feels* and *smells*. These are the thought channels; and surely any parent ought to be able to guard them from things which will spoil the work of the divine Artist.

Selfish, mercenary, envious, unlovely, unclean thoughts in the mind of the parents will just as surely make their impression on the face of the growing child as he lives to come under their deforming touch; and the same is true of all that is high, noble, strong, clean, and true. One class of impressions contracts the expression of the face, brings the brows and lips down, narrows the face between the eyes, lessens the breadth of the forehead, and distorts the curves of chin and throat; while the other lifts, broadens, clears up, and glorifies every feature, and makes the wrinkles of old age only lurking-places for the glory of God. To be able, by and by, to wear glorified wrinkles is the greatest physical blessing that can come to us in this earth, and it all depends upon what we think about.

Self-control plays no small part in this work of beauty-making. There can be no real beauty without it, and the training in self-control should begin with the first dawn of intelligence. It must begin in small things; for the life is small: it must be in things which are natural to the life, such as eating, sleeping, crying. Every natural function of the body should be brought under the law of self-control just as soon as *self awakes*. All the power which God has invested in the child is for the purpose of control,—to control that part of "the kingdom" which is to be his inheritance. Let him find out that he *is to be controlled* by you, and, according to the same rule that causes wet foods to stop the flow of the digestive fluids, he will not try to control himself; and, as he grows in strength and develops cunning, he will seek to *control you*, and, by this negative method, gain that by which he may indulge, instead of control, himself. Take this statement of a great principle back, and connect it with the teachings in former papers of this series as well as with the word of God, and you will find the truth which is practical enough for even the inexperienced to follow safely.

The only safe treatment of a nervous child is always by self-control, after his health has been properly considered. Nothing but self-control can remedy nervousness either in child or adult. Self must be reinforced by the power of God, as it can be only when it has been surrendered to, and subdued and taught by, the Holy Spirit. This self-control must cover every habit of life,—eating, sleeping, drinking, re-

creation, work, mental and manual,—all must be brought under the domination of sound, consecrated common sense and the Truth. Then the nervous system will cease to be a seat of disease, and will become a depository of peculiar energy.

A very restless child should be taught to hold himself still for a given time at regular periods, from one to five minutes by the clock, himself making the observation. You can encourage and cheer him on in his efforts. You can be the medium of inspiration to him; but if you try to control him so much as by a word, you have robbed him of the benefits which should accrue to him from the effort. You must leave him absolutely free if you expect satisfactory results. A child with untrained, uncontrolled nerves cannot be a happy one, and happiness is essential to beauty. A child who "cannot keep still a minute" must learn to keep himself still by force of his own will as long as the occasion requires, or be a failure. Some occupation requiring a steady hand and eye and intense application, is the best corrective of restlessness, after all the necessary physical conditions have been corrected. See that the child is as nearly right physically as possible, has suitable food, is brought under regular habits, and has the right kind of employment, and you can reasonably ask God to do the rest.

"O HEART of mine, we should n't  
Worry so:  
What we've missed of calm we could n't  
Have, you know.  
What we have met of storm and pain  
We can better meet again."

### TABLE TALKS.

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

*Nellie*.—"Uncle George and papa, will you please come to dinner?"

*Papa* (all being seated at the dinner table).—"Will you please return thanks, Uncle George?"

*Uncle* (after doing so adds).—"I am glad to see that you have prepared such a simple and yet good dinner, and in such a way that you had so little work with it on the Sabbath day. This is as it should be. Our Sabbath dinners should be simple, such as will require little attention on the Sabbath. Instead of paying too much attention to food for the physical man, we should plan to get as much as possible for the spiritual man."

*Nellie*.—"Well, I did enjoy Elder C.'s Bible study this morning. He made it so plain how we are to abide in Christ. What a beautiful figure the Lord uses in John 15! He, the vine; we, the branches: and as the branch on the vine draws from it life and strength to supply all its growth, and bring forth and ripen its fruit, so we also, by simply abiding in Jesus by living faith, find life and strength to bring forth the fruits of righteousness."

*Uncle*.—"What especially impressed you in the Bible study this morning, Frank?"

*Frank*.—"I, too, was deeply impressed with the simplicity of abiding in Christ. You remember what Elder C. read from the Special Testimonies,—that when Christ's words of instruction have been received, and have taken possession of us, Jesus is to us an abiding presence, controlling our thoughts and ideas and actions. The precious gospel grows more and more simple day by day. If we only *receive* the word, and let it take *possession* of us, Jesus is to us an *abiding* presence, controlling our whole life. I cannot tell you how thankful I am for the simplicity of the precious gospel."

*Papa*.—"I was especially impressed with the verse, 'If ye keep my commandments, ye shall abide in my love.' It impressed upon

my mind the truth that the precious love of Jesus, which passes all knowledge, and which so mightily moves our hearts, can continually abide in us only as we keep his commandments. May the dear Lord help us zealously to guard against breaking even the very least of them."

*Charlie.*—"I was strongly impressed with the good lesson all had in our class this morning. While I enjoyed the Bible study greatly, and could not say which point in it impressed me most forcibly, I could not help thinking what an amount of Bible knowledge our people would gain each year if they were all as faithful in the study of the Sabbath-school lessons as they should be."

*Mama.*—"While teaching my class of little ones this morning, I was very forcibly impressed with the thought that 'they are the younger members of the Lord's family.' How earnestly we should labor for them, in order to bring them to the Lord! O, how I wish all parents could feel this just as I felt it to-day! The precious little children, of whom Jesus says, 'Of such is the kingdom of heaven,' do not always receive, from the older ones, all the encouragement to which they are entitled."

*Uncle.*—"Well, I am delighted with the thoughts that occupy your minds to-day. I was just thinking how much better this is than to come home criticizing the minister, or the Sabbath-school superintendent, or the other brethren and sisters, or, if not criticizing, then perhaps commenting upon the dress of this one and the blunders of that one. How much better it is always to heed the injunction of the apostle Paul, and think on whatsoever things are pure, lovely, and good! But I wish once more to allude to our Sabbath dinners. We have already learned, in our table talks, that it is by the word of God that we live. If it should please the Lord to cut short our supply of bread, could we live then? That is, could we, by faith, get from the word of the Lord, *alone*, that life which we now get from the word of the Lord through the bread?"

*Mama.*—"Yes, I think so, Uncle George."

*Uncle.*—"Well, let us see. Did any one ever live on the word of the Lord for a long time?"

*Nellie.*—"Yes; Moses was 'with the Lord forty days and forty nights; he did neither eat bread, nor drink water;' and we read that Elijah went forty days and forty nights in the strength of the food that the angel brought to him. Then, too, the Saviour fasted forty days."

*Uncle.*—"Yes, these are the special cases on record where people have been without food for a long time. But do you see any difference in these records?"

*Charlie.*—"Of Jesus it is said that he fasted, and was afterward an hungered."

*Uncle.*—"True. We observe that Jesus fasted. This fast was to meet and overcome the temptation of appetite, so we read that he was 'an hungered.' But we do not read that Moses or Elijah suffered the pangs of hunger. On the contrary, we read of Elijah that 'he arose and did eat and drink, and went in the strength of that meat forty days and forty nights.' There is here no inference that he felt especially hungry, more than if he had eaten daily. Rather, we are led to infer that that one meal, taken forty days before, gave him strength, and supplied his wants, during this entire time."

*Papa.*—"That is so; I never looked at it in that light before."

*Uncle.*—"But now look at this: we are told by the Spirit of prophecy that in the last days the Lord's people must have a faith that can endure *hunger*, privations, and trials. Is there any comfort for us in these scriptures when we look forward to that time?"

*Mama.*—"I see, Uncle George; you would suggest that instead of our having such elabo-

rate Sabbath dinners, and eating so much that our minds become beclouded, we should rather choose a plain, simple repast; and then, by the study of the Lord's promises, accustom ourselves to think of the great things that he will do for his people, both now and when, in the time of drought and famine, their bread and water 'shall be sure.'"

*Uncle.*—"Yes; that is it. While we are not to manufacture a time of trouble for ourselves beforehand, we should train the mind and the whole being to look at coming events in the way in which the Lord looks at them. By so doing, we shall get his thoughts concerning them. Then when we have made the Lord's thoughts our thoughts, and his ways our ways, it will be natural for us to live by faith in that time."

'Tis first the true and then the beautiful,  
Not first the beautiful and then the true:  
First, the wild moor, with rock, and reed, and pool;  
Then, the gay garden, rich in scent and hue.

'Tis first the good and then the beautiful,  
Not first the beautiful and then the good:  
First, the rough seed sown in the rougher soil;  
Then, the flower blossom and the branching wood.

Not first the glad and then the sorrowful,  
But first the sorrowful and then the glad;  
Tears for a day,—for earth of tears is full,—  
Then we forget that we were ever sad.

'Tis first the fight and then the victory,  
Not first the victory and then the fight;  
The long, dark night, and then the dawning day  
Which ushers in the everlasting light.

—Selected.

#### THE MEANS OF DISCIPLINE.

FREDERICK GRIGGS.  
(Battle Creek College.)

THE Lord requires that children shall obey their parents, and that parents shall expect and require such obedience. In his word he has given examples which clearly show that if children do render due obedience and are under subjection to lawfully constituted authority of an earthly nature, they will the more readily be submissive to and obey their Heavenly Father. But because of the evil tendencies of every child's nature, discipline and training are necessary to secure such obedience; and it is incumbent upon those who are in control of children to administer such discipline as will secure this obedience.

"The *first care* of the parents should be to establish good government in the family. The word of the parents should be law, precluding all arguments and evasions. Children should be taught from infancy implicitly to obey their parents. This is the first lesson in teaching them to obey the requirements of God. Self-control is absolutely essential to the proper education of our children. The want of this quality of character is the key to the horrible record of crimes chronicled every day by the press."

"God has placed disobedience to parents side by side with blasphemy. Disobedience to parents leads directly to disobedience to God; there is hardly a step between them. The parents who neglect to exact obedience from their children, virtually teach them to disobey the requirements of God,—to sin against High Heaven, and jeopardize their souls."

While discipline is an absolute necessity for every child, such means should be employed in administering it as will lead the child directly to self-control. This is the key-note to all true discipline. Out of the heart come all the issues of life; and if the discipline does not affect the heart of the child, and give him a stronger determination to do right, it is safe to say that it is because the means of discipline, which involves the manner of administering it, is wrong. Self-control and discipline

are, in the man, nearly synonymous. When a man disciplines himself, he simply controls himself. But the little child does not know how to control himself, and is, accordingly, in need of such wise control of parents and teachers as will lead him to control himself. If the means of discipline and control employed with the child when he cannot choose for himself, is of the right nature, it will lead him to submit himself to the discipline of God when he can choose for himself.

Discipline and punishment are often confounded. Punishment is only one of the means of discipline. When transgression is persistently indulged, punishment becomes essential. But discipline, in a broader sense, involves the removing from the environment of the child those influences, of whatever nature, which lead to evil and a loss of self-control, and the employing of his God-given interests in work, study, and recreation. It primarily involves attention to the health of the child; for health and self-control, which, as I have before said, should be the constant aim of discipline, almost invariably go hand in hand. It is very common for children to have physical defects, as of hearing, sight, etc., which so annoy them as to make them thoroughly insubordinate. Children's fears are also a prolific cause of disobedience. The period of adolescence—of rapid growth and development of mind and body—which occurs between the ages of eleven and fifteen, is pregnant with causes of disobedience.

Now it does not follow, by any means, that on account of the existence of these or other causes, which naturally lead to insubordination and disobedience, disobedience is to be excused or not recognized. The effect of disobedience upon the character of the child, *even with a cause*, is as pernicious as though there were no cause in particular. On the other hand, it is the positive duty of us who are parents or teachers to make a constant and critical study of the children under our charge, that we may see that proper food, clothing, air, exercise, associations, etc., are provided for them. It needs to be a constant and critical study because the changes produced by the growth of children are so rapid.

It is the duty of the Christian man to have every obstacle to self-control removed. To do this he must submit himself to the discipline of God. Because the Christian man needs discipline to accomplish all this, it should be regarded as a part of the discipline of the child to provide the best conditions for self-control. But in all discipline the child should be made to understand that God requires his parents to administer it. Then, as he comes to manhood, he naturally regards God as the great, loving Discipliner.

"SWEET are the thoughts that savor of content;  
The quiet mind is richer than a crown:  
Sweet are the nights in careless slumber spent;  
The poor estate scorns fortune's angry frown.  
Such sweet content, such minds, such sleep, such bliss,  
Beggars enjoy, while princes oft do miss."

#### TO BREAK A BOTTLE NECK.

It sometimes becomes necessary to break off the neck of a bottle or the top of a glass jar. This is always attended with more or less danger, owing to the liability of particles of glass to fly into the food or drink; and, as is well known, there is nothing more deadly in its effect than glass in the stomach. The easiest and safest way to break glass is to soak a string in turpentine, tie it around the neck of the bottle or whatever is to be broken, and then set fire to the string. It will be found that the glass will snap off along the heated line.—Selected.

# The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 18, 1898.

ALONZO T. JONES, }  
URIAH SMITH, } . . . . . EDITORS.

SPECIAL CONTRIBUTORS.

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,  
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Do you really *enjoy* Christianity, or do you only *endure* it?

This is really an important question: there is more to it than perhaps would at first be thought.

As a matter of literal fact, we have met many professed Christians who, in answer to this question, were obliged, honestly, to confess that they endured it. They could not say that they enjoyed it.

How is it, then, with you?

That you may have a fair chance to look at this question just as it is, and truly to answer it for yourself, to yourself, we set down here the two words, with their definitions:—

"ENDURE: to last, or hold out against; to bear with patience; bear up under without sinking or yielding, or without murmuring or opposition; put up with."

"ENJOY: to feel or perceive with joy or pleasure; take pleasure or satisfaction in the possession or experience of; to derive pleasure from association with or observation of; take delight in being with or in. 'Enjoy' is composed of two words,—*en*, signifying 'in,' and 'joy'—literally, 'in joy:' and joy is ardent happiness arising from present or expected good; exultant satisfaction; exhilaration of spirits; gladness; delight."

Now, do you enjoy Christianity, or do you only endure it?

## CHRISTIANS ARE GLAD.

"SERVE the Lord with gladness." Do you do it? If not, why?

Of all the people in the universe, those who are washed, sanctified, and justified in the name of the Lord Jesus and by the Spirit of our God, are the gladdest.

We do not say that they *should be* the gladdest. We say they *are* the gladdest. If you profess to be redeemed by the grace of God, through the redemption that is in Christ Jesus, and are not one of the gladdest, happiest people in all the world, then it is certain that you have not that which your profession says that you have.

The profession of being a Christian testifies that we are Christians, it testifies that we are in possession of what the Christian faith gives. And by so much as we lack what that faith implies, by just that much our profession bears false witness against what the Christian faith really is.

Now it is certain that from the beginning to the end of the Bible, the Christian faith gives gladness forever; that even in the midst of sorrow, with which this world is so heavily laden, the Christian faith gives "always rejoicing."

Look at the situation: We were under the curse; laden with iniquity; enslaved to the power of evil, which we hated even while we did it; living in malice and envy; hateful, and

hating one another; under bonds to death, and "everlasting destruction from the presence of the Lord;" and never had any peace. But now, through the grace of the Lord Jesus and the mercy of our God, he "hath redeemed us from the curse;" he has "taken away all iniquity;" he "hath delivered us from the power of darkness," and given "liberty to the captives;" he has put in our hearts his own love for all people instead of the old malice and envy, hatefulness and hating; he has given us his own peace,—yea, he has made himself "our peace;" he "hath given us eternal life in place of death, and a "certain dwelling-place" in his presence, where we "shall see his face," midst "pleasures which are forevermore" and the blessedness of "eternal glory."

Now any *one* of these things which the Lord has given is sufficient to make glad, and it *does* make glad forever, the soul who really receives it. And how much more is it so when all these things are really received! It is literally impossible for any soul really to receive these things that Christ has brought to him, without being literally filled with a gladness which abides, and which will abide forevermore. "The Lord hath done great things for us; whereof we are glad."

Therefore if any one who professes to be a Christian,—professes to have received all this which God has given, and which Christ brings,—and yet is not filled with gladness so that he really serves the Lord with gladness, it is perfectly plain that his profession of Christianity is merely a profession, and is not the genuine faith which puts the soul in *possession* of the gifts of God. He still comes short of the glory of God, and bedims to the world the brightness and beauty, the genuine attractiveness, that truly belong to the Christian religion.

Come along, then! Let us believe God, and "be glad in the Lord," and really serve him "with gladness." No other service than the service of gladness can rightly represent our Lord.

"The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory."

"Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."

"Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified."

"Let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice."

"Rejoice in the Lord alway: and again I say, Rejoice."

"Rejoice evermore."

"I will be glad in the Lord."

This is Christianity. This is what it is to be a Christian. Come, now, therefore, and let us all be Christians.

## TOKENS OF THE END.

THE following words seem to be a good answer to the question as to whether or not the world is growing better, or a good commentary on the statement, made in so many quarters, that it is growing better. And considering the source from which they come, namely, the *United Presbyterian*, Dec. 16, 1897, the statement that "the low standard of piety" in the churches is what gives the thoughtful Chris-

tian the greatest concern, is most startlingly significant. When the situation is such as to wring such a confession from those whose every impulse would naturally be to say just the opposite, we may be sure we cannot be far from the time when Rev. 18:4, "Come out of her, my people," will be fulfilled; and that is not far from the end. The *Presbyterian* says:—

The abounding crime of the present time is alarming. Rioting and drunkenness, thieving, robbery, and murder, seem to be increasing throughout our land. All classes of society are given, as never before, to every form of dissipation and sinful indulgence. Even those amusements and recreations which in themselves are lawful and proper, are so misused and abused, and have become so associated with positive evil, that they are demoralizing and degrading. But that which gives the thoughtful Christian the most anxious concern is the low standard of piety which exists among professing Christians; their coldness and indifference; their conformity to the world; their apparent unconsciousness of the work of the devil,—his extraordinary activity and cunning devices in leading unwary souls astray. We believe that the devil was never more active than at the present time. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

U. S.

## STUDIES IN THE BOOK OF DANIEL.

FORMALISM being so confirmed upon both king and people in the days of Jehoiakim king of Judah, it was inevitable that every kind of evil practise would abound.

There is no power in forms to correct the life. There is no power in forms to hold men back from the evil that is in human nature. Nothing but the power of God can do this; and the power of God can come to men and abide in men only by a living, personal faith. It is this alone that can purify the heart and reform the life: the life can be reformed only by beginning and ending with the heart, out of which "are the issues of life." Purify the fountain, and the issuing streams will inevitably be pure; for "no fountain can yield both salt water and fresh." Also when the heart is purified and the life endued with power, by the living faith of Christ, grace is given to all the forms of religion, and the Lord is honored and glorified in the worship so offered.

The essential iniquity of the lives of king and people in the days of Jehoiakim may be noted under several heads. Along with the general wickedness of murder, adultery, theft, false witness, and all the accompaniments of idolatry, there was,—

1. *Oppression and injustice:* "O house of David, thus saith the Lord; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings." Jer. 21:12. "Thus saith the Lord; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place." Jer. 22:3. "Execute judgment between a man and his neighbor; . . . oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, . . . then will I cause you to dwell in this place." Jer. 7:5-7.

2. *Oppressing and defrauding the laborer in his wages,* while they in their wealth reveled in luxury: "Woe unto him that buildeth his



house by unrighteousness, and his chambers by wrong; *that useth his neighbor's service without wages*, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion." Jer. 22:13, 14.

3. *Neglect of the poor*: "Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? *He judged the cause of the poor and needy*; then it was well with him: *was not this to know me?* saith the Lord. But thine eyes and thine heart are not but for thy covetousness." Verses 15-17.

4. *Disregard of the Sabbath*: "Thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. . . . And it shall come to pass, if ye diligently harken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever. . . . But if ye will not harken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:21-27.

5. *The worship of the sun*: In Ezekiel 8 is recorded what he saw in Jerusalem, even in the very presence of the holy temple, as he was taken there in vision from the place of his captivity.

First he saw "the image of jealousy" in the very entry of the gate of the altar.

Next he saw, in one of the chambers of the court of the temple, "every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about," with "seventy men of the ancients of the house of Israel," every one with a censer in his hand, offering incense.

Next he saw, "at the door of the gate of the Lord's house, which was toward the north," "women weeping for Tammuz."

After all this the Lord said to him: "Turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east." Eze. 8:15, 16.

6. *Rejection of all the word of the Lord in counsel and warning*: King Jehoiakim himself, with his princes and counselors, persecuted a prophet of the Lord till, to escape their murderous hands, he fled into Egypt. But the king sent even to Egypt, and had him brought back, and then murdered him. They also persecuted Jeremiah, and threatened him

with death. A testimony which the Lord gave by the hand of Jeremiah was read to the great assembly in the presence of the temple. The king commanded that it be brought and read to him. "Now the king sat in the winter house in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth." Jer. 36:22, 23.

Because of all these things, the Lord likened Jerusalem to Sodom, declaring that she and Sodom were sisters, and said: "As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good." Jer. 16:48-50.

Because of all this, Ezekiel saw, in the vision, a man with a writer's inkhorn by his side, passing throughout the city, setting a mark upon the foreheads of the men who were sighing and crying for all the abominations that were done there. Six men followed this man, with slaughter-weapons in their hands, "slaying utterly" all to whom they came, but were to "come not near any man upon whom was the mark." Eze. 9:1-7.

Now all these things have their parallel in the last days. Formalism in religion abounds (2 Tim. 3:1-4); general wickedness prevails (Matt. 24:12; 2 Tim 3:2-4, 13); oppression, injustice, defrauding the laborer in his wages to increase the overloaded coffers of the rich, who revel in luxury, are all practised (James 5:1-8); there is neglect of the poor to such an extent that God is obliged to turn his attention *especially* to them (Luke 14:21-23); the Sabbath is disregarded (Isa. 56:1, 2; 58:13, 14); the sun—in the *Sunday*—is honored (Dan. 7:25; Rev. 14:9-12); the word of God in counsel and warning concerning all the evil and the impending destruction, is rejected (2 Peter 3:3-7, 10-14; Matt. 24:37-39),—so that again, looking upon it all, God is compelled to liken it also to Sodom, and the last days of the world to the last days of Sodom: "Likewise also as it was in the days of Lot, . . . even thus shall it be in the day when the Son of man is revealed." "The same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

And because of all this, while destruction is impending, the holy prophet of Patmos saw in vision the heavenly messenger passing through the world, and setting the royal seal—the heavenly mark—upon the servants of God,—those who sigh and cry for all the abominations that are done in the land (Rev. 7:2, 3),—and after him the messengers of judgment, slaying utterly all upon whom is not found the mark. Rev. 14:9, 10; 15:1; 16:1-21.

Thus, again and overwhelmingly, is it demonstrated that the wickedness of Judah, which led to their captivity, to the destruction of the city and temple, and to the desolation of the

land, is a perfect representation of the wickedness of the world in the last days, which leads to the everlasting captivity of the people and the desolation of the earth. And that situation of old is used by the Lord as an object-lesson of counsel and warning to the people of the world in the last days.

Thus the history of the times of Daniel is present truth to-day; and the divine principles of the book of Daniel are given to save the people from the wickedness that cursed Judah and Jerusalem to destruction and desolation. "Whoso readeth, let him understand."

#### "WHICH PASSETH KNOWLEDGE."

SOME of the most wonderful declarations to be found in the New Testament, or in all the Bible, are found in Paul's epistles to the Ephesians and the Colossians. One such is given in Eph. 3:16-19:—

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

All this, according to verse 14, the apostle earnestly prayed that the church might enjoy, solemnly bowing his knees unto the Father of our Lord Jesus Christ, that he would do this for us, enabling us to comprehend that which cannot be comprehended, because it "passeth knowledge." It is, therefore, something to be attained, and it is very desirable that we should attain it.

It will be noticed how logically Paul sets forth the matter. The incomprehensible is to be comprehended, and the immeasurable to be measured; but before he reaches this climax, he declares the conditions on which it may be reached, the spiritual training necessary to give us that glorious ability,—every spiritual faculty must be made vigorous, "strengthened with might." But we ourselves cannot do this. God must do it, "according to the riches of his glory." And this must be in "the inner man." Faith, hope, love, and spiritual discernment all need; and all may have power from the divine source.

To be strengthened is to be made strong, vigorous, active, healthy. "With might," such as comes alone from above; no mere human determinations, no low degree of force, will suffice: and we are not left with any such imperfect provision; for we are to be connected with the great fountain of strength and power. It is "by his Spirit"—"not by might, nor by power, but by my Spirit, saith the Lord of hosts." And the power imparted by the Holy Ghost is holy, heavenly, and divine.

"That Christ may dwell in your hearts by faith." It is in the heart, not in the head, that this wonderful process is carried on. Love alone can teach us to measure Christ's love. We are to have Christ *dwelling* in the heart, not simply to be an occasional visitor there; and if he thus *dwells* with us, he is ever near, and we can have that communion with him which is the basis of that blessed knowledge which is so desirable, and which is held up before us as attainable.

The next advance is, "that ye, being rooted and grounded in love." Love is the only soil in which these graces will grow. And notice the strength of the apostle's figures. "Rooted." Here we have the picture of the sturdy oak, striking its roots down deep into the earth, and clinging, with ten thousand rootlets, to the soil, enabling it to stand firm against the wildest tempests that may beat upon it. A nature thus rooted in love has a hold on heaven that nothing can shake. And "grounded," or "founded," as the word means, is "to lay a foundation; to make sure and stable." There can be no firmer or safer foundation than love. Love never fail-eth. It is the crowning gem of the heavenly graces, and can never perish. A structure reared upon that foundation cannot be undermined by the floods nor thrown down by the storms. It is the house founded upon the rock, which will stand when everything that can be shaken passes away.

And all this discipline and experience we are to have for a grand purpose; and that is, "that [or in order that], ye . . . may be able to comprehend with all saints [or holy ones, even the angels themselves] what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge."

1. The breadth. How broad is the love of Christ?—It is as wide as the sea; it comprehends all nations: "Preach the gospel to every creature." It covers all manner of sin. It extends over all our needs, cares, troubles, hopes, and fears. It confers countless boons in this life, and provides the blessings of the world to come.

2. The length. It is eternal in its duration. In its long-suffering, forgiveness, faithfulness, patience, immutability, it is without end. It exceeds in length our length of sin, temptation, backsliding, and suffering.

3. The depth. It is unfathomable. In condescending to consider us, to commune with us, to receive us, to bear with our faults, to raise us up from our low estate, it is incomprehensible. As manifested in Christ, who humbled himself to become incarnate, to endure our sorrows, bear our sins, and suffer our shame and death, it is beyond description. It appears in the contrast between his glory, holiness, greatness, and divinity and our weakness, meanness, sinfulness, and despair.

4. The height. This is equal to its depth—both infinite. This appears, in a measure, in our present privilege to become one with Jesus. It is to be revealed in future glory beyond our conception here. It will never be fully comprehended through all the ages.

The practical results of this experience are then stated: "That ye might be filled with all the fulness of God." What mysterious vistas of blessings and glory are opened before us in these words! "Be filled"! What capacities do we have for that which we do not enjoy! In what a condition of destitution do we live! How many apartments of our souls are occupied with dwellers who have no rightful claim nor title there! It was never designed that we should be filled with the spirit of disobedience, malice, and every evil. The apostle desired that we be filled with him who has the rightful claim upon our hearts—filled with God. What an exaltation! Filled, not simply with some of the blessing and characteristics of God, but filled with the *fulness* of God. What must

this be! Yet this expression is not strong enough, and so it is given as "*all the fulness of God.*" What more than this can be asked? What more can be imagined? And all this is to be accomplished by the power of faith and the all-conquering influence of love.

"Faith makes man's heart,—

That dark, low, ruined thing,—

By its rare art,

A palace for a King,

Higher than proud Babel's tower, by many a story;  
By faith, Christ dwells in us, the hope of glory."

U. S.

#### BIBLE INSTITUTE AT KIMBERLEY.

I LEFT Cape Town the evening of November 27, and came to this place, where I shall remain till the 23d of December. The object of my coming and stay here is to conduct a Bible institute with some of the native converts. We are enjoying a profitable season in studying the word of God together. The attendance is small at present, but more will be here in a few days. Some have come from a long distance. They are educated natives, who understand the English language. It is a small affair if compared to some of our institutes in America, less than a dozen being in regular attendance just now; but how thankful I am that we can make this little beginning!

After this institute closes, these brethren will begin work at once among the people of their own nationality by selling "Steps to Christ," which is now being printed in the Basuto tongue, and will soon be printed in the Kafir. We are glad that the time has come when the truth can be proclaimed to some of the millions of natives in Africa, by publications printed in their own tongue.

We have three studies daily,—one from seven to eight o'clock in the morning, an afternoon study from four to five, and an evening study from 6:30 to 7:30, which has the largest attendance. At 7:30 the native school begins, and continues till nine o'clock. It is conducted by Brother Moko, one of the native brethren, and seems to be accomplishing a great deal of good. I am also spending some time assisting in the work of the Benevolent Home which our people are carrying on here.

At the close of our institute we shall have baptism. Four of the natives have already expressed their desire to follow the Saviour in this ordinance. I am intensely interested in these people, and feel most thankful for the privilege of having a part in the work.

When the institute closes, I shall proceed farther north, and visit some of our Dutch brethren. This will take me to Mafeking, which is only a short distance from Buluwayo; so if the way is open, I shall probably go on to visit our missionaries at that place. On my journey south, other companies of Sabbath-keepers, who are calling earnestly for help, will be visited, and three meeting-houses will probably be dedicated.

I am glad to report encouragingly concerning the school. It began the last half-year with five students in the Home and fifty-five in daily attendance, and closed with, I think, twenty or more in the Home, and over eighty in attendance. The Lord is blessing Professor Shaw and those who are associated with him in the work. We are moving forward in the way that the Lord has marked out for our schools; and as we do this, we receive new light from

day to day. There are two industries for the boys to engage in; namely, gardening and carpentry. Our carpenters' shop takes in outside work, such as the making of window- and door-frames, and these jobs pay well. The boys can earn considerable to help them on in school.

For the girls we have only general housework, cooking, and sewing. During the vacation we expect to build a new carpenters' shop, and perhaps a laundry. The latter would furnish employment to a number of girls. There are many young people in South Africa who desire to enter school, but have not the means to pay their tuition. We want to help these people by giving them a chance to help themselves.

The outlook for next year is encouraging. There certainly is a very large field for missionary effort in this part of the world, where little has been done, compared with what remains. "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." O. A. OLSEN.

### 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 THE SCHOOLS.

BATTLE CREEK COLLEGE.—The actual attendance at the Battle Creek College this winter term is the largest that has ever been known in the history of the school; a large number of students have come in especially to attend this term. Elder Jones's class on the study of Daniel and the Revelation is taken by nearly all the school. The method that is used in the study of these books is excellent, and I wish that many more who desire a preparation to go into the work could be here, that they might learn to study their Bibles in this way. It is a sad truth that a large number of our people are not acquainted with what the Bible says. Are there not many who could, through some effort, attend this winter school? It is not yet too late to come.

Professor Tenney has been visiting the churches during the past term in the interest of the school, and has started several church schools. Wisconsin is starting three schools, and has asked Professor Tenney to take charge of this work in that State. It is a new departure for the College to have a representative in the field during the school year, but great advantages are derived from it.

We know that our people everywhere have been deeply interested in the way that the school work has been going in all our colleges. It is evident that the Lord has been blessing every effort that has been put forth to bring the school into harmony with the plain, simple principles laid down in his word; and wherever there has been any failure, I am sure it can be traced to the fact that there has not been that simple, trusting faith exercised in these principles that should have been. At the present time we need teachers who can believe, and take wisdom by faith as well as righteousness by faith. Let us all pray that God will raise up a corps of earnest, consecrated teachers, who will take the simple, plain statements of the Bible and Testimonies, and follow them out. E. A. SUTHERLAND.

CLAREMONT UNION COLLEGE.—Our school closed its year's work on December 6. The blessing of God has been with us in a marked manner during the past year; both teachers

and students have realized, in a special way, that the power of God has been manifested in our school.

During the last half of the year the teachers began a systematic study of the Bible and the Testimonies relative to our educational work. We arranged our study so as to meet five times each week. This took much of our time, but we felt that it was the most profitable way in which we could prepare ourselves for more efficient work. Among other subjects we gave special attention to proper methods of teaching and studying God's word. We also put considerable time on nature study and child culture. It would be difficult to estimate the amount of good we have derived, and the benefit this study has been to us in arranging our work for the coming year. It is our plan to continue this work in an institute that we contemplate holding during six weeks of the summer vacation, which we are just entering.

Our school has grown very materially in numbers during the latter part of the year, even during the latter part of the last term. This is an unusual thing; but as we seek to follow the light which God has given, we may confidently expect that our work will enlarge. One of our teachers has been called to Australia; and to fill his place and to provide for the growing demands of the school, we have sent an urgent request to the Foreign Mission Board for two more teachers. These, we hope, will be here before the opening of the next year, which begins the first of February.

The teachers are all deeply interested in the school, and by the help of God, desire to make it what he designs it to be. The work is going in Africa as it has never gone before. The crying need is for more help to fill the urgent calls that are coming in continually.

Personally, we have found South Africa a very delightful place in which to live; the scenery about Cape Town is beautiful, and the climate very agreeable. J. L. SHAW.

UNION COLLEGE.—Our school is certainly being blessed of the Lord, both in numbers and otherwise. Its enrolment is now a little over three hundred, the present actual attendance being about three hundred. Besides, the Lord has also been blessing spiritually. A remarkable revival among the young people and children is at present going on in College View. A large number of these have given themselves to the Lord, and still the good work goes on. The same spirit is also at work in the college, and a number of the students have yielded to the Lord. Last Sabbath was the best day for Union College that I have known during my acquaintance with the institution.

Several have come for the special course, and I find a growing disposition among the students to make special preparation for the work of the Lord. Recently a number of students who have never shown any interest in the Bible, and who make no profession, have come to the office, and requested the privilege of taking up Bible study.

I would not have it understood, however, that all is smooth sailing at College View; for probably the strongest opposition has been seen during the last few weeks that has ever been witnessed here. But we are thankful to say that God is so manifestly present that we can constantly say, "What hath God wrought!"

N. W. KAUBLE.

#### TASMANIA AND ITS WANTS.

TASMANIA is a colony of Great Britain, lying across Bass's Strait from Australia, separated from the latter by about one hundred and fifty miles of water. The island is two hundred and ten by two hundred miles in size, and contains 26,375 square miles of territory. It

abounds in timber of excellent quality, and in tin, coal, gold, and silver. It is interspersed with mountain, plain, and valley, and clothed in beauty and verdure all the year round. Fruit-growing is one of its principal industries, and next to that is the raising of hops and potatoes. A large number of sheep are raised, some of the best of which are sent over to Australia. Next comes the breeding of horses and cattle and a small number of hogs. Poultry-raising also receives considerable attention. Farming is carried on to some extent; but there is not enough grain, hay, and chaff raised for home consumption, and much is imported from Australia.

The population of Tasmania is said to be nearly one hundred and sixty thousand. Its two largest cities are Hobart, situated on the River Derwent, in the southern part, with about twenty-six thousand inhabitants; and Launceston, having a population of nearly eighteen thousand, situated on the River Tamar, in the north, some forty miles from its mouth, at the head of navigation on that stream. Launceston is the chief center of the mining industries of the west coast of Tasmania, where the principal part of the mining is done. Zeehan comes next in size, with a population of about eight thousand. It is situated on the west coast, right in the midst of the mining lands. It is being rapidly built up, and is growing to be an important center of trade.

The larger portion of the fruit- and hop-growing is done in the southeastern part of the colony. The sheep-raising industry is carried on in the level and less fertile portions of the central part of the island. The principal grain-growing lands are in the northwest, running from Little Hampton to Latrobe. Large quantities of potatoes are grown along the northwestern coast, from Latrobe to Sheffield and Ulverstone, and on the Duck River. Land is generally not very fertile in Tasmania,—with one acre of good land, you are liable to get four of poor,—but it grows some of the finest vegetables I have ever seen, and of excellent flavor. The best apples grown in all Australasia are to be had in Tasmania; and the same can be said for the apricots and small fruits, such as raspberries, strawberries, cherries, plums, and currants. Fruit-canning is also becoming quite an industry there.

The living expenses are a trifle higher than in New South Wales, but not higher than in most of the other colonies.

There are several lines of railway owned and controlled by the government. The longest line runs from Hobart, the capital city, to Launceston, a distance of over one hundred miles. There is a short line running from Launceston to Ulverstone on the west coast. Another line of railway runs from Strahan to Zeehan, and several short lines run out from Hobart to New Norfolk and other places in the country around. There are some of the finest wagon roads in Tasmania that I have traveled over in any country where I have been; but as much of the country is only just being settled, many of the roads are new and rather rough as yet.

Attendance at public school is compulsory from seven to fourteen years of age, and there are many private schools. On the whole, the people are intelligent, many of them are well-read, and some are highly educated, and broad in their views of human rights and liberty.

The leading denomination is the Church of England; next comes the Roman Catholic, followed by the Wesleyan Methodist, Presbyterians, Baptist, and other denominations.

The climate is very temperate and even, most of the year; but in some places it is liable to sudden changes on account of the mountain ranges, whose tops are covered with snow during a portion of the year. Then, too, the sea-breezes are often raw and cold in the winter.

Altogether, the colony of Tasmania is the best summer resort of the Australian colonies, and there one can escape the hot winds and parching droughts of Australia. I know of no place where fruit can be obtained every month in the year in such quantities, and so cheaply, as in Tasmania.

It is now over eight years since Elders Israel and Baker pitched the first tent in Tasmania, at Sandy Bay, near Hobart, and raised up a church of Seventh-day Adventists in that city. This church has built a house of worship, and has increased in membership till it now numbers over ninety. The next church was raised up at Bismarck, in a settlement consisting mostly of German people. A church was built and dedicated, and is free from debt. The next company brought out was at Latrobe, under the labors of Elder R. Hare. They, too, built a small house of worship, and have continued to hold on against opposing odds. Though many have moved away, and some have given up, a few faithful souls are still keeping the light burning there. They are sadly in need of help. Their former leader has moved, with his family, to Zeehan, where he conducts a Sabbath-school. Some interest has been awakened, and he calls for help to follow it up.

In the summer of 1895 Elder Baker and Brother George Teasdale held tent-meetings in Launceston. They met with determined opposition, but a few took their stand for the third angel's message, and have held up the banner of truth in that place ever since. But they have had only an occasional visit from our ministers, and are now calling for assistance. They need a place of worship; above all, some faithful Bible work needs to be done in Launceston to build up those who have accepted the truth, and to bring other interested ones to take their stand for God.

At Melrose Creek and East Barrington there is some interest to hear the message proclaimed. An interest has been created, largely by the distribution of the *Bible Echo* and tracts, and two brethren have held Bible studies and public meetings. They are now calling for some one who is better acquainted with the truth than they are to come and teach the people.

Some meetings and Bible studies were held at Impression Bay and near Port Arthur over a year ago. A few took their stand for the truth, and have since held meetings when they could get together. They are eight miles apart, so it takes some walking to bring them together on the Sabbath. There are also three families who came out under the labors of Elder Baker, near Bishopbourne, over two years ago.

The membership of the Bismarck church is fifty-six, and that of Hobart is ninety-eight; the company at Launceston numbers fourteen, and that at Latrobe, ten. These, with the scattered Sabbath-keepers in the colony, make about two hundred.

My health necessitated my coming to New South Wales in May. This leaves the churches in Tasmania with no minister or public laborer at present. They are much in need of assistance in several places. G. T. WILSON.

Cooranbong, N. S. W., November 21.

#### NORTH CAROLINA.

ASHEVILLE.—November 23 Mrs. Boyd and I came to this State to engage in labor. At Hildebrand I found Brother Shireman. Here he, largely with his own hands and means, has built a schoolhouse and a dwelling-house for school purposes. The school has begun with a prospect of success. The meetings held were well attended by the church and community.

In company with Brother Shireman, I took a trip over the Blue Ridge Mountains, visiting and holding meetings with the Sabbath-keepers at Lenoir, Dutch Creek, and other places. These meetings were well attended, and a good



interest was manifested in the word spoken. The congregations were composed largely of youth and children; and for these my heart was especially drawn out. Education has not received proper attention in these "coves" and mountain regions. Schools, with Christian teachers, who can come and live among the people, and help and teach them in the different branches of gospel work, are greatly needed. Land is cheap and reasonably productive. The climate is healthful, and the water good. Fruit is abundant. Farmers go fifty miles, some more, some less, to market. For mountain thoroughfares, the roads are excellent; but on account of tolls, it is expensive to travel. Industrial work should be connected with school enterprises. The ground will furnish fruits, grains, and vegetables for both teacher and pupils, and these fruitful fields will be the best kind of gymnasium. None are needed here except those who come to work for Christ, and to help those for whom he shed his precious blood. I shall be glad to hear from any of this class whom he is calling to this destitute field.

In and around Asheville there are several who are fitted for missionary work, and they are getting to work. With this new year we are starting two schools in different parts of the city.

CHAS. L. BOYD.

#### THE SOUTHERN FIELD.

In this field there are hundreds of calls for help to one consecrated laborer. I have been very busy during the fall and winter, holding meetings in Tennessee, Georgia, and Florida. From September 1 to October 27, I was at Lebanon, Tenn., following up the interest which had been awakened there by the tent effort last summer. Some faithful souls in this place love the truth, and others seem deeply interested. These, we hope, will yet obey it. Brother and Sister Zirkle, of Mechanicsburg, Ind., have spent some months at Lebanon, doing missionary work; as a result, many have become interested in the third angel's message.

I spent about two weeks with the church at Murfreesboro, Tenn. The Lord greatly blessed. We had some excellent meetings, and I left the brethren and sisters much encouraged.

From there I went to Graysville to attend the general meeting for District 2. While there I, with others, received a great blessing, for which I praise the Lord.

Next I went to Alpharetta, Ga., at which place Elder L. H. Crisler and myself held a series of meetings some eight years ago. I found all this company faithful, and that others had been added to their number. The Lord came very near by his Holy Spirit; and as we tried to set before the brethren and sisters and friends the precious truths for this time, many shouts of praise from hearts made tender by the influence of the Spirit, went up to God. I spent fourteen days with this church. Most of the time the interest from without was excellent. The friends have raised money for a church building, and expect to begin at once to prepare material for the house. It afforded me much pleasure to meet with this company again.

I held one meeting with the church at Atlanta, and one with the friends at Chattanooga. The Lord greatly blessed at these meetings. From the latter place I returned to Lebanon to prepare to send my goods and family to Jacksonville, Fla., to which place I have been assigned.

We arrived at Jacksonville on December 28, and found it very warm,—flowers in bloom, and the people gardening. All this seemed strange to us after having spent five winters in Maine. A cold breeze sprang up yester-

day, and last night about half an inch of ice formed. The people say that this is the coldest weather they have had for some time. Jacksonville is a beautiful city, and seems to be filled with an intelligent class of people.

I expect to go to Tampa, Fla., January 4, to attend the general meeting to be held at that place from January 4-9. After this, Brother C. P. Whitford and myself will hold a series of meetings somewhere in the State.

I am of good courage, and praise the Lord for his goodness to me.

January 2.

M. G. HUFFMAN.

#### CUMBERLAND MISSION FIELD.

KNOXVILLE, BRICEVILLE, AND SHOOKS.—After our good meeting at Graysville, Elder E. H. Gates came to Briceville, where we held a ten days' meeting. His counsel was much appreciated, and resulted in good, confirming the little company more and more in the belief of the third angel's message.

December 14 Brother Gates and the writer started to visit the small companies and isolated Sabbath-keepers of Knox county. The weather was so inclement that we did not accomplish all we had hoped. We spent two days in visiting Knoxville, thus giving Brother Gates an opportunity to become acquainted with our brethren there. On the 17th we drove to Shooks, where four precious souls had been brought into the truth as the result of work done by Brother C. E. Sturdevant. We found them holding prayer-meetings and Sabbath-school regularly, and taking the *REVIEW* and the *Signs*. They were of the best courage. Two discourses were given. Sabbath afternoon we returned to Knoxville, where Brother Gates spoke Sunday night. Monday morning we went to Halls Station, where three families of believers live, but the weather was so stormy that we could not hold meetings with them. We returned to Knoxville on the 21st, and remained there through the week of prayer. Our meetings were held mostly at night, as some of the people present were from the country. Swan, Fountain City, and Beorden were represented, and the little company at Shooks moved into town so as to enjoy all the meetings. We know of none who enjoyed more of the blessing of God than did they.

December 25 was a good day for the Knoxville church. The Spirit of God was present, hearts were made tender, confessions were made, and all, with one accord, consecrated themselves anew to God and to his cause. Six orders were taken for the *REVIEW*, and two Bibles were sold. It was voted to take a club of *Signs*, and get into active missionary work.

We returned to Briceville, December 27, and Brother Gates went to his home in Harri-man. We praise the Lord for the way in which he led us, and take courage to enter his work anew each day.

GRANT ADKINS.

#### A FRENCH TRACT ENTERPRISE, AND ANOTHER APPEAL FOR HELP.

It was largely from reading the small assortment of Seventh-day Adventist literature in existence nearly forty-two years ago, that I embraced present truth in 1856. Since that time I have attached great importance to the circulation of our tracts and pamphlets.

Never have I been more deeply convinced of the necessity of attending to this branch of the work in connection with my ministerial duties than during my recent labors in the Northwest. I have been especially impressed with the conviction that our success among the French depends more on a proper distribution of our literature than on preaching; and have tried to act accordingly, keeping a good assortment of our French works and some of our

English, Scandinavian, and German publications with me to sell or loan.

As this work has increased, I have had to give away more of our literature than a man in moderate circumstances could afford. Therefore I invited my French brethren in America, and all others who had an interest in the languishing French cause, to help me meet the expense connected with the distribution, largely free, of French literature, and with the publishing, from time to time, of matter designed to meet local wants, and partly make up for not having a French paper in America. I am most thankful to say that my French brethren and others have responded nobly to this invitation, so that I am prepared to make the following general statement, in harmony with a promise I made in the *REVIEW* several months ago:—

I have received from donations, \$131.88, and from tract and book sales, \$90.11. Total receipts, \$221.99. I have paid out for literature, postage, stationery, and to meet freight bills and the expense of printing small tracts to give away, \$221.99. Postage and stationery alone the past year have amounted to \$18.48. I have given away a large amount of our French literature in connection with my ministerial work, besides sending, by mail, very many French tracts and pamphlets and some of our larger French works, to persons in different States, in Canada, France, Switzerland, Belgium, and even in islands of the Pacific Ocean in which the French language is spoken. I have good reason to believe that this effort is accomplishing much in enlightening honest souls who are searching for present truth, and in preparing the way for the living preacher.

But my supply of French literature is about exhausted; more of these silent French messengers are needed, and it will take more means to secure these than one person in moderate circumstances can furnish. Besides, there must be immediately printed other small works to give away to meet urgent necessities. It would be unjust to ask our publishing association to meet all the expense of publishing works that bring in no returns. It seems both natural and just that our French brethren in America should stand by us with their means in this enterprise. All those of other nationalities who are so disposed, may also assist in this missionary work for the French.

Until now our French brethren in America have done ten times more for those of other nationalities than they have for those of their own tongue; for, compared with them, they were, generally speaking, "like a needle in a hay-stack," and they felt that the cause was one. But the French work is now extending to portions of America that are peopled largely by the French. We have reached the loud cry of the third angel, and it is time to make a special effort for the French. The message is to be preached to "every nation." Rev. 14:6. *Aggressive measures for the French* must henceforth be more conspicuous in our motto and work. While we are to keep Christ, heart-work, and conversion, foremost and uppermost, and avoid all unnecessary discussions, like the Reformers of the sixteenth century, we must expect, with voice and pen, to meet fierce opposition, and this will often necessitate a free and gratuitous distribution of French literature. Why should not our beloved brethren of other tongues, touched with feelings of pity and commiseration in view of the deplorable condition of the French,—a people held back from advancing in gospel light by infidelity, religious superstition, and dense moral darkness,—further help to enlighten the French in the manner herein indicated?

We have had too much of this kind of work to do alone, and now would invite all to come up to the help of the Lord in doing this work, and in doing more of it than one man can do.

We also entreat our intelligent French youth to educate themselves to act as secretaries and treasurers in this and other branches of the French work. Meanwhile, let all contributions for the support of this French tract enterprise be sent to the REVIEW AND HERALD, Battle Creek, Mich.  
D. T. BOURDEAU.

## News of the Week.

FOR WEEK ENDING JANUARY 15, 1898.

—Fifty thousand horses were shipped from the United States to Europe during 1897.

—The decrease of the public debt for the month of December, 1897, was over \$10,000,000.

—It is said that seventy editors are now in prison in Germany for publishing matter offensive to the kaiser.

—The board of supervisors of Dubuque county, Iowa, has made the sale of liquor legal in that county.

—The Pacific Ocean covers 78,000,000 square miles; the Atlantic, 25,000,000; the Mediterranean, 1,000,000.

—Two stowaways lately made the trip from Port Townsend, Wash., to San Francisco in a steamer's ice-chest. They were nearly dead from the experience.

—On the night of January 11 a tornado passed through Fort Smith, Ark., killing nearly fifty persons, and destroying property to the value of \$1,000,000.

—Girard College, Philadelphia, has just celebrated its fiftieth anniversary. During this period nearly 6000 young men have been furnished, by this institution, with an education which has fitted them for the duties of life.

—The monthly statement issued by the director of the mint shows the total coinage at the United States mints during December to have been \$5,741,480, as follows: Gold, \$3,626,642; silver, \$1,977,167; minor coins, \$137,671. The silver dollars coined amounted to \$1,604,330.

—The most popular preacher in Wales is reported to be Willie Powell, a boy of 13. He is the son of Baptist parents. He studies his sermons, and is said to be thoroughly sound and evangelical in his teaching. He attracts great crowds, and the effect of his sermons is said to be marvelous.

—President Field, of the Iowa Agricultural Society, in his annual address, lately delivered, urged that the legislature make a sufficient appropriation for the benefit of the State fair so that hereafter all comers might be admitted free. He also advocated the opening of the fair on Sunday.

—Detroit, Mich., and Windsor, Canada, ladies are now obliged to leave their sealskin wraps at home when going back and forth between the two cities, unless they can present a certificate, signed by the United States consul at the place of exportation, that the skins were not taken from Bering Sea or the Sea of Okhotsk. This is in compliance with the regulations of the Treasury Department, made under the pelagic sealing act.

—Near Fair Haven, Md., is a pirates' cave, supposed to have been built by a man named Hogarth for the storage of colonial freebooters' spoils. It extends from east to west, having different compartments capable of storing several thousand barrels of merchandise. It was formerly entered by small boats through an opening on the west side of the hill. The only entrance now is upon the east side, and it is so obstructed by sand and water as to exclude visitors.

—It is said that the money power of Europe is now taking steps to induce the United States to intervene, forcibly or otherwise, so that the holders of the Cuban loan may be indemnified. Spain has issued bonds to the gross amount of \$400,000,000, based on the resources and revenues of Cuba. These bonds are held in large part in England and France. In case the United States remain neutral, and Cuba gains its independence, these bonds are likely to become a total loss.

—At the twenty-first convocation of the University of Chicago, President Harper said that of the five deaths which have occurred in five years at the university, three are directly traceable to starvation. This statement was directly by the explanation that these three deaths were due to insufficient nutrition, as the result of the poor food supplied in the district surrounding the university. A plea was made for money with which to endow a great university commons to supply nutritious food to the students.

—Six thousand women are employed in the government service at Washington.

—Two thousand new members were lately admitted at one time to the First Christian Scientist church in Boston.

—The property value of the United States navy-yards is shown by official figures to be in excess of \$60,000,000.

—The capital of one of the Molucca Islands has been destroyed by an earthquake, with the loss of a considerable number of lives.

—Count Esterhazy, whose name has been brought into prominence in connection with the Dreyfus agitation, has been ordered court-martialed by the military governor of Paris.

—A milling firm in Kentucky has adopted the profit-sharing system, and at the close of the year divided \$30,000 among its employees as their share of the profits for the year.

—The collapse of a crowded city hall in London, Ontario, on the evening of January 3, killed 28 persons, and seriously injured 150. A political mass-meeting was the occasion of the overcrowding.

—In spite of all effort to preserve them, the historic and picturesque "Palisades" of Washington Point and Indian Head, near Englewood, N. J., are being destroyed by the blasting and quarrying of firms of contractors. A bill to acquire the title of this territory is now before Congress.

—During the year 1897 there were thirty hold-ups of railroad trains in the United States. Three of the robbers were killed and two shot, and two passengers and trainmen were killed and five shot. Since 1890, 218 trains have been held up, 78 passengers and trainmen killed, and 67 injured.

—The secret service department of the United States Treasury has discovered a dangerous counterfeit \$100 bill. The execution of the bill is so accurate, and it is so difficult to distinguish it from the genuine, that Treasurer Roberts has determined to call in all the outstanding \$100 treasury notes, and order new plates made for another issue.

## Special Notices.

### A MEETING AT WRIGHT, MICH.

THE Michigan Conference Committee will hold a meeting to consider Conference business at Wright, January 21-25. Meetings will also be held with the Wright church at this time, and we shall be glad to meet the brethren and sisters from the surrounding churches.  
J. H. DURLAND.

### MISSIONARY TEACHERS' CORRESPONDENCE SCHOOL.

THE Battle Creek College has been conducting a school of correspondence for teachers for the past three months, and the results have been good. The object of this school is to bring the teachers of our public, Sabbath, and church schools in touch with the normal work at the College. The Lord has given us much instruction about methods of teaching, and we feel that there is a responsibility resting upon the College to help those who are unable to attend school here as well as to help those who do attend. While we are not able to do as much for those who cannot be with us as for those who are, still, from the work that is being done by those in the School of Correspondence, we see that a great deal can be accomplished. The teachers are inspired to work in new ways, and it is truly gratifying to see the papers that come in. The work of these students is kept on file for reference, and we keep up a correspondence which enables the teachers to do very satisfactory work. Teachers who enter the normal course will receive credit for the work they have done in the Correspondence School. In this way we become acquainted with the teachers in the field, and if they have a clear understanding as to the Christian methods of education, we are glad to assist them to obtain positions in our church schools. There must be many who have the time and inclination to carry on just such a course of study. All such should write at once to E. A. Sutherland, Battle Creek, Mich.

### GRAYSVILLE ACADEMY.

THE second term of Graysville Academy opens February 2, and will continue four months. The general program will be re-arranged, new classes will be formed, and in many respects it will be the most important term of the year. To those who can spend only a part of the year in school, this is surely a favorable opportunity.

The advance cash payment is only \$44 for the entire term. This covers all general school expenses, such as board, room-rent, tuition, laundrying, etc., and is less than is frequently paid for the single item of board.

The student has here not only the advantage of good class instruction and general training, but becomes informed concerning the work in the South and the best methods of performing it. He also becomes acquainted with those in charge of the work in the district. Elder N. W. Allee, superintendent of the district, has his home here, and his counsel and advice will be of special value to those planning to labor in this field. The theory and practise of canvassing will receive special attention during this term. Brother A. F. Harrison, general canvassing agent for the Southern field, is here, and will take personal charge of this work. At the close of the term he will accompany the student canvassers to good fields for labor.

The present school year is proving to be a very profitable one; about ninety students are enrolled, and the grade of work done is very satisfactory. The spiritual interests of the school have been carefully looked after, and there has been a steady growth from the opening day of the term.

During the District Conference considerable attention was given to the educational interests in the South. It was unanimously voted that Graysville Academy be recognized as the central school of the Southern district, that it be placed upon an industrial basis, and that the name be changed to the "Southern Industrial School."

It will require some time for all these changes to be brought about; but we are glad to announce that the prospects were never brighter than at present, for the success of the institution.

Those planning to enter next term are requested to write as soon as possible, mentioning time of arrival, in order that arrangements may be made for their accommodation.  
W. T. BLAND.

### SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

THE thirty-eighth annual meeting of the Seventh-day Adventist Publishing Association (seventh annual session under the new charter) will convene in the Tabernacle at Battle Creek, Mich., Thursday, March 17, 1898, at 10 o'clock A. M., for the election of a Board of Directors for the ensuing year, and for the transaction of any other business that may properly come before the meeting.

W. C. SISLEY,  
U. SMITH,  
J. H. MORRISON,  
S. H. LANE,  
J. I. GIBSON,  
C. D. RHODES,  
G. C. TENNEY,

Directors.

PROXIES.

Any shareholder unable to be present in person has the privilege of empowering another person to represent his stock at this meeting.

In reference to proxies, attention is called to the following considerations: Most of the proxies issued in recent years have been of force until revoked or superseded. These have gradually accumulated upon a limited number of individuals, some of whom are not now so situated as to be able to use them. It is therefore requested that all former proxies be revoked; that the proxies now to be given be vested in those who will be able to use them; and that the field at large be as widely represented as the attendance of delegates will consistently admit. It is further suggested that proxies be limited to the coming session, then to expire by limitation. As it is expected that all the Conferences will be represented at least by their presidents, it is suggested that the stockholders in each State lodge their proxies with the president of the Conference to which they belong. Proxy blanks will be sent on application to the secretary of the association, G. C. Tenney, REVIEW AND HERALD, Battle Creek, Mich.

G. C. TENNEY, Sec.

### THE TORONTO OFFICE OF PUBLICATION.

In reply to inquiries I would say that the Toronto office of publication has not been discontinued, nor is there any such proposition under consideration, so far as the writer is informed. Upon my resignation, Brother J. H. Watson was appointed to take charge of the work there, and he has been so engaged since last September. For several years Brother Watson was connected with the *Good Health* Pub. Co. in Battle Creek. I desire to bespeak for him the hearty co-operation of the friends of the cause in the Canadian field.

The business at Toronto is carried on at the same location as formerly,—268 Crawford St.—and under the name of the International Tract Society, as heretofore.

Regarding the opportunities for the book canvassing work in Canada, I would say that they are good. Our business for 1897 was considerably larger in volume, and more successful generally, than it had been for a number of years.

I shall ever have a deep interest in the Canadian work in all its departments, and sincerely desire its prosperity. For nearly nine years I have been intimately connected with it, having traveled, in that time, upward of forty thousand miles in different portions of the country.

It is with many regrets that we part company with the work in that field, and with the hundreds of faithful and devoted people with whom it has been our blessed privilege to be associated.

Lately we have received a large number of letters from the friends in Canada, filled with expressions of good will and kindness. We would be pleased to reply personally to all these; but time and circumstances will hardly permit, and we ask the writers to accept this acknowledgment.

G. W. AND L. J. MORSE.

Publishers' Department.

At the request of a number who desire to avail themselves of our offer to furnish four volumes of the Testimonies for ten subscriptions to Good Health, we have extended our offer.

"I received the Testimonies, and to say I am pleased is putting it mildly. I feel more than paid for the effort made. I have been an Adventist for over a year, and this is the first opportunity I have had to read the Testimonies."

Those desiring a set of the Testimonies should write to the Good Health, Battle Creek, Mich., at once.

GOD'S PROMISES TO ISRAEL.

Who are meant by "Israel"? What are the promises? Have they been fulfilled, or do they still wait for fulfillment? These are part of the questions answered and fully explained in "The Eastern Question in the Light of God's Promises to Israel."

These questions are of importance to us, and especially so now, in the time of the fulfilment of all prophecies that remain unfulfilled. We are receiving letters in almost every mail in praise of this book.

Price, cloth binding, \$1; in paper covers, 50 cents

ANOTHER NEW BOOK.

THE REVIEW AND HERALD Publishing Company is just bringing out a new book entitled "The Coming King." This book considers the relation of Christ to this earth from creation to his second coming and the final restitution of all things.

The money question, difficulties between capital and labor, the future struggle between these two opposing elements, and what should be our attitude toward these questions are all fully discussed. It is a book for both young and old. It contains 288 pages. Bound in cloth, \$1; presentation edition, \$1.50.

"THE REIGN OF RIGHTEOUSNESS"

Will be published as No. 9 of the Words of Truth Series. It will contain sixteen pages; price, 1 cent.

This tract shows in a very clear and forcible manner the work that precedes the reign of righteousness, when it will begin, etc., showing the fallacy of the position of those who are so ardently working to enthroned Christ as this world's King, and bring the reign of peace and righteousness (the millennium) in this "present evil world."

It is a very important tract both for our own people and for the world, as it explains many of the fundamental truths of the Bible. It should be care-

fully studied by our own people, and then scattered like the "leaves of autumn."

The yearly subscription price of the Words of Truth Series is 10 cents.

DID YOU SEE IT?

Did you see what was said last week about what is going to be in the REVIEW? Did you notice the promise of studies on the books of Daniel and the Revelation, the same as are now being given at the Battle Creek College? Did you also read the promise of lessons in New Testament Greek?

FROM A METHODIST.

THE publishers of the Youth's Instructor have received the following letter from a Methodist lady:—"DEAR SIR: Will you please send me a sample copy of the Instructor? I used to take the paper when a little girl, and as I remember it, I liked it."

We are happy to say that the Youth's Instructor magazine is appreciated not only by our own people, but by others as well; and it is indeed gratifying to us to know that we are the publishers of a youth's paper so clean and pure that even those not of our faith wish their children to read it in preference to any other youth's paper.

Truly in this age of the world, when there is so much corruption, not only in manners and customs, but in literature itself, we should be most careful as to the kind of mental food we furnish for our youth and children.

Those desiring sample copies of the Youth's Instructor will please send stamp for the same. Address Department of Circulation, REVIEW AND HERALD, Battle Creek, Mich.

THE SCANDINAVIAN PAPERS AGAIN.

It has been a matter of surprise to us that so few responses have been received to our former appeals in behalf of our Swedish and Danish-Norwegian papers. The only explanation we can think of to account for this silence is, perhaps, the fact that the subscription rates for these two periodicals have been quite high as compared with some of our English papers.

It is therefore with renewed hopes that we now announce that the price has been considerably reduced on our Scandinavian papers, so that now the high-price objection no longer stands in the way of our friends everywhere working for these papers in conjunction with the English, and we now hope to see a greater work accomplished in this line than ever before.

The rates on Zions Vaktare (Swedish) and Evangeliet Sendebud (Danish-Norwegian) are now as follows:—

One copy, one year, \$1.00
Six months, .50
Three months, .30

Single copies, each 3 cents; 40 per cent. discount to agents.

Our club rates are as follows:—
10-49 copies, one year, each .80
50-249 " " " " .60
250 or more .50

Our workers and missionary societies will see that our new rates compare very favorably with the rates on our English periodicals, although our Scandinavian papers have a much smaller circulation.

These papers are now issued in magazine form, same size as Instructor, sixteen pages. They have been considerably improved in appearance and make-up.

We again appeal to our American missionary societies and workers in general to lend us a helping hand in giving these papers a wide circulation, that the precious Bible truths pertaining to the last days may be brought to the attention of Scandinavians in every part of the land.

A. SWEDBERG, Editor Zions Vaktare.

PUBLICATIONS WANTED.

J. W. BUCKLAND, Great Bend, Kan., wants papers of all kinds.

Mrs. E. M. Peables, 1505 E St., Lincoln, Neb., wants copies of all our papers, especially the REVIEW and religious liberty literature.

NOTICES.

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar will be made, though in the case of the poor who want employment, the charge may be remitted.

EMPLOYMENT WANTED.—A young man who has had experience on a farm desires work on a farm or elsewhere. Address Box 25, Loyal, Wis.

EMPLOYMENT WANTED.—A position with a good Sabbath-keeping barber, by a man who is a Sabbath-keeper, and has had considerable experience in the trade. Address Frederic Holder, 400 West Fourth St., Cincinnati, Ohio.

FOR SALE.—Farm of 160 acres, 80 acres under cultivation. New five-room house, with basement and cellar. Good well. Barn, granary, and machine shed. Three miles from town. Address J. W. Shields, Brinsmade, N. Dak.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect November 21, 1897.

Table with columns: EASTBOUND, LEAVE, and destinations including Bay City, Detroit, Port Huron, and East.

Table with columns: WESTBOUND, LEAVE, and destinations including South Bend, Chicago, and West.

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 vestibule sleeper to Montreal and from Montreal to Portland daily.

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.

W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC. BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

Large table with columns: EAST, WEST, and various train services with times and destinations.

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

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



# The Home School.

## THE NEW TESTAMENT GREEK.

### LESSON III.

#### Breathings ; Review.

1. BREATHINGS.—Grammar: Sections 17 with *a* and *b*; 18 with *a*. Greek has no *h*; but vowels written thus, *á*, *é*, etc., at the beginning of words have the sound of *h* pronounced before them; thus, *ἔπτά*, *ἡῆρ-τά*. In *ρ* the *h* sound follows *ρ*; thus, *ῥήτωρ*, *ῥηάτωρ*. It is usually easier for English students to pronounce *ρ* as simple *p*; thus, *ῥάτωρ*.

#### Written Exercise.

Write the pronunciation of the following words, accenting as in Greek: *ἐπί*, *ἐνεκα*, *ῥέω*, *διαβρήγγνυμι*, *ἀπόστολος*, *ἐπιβρίπτω*.

#### 2. REVIEW.

##### Oral Exercise.

Recite the alphabet rapidly. How many letters are there? Name the consonants, the vowels, the diphthongs. Give the sound of each vowel, of each diphthong.

##### Written Exercise.

Write from memory: (1) the alphabet; (2) the open vowels; (3) the close vowels; (4) the long vowels; (5) the diphthongs. What are *improper diphthongs*? Write them; explain breathings. Where are they written in case of diphthongs?

Write the pronunciation of the following words: *ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. πάντα δι' αὐτοῦ ἐγένετο. χωρὶς οὐδὲ ἓν.*

Write in Greek: Theos, logos, alpha, omega, Christos.

#### NOTES.

The following notes are offered as containing matter of interest to the thoughtful student; they do not, however, form a part of the lesson to be learned.

It will be an interesting and useful exercise for the student to write out the English alphabet in a vertical column, including the diphthongs and various vowel sounds, and then put to the right of each the Greek letter or letters that represent the same sound.

It will be noted that the English *i* as in "ice," is really a diphthong—not a simple vowel; it is equivalent in English to the combined sounds of *ä* and *î*, or the Greek diphthong *αι*. This diphthongal character of the English long *i* is recognized in all standard works on phonetics and shorthand writing, but is frequently disregarded by speakers and singers. It is impossible to enunciate *i* correctly without gradually changing the jaw and lips from a wide-open position to a close position during the pronunciation. An *i* thus pronounced correctly will "carry" farther in an audience, be more clearly understood, and much more easily spoken, than if uttered wrongly. And so with every other vowel and consonant. This subject ought to have much more attention in our schools, and in the practise of our public workers.

We will offer at this point only one illustration in reference to the "quantity" of vowels. It may be asked what is the difference in pronunciation between *ω* and *ο*. This may be represented by the difference in the sounds of *o* in the words "Rom'an" and "Romance'." In the first word the voice dwells on the first syllable, while in the second it rests on the last; yet the *quality* of both *o*'s is practically the same. The difference is one of prolongation. Do not, however, attempt in pronunciation any distinction between *ο* and *ω*.

#### NOTICE!

NEARLY every one of the fifty-six Greek students already enrolled (others have entered since the list was put in type) have asked some important questions concerning the lessons, time required, terms, etc. These will be answered as fully as possible next week. In the meantime, we are getting the best quotations possible on second-hand grammars in excellent condition. If any who have already ordered particularly desire to have a *new* book, let them notify the *Educator* at once.

## NATURE STUDY.—NO. 3.

THE last lesson closed with the question, "Why do we breathe?" The easiest answer would be—To sustain life; but the question would still remain, Why is breathing necessary to life? What is it in the air that supports life? These questions are answered in the *Instructor* of December 30, page 415. The air is composed chiefly of two elements, oxygen and nitrogen. The proportion is very close to one part of oxygen to four of nitrogen; that is, in five gallons of air there is about one gallon of oxygen and four of nitrogen. The air usually contains also a very small quantity of other gases and a variable percentage of moisture. Nitrogen is an inert gas, serving merely to carry and dilute the oxygen. In the same quantities, oxygen is considerably heavier than nitrogen. The oxygen is the only part of the air necessary to support animal life through breathing. Now, how is the oxygen necessary to life?

#### EXPERIMENT THREE.

Attach a small piece of candle (two or three matches or a dry splinter will serve) to the top side of a small chip or block of wood, and float it on a pan full of water. Light the candle and invert over it a glass jar, lowering the glass till its brim is just below the surface of the water in the pan. Hold the glass carefully in this position, so that the chip floats inside, and watch carefully till the flame "goes out."

#### THE STUDY.

1. What lifts the water in the glass?
2. What causes the flame to die out?
3. Is there any air left in the glass?
4. Is it the same as the air outside?
5. What has been taken out of it?
6. What has been produced by the burning?
7. Could you live by breathing air that had been burned out in this way?
8. What is contained in the breath that was not in the fresh air?
9. Was it produced by burning?
10. Where does the burning take place in our bodies? How is the heat carried to all parts?
11. Go to the open window, and breathe rapidly and deeply for half a minute: Did you feel warmer?
12. What is it that is burned up in the body? How is it replaced?
13. Why do we need fresh air and good food?

#### NOTES.

The first question is a review; it was answered by the experiment in Lesson 2. Question 2 is answered in the *Instructor* of December 23, page 403; also questions 4, 5, and 6 are answered there, if you *think*. Questions 7 and 8 are substantially answered on page 415 in the *Instructor* of December 30. The other questions will answer themselves. The parents should vary these questions, and present them in such a way that the children will be led to *see* and *think out* the answers. Use the experiment merely as a text. Report to the *Christian Educator* any difficulties or interesting results. This is your page.

This lesson should teach, among other things, how to build and control a fire in the kitchen stove, how to put out a fire by smothering it or closing the draft of air to it, and also the importance of good ventilation and deep breathing.

If the oxygen of the air were not diluted, what would become of us? If oxygen is heavier than nitrogen, why does it not all settle to the surface of the earth? If the oxygen should thus fall to the bottom of the atmosphere, what would take place? 2 Peter 3:10.

## THE "CHRISTIAN EDUCATOR" GREEK CLASS.

Up to the present time, fifty-six persons have sent their names, and thus enrolled themselves for a study of the New Testament Greek lessons which began on this page in the *REVIEW* of January 4. New enrolments are coming in with every mail. We publish below the names and addresses already received; if there are any errors or omissions, they should be corrected at once. Send your name immediately to the *Christian Educator* if you wish to take up this study on the conditions already published. New names will be added to this list

from week to week until the number is complete:—

|                        |                      |
|------------------------|----------------------|
| A. N. Alkire,          | Battle Creek, Mich.  |
| A. K. Atteberry,       | Keenville, Ill.      |
| Richard Baker,         | Lamar, Kan.          |
| A. C. Bird,            | St. Petersburg, Fla. |
| T. E. Bowen,           | Newburg, W. Va.      |
| H. L. Branson,         | Mayberry, Ill.       |
| Mrs. Florence Branson, | " "                  |
| Miss Jennie Crissip,   | " "                  |
| A. Carter,             | Sedan, Ohio.         |
| Mrs. Lena Cortell,     | Spring Lake, "       |
| W. S. Chapman,         | Cleveland, "         |
| John W. Covert,        | Indianapolis, Ind.   |
| L. M. Crowther,        | Grand Forks, N. Dak. |
| H. W. Decker,          | Portland, Ore.       |
| J. E. Frazee,          | Danbury, Conn.       |
| Mrs. K. Gibson,        | Denmark, Mich.       |
| Euphemia E. Gordon,    | Cedar Rapids, Iowa.  |
| Miss Mae Grimm,        | Watertown, S. Dak.   |
| P. M. Howe,            | Chatham, Ontario.    |
| D. E. Wellman,         | " "                  |
| Mrs. Emma Humphrey,    | Morrison, Ill.       |
| Mollie C. Huffaker,    | Dayton, Ohio.        |
| Ella M. Talmage,       | " "                  |
| Mrs. Martin Kierstead, | Apoahqui, N. B.      |
| Mrs. Ella M. Kinne,    | Kirkville, N. Y.     |
| Miss May Langford,     | Troy, N. Y.          |
| J. R. Low,             | Blue Lick, Mo.       |
| W. L. Manfull,         | Chariton, Iowa.      |
| Hattie B. Randall,     | Cresbard, S. Dak.    |
| L. W. Felter,          | Memphis, Mo.         |
| G. R. Ruggles,         | Sunbury, Penn.       |
| Grant Priddy,          | Bastrop, La.         |
| Miss Mae Roberts,      | Manistee, Mich.      |
| Miss A. Stevenson,     | " "                  |
| Mrs. I. J. Hoen,       | " "                  |
| Lewis C. Sheafe,       | Lexington, Ky.       |
| Anna Sutherland,       | Battle Creek, Mich.  |
| A. W. Stone,           | " "                  |
| C. A. Thorp,           | " "                  |
| C. D. Terwilliger,     | Groton, S. Dak.      |
| G. B. Thompson,        | Parkersburg, W. Va.  |
| S. J. Townsend,        | Chester, Ind.        |
| M. B. Van Kirk,        | Eagle Lake, Minn.    |
| Conrad W. Weber,       | Bay City, Mich.      |
| S. B. Whitney,         | Frankfort, N. Y.     |
| H. L. Wilcox,          | Dover, O. T.         |
| P. H. Willis,          | Bellvue, Colo.       |
| J. G. Wilson,          | Portland, Mich.      |
| Mrs. J. G. Wilson,     | Hastings, "          |
| Chancy Wood,           | Rothbury, "          |

It will be noticed that twenty-one different States are already represented in this list of students. In several cases two or three in the same family, or co-workers in the same field, are studying the lessons together. This is an excellent plan. Cannot some other companies take it up? Now we want to hear from all the fathers and mothers who are using the Nature Studies and Mrs. Henry's "Home School" lessons in the *Christian Educator*.

## ANSWERS TO THE "EDUCATOR" QUERIES.

THE answers to "Queries for Students" have been suspended in the *Christian Educator* for some time for lack of space. But so much interest has been expressed in these questions, and they are so suggestive as to the best way of reading all our papers, that we shall publish answers from time to time as space permits.

#### "THE SPECIAL NUMBER" (SEPTEMBER AND OCTOBER).

1. A "seminary" commonly means a special school, as of theology or pedagogy. In its secondary meaning it is equivalent to the form "seminar," meaning a group of students who are pursuing a special course of advanced study, or the course of study itself. See answer to question 1, in the November *Educator*, page 78. The word is used in this sense to describe a certain kind of work done in Battle Creek College and many others. We have heard the term "seminar" criticized on the ground that it is "not English." It is, however, just as English as the word "bicycle," or any other that has been adopted into the language. No one should object to a word simply because he is not familiar with it: the progress of knowledge requires that he should *become* familiar with all the words in common use.

2. A "psaltery" was an ancient six-stringed musical instrument, a special favorite with the Jews, and resembled the guitar. The "Psalter" is the Book of Psalms, especially Cranmer's Version, as contained in the English Prayer-Book, or the Latin collection, as used in the Roman Catholic Church, arranged to be sung by a choir and congregation.

## The Review and Herald.

BATTLE CREEK, MICH., JANUARY 18, 1898.

WE always like to feel that God will hold himself true to his promises; let us also remember that he will hold himself true to his threatenings, and that he will hold us to his commandments.

A CORRECTION.—An unfortunate typographical error occurs on page 607 of the new edition of "Daniel and the Revelation," which we notice for the benefit of those who are handling the work. In the last two lines of the first paragraph, instead of the words, "It is not very evident," etc., read, "Is it not very evident?" etc. As it stands, it states just the opposite of what is intended.

THE following curious, yet impressive, calculation we find in one of our exchanges: "One who has reached the age of forty has been living 14,600 days, or 350,400 hours, or 21,024,000 minutes, or 1,261,440,000 seconds. If, for just one of these seconds, God had forgotten him, he would have perished." Yet for how many of these seconds have all of us who have passed the age of forty, forgotten him?

THE meetings in Willard Hall in the W. C. T. U. Temple, Chicago, are progressing finely. From five hundred to seven hundred people attend every service, and show a deep interest. Fully seven hundred were there last Sabbath, January 15, and listened with the closest attention to the subject of "Turkey in Europe and in the Bible." This is a general work, and any of our readers who desire to help in paying the rent of the hall may send their contribution to the editor of this paper, who will see that it is applied to the intended work.

It is an excellent thing to have mucilage that will stick. Mucilage ought to stick. It is made to stick. Yet there is one place, and we believe *but one* place in all the world, where mucilage is never wanted to stick. That one place is *at the mouth of the mucilage bottle*. What person that lives was never bothered, and irritated, and fairly set afire inside, by mucilage sticking to the mouth of the bottle, and then to the stem of the brush till it was all hardened and stopped up so that it was difficult to get the brush either out or in? We are exceedingly glad to be able to tell everybody that all this is now past forever. Let everybody be glad,—a mucilage bottle has been invented with a mouth so prepared that even the stickiest kind of mucilage *will not stick there*. We have one of these bottles on our desk. We have used it daily for more than a month, and know we are telling the truth about it. Brother editors, all, and everybody, is not this most excellent news? It has but lately been invented, and we believe has not yet reached the general trade. We do not yet know any dealers who sell it; but we know the inventor, and willingly give his name and address. We give it both for the benefit of all people who use mucilage and also to render what tribute we may to this benefactor to the race—of mucilage-users. His name and address: Prof. E. P. Daniels, Oakland, Cal.

Write to him, and get one of these bottles, and be happy because always placid, and especially so while using mucilage.

THE following gems of thought on our obligations to God, in the matter of liberality to his cause, are gathered from the discourse of Sister S. M. I. Henry, in the Tabernacle, Sabbath, January 15.

"The earth is the Lord's, and the fulness thereof." This fulness embraces not only the inanimate matter, but human beings and all creatures. On what ground, then, can we withhold from him aught of what we have or are?

Giving should not be looked upon in the light of a burden and a duty, but in the light of a privilege.

Christ's new commandment, in John 13 : 34, is simply a new version of the golden rule.

There is nothing in which men are liable to be so utterly selfish as in the matter of salvation.

We are to receive Christ, not to keep him privately to ourselves, but to give him forth freely to others, as he has given himself to us. "Freely ye have received, freely give."

The measure of our giving is the measure of Christ in us.

The cross is heaven's response to sin. If there had been no sin, there would have been no cross, no Saviour.

STENOGRAPHERS and typewriters, who are Seventh-day Adventist Christians, *are wanted*—one in this Office, and two or three in as many other places in offices here. We mean genuine stenographers and typewriters—not make-believes.

We mean stenographers who can write not less than one hundred words in a minute, and then promptly read them all within the next minute—not stenographers who can write "from one hundred and fifty to two hundred words in a minute," and then require from a hundred and fifty to two hundred minutes to read one of these same words.

We mean typewriters who, without reference to a dictionary, can readily and correctly spell any word that is usually used in a business or literary correspondence—not typewriters who cannot correctly spell the easy, every-day words of a common, neighborly letter, or such words as are in this notice.

Such stenographers and typewriters as this can have permanent positions and good wages, just now. They are wanted. They are always wanted. And such ones need never be afraid of being out of work. Anybody who knows any such Christian Sabbath-keeping stenographers and typewriters as these will confer a favor by sending to this Office the names and addresses of the same.

THE *Gospel of Health* for January is published this week, and will be sent to every subscriber for the REVIEW AND HERALD. It contains a full report of the Medical Missionary Convention that was held in Chicago in December, with other very important matter. One item of special note is the full account of Sister Henry's experience with reference to the Testimonies. Our readers have read the accounts of her experience as to the Sabbath, baptism, and healing. At the beginning of

the Chicago convention there yet remained for her a personal, individual experience, as in the other three things, regarding the Testimonies, that she might *know*, for herself and from God, that truth as it really is in Jesus. During the Chicago meeting this great question was completely settled in her experience, and she counts this experience greater than any of the three former—great as they all certainly were.

We had arranged for a report of this to be published in the REVIEW; but when we learned that a full report of the convention, and of Sister Henry's experience, too, was to be published in the *Gospel of Health*, and that this number would be sent to all the REVIEW readers, we were perfectly content to have it so, and to call attention to it in this way in our own columns.

Again we ask that in addition to the reading of the report of the Chicago convention as a whole, special study be given to the record of Sister Henry's experience. We are perfectly certain that in this the Lord would teach to hundreds of our people a number of important things with reference to the Testimonies. We greatly desire that every soul may read it; and that every one who does read it will give the Testimonies the place that by right belongs to them, and the place that our profession of accepting them demands that we shall give them in our own personal experience.

THE evangelist D. L. Moody is now holding meetings in New York City. In the *World* of January 14 he well says:—

I think we have got just a fighting chance to save our nation. Here is the finest city in the world; our nation is the grandest in the world. Yet we are in danger, awful danger. We are following in the footsteps of the other nations,—those that grew great, forgot God, decayed, and vanished from the face of the earth.

Let us us help our country before it is too late. Every man, every woman, who reads this appeal in the *World* is responsible. What will you say, reader, when God asks you what you have done for your brother man? We are heaping up riches so fast and so furiously that we forget there is another world. We accumulate luxuries, and we forget all about the kingdom of heaven.

You go into the house of a millionaire, and you can hardly sit down in it without breaking some priceless object of art. We are treading in the footsteps of the dead cities—power, luxury, death. We ignore our poor brothers and sisters. If we don't go to them, they will come to us,—and then there will be ruin.

There are six hundred churches in the Greater New York. Why should not they be open right along? The Catholic churches are always open. Why are not all the others? The places to draw the people down are open day and night. Why do we not keep open all the places that help them up? What the people want is help. Help one another.

The tariff? the money question?—Leave them to the statesmen. Life is so intense now that one man can't give attention to more than one thing. Christian men, it seems to me, ought to go to the front Christianizing the people. There is a great deal of good, solid work done in New York. What we want is to increase it.

I noticed a number of carriages coming down Fifth avenue this afternoon, with dogs in them. It would be a nicer thing if the owners of those carriages could send them around to hospitals, and take poor people out for a drive in Central Park. That would be better than sending a poodle for a drive. A man or a woman ought to be worth more than a poodle. Think of the new life such a drive would bring to a poor sufferer who has been in a hospital for months, and is just beginning to recover!

We must help our brethren, our neighbors. We cannot shirk the responsibility.