

The Adventist Review and Herald

HOLY BIBLE
IS THE FIELD
OF THE WORLD

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

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ARISE.

THOU art destined for the skies —

Why cling to earth?
Hearest not angel symphonies?
Hast thou no strong desire to rise?
O, thy base attitude belies
Thy heavenly birth!

Find not thy joy in sensual things,
Grovel no more;
For the prone creature never sings.
Awake to spirit whisperings!
Rise up, O soul! for thou hast wings;
Stretch them and soar.

In Jesus' love thou'lt surely find
All depths and heights.
The blessing of a quiet mind,
The large, full joys that naught can bind,
The bliss of heaven and earth combined,
Are his delights.

— Ella W. Williams, in S. S. Times.

OUR WORDS.—NO. 2.

MRS. E. G. WHITE.

"WHEREFORE the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."

This admonition and warning was left on record for all who have a knowledge of the truth, and claim to be Seventh-day Adventists. Our probation is of more value to us than all the gold and silver of the world. Man has been given a second trial; but it was at an infinite cost to heaven that we were granted another opportunity to form characters of which God can approve. Christ united his divinity with humanity. He possessed the qualities of infinite and finite. In his person all excellence dwells. His sacrifice was our ransom from the slavery of sin. By his atonement we are enabled to sit with him on his throne, and share his glory. Then shall we, with such possibilities before us, show ourselves incapable of appreciating the heavenly gift? As the recipients of his grace, shall we not do our part by working out our salvation with fear and trembling? It is God that works in us both to will and to do of his good pleasure. Man works, and God works; but God can do nothing without man's co-operation.

We are responsible for the gift of hearing and for the gift of speech. These gifts may be used to the glory of God. Will not those who have ears to hear, hear as for their lives,

and hear to a purpose? Take heed and obey. Truly to believe on the Son of God is to have Christ dwelling in the heart, and to dwell in Christ. Then the Lord is glorified by a pure and holy service.

"The seed is the word of God." "He that received seed into the good ground is he that heareth the word and understandeth it; which also beareth fruit [even the fruit of the lips, in appropriate words to the glory of God], and bringeth forth, some an hundredfold, some sixty, some thirty." The fruitful hearer is a sincere believer in Jesus Christ. Christ was fruitful because he had that faith which works by love and purifies the soul. A true believer shows that his character has been transformed by living a spiritual life, by living on every word that proceeds out of the mouth of God. His consecration is shown by the words that fall from his lips and by his zeal in good works. Has the hearing of the word humbled our pride? Has it wrought repentance in the soul? Do the fruits of righteousness appear in our lives, shown by our holy conversation? Are we bringing forth fruit to the glory of God, or do others see how little we, who profess to believe the truth, reveal it in our lives?

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." Will not those thus cleansed manifest it by the words spoken? Will they not be holy in all manner of conversation? Having received the message of truth for this time, will they not reveal this truth "in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? The earth also, and the things that are therein, shall be burned up. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear."

Let all who read these words take heed, and ascertain the character of the fruit borne by their words. Is Christ formed within us, the

hope of glory? If so, the society of the frivolous will be avoided. If we put on Christ, and wear his garment of righteousness, we shall certainly reveal this by pure and holy conversation.

There is too little conversation among Christians in regard to the precious chapters in their experience. The work of God is crippled, and God is dishonored, by the abuse of the talent of speech. Jealousy, evil-surmising, and selfishness are cherished in the heart, and the words show the inward corruption. Evil-thinking and evil-speaking are indulged by many who name the name of Christ. These seldom make mention of the goodness, mercy, and love of God, manifested in giving his Son for the world. This he has done for us, and should not our love and gratitude demand expression? Should we not strive to make our words a source of help and encouragement to one another in our Christian experience? If we truly love Christ, we shall glorify him by our words. Unbelievers are often convicted as they listen to pure words of praise and gratitude to God.

"If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Those who do this work must seek strength and wisdom from above. They must be refreshed by drinking from the stream of life, that their labors may not become exhausting; for those who are doing God's service will strive to communicate what they receive. Therefore provision is made for every soul. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The golden oil, representing the Holy Spirit, is communicated to God's servants by the two anointed ones that stand by the Lord of the whole earth. This will supply the necessities of all who hunger and thirst after righteousness. But if we make no preparation by self-examination and prayer, we cannot receive this precious oil.

Please read the fifty-eighth chapter of Isaiah. Great light is given in this chapter. The earnest prayer from the humble, contrite heart will be heard and answered. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." This we have a right to expect if we co-operate with God by consecrating ourselves, soul, body, and spirit, to his keeping. No foolish talking or evil-speaking will then be heard. The tongue will utter right things.

The love of God in the heart will lead us to speak gentle words. "Charity [love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; re-

joiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." Shall we not remember this? If the love of God is in our hearts, we shall not think evil, we shall not be easily disturbed, we shall not give loose rein to passion; but we shall show that we are yoked up with Christ, and that the restraining power of his Spirit leads us to speak words that he can approve. The yoke of Christ is the restraint of his Holy Spirit; and when we become heated by passion, let us say, "No; I have Christ by my side, and I will not make him ashamed of me by speaking hot, fiery words." Christ's word to all who are connected with him is: "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

The education of the speech must not be neglected in our schools. Those who go into society with a desire and a determination to be as Christ commanded them to be, will not condescend to unchristian conversation. They will seek to represent Christ by their Spirit and words. They will aim to promote the happiness of all with whom they come in contact, by revealing Christ as the sin-pardoner, by taking notice of those who are neglected, by informing the ignorant, encouraging the desponding, comforting the afflicted, supporting the weak; and in these labors of love, they will realize that they have a divine Helper.

"I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." This should be the theme of our conversation.

The Lord has rich blessings for all who serve him in righteousness and truth. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for purity and holiness, will bear fruit in words that reveal the character of the heart-treasure. This is religion. Let us pray, as did David, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

STUDYING THE BIBLE.

The Independent.

THE study of the Bible in the theological seminary is sometimes said not to be conducive to a religious life. When this is so, it is because the Bible is there studied, and must be studied, chiefly as a science. It is read in Greek and Hebrew, with grammar and lexicon. There is no more piety cultivated by the investigation of the Alexandrian Greek idioms used in Matthew's Gospel or the epistle to the Hebrews, than in the study of the Ionic dialect of Homer. Sacred geography or sacred history is no more edifying than is pagan.

Some seem to imagine that the history of Palestine is sacred, that of Egypt and Syria and Babylon is semisacred, while that of Greece and Rome is all profane except Mars Hill and the Three Taverns. But so far as the religious life is concerned, one is just as good as the other. In Germany they call that man a theologian who devotes himself to the literary analysis of the Pentateuch; but he is doing nothing more than was done by Wolf on the Iliad. He may be a very pious man, but he

may equally be a very irreligious man. He is devoted to science, not religion. One may study the route of Paul's various journeys, and may know as well as Professor Ramsay every locality where he preached the gospel, and still be no better Christian for it.

The danger in the study of the Bible, whether in seminary, Sunday-school, or at home, is that it will be studied wholly as a science, and not as a religion. We talk of the relations of science to religion; we need to remember that half, often much more than half, of what we call our religion—its history, its geography, its theology, even—is science. The teacher fails who instructs in these things only, no matter how well, and fails to reach down below the intellect, into the heart.

The committing to memory of all Biblical facts gives no religion. Religion has to do with the purpose of love to God and love to man. That child has religion who has been taught not only that God is omniscient, and that God sees him, and that God has given the Bible and given his Son, but who also has learned to live as in the presence of God, to pray to him, and to be grateful to the Saviour who has died for him, and to obey his will.

The teacher's duty is not done when he has made his pupils learn the lesson, but only when he has persuaded their hearts to accept the Christian life. We want scholars intelligent in the Bible, instructed in knowledge about it; but we want, first and chiefly, the conversion of our children to the love and service of God. The teacher who fails to bring his pupils into the life and work of the church, fails utterly.

"BRIGHT shines the promise,
Said not in vain,
Jesus is coming,
Coming again;
That hour I know not,
His time is best;
So I am waiting,
Calmly at rest."

THE TWO MIRRORS.

J. N. LOUGHBOROUGH.
(Battle Creek, Mich.)

AMONG the many objects introduced in the Scriptures for illustrations of divine truth, we find the mirror, or looking-glass, which is called, as it is referred to, "a glass." One of these references occurs in the epistle of James, and another in Paul's second letter to the Corinthians. In one instance the mirror gives us a complete reflection of ourselves, just as we are by nature, even as a good mirror shows the defects in our countenance physically. The other mirror, as we look into it, gives us a complete delineation of God, revealed in Jesus.

The first-mentioned mirror, like the natural mirror, can only show us ourselves just as we are by nature. It has no power in itself to remedy defects of character. Not so with the second mirror; for the more we look into it, the more it exerts an influence upon us to work a transformation in our lives, removing such defects in our character as are revealed to us by the first mirror.

In order that the natural mirror may give us a true representation physically, it must itself be a perfect mirror, not one which is uneven in its surface and imperfect in its backing. So a mirror that will give us a complete delineation of ourselves morally, and reveal to us our defects of character, must be perfect. Such is the "glass" mentioned by the apostle James. Let us read what he says: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a

hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:21-25.

From this we learn that the "perfect law" is that which the apostle compares to "a glass," or mirror. This perfect law is the same of which Paul speaks as revealing to him his "wretched" condition by nature. Let us look at some of the expressions he uses concerning what it did for him. He says: "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. . . . For I was alive without the law once: but when the commandment came, sin revived, and I died. . . . The law is holy, and the commandment holy, and just, and good. . . . We know that the law is spiritual: but I am carnal, sold under sin." Rom. 7:7-14.

When Paul had taken a thorough view of himself, in this holy, good, and spiritual mirror, what did he say of himself?—"O wretched man that I am! who shall deliver me from the body of this death?" Verse 24. As this holy, just, good, and spiritual law is God's righteousness declared (Ps. 119:172; Isa. 51:7), and as that law is perfect (Ps. 19:7), it must be a delineation of his righteous character. He who looks into that law, and sees the holiness and perfection of God's character, sees in contrast with it a reflection of his own sinfulness and imperfection.

Having called attention to the mirror which gives us a reflection of our natural sinful condition, we will now look into the other, and learn of its nature and work. Let us see what the apostle Paul says of it, in his letter to the Corinthians: "But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it [the heart] shall turn to the Lord, the veil shall be taken away. . . . But we all, with open face beholding as in a glass [mirror] the glory [character] of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:15-18.

As we look into this second mirror, we get a reflection of the merciful character of our Lord Jesus Christ and of his infinite love to us. Thus looking, "We love him, because he first loved us." 1 John 4:19. In his Roman letter the apostle Paul expresses it in these words: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death [the law of sin—the evil passions of carnal nature—was in his members. Rom. 7:23]. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:1-4.

This is well illustrated in the sixth chapter of Isaiah: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of un-

clean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Verses 1-5. While bewailing his own lost condition by nature, he obtains also a view of the matchless love of God for repentant sinners, and says: "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isa. 6:6, 7.

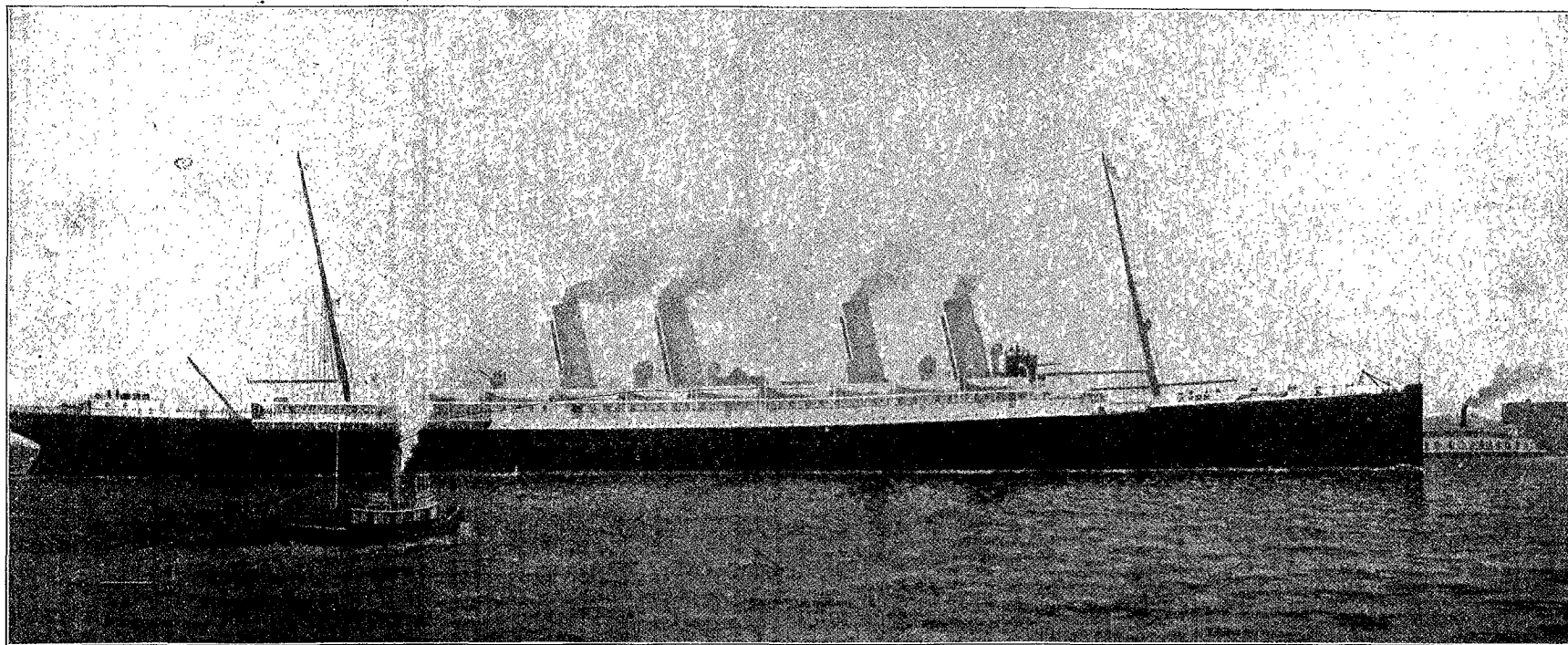
As the fire of God's love is revealed to the sinner through Christ, the mirror, he can say, with rejoicing, He "loved *me*, and gave himself for *me*." Gal. 2:20. He "gave himself for *our* sins, that he might deliver *us* from

THE TWO FASTEST SHIPS.

Scientific American.

THE "Kaiser Wilhelm der Grosse" has added further records to those which she has already placed so rapidly to her credit. She has accomplished the longest all-day run by covering 564 knots within the twenty-four hours; and she now holds the record of an average hourly speed of 22.35 knots for the whole trip across the ocean. This is 0.34 knot faster than the best trip of the "Campania." When she left New York on this trip, she passed the Sandy Hook Lightship at 4:30 P. M. Six days later she passed the Needles at 3:10 P. M., the total distance cov-

The yards of the contractors are located on the Harlem River. When completed, as she will probably be before the close of 1898, the "Bailey" will stand for the fastest craft possessed by the United States government. This statement is made on the expectation of the builders to attain a speed with the new boat of thirty-three knots an hour. Just what may be expected of the two sisters of the "Bailey" cannot at this time be conjectured; they have yet to be heard from. In making the great speed demanded of the new torpedo-boat-catchers, there will be no opportunity for jockeying work. Specified weights must be carried, and on the occasion of the official trial run, the boat must be in service trim. The designs which have been submitted to the



By permission of the "Scientific American."

The "Kaiser Wilhelm der Grosse."

this present evil world." Gal. 1:4. "Given himself for *us* an offering and a sacrifice to God for a sweet-smelling savor." Eph. 5:2. He "gave himself for *us*, that he might redeem *us* from all iniquity." Titus 2:14.

As we look into this mirror of God's love for us through Christ, it softens our stony hearts. With the working of God's Spirit, it "transforms us," and we are led to exclaim, with Paul, "If God be for us, who can be against us? He that spared his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:31, 32.

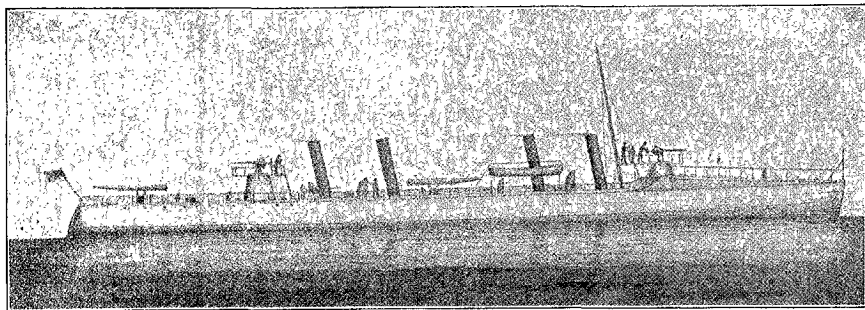
"WHEN visiting a gentleman in England," says D. L. Moody, "I observed a fine canary. Admiring its beauty, the gentleman replied: 'Yes, he is beautiful, but he has lost his voice. He used to be

a fine singer; but I was in the habit of hanging his cage out of the window; the sparrows came around with their incessant chirping; gradually he ceased to sing, and learned their twitter, and now all he can do is to twitter, twitter.' O, how truly does this represent the case of many Christians! They used to delight in the songs of Zion, but they came into close contact with those whose notes never rise so high, until, at last, like the canary, they do nothing but twitter, twitter."

"RICHES may come by industry, and education by personal effort; but the Spirit of God is a free gift to all who ask for it."

ered being 3,065 knots, and the actual time five days, seventeen hours, and eight minutes. This is equivalent to a railway speed of twenty-five and one-half miles an hour; and when we remember that this speed was maintained uninterruptedly for a distance equivalent to 3,524 land miles, we realize that steamship travel is well up to the average performance of the overland trains of but a few years ago.

THE accompanying cut represents the new torpedo-boat-catcher "Bailey," so named by



By permission of the "Scientific American."
Thirty-knot torpedo-boat-catcher "Bailey," building at New York for the U. S. government.

order of the United States Navy Department, after the distinguished naval officer Theodor Bailey, who was second in command to Farragut in the action of passing Forts Philip and Jackson on the Mississippi. The "Bailey" is one of three torpedo-boat-catchers for which provision was made at the last session of Congress. The sum appropriated for each boat was \$250,000. In advertising for bids, the Navy Department stipulated that a speed of thirty knots an hour would be exacted on the official course. The details of the design were left to the discretion of the builders.

The "Bailey" is the first torpedo-boat-catcher ever built in the port of New York.

Navy Department by the contractors, and approved, embrace the following principal features: length, 205 feet; beam, 19 feet; depth of hold, 13 feet, 5 inches; displacement on trial 235 tons; and displacement when in commission, 265 tons. The trial weights must not be under the following figures: hull, 67.5 tons; machinery, 115 tons; water, 10 tons; ordnance, 12.6 tons; coal, 20 tons; and equipment, 9 tons.

The armament will be a powerful one for a boat of this size. It will embrace four six-pounder rapid-fire guns and three eighteen-inch torpedo discharge tubes. The latter are for Whitehead torpedoes.

The six-pounder guns will be mounted, two on the main deck, one on each side amidships, and two on platforms supported by the conning-towers. The deck guns will have an arc of fire from sharp on the bow to right astern. The guns on top of the conning-towers will have an almost all-around fire.

The province of the torpedo-boat-catchers, or, as the British term them, "destroyers," is literally to destroy or capture torpedo-boats proper. The average torpedo-boat does not possess a speed much exceeding twenty-two or twenty-three knots. A torpedo-boat like the "Ariete" of the Spanish navy, which is credited with a twenty-six-knot showing on the measured mile, is an exceptionally high-powered craft. Even the "Ariete" could be easily overhauled by such a craft as the "Bailey." Having run the little torpedo-boat down, the catcher annihilates her with a heavy fire from her six-pounder guns. The one-pounder is a heavier piece than is given to torpedo-boats. In consequence, the light one-pounders which the latter usually carry are no match for the heavy guns of the pursuer. In the case of the "Bailey," this government has

for the first time placed six-pounder guns on its torpedo-boat-catchers. The "Dupont" and "Porter," both torpedo-boat-catchers now in service, are armed each with four one-pounder guns. The British practise is to equip their destroyers with one twelve-pounder rapid-fire gun and three six-pounders.

The "Bailey," like the "Dupont" and "Porter," will be able to do battle with battle-ships after the fashion of torpedo-boats. When thus engaged, she will have recourse to her torpedo-tubes. But, as above shown, the principal duty of the new craft will be to drive off and annihilate with gun fire the torpedo-boat torments of the battle-ships and cruisers. Speed alone will enable the "Bailey" to do this, and this speed the catcher is expected, by reason of her size, to be able to maintain in a high sea.

The "Bailey" is essentially a seagoing vessel. Her bunker capacity is deemed sufficient to enable her to steam three thousand knots at economical speed. In time of war she may be expected to accompany the battle-ship fleet, and to serve both as a scout and defense for the heavier vessels.

BEING perplexed, I say,
Lord, make it right!
Night is to thee as day,
Darkness as light.
I am afraid to touch
Things that involve so much:

My trembling hand may shake,
My skillless hand may break;
Thine can make no mistake.

—Anna Warner.

A CHILD'S REBUKE.

J. F. BALLENGER.
(London, Ontario.)

"MAMA," said Tommy Burton, "Willie Simmons wants me to go nutting with him next Sunday, and I would like ever so much to go. May I?"

"I hardly think it would be best, Tommy," said Mrs. Burton. "It would look bad in the eyes of the people; and besides, we want to go to church and Sunday-school."

"Mama, why does n't Willie Simmons go to church and Sunday-school on Sunday?"

"You know, Tommy, that Mr. and Mrs. Simmons keep the seventh day, or Saturday, for the Sabbath, and go to church and Sabbath-school on that day."

"Well, then, why don't you and papa keep the seventh day? then I could go nutting with Willie on Sunday. Mr. and Mrs. Simmons don't think it looks bad in the eyes of the people to gather nuts on Sunday, do they, mama?"

"I presume not, Tommy; but you know that people look at things differently. Some may think a thing to be bad, while others may not."

"Then, mama, how is a little boy like me to know when a thing is bad, or when it is good? Must I look to the people to see what they do? I thought you said that the Lord tells us in the Bible what is right, and what is wrong."

"So he does, my child; and if we follow the teachings of the Bible, and obey what God says, we shall always do right."

"Does the Bible say that we shan't go nutting on Sunday, because it will look bad in the eyes of the people?"

"O no, my child, the Bible does not say that. But God says we must remember the Sabbath day to keep it holy."

"Which day does the Bible say is the Sabbath, mama?"

"Well, I suppose the commandment says the seventh day is the Sabbath."

"Are you sure that the Lord says the seventh day is the Sabbath, mama?"

"Yes, I am sure it says so, my son. I have read it many times."

"Which is the seventh day, mama?"

"I suppose that Saturday is the seventh day, Tommy."

"Are you sure that Saturday is the seventh day, mama?"

"Yes, my son, I am sure that it is; at least all the evidence in the world goes to show that it is."

"Did you not say, mama, that Mr. and Mrs. Simmons and Willie keep Saturday? And if Saturday is the seventh day, and the Lord says the seventh day is the Sabbath, then are not Mr. and Mrs. Simmons and Willie keeping the right day?"

"I suppose they are, Tommy."

"Are you not sure that they are, mama?"

"Yes, my child, I know they are."

"Then, mama, would it look bad in the eyes of the Lord if I should go with Willie to gather nuts on Sunday?"

"No, my son, I think the Lord would not look at it in that way."

"Are you not sure, mama, that it would n't look bad to the Lord for me to go?"

"Yes, Tommy, I am sure the Lord would not look upon gathering nuts on Sunday as anything wrong; for he never said that we should not work on Sunday."

"Then suppose that it does look bad to the people, is it bad if it does not look bad to the Lord?"

"I guess not, my son."

"Are you not sure that it is n't bad, mama?"

"Yes, my child, I know that it is n't bad to gather nuts on Sunday."

"Then which is the *baddest*, mama,—to gather nuts on the Sabbath, and not on Sunday, and please *the people*; or to gather them on Sunday, and not on the Sabbath, and please *the Lord*?"

"I guess it would be the best way to please the Lord, my child."

"Are you not sure that it would be best to please the Lord, mama?"

At this point Mrs. Burton hung her head, and was silent and thoughtful for a moment or two. She knew that she was standing in the way of her husband, who was waiting for his wife to join him in the observance of the Lord's Sabbath; and the questions of her child were becoming as pointed arrows to her heart, producing in her convictions the sting of death. Overwhelmed with guilt, she threw her arms around her child's neck, and said: "God has made you, my darling, the instrument of bringing me to a decision upon this question, which has been troubling me for many weeks; I know that I ought to obey God; but through pride and the fear of what my neighbors might say, I have been trying to hide my convictions from my husband and my child. By the help of the Lord I am going to obey God and keep his commandments, *let the people say what they will*."

It was Friday evening; and when Mr. Burton came home from work, he saw that his wife had been crying, and asked what was the trouble. Then Mrs. Burton told her husband all the conversation between Tommy and herself, and also her heartfelt repentance and confession, and what she intended to do. At this Mr. Burton exclaimed, "Thank God, my prayers are answered!" And with tears of joy, he pressed a kiss upon his wife's cheek, and then caught up little Tommy, exclaiming, "A little child shall lead them."

The next day they went to the home of Brother Simmons, and there the two families sang and prayed together. Brother and Sister Burton told their experience, and they all enjoyed such a spiritual feast as they had never before had in their lives.

As an appreciation of what their children had done, the parents accompanied them to the woods the next day, not thinking of what *people might say*.

A PECULIAR PEOPLE.

H. E. HOPKINS.
(Oakland, Cal.)

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9. "The calling and character of God's people are peculiar. Their prospects are peculiar, and their peculiarities distinguish them from all people."

As professed Christians, are we peculiar?—Some are so conformed to the world that one can scarcely distinguish them as God's people. Paul says, "Be not conformed to this world." Rom. 12:2. "God's people should not imitate the fashions of this world. Some have done this, and are fast losing their peculiar, holy character, which should distinguish them as God's people."

"Those who would be heirs of God, and joint heirs with Jesus Christ to the immortal inheritance, will be peculiar; yes, so peculiar that God places a mark upon them as his. Think ye that God will receive honor from, and acknowledge, a people so mixed up with the world that they differ from them only in name?" "The Israel of God are in constant danger of mingling with the world, and losing all signs of their being the chosen people of God."

We know that the Lord is purifying unto himself a peculiar people to stand without spot, or wrinkle, or any such thing; shall we grieve the Holy Spirit away by following the customs and practises of the world? What says the apostle?—"If any man love the world, the love of the Father is not in him." 1 John 2:15. Is this our home? Are we not, rather, pilgrims and strangers here, seeking for a home in a better country?

What crosses do God's people bear?—"The way of the cross is an onward and upward way; and as we advance therein, seeking the things that are above, we must leave farther and farther in the distance the things which belong to this earth."

When God's people will stand every test, give up every idol, and heed the counsel of the True Witness, then, by the latter rain, they will be fitted for translation. On the other hand, if we neglect to put away selfishness, pride, and every evil way, as the Spirit of God says, "The angels of God have their charge,—They are joined to their idols, let them alone; and they leave them, with their evil traits unsubdued, to the control of evil angels."

Shall we forsake God, as did ancient Israel? Shall we, like them, say, "All that the Lord has said we will do," and then neglect to put forth every effort to obey his commands, keep his statutes, and regard his laws? The promise is that the obedient shall have his particular care, especially during the trials of the last days. God will not suffer any disease to come upon the obedient, nor any plagues, though a thousand shall fall by their side. "For he shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91:11.

"God will give grace to those who fear him, and walk in the truth; and he will withdraw his blessing from all that assimilate to the world. Those who are uniting with the world are receiving the worldly mold, and preparing for the mark of the beast."

How shall we stand in that great day
When every thought, and word, and action,
God, the righteous Judge, shall weigh?
Shall we be found before him wanting,
Or with our sins all washed away?"

"If you have not the work you would like to do, learn to like the work you have to do."

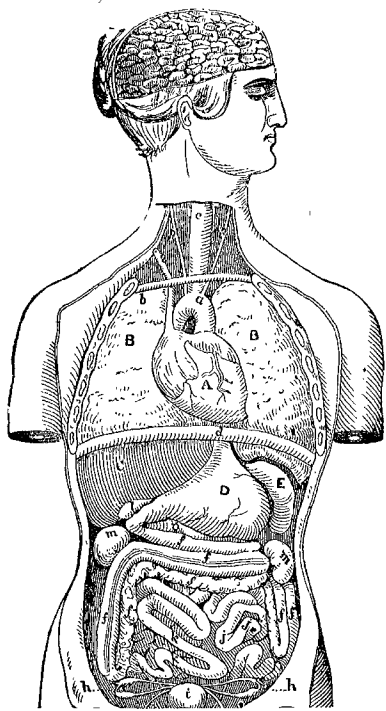
Evangelistic Temperance.

HOW TO LIVE.

WE live by breathing. The first thing that anybody does in the world is to breathe; and the last thing he does in the world is to stop breathing. We can live weeks without eating, and days without drinking; but it is only the smallest number of minutes we can live without breathing; this, of itself, is sufficient to settle it that breathing is the most important part of living—indeed, that it *is* living.

As certainly as we live by breathing, so certainly we can live *rightly* only by *right* breathing.

What, then, is right breathing? how can we know? Upon a certain point, Inspiration cites "nature" as a sufficient teacher: "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" We may lawfully, therefore, and we know successfully, appeal to "nature itself" for instruction on the subject of right breathing. We are "fearfully and wonderfully," and wonderfully wisely "made." And upon the great and all-important subject of how to live, "even nature itself" is a wise instructor, through the principles and hints written in our members.



The lungs are the organs of breathing, the nostrils and windpipe being merely open passages by which the air reaches the lungs. The place of the lungs is within the chest, which is the upper part of the body. Here they are strongly fenced in with the largest and most powerful ribs, these being further strengthened with the breast-bone. The breast-bone does not extend downward as far as the ribs number; the lower ribs, growing shorter as they descend, are loose at the front ends, and so are pliable. They are therefore called "floating" ribs.

The general shape of the thorax, the inside of the chest, and of the vital organs therein, (the heart and lungs), is that of a cone, right side up; that is, the small end up. However, it is not the shape of a complete cone, but of what is called a "truncated cone;" that is, a cone with the point off,—a cone which does not end in a point at the top, but yet is considerably smaller at the top than at the base. The lungs and heart, the vital organs, completely fill this cavity, so that there is not a particle of unoccupied space there. And as the heart occupies but a very small place, it is evident that almost the whole cavity is occupied by the lungs alone.

Now, this cone-shaped body formed of the lungs and heart is not fastened at any place to any part of the chest. It is connected with

the throat by the windpipe, but it does not hang from the throat by this. What, then, supports these organs and keeps them in place?—The diaphragm.

The diaphragm is a floor upon which rests this cone-shaped body formed by the lungs and heart.

The accompanying cut shows the position and general shape of this cone, and of the diaphragm which supports it. The diaphragm is that apparent band, marked *d*, running across the body just below the heart, marked *a*. And just beneath the diaphragm is the stomach, marked *e*.

The diaphragm is an arched, or, more properly speaking, a *dome-shaped*, muscle, which forms the floor of the organs in the chest-cavity, and at the same time the roof of the organs in the abdominal cavity. It is thus a lateral, or transverse, dome-shaped *partition* between the inside of the chest and the inside of the abdomen.

Thus the vital organs—the lungs and heart—are the contents of the thorax. The thorax has the general form of a cone right side up. This cone is formed almost wholly by the lungs, and is therefore capable of expansion, so as completely to fill, when at rest, the whole cavity of the chest. This cone is supported by the dome-shaped floor—the diaphragm.

The amount of air taken in at a full breath varies, of course, according to the various sizes of individuals; but the average is about 230 to 250 cubic inches. Here we stand, then, ready to breathe.

Now with the whole cavity of the chest completely filled already by these organs, it is plain enough that in order to get 230 cubic inches of air into the lungs, room must be made for it in some way. And it is evident enough that in order to make the required room, *something has to move*. To make this required room in the right way, to move the right things in the right way,—*this is the whole philosophy of right breathing*.

THAT TROUBLESOME AXIOM.

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

(Concluded.)

THE Bible prohibits the use of an intoxicating beverage. You point me to one passage, or perhaps several passages, especially in the New Testament, and ask me how I am going to explain. I reply that I don't know that I am under any obligation to explain. The passage may be as difficult as any problem Euclid has given us; and, like the problem, the passage may be too hard for me, but that does not permit me to say that the shortest distance between two points is not a straight line, or that I can look on wine which has the power to produce drunkenness, when God has told me not to look. Now, the fact is, I have looked with the greatest care and the most diligent attention at all passages, in both the Old and the New Testament; and I say, most deliberately, that there is not one of them that cannot be explained and expounded in harmony with the passage in Proverbs which I have, for the sake of convenience, called an axiom.

But the reader asks, "Does not God commend the use of wine?"—Certainly; but not the same wine he condemns. Will you undertake to establish that God condemns and commends the same kind of wine? I have shown that he condemns to the extent of commanding you not even to look upon it "when" it has the power to hurt; not when it actually does hurt you, but "when" it has the power to hurt you. He does not command you to throw the viper from you after it has stung you, or even when it assumes an attitude to sting you. He commands you not to take it into your bosom, lest it may sting you, having in itself the power and inclination to injure you.

I am asked: "If there were, at least, two kinds of wine in Bible times, and these as unlike as God's condemnation and commendation (which must be as unlike as blasphemy and prayer), how can I account for these two, so unlike, being called by the same name, 'wine'?" Pray, what would you call them? They both come from the vine, from which we have the word "wine." Both are entitled to be called wine, because they both are the product of the vine, as all men are to be called men, because they are from Adam.

Here is a man; he claims to be such, and both his Maker and we treat him as such. But these scriptures call him a bad man, and Solomon prohibits his son from having anything at all to do with him, because his son may thereby receive injury. Here is another man; but these same scriptures call him a good man, and Solomon strictly enjoins his son to go to this man for counsel, for example, for friendship. Here are two of the same great class, condemned and commended, because they exist for the time being under two different moral conditions, the one hurtful, the other beneficial. This man is not what he was in Adam originally. Being fallen from that original condition, and continuing in it, he may injure others, especially the young; so his father warns and commands his son to avoid him.

This wine is not what it was originally; for as it was in the grape, it could not possibly produce woe, and babbling, and wounds. Being fallen from its original righteousness, it acquires the power to hurt men, and then it stands condemned and prohibited. God's ways are equal. He prohibits not merely that which actually hurts mankind, but that which has a tendency to hurt.

It is quite useless to cite any Greek or Hebrew word, as *tiros* or *oinos* and the like, and tell me it never means this or that. Your opinion has no weight with me when you try to construe any word or any passage to mean that I may look with desire and indulgence upon that on which God has told me, in plainest terms, I am not to look. I may not be able to solve your proposed problem, yet an axiom must always remain self-evident truth.

Foundation truth, or truths for beginners, God has made so simple that wayfaring men need not stumble. The reason why your would-be wise men flounder on is because, in their conceit, they begin at the wrong end of the Book, despising, in their headiness, such simple things as axioms.

A GIGANTIC TRAFFIC.

THE size to which the liquor traffic has grown in our large cities is appalling. It was said, some time ago, that in Chicago, while there is a *butcher* for every two hundred and five families, there is a *liquor saloon* for every thirty-five families. Doubtless the patrons of the saloon do not all reside in the city; but the number of dram-shops is out of all proportion to that of other kinds of business. They are centers of opposition to all efforts for temperance and social order, the headquarters of anarchists and criminals, the tempters of city visitors to drunkenness and debauchery, the meeting-place where plans are laid to put bad men into office, and the nurseries of immorality and impiety. Here men spend the money which they ought to save, or use for the comfort of their families; then they complain because they are poor.

In whatever light saloons are viewed, they are a curse to the community. Yet men are found ready to run them, because they bring in money. And as cities increase, these places multiply, until it has become a serious question whether the gigantic proportions to which our cities are attaining is not a bane rather than a blessing to the country.—*Christian Secretary*.

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.

SUBMISSION.

WE are only lumps of clay, dears,
In the Potter's skilful hand;
And so we have no need of fears,
For the Master understands,
As we lie still, without any fuss,
What kind of vessel he'll make of us.

So lie very still, dear saints of God,
With eyes fixed only on him,
Gazing into his blessed face,
With hearts all pure within.
Though the molding be hard, and the fashion-
ing, too,
The vessel will suit him when he gets through.
—Carrie A. Jones.

STUDIES IN CHILD CULTURE.—NO. 33.

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

"WHAT training should be given a child who thinks himself unjustly dealt with when he is reproofed for his faults, and thinks others are favored because their dispositions require a different kind of discipline?"

Any child who has proper self-respect would rebel at public reproof. Reproof, or discipline of any sort, should be administered in private, unless it be some aggravated case of public offense. It should be kept between the parents and each individual child. This does not refer to those cases which become matters of complaint between the children. Such will, of necessity, be more or less open to the family; and yet all unnecessary parade of the fault to be corrected should be avoided. Do not make one child an "example" to the others.

The practise of open rebuke, by which the foibles of the child are placed on exhibition, and he is made to feel shame when he is not so much shamesworthy as needing to be shown, in kindly fashion, his wrong and how to correct it, will produce all manner of unlovely tempers. What passes in the chamber of correction should be kept sacredly between the persons involved; each member of the family should be trained to respect this privacy. It will be an antiseptic to jealousy or heart-burnings.

The only way that I can see to deal with a child in whom evil tempers of any sort have been aroused, is to make a radical change in the methods which have produced them. To correct yourself will be often the surest way to correct the child. Hold up the *principle* which has been violated by him, see where it is laid down in God's word, be sure that you conform to it yourself, and then leave it between him and God; and while he is working it out in his own mind, be sure that he has no occasion to feel the chill of your displeasure. Remember that the spirit of the gospel rule breathes out the greatest tenderness for the most sinful.

"How shall the example of an older child who will not do right, be prevented from having a wrong influence on the younger children?"

By being yourself a faithful representation of every true and noble principle, making loveliness, the *comfortableness*, of loyalty to principle in the home, shine out, so that God can use it as a medium of salvation from the evil influence of any one whom you have reason to fear. You cannot save any soul—not even the darling in your arms—from contamination; that is between God and that especial soul alone. He can and will use your life of love, uprightness, and consecration in ways of which you cannot dream, to secure the result, provided you will give it to him for that purpose. But he alone can apply the holiest influence

which you can exert to the place that needs to be healed.

He does require that there should be careful instruction in all the principles that are at stake, as well as in all the truth which you know or can learn; and that the standard, as given to us in Christ, should be lifted up in sight of the entire household, so that each one shall be obliged to measure himself by it. He requires that the atmosphere of the home shall breathe of faith, purity, and sympathy; that habits of prayer and study of the word of God shall be maintained; that there shall be frank and open confession of Christ *at home* as well as in the public service; and that there shall be *expressions* of love. In many homes the love and sympathy are economized,—kept turned off except on special occasions, like the steam from the coils, so that the only way any one knows that it is there at all is by a peculiar hissing, throbbing, and sobbing of the pent-up force, which is, to say the least, so tiresome that one would almost prefer that, if it cannot be allowed its natural expression in warmth and comfort, it should be suppressed entirely. Steam-coils that can do nothing but snap and grumble are not of much use in a cold world. Just so with love. Jealousy, in some ugly form, is always the result.

"What shall be done in a case like this: A child was pretty well grown before his parents came into the truth. He was brought up in the usual worldly church atmosphere, and does not like the change which a true spiritual belief has brought about. How is he to be brought to the Lord, with the old friends and relations pulling one way, and father and mother the other way? I suppose you will say that faultfinding will do no good, no matter what he does."

Surely nothing is gained, and much is lost, by "faultfinding" at any time; and if it is simply a "tug of war" between the influence of the old friends and relations on one side and father and mother on the other, then probably the majority, or those who cater most earnestly to the child's natural self-love, will win. But in this case who do you wish should win?—Surely not even your own *personal* influence, but rather the Spirit of God himself against all the world. One who has wholly surrendered to be used by God as he will, who is in accord with all truth that he knows, will be able to chase a thousand unconsecrated nominal "professors of religion" in the contest for a soul. The one point to be sure about is that those on the "other side" are not more in love with all the truth which they *do* know, even if it be but a fractional part of what you know,—that they are not more consistent in living it out, and in *loving* as Christ loves,—than you are with the greater knowledge which you may have. God can use one little truth, in the heart of an honest lover of it, to better advantage than he can a whole basketful that is not lived out to his glory.

One thing is sure,—if the child's soul is ever saved, God himself will save it in the old-fashioned way—by the blood of Christ alone, instead of by any amount of "influence." Your question does not seem to have even got sight of the fact that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

It is consecrated patience that wins. This father and mother should remember how the Heavenly Father has waited, all these years, for them to see and accept truth, and surrender self—if, in fact, it is yet surrendered. How he has refrained from upbraiding or faultfinding, but has just lovingly, tenderly waited, using every experience of life in the most careful way as a means of conveying warning, reproof, and instruction! He has shined with his sun, refreshed with his rain, and given blessing upon blessing just the same during

the years of sin and disobedience. Is it too much that you should follow this example of his in dealing with the child who is slow to drop the old teachings which you yourself enforced by your own example, and adopt the new, which must seem to him out of all reason until he "*sees light in it*" from the same Spirit that enlightened you? It argues much more of genuine worth in his character that he does not follow you as a lamb does a sheep, but stops to think and question, and wait for a higher authority than your word, before he forsakes, for any new thing, that which he has supposed was truth.

Imagine that your Heavenly Father had changed his teachings to his children, as you, who represent him in your home, have changed in yours to your child; and you can get some idea of the mist of perplexity through which the young thinker will have to grope until the light strikes through it to his soul, and clears it all up. Give him time, as much, at least, and as cheerfully, as God does. Give him the testimony of a better home, a truer life, a more consistent gladness in salvation, than he has ever known of before. Let him see that the *truth* is an element of added power, beauty, and tenderness; and the Holy Spirit will take care of all the rest.

"GRIEF and sorrow
How we borrow,
Toil and trouble find;
And all because
God's holy laws
Bear we not in mind."

PUNISHMENT IN DISCIPLINE.

FREDERICK GRIGGS.
(Battle Creek, Mich.)

In a paper recently read before a gathering of mothers and teachers in this city, it was advocated that it is incompatible with the self-respect and self-control of the child ever to administer punishment, and that the only proper way to overcome the evil is to strengthen the good. If the sentiments expressed in this paper were never expressed elsewhere, it might not be wise to speak of them in this connection; but they are simply an expression of a popular and rapidly growing sentiment. The great child-study movement in this and other countries is leading those who have charge of children to see the necessity of removing every cause for disobedience from the environment of the child. Improper food and clothing, a lack of exercise, nervous exhaustion from rapid growth, etc., etc., are recognized as causes of disobedience. The evil of this movement is that the attention is turned wholly to these causes, and when they are removed, the child is supposed to develop symmetrically; for according to Rousseau and others, who have either forsaken the Bible or overlooked what it has to say concerning the nature and disposition of the child, there is no evil in his nature by inheritance, but what he has he has got from his environment. There is a cause for the disobedience of children, which is so marked as to be a sign of the last days; and it seems to me that this cause is not far to seek when we so often hear theories advanced which are plainly contrary to what the Lord has said concerning the nature and training of the child.

I would not be misunderstood; for I do firmly believe that the first consideration in the training of a child is to provide those conditions of life and development from which the evil is removed and the good left. But there is evil in the child which he has inherited as a result of the fallen nature of man; this needs correction, and punishment is, at times, a necessary means of correction.

"Punishment is pain inflicted upon the mind or body of an individual by the authority to

which he is subject, with a view of reforming him or of deterring others from the commission of offenses, or both. Some have alleged that fear and shame, the two principles addressed by punishment, are among the lowest in our natures; and hence have endeavored to show that punishment is always inexpedient, if not, indeed, always wrong. To this I answer that both fear and shame are incorporated in our nature by God himself, and hence I infer that they are there for a wise purpose. I find, moreover, that God, in his word and in his providence, does appeal to both these principles; hence I infer that punishment in the abstract is not wrong, and after the highest motives have been addressed, not altogether inexpedient."

Punishments may be said to consist of two classes: first, those which directly address the mind, such as reproof and deprivation of privileges; and second, those which affect the mind through the body, such as the imposition of a task or bodily chastisement.

It must be ever in the mind of the one who is punishing that the true purpose of punishment is to lead the child to control himself. This will do away with improper punishments, such as scolding, ridicule, nagging, sarcasm, pinching, pulling the ear, jerking, and other indignities to the mind and body so commonly employed by parents and teachers who, while attempting to control others, do not control themselves. The child learns far more by example than by precept; and the quiet, composed manner of self-controlled parents and teachers is that which, after all, gives to the child the self-control which they wish him to have.

Kind reproof is one of the most effectual means of punishment. The Lord deals with his children along the line of cause and effect. Even the little child can reason from cause to effect, and often far more readily than we would at first suppose. When the reproof is of a reasoning nature, and he is led to see, clearly and vividly, the causes and results of his course, he cannot but be affected. It is in this connection that the removal of privileges and the loss of liberties are effectual. Reflection will often enable the child to see the errors of his course more clearly; and confinement, with this result in view, is often a wholesome punishment. But it must be remarked that confinement in a dark room always defeats this purpose. Light is as necessary as is air to the effectual working of the mind during its waking hours.

It is not my purpose in what I am here saying to enter into a discussion of all the different modes of punishment, but simply to enunciate those principles which I believe should govern punishment in all its forms. I should not neglect, however, to speak of bodily chastisement; for, in certain circumstances, it is a necessity. As well as all other forms of punishment, it should be used only to enable the child to control himself. When other means of inducing the child to bring himself to do, or to refrain from doing, that which reason and better judgment clearly indicate should or should not be done, then corporal punishment should be administered. The Scripture is clear and decided upon this point, and this is the only safe guide in the whole subject of discipline and punishment.

The Lord, in dealing with his children, often permits physical disabilities to afflict them so that they will obey his reasonable requirements. These afflictions are always sent in love, but they are almost invariably the righteous result of a wrong course of action. He plainly says, in his word, and in no figurative or symbolical sense whatever, that the rod is, at times, to be used for punishment. According to Davies's Lexicon, the Hebrew word *מִזְרָה*, translated "rod," as found in Prov. 13:24; 26:3; 23:13; 22:15; and 10:13, means: "(1) a staff, or rod, for beat-

ing; (2) a flail; (3) a shepherd's crook; (4) a staff of office; a scepter." The primary meaning of the word is "an instrument for punishment;" the others are secondary meanings. In the Old Testament the word "rod" comes from three other Hebrew words. Two of the words mean simply "twig;" the other refers almost entirely to the rod used by Moses and Aaron. The same word is used in Ps. 23:4 and in Ex. 21:20. In the Psalms the word is clearly figurative because of the figurative context; but in the other cases it is not so, as plainly indicated in Ex. 21:20.

The effect of the Lord's rod was to comfort, and this will be the effect which will surely follow the use of the rod when administered in the spirit in which the Lord administers. The spirit of the Lord is always one of tenderness and love. "For he doth not afflict willingly nor grieve the children of men." The same spirit is also revealed by the pleadings of Abraham in behalf of Sodom. This same tender love is manifested toward every one of God's children; and all who have in their own hearts this love, which is the only power of self-control, will extend the same to the children committed to them as a precious charge from Heaven. And then, right there, will be fulfilled the precious promise: "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers," and "turn the hearts of the fathers to the children, and the disobedient to the wisdom of the Just; to make ready a people prepared for the Lord."

"Love mocks at all hypocrisy,
And separates the true
From false affection, as the bee
The nectar from the dew."

SHOULD IT BE PRACTISED?

To those who keep the Sabbath, which Jesus declared "was made for man," Friday is a very busy day, especially to the mother of a large family. Besides setting the house in order, and preparing food for the Sabbath, there is the general bath for the family. This is usually deferred until afternoon because the older children are at school. The mother aims to bathe the younger children, take her own bath, and have everything ready for the older ones to bathe on returning from school, so that there need be no crowding upon sacred time.

In homes where there are bath-rooms with cold- and hot-water appliances, this work can be accomplished with ease. But we know there are many more homes without these conveniences than there are with them. In such homes the water must be heated over the stove, and the tub brought in, and emptied after each bath. Often when the mother is about ready to begin, in comes a dear sister who has no one but her husband and herself to care for at home. She has finished her work, and taken this time to call on some of the sisters in the church, and inquire into their spiritual condition. The mother knows that if she does not sit down and enter into the conversation with earnestness, the sister will go away disheartened; so she does the best she can, although it is impossible to keep her mind from wandering as she thinks of what must be accomplished before the sun goes down. She is obliged to visit the kitchen two or three times during the call, and the result is that the caller goes away feeling that spirituality is at a low ebb in that home.

But what of the mother?—From my own observation I would say that such visits have many times deprived the mother of her bath, besides causing confusion at the beginning of the Sabbath. The Bible says, "There is a time to every purpose under the heaven," and "for every work;" and the Lord commanded his

people to prepare on the sixth day for the seventh, saying to them, "To-morrow is the rest of the holy Sabbath unto the Lord."

Let calls be made on some other day, when the work may be more easily laid aside, and the visit will be a blessing to all concerned. The question proposed is, Should calling on Friday be practised?
A SISTER.

CALIFORNIA FRUITS AND CLIMATES.

It will surprise most people to learn that the earliest fruits ripen, not in the southern, but in the northern, part of the State. The early apricots and peaches come from the Vaca Valley, fifty miles north of San Francisco. Yet almost adjoining this valley, and on the same parallel of latitude, are two of the latest fruit districts of the State—another illustration of the spotted character of the climate. The earliest oranges come from Butte county, away up in the northern part of the State, and seven hundred miles north of Los Angeles; the first figs come from San Bernardino, seven hundred miles south of the region that produces the first oranges; and the first grapes from Fresno, exactly half-way between the two. This paradox is positively confusing to anybody except a Californian.

You plant an orange-tree on the east side of your house, and it bears abundant crops of the golden fruit; plant another orange-tree on the west side, where the sea-breeze strikes it, and you will get hardly an orange. It is the same with flowers. The climate of your orchard is different from that of your vegetable-garden, and the climate of the latter, in turn, is different from that of your flower beds. Wherever one goes in this wonderful State, he finds a different climate. The variation may be slight, but it exists, nevertheless. On the coast it is moist and cool; in the interior valleys it is dry and hot; but this is the only general distinction that can be applied to the whole State. Indeed, an orchardist has a fine prune-orchard, which nets him handsome returns every year; so he plants another prune-orchard close by, and makes a failure, because the climates of the two orchards are different, though they are only a few hundred yards apart.—*Frederick H. Dewey, in November Lippincott's.*

SEARCHING QUESTIONS.

WHAT right has a Christian woman to give herself away to a skeptical scoffer,—a man who hates her Bible, her Christ, and her God,—a man who tramples the law of her God under his feet? What right has a Christian man to become linked with a scoffing, swearing woman, who has no faith in God and the Bible? "Be ye not unequally yoked together with unbelievers." Yet the moment you touch this question, they throw up their heads, and say, "I will marry whom I please." Well, we give you the word of God; and if you go against that, you must reap what you sow. There are hundreds of men and women in this country weeping, and they are reaping bitter fruit. O, how many times has a broken-hearted mother come to me, and said, "I want you to pray for my drunk son."

"How came your son to be a drunkard?"

"Well, my husband set a bad example. He insisted on having wine on the table."

"How long have you been a Christian? Were you a Christian before you married him?"

"Yes."

"Did you know he was a scoffer before you married him?"

"Yes, but I thought I might save him."

"You would better 'save him' before you marry him; better see him converted before you risk your happiness, and possibly your own soul."—*Selected.*

The Review and Herald.

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

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SAYS Jesus: "My yoke is easy, and my burden is light." And that is the living, present truth.

It is, day and night, everlastingly true that his yoke is easy, and his burden is light.

Do you say, as some have said, "I have not found it so"? If so, then the difficulty in your case is that you have not his yoke nor his burden on you.

This is as certain as that two and two make four. Look at it: there stands the word of Christ, "My yoke is easy, and my burden is light." Will you say that he lied in saying this?—No, no, certainly not. He told the truth.

Very good, then; he told the truth when he said, "My yoke is easy, and my burden is light." And you say that that is the truth. Then if you have not found his yoke easy and his burden light, is it not certain that you have not found them at all? If to you his yoke is *not* easy, and his burden is *not* light, then is it not perfectly plain that you have not his yoke on at all?

There is no dodging this. You cannot go along uneasy and galling under the yoke that you are wearing, and bowed down under the burden that you are bearing, and call that the yoke and burden of Christ; for that is not true of his yoke nor of his burden. He says, "*My yoke is easy, and my burden is light.*"

Then, dear soul, take *his yoke* and *his burden*. Give to *him* yours.

"Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

It is true, bless the Lord!

SEEDS OF GLADNESS.

"LIGHT is sown for the righteous, and gladness for the upright in heart."

Gladness is "sown." When any seed is sown, it is that it may spring up, and grow, and increase, thirty-, sixty-, or a hundredfold, according to the condition of the soil which receives it, and the cultivation which it receives.

Now the blessed seed of gladness is "sown" for you. Then do you receive that seed into "good ground" and cultivate it?—So certainly as you do, it will grow exceedingly and multiply abundantly.

Gladness is sown for you in the works of God. "Thou . . . hast made me glad through thy work: I will triumph in the works of thy hands." He "gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

Gladness is sown for you in the worship of God. "I was glad when they said unto me, Let us go into the house of the Lord." "Strength and gladness are in his place."

Gladness is sown for you in the favor and salvation of God. "Remember me, O Lord,

with the favor that thou bearest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation." "We will be glad and rejoice in his salvation."

Gladness is sown for you in the hope of the righteous. "The hope of the righteous shall be gladness."

Gladness is sown for you in the mercy of the Lord, in his treating you better than you deserve. "I will be glad and rejoice in thy mercy." "O satisfy us early with thy mercy; that we may rejoice and be glad all our days."

Gladness is sown for you in "Jerusalem which is above," "which is the mother of us all." "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her."

Gladness is sown for you in the experience of those souls who make their boast in the Lord. "My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad."

Gladness is sown for you in favor to the righteous cause of Jesus Christ. "Let them shout for joy, and be glad, that favor my righteous cause: yea, let them say continually, Let the Lord be magnified."

Gladness is sown for you in seeking the Lord. "Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified."

Gladness is sown for you in meditating upon God. "My meditation of him shall be sweet: I will be glad in the Lord."

Gladness is sown for you in the fact that the "day of salvation" still shines upon the world. "This is the day which the Lord hath made; we will rejoice and be glad in it." "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

Gladness is sown for you in the preaching of Christ. "When the Gentiles heard this, they were glad, and glorified the word of the Lord."

Gladness is sown for you in men's reviling of you, and persecuting you, and saying all manner of evil against you falsely, *for Christ's sake*. For when they do that, you are to "rejoice, and be exceeding glad: for great is your reward in heaven."

Gladness is sown for you in the days of affliction and the years of evil that you have seen. "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil."

Gladness is sown for you in the great things that the Lord will do. "Fear not, O land; be glad and rejoice: for the Lord will do great things."

Gladness is sown for you in the giving of the latter rain. "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately ["a teacher of righteousness according to righteousness"], and he will cause to come down for you the rain, the former rain, and the latter rain."

Gladness is sown for you in the fact that the time of the marriage of the Lamb is come. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

Gladness is sown for you in the glorious truth that the Lord is coming. "Let the heavens rejoice, and let the earth be glad; let

the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

Gladness is sown for you in the blessed promise and sure prospect that the kingdom of God is soon to be set up upon the earth, that you shall reign with him on the earth, and that he will govern the nations of the saved upon the earth. "O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth." "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there."

And gladness is sown for you in the promise of your own sure and eternally undisturbed inheritance and home in this glorious land where "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." "Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy."

Will you not, just now and always, receive into good ground these seeds of gladness? Will you not cultivate them carefully, that they may grow exceedingly, that you may, just now and always and forevermore, reap abundantly the blessed crop of gladness from these many seeds of gladness which the Lord has sown all around you, and *before* you through-out eternity?

Who, then, will not "serve the Lord with gladness," and "come before his presence with singing"?

"I will be glad in the Lord." Amen. And let all the people say Amen.

"WE lose our friends by our improper conduct, and forfeit our position for want of qualification; but the Spirit of God leaves us only when we grieve him away by sinning. Gal. 4:29-31."

STUDIES IN THE BOOK OF DANIEL.

It is certain that the wickedness of the king, princes, priests, and people, in the days of Jehoiakim, Jehoiachin, and Zedekiah, caused the captivity of the people and the destruction of the temple and the city of Jerusalem. It was for this cause that "the Lord gave Jehoiakim king of Judah," "with part of the vessels of the house of God," into the hand of Nebuchadnezzar, king of Babylon, who carried all to the land of Shinar, where they must remain seventy years.

Out of this calamity and captivity came the book of Daniel. The book of Daniel was written especially for the last days; for when Daniel came to explain to King Nebuchadnezzar the great things of the king's dream, he said that God "maketh known to the king Nebuchadnezzar what shall be in the latter days." Dan. 2:28. And when the writing of the book was finished, Daniel was commanded to "shut up the words, and seal the book, even to the time of the end" (Dan. 12:4); and was then told, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Verse 9.

These references are sufficient to show that the book of Daniel was given and written especially, and even specifically, for the last days.

We have also seen that the iniquity of the people of Judah in those last days of their dwelling in that land, is so exactly paralleled in the last days that there is no room for doubt that the record of that ancient time was written, and has been preserved, to be for counsel and warning in the last days.

The book of Daniel, then, coming to us out of the consequences of a condition of things which finds a parallel in the last days, and having such an origin, and being specifically designed for the last days, it is certain that it contains principles, as well as prophecies, which are of special importance, and have a special bearing, in the last days. These principles are given to save the people of the world in the last days from calamities and destruction of which those that came upon Judah and Jerusalem are but a feeble representation. To ignore these principles, given especially for this time, is but to court a destruction as much more dreadful than that other as world-wide destruction and final ruin are greater than local destruction and temporal ruin.

So much for the origin, the setting, and the purpose of the book. We now begin the direct study of the book itself.

"And the king spake unto Ashpenaz, the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well-favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans." Dan. 1:3, 4.

"No blemish" and "well-favored." This would require that they should be physically sound, well-built, and symmetrical.

The words translated "wisdom," "knowledge," and "science" in verse 4—Hebrew *daath*, *madda*, and *chokmah*—are closely related, though the second is broader than the first, and the third is broader than the second.

The word translated "wisdom" signifies "knowledge, understanding, and intelligence." It implies the faculty to discern what is valuable knowledge, and the ability and capacity to acquire such knowledge.

The word translated "knowledge" relates to "the mind or thought," and implies knowledge acquired by thinking and application.

The word translated "science" signifies "skill, dexterity, sagacity, shrewdness, ability to judge;" and is well translated in our word "science," which signifies "skilful in knowledge." It implies a select and systematized knowledge.

Therefore the requirement of King Nebuchadnezzar in the selecting of these youth was that they should be physically sound and symmetrically built; and that, mentally, they should be—

1. Skilful in discerning what is valuable knowledge, and skilful in the ability to acquire such knowledge;

2. Cunning in the acquisition of knowledge by thinking and application; and—

3. Understanding how to correlate, classify, and systematize the knowledge which they had the faculty to discern was valuable knowledge, and which they were cunning in gathering.

And they must have "*ability*" in all these things. What they knew was not to be mere head-knowledge; but they must have the faculty of observation and adaptation so trained that what they had learned could be practically applied in their experience in every-day affairs. They were not to be like that graduate of a great university, who bore the title of A. M., yet who, when driving a horse and wanting him to go faster, thought to accomplish his purpose by *pushing on the lines*. They were to have such ability, such every-day common sense, as would enable them to use their knowledge to practical advantage in the common things of daily life, so that they would be practical men wherever they were; so that they could adapt themselves to any circumstances or situation, and be the master and not the slave of either circumstances or situation.

From the specifications distinctly made in the scripture, and from the close and thorough examination that must be passed, it is certain that all that we have outlined was comprehended in the requirements of the king respecting the youth who were to be chosen. And this is no small tribute to the educational ideas of King Nebuchadnezzar. Indeed, his views of education, as shown in this verse of the Bible, were, for all practical purposes, far in advance of the educational system that prevails to-day, even in the leading colleges and universities of the United States.

Yet Daniel, Hananiah, Mishael, and Azariah were able successfully to pass such an examination. Where, then, did they get such an education, being, as they were, but mere youth? The answer to this question is worth having. Besides, we need it just now; for all this was written especially for the last days.

"LIFE is as a fleeting shadow, and the world will soon pass away; but the Spirit of God abides with us forever."

"WE spend days of trouble and nights of anguish, while the Comforter waits unheeded by our side. John 14:16, 27."

CHRISTIAN DISCIPLINE.

CHRISTIAN discipline is the best thing in the world. It is the only true discipline. It begins with the individual himself, before God, and is accomplished in the fear of God, by the word and Spirit of God. The individual puts himself, and keeps himself, under discipline to God.

This discipline is not accomplished by means of a set of rules, but by the living principles of the will of God. Every person is free to adopt, or *not* to adopt, these principles. If he does not adopt them, he cannot be a Christian, however much he "tries." And having adopted them, and so become a Christian, he can remain a Christian only by maintaining true-hearted loyalty to those principles every moment of his life. He will not sanction for a moment, he will not overlook nor wink at at all, he will not apologize for in any degree, *in himself*, any lack of perfect conformity to the living principles of the will of God, as made known in the word, and by the Spirit, of God.

This, and this alone, is Christian discipline. This is the discipline that belongs in the Christian church. And it is the only discipline that becomes the church. Indeed, it is the only true *discipline* that there can be in the church: anything different from this is not true discipline; so far as it differs from this, it fails of being true discipline.

No person is compelled to be a Christian. This is a matter that always rests wholly upon his own free choice. But having chosen, and having professed, to be a Christian, he is bound by his very profession to maintain, in unswerving, perfect loyalty, the principles of that profession; that is, the principles of the word and Spirit of God. And whenever he loosens down this discipline; whenever he entertains in himself any disloyalty to these principles; whenever he adopts, or allows the practise of, any other principles, just then he owes it to the Christian profession and to the world to make it publicly known that he no longer belongs to that profession; this should be made known as openly and publicly as was the profession at the first.

Not to do this is to be essentially dishonest; it is to destroy all distinctions of propriety and right; it is to annihilate discipline, and give over everything to the confusion of every evil work. In a word, it is simply devilish; for it is precisely the thing that the devil attempted first of all to do in heaven. Lucifer, in his original place in heaven, chose to have his own way apart from God; he chose not to hold the principles of the word and Spirit of God; he chose not to conform to the discipline of heaven.

All this he was at perfect liberty to do. There was in heaven no disposition to compel him either to hold the principles or to conform to the discipline of that place. But when he had chosen other principles than those of heaven, and had refused to conform to the discipline of that place, the only proper or honest thing for him to do was to leave that place. Yet when this was suggested, he considered it an outrage; and with great show of virtuous indignation and injured innocence, he resented and utterly rejected it. It was not enough for him that he should have his own way; but he must have his own way *in his own way*—he must have his own way *in heaven*.

It was not enough for him that he should be at liberty to adopt the principles of hell; but the principles of hell must become the principles of *heaven*. It was not enough for him that he should be free to refuse conformity to the discipline of heaven, and to adopt the confusion and anarchy of hell; but this confusion and anarchy must be made to prevail *in heaven*. In short, heaven itself must be turned into hell, righteousness must surrender to sin, God must give place to Satan.

This simply could not be. And as the rebel and his adherents would not *go*, they had to be *cast out*. They resisted; "and there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven."

Now this is precisely the course that is taken by every person who makes the Christian profession, and then disregards the principles and loosens down the discipline of the word and Spirit of God.

And this holds good throughout the whole connection of the Christian name and profession. In every Christian church, every Christian school, every Christian sanitarium, and every Christian publishing house, the principles must be strictly Christian principles,—the principles of the word and Spirit of God; and the discipline must be strictly Christian discipline,—the discipline of the word and Spirit of God.

No one is compelled to become a member of any Christian church, nor a student in any Christian school, nor an employee of any Christian sanitarium or publishing house: that is altogether a matter of personal, free choice of the individual himself. And when he, of his own free choice, joins himself to the church, or the school, or the sanitarium, or the publishing house, in that very act he publishes to that institution and to the world that he accepts the principles, and will conform to the discipline, of that institution.

Having once done this, he is not, even then, compelled to remain; he is at liberty at any moment to change his mind, and separate himself from the institution. But having of his own free choice joined, and it being upon his own free choice that he remains,—so long as this is so, that itself is public notice that he holds the principles and conforms to the discipline of the institution.

And if he knowingly violates any of the principles, or disregards the discipline, of that institution, and neglects or refuses to make amends and discipline himself, that thing itself separates him from the institution, and the only honest or proper thing for him then to do is to make public the fact that he has separated himself from it. For him to insist on remaining in the institution, while violating its principles and disregarding its discipline, is only to insist on subverting those principles and annihilating the discipline,—it is to insist on destroying the institution as a Christian institution, and turning it into the opposite, as did the devil at the first.

And when this point has been reached, and such persons so insist, it then becomes the Heaven-appointed and Heaven-bound responsibility of those whom God has placed in charge of the interests of that institution to see that it is publicly known that such persons are no longer recognized as being connected with

the institution. And for those persons to resent such a course or resist such procedure, is nothing else than to take the exact position that the devil did at the first.

Now on the other side: from all this it is perfectly clear that it strictly becomes all who are in places of responsibility in any Christian church, or Christian school, or Christian sanitarium, or Christian publishing house, to know, personally for themselves, that God has placed them there, and that they occupy that place and discharge that responsibility unto God, in the sight of God in Christ.

It becomes all these also to know of a surety that the principles which they represent are none but the principles of the word and Spirit of God; that the discipline which they maintain is nothing else than the discipline of the word and Spirit of God; and that the way in which they seek to maintain this discipline is strictly the way of the word and Spirit of God.

Upon this the word of God is perfectly plain. Therefore let us read:—

"Brethren, if a man be overtaken in a fault, *ye which are spiritual*, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

What is the position of the man?—He is "in a fault." What are the spiritual to do?—"Restore such an one." "*Restore*" him. What does "restore" mean?—"To bring back to a former and better state;" "to bring back from lapse, degeneracy, or a fallen condition, to a former state." Then what has the man's fault done to him?—It has separated him from the good and proper relation of his profession in the body. Is he, then, by his "fault," already separated?—Surely; or else there is no meaning in the direction to "*restore* such an one," which is to bring him back and set him in his place again. If he is not separated, he does not need to be, indeed he *cannot* be, *restored*.

His fault, then, his violation of principle, has separated him from the place which his profession proclaims that he occupies. But the Lord does not want him to be separated from these principles; for these principles are life, and to be separated from these is to be separated from life. The Lord does not want this, and the "spiritual" do not want it. Therefore the Lord directs, "Ye which are spiritual, *restore* such an one," and the spiritual always have the desire to do so; and being "spiritual," they are able to go about it all "in the spirit of meekness."

In another place the Lord of Christians and of Christian institutions says, "Go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." Matt. 18:15.

If he hears you, what have you done?—"Thou hast gained" him. "Gained him" to what?—To the right, certainly; to that from which his "fault" had separated him. He is already separated; "his fault" has done that. And you are to gain him, you are to restore him.

Then for what is it that you speak to him?—To "gain" him, to "restore" him—not to condemn him, not to find fault with him, not to separate him. Nothing needs to be done to separate him; he is already separated by "his fault." Everything that is done is to "restore" him; everything that is said is to gain him. And if what you can do will be done

not to restore, if what you can say will be said not to gain, then you have nothing either to do or to say in that matter; your part is to become "spiritual."

But if he will not hear you, if he will not be restored, if he will not be gained, what then?—"Then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Verse 16.

And if he will not yet hear, if he will not yet be restored,—what then?—"If he shall neglect to hear them, *tell it unto the church*." Verse 17.

And if still he will not hear; if still he will not be restored; if he holds to his fault; if he holds to his violation of the principles, and his disregard of the discipline, of the word and Spirit of God; if he persists in the separation which his fault has made,—what then?—"If he neglect to hear the church, let him be unto thee as an heathen man and a publican." Verse 17. "A man that is an heretic [one that persists in choosing for himself against the word and Spirit of God] after the first and second admonition reject; knowing that he that is such, is subverted, and sinneth, being condemned *of himself*." Titus 3:10, 11.

He being already separated, and now subverted and condemned of himself, it must be known that he has repudiated the principles and the discipline of the Christian profession, lest that profession itself be subverted and condemned by sanctioning the principles of the devil under the profession of allegiance to the principles of Christ.

Such is the course, and the only true course, of the exercise of Christian discipline anywhere in the Christian connection,—whether in the Christian church, the Christian school, the Christian sanitarium, or the Christian publishing house. And the word "tell it to the church" when it is done in church connection, is, in principle, tell it to the *school*, or the *sanitarium*, or the *publishing house*, when this course must be taken in connection with these respectively.

And in all this discussion the term *Christian church*, *Christian school*, *Christian sanitarium*, and *Christian publishing house*, means *Seventh-day Adventist church*, or school, or sanitarium, or publishing house. Some Seventh-day Adventists have the wild notion that because they cannot have church trials, with their resulting divisions, wars, and fightings, there is to be no discipline at all, but everything is to be left to the devil. No greater mistake was ever made. The truth is that while there is no place for a church trial, there is no place for *anything but church discipline*; that is, Christian discipline of the word and Spirit of God. That is what the church and church organization in the world are for; for the church is the pillar and ground, the support and stay, of the truth of God in the world.

This article is longer than we usually care to print at one time; but we consider this matter of such importance that we think it better to print it all at once, so that it can be studied in its full connection, than to issue it in divisions. We firmly believe that with the presence of the Holy Spirit, God is giving to his organization both the love and the practise of Christian discipline; and the churches must be ready to rise to this call, and the people to fall into line with it.

We thank the Lord that he has well begun this in the institutions — church, College, Sanitarium, and Publishing House — in Battle Creek. It has not been begun by a plunge and a spurt of some committee, or plan of men banded together, but by the gentle, steady, elevating, and reforming power of the Spirit of God. The cause, the church, the institutions, — all are the Lord's. He is Head of all, and over all. Only let him have the place that belongs to him, and all is well.

"FOR THEM ALSO."

WHAT a comfort and encouragement it is when some dear and trusted friend gives us the assurance that he prays for us! The prayers of our brethren are to be highly prized. Paul held them so, and earnestly solicited his friends to pray for him. But there is something better than this, and that is the prayers of the Lord Jesus for his followers, and therefore for us, if we are following him. On one occasion he told Peter that he had prayed for him, that his faith fail not; and in his wonderful prayer recorded in John 17, he most tenderly and fervently commended his disciples in prayer to God. But he did not limit his petitions to those immediately present; for, looking beyond the company then before him, he said: "Neither pray I for these alone, but for them also which shall believe on me through their word." That reaches to the end of time, and takes us all in.

Are you a believer on the Lord Jesus through their word? Then he has prayed, and is praying, for you. Make that a present and glorious fact, and take from it the comfort, encouragement, and strength there are in it for you. "He [Christ]," says the apostle, "ever liveth to make intercession for" us. Heb. 7:25. Can you murmur or complain at anything, or be prostrated with fear or anxiety, when you think that the Lord knows it all, and is praying for you?

But not only does the Lord Jesus pray for us, but the Spirit also makes intercession for us. Read again these wonderful words of the apostle: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8:26. Uniting our petitions with the prayers of Christ, and the intercessions of the Spirit, which helps our infirmities, is not the answer sure? U. S.

RELIGIOUS LIBERTY LITERATURE FOR GENERAL CIRCULATION.

ALTHOUGH the International Religious Liberty Association has been engaged for years in the work of sending out literature freely to people in all parts of the country, still, since it ceased to be a publisher, it has been unable to accomplish all in this work that it desired to do. A large amount of valuable literature has accumulated in the storerooms of the REVIEW AND HERALD. The managers of that Office recently made the International Religious Liberty Association a very generous offer to sell the entire stock of some hundreds of thousands of tracts at a greatly reduced rate; but this stock is larger than the association is able to buy and pay for, and still have money left with which to circulate it, unless the friends of

the cause can respond readily by the payment of dues, or by contributions directly for this purpose.

The association is anxious to get this literature into the homes of the people. The believers in state religion are more active now than ever; but, greatly against the wishes of some of their leading men, they have changed their policy in regard to the arrest and imprisonment of our people. In a recent lecture Dr. Crafts said: "What we need is courage to punish the criminal, rather than power to convert the sinner. . . . We want to petition Congress until we obtain laws which will make it easier to do right than to do wrong."

These people who believe in the almighty power of the state to compel men to do right, are making a strong effort to turn the young people's societies of this country into political machines for the purpose of coercing the government into enacting the laws they demand. Shall we let them do it? or shall we continue to help the people to see the danger lurking in this movement? You can best reply to these questions by sending your contributions, large or small, to Howard E. Osborne, 39 Bond St., New York, and the International Religious Liberty Association will continue its work with renewed energy.

Congress and the members of all legislatures in session this winter are being supplied with literature; and if the friends of the cause desire, we can send reading-matter on the subject of liberty to intelligent people in all parts of this land.

ALLEN MOON.

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.

JAMAICA.

SINCE reporting in August, I have spent most of the time in teaching and strengthening the church at Waterloo. Forty-five have been baptized, and a score of others have been voted into membership, some of whom will be baptized later. The church building is only partly seated, and needs painting; but I am not able to do more on it at present.

From November 3-15 we had the privilege of meeting, in a general council at Kingston, Elders Allen Moon and O. O. Farnsworth, from America; Elders Van Deusen, Webster, Hutchins, Morrow, and their wives, from Barbados, Trinidad, and Central America, together with the laborers from this island and Elder Downer from Demerara. This was a privilege indeed to those who had been isolated for years in these different fields.

The reports from the laborers in these countries, in connection with the study of recent Testimonies, formed the principal topics of the council. The evenings were devoted to public preaching, in which all took part.

Some changes of laborers were made, and others have since been made, as follows: Elder Morrow and his wife go to join Elder Van Deusen in Barbados and adjoining islands; Elder O. O. Farnsworth and wife join Elder Webster in Trinidad; Elder Richardson will return to this island from South Africa; Elder D. U. Hale is to go to British Guiana; and Brother Gosmer and wife were to take up the school work in Bonacca. Brother Orell was also to take the school at Kingston in connection with the book work and office business at that place.

On account of the prevalence of yellow fever in the island and the consequent quaran-

tine of other ports against us, it was decided that the laborers should return to their respective fields on our schooner, "The Herald." On their way to the boat, some of the party stopped a few days at our island home to recover from the effects of the heat of the city. Before leaving, Sister Webster came down with the fever, and was taken to the city, where she died a few days later. This delayed the sailing of the "Herald" until danger from infection was thought to be over, and a bill of health could be obtained. Yet all precautions seem to have been of no avail; for we now learn that Elder Webster's little daughter, and Sister Gosmer, who, with her husband, had come from America in time to join the company the evening before sailing, have since died with the fever, and been buried on Cayman Island, where the entire party were, at last accounts, closely quarantined. How far this affliction may yet extend we know not, but our prayers continually go up to Him who overrules all, that the plague may be stayed, and the mourners be strengthened with that divine power that alone can give comfort in affliction. From a like experience one year ago, I know what it is to lay away a companion amid the trying conditions of these peculiar fields; and yet these people must have the light that God has given to us. We must not yield to affliction, nor give up the work on account of the difficulties or dangers connected with it. Rather, claiming the promise given with the "great commission," we can only press on until our work is done.

Remember us in your pleasant homes and unbroken family circles; and while we give life and labor, may you contribute means, so that when the final reward is given, we may alike share in the "well done."

C. A. HALL.

BARATONGA, COOK ISLANDS.

FOR three years we have lived in this place, laboring to advance the cause of the Master. My work has included all the various kinds of employment necessary to build a stone house, tinsmithing, well-digging, cistern-building, furniture-making, surveying (leveling for sewer drain), plumbing, all the various duties connected with the care of the sick, teaching, preaching, etc., not excluding *waiting*, one of the things that has required much patience.

Perhaps there is no place on earth where more patience is required than in the South Pacific Islands, where one is more or less dependent on the natives in every enterprise. They are so slow. Here is an example: Tepar, a man of some prominence at home, came from Ailutaki to be treated for a tumor on his face. After it had been removed, and the wound had healed, I learned that on his arrival here he had gone to a missionary for advice, who sent him to the English doctors at the hospital. They warned him against me. He then went to his stopping-place, remaining six days, *kia kimi i tona manako*; that is, "to make up his mind" (literally, "to find his mind") where he should go. Finally he decided, on account of the high price they asked him to pay at the hospital, to come to me for treatment. Now he is studying the truth, and is apparently a sincere learner.

Besides the sick men and women who come to be treated, cows and horses are occasionally brought to us. Not long ago we saved the eye of a valuable imported mare, which was brought to us by the daughter of the British resident.

Recently we started a daily service for the sick who come for treatment. Already we are greatly blessed, and the patients are warm in their sympathies as a result of this move. The Spirit comes very near, and we see that some hearts are touched.

We have not yet attempted regular Sabbath services for the natives, except Sabbath-school and Bible readings. The attendance at these exercises fills our room in the mission house uncomfortably. What use, then, to try to hold a regular service until we can have more room? We are very anxious for men and means to establish a branch mission in Ailutaki next year, where there is a remarkable opening for us, which the enemy may cause to be removed if we delay. Besides this, we need a chapel, where we can hold our daily services; and especially a waiting-room to our treatment house, so that the patients may be treated in private, instead of before every other waiting patient.

We propose soon to erect a chapel for services; for we find that neither the white people nor the natives like to come to meeting in a private house. But we are very few, and this will be a heavy burden and cause us long delay unless we receive some assistance. However, we must undertake it, and trust to the Lord's blessing to complete it. Perhaps some of the readers of the REVIEW would deem it a privilege to assist us to erect a chapel. If so, let them send the money to the Foreign Mission Board, who will see that it reaches us.

Since learning the language so that we can converse freely with the natives, we can appreciate, better than ever before, the difficulties in the way of the missionaries in this field. The old hymn reads,—

"Where every prospect pleases,
And only man is vile;"

but in this land it might, without any exaggeration, well read,—

"Where every prospect pleases,
And every man is vile."

From infancy to old age, it would be difficult to increase the facilities for educating the natives in hypocrisy and corruption. The native church is not to be excepted. Nevertheless, we find some who are anxious to know the truth; and we firmly believe that some of these precious souls will stand on the sea of glass, having overcome every evil through the blood of the Lamb.

Brother Petch, a young Englishman here, was converted nearly a year ago. He is now with us in the work, taking a course in nursing. Thus far he is proving a real blessing.

From the beginning of our work here we have sought the services of a Miss Nicholas, an educated half-caste, as our translator. She is one of the very few who can write good Rarotongian, and understands the English. Finally her heart was touched, and she began to translate. Then business took her away. Since leaving us, her conversion has been fully confirmed, and she was baptized recently at Cooranbong. We hope for her early return to engage with us in the medical and evangelistic work for the natives of this group of islands. Already one native family are in full sympathy with us, having been studying daily for about nine months. Though not yet baptized, we regard them as a part of our company.

Many results of the evident working of the Spirit of God among the people have given us cause for rejoicing, and have increased our courage. We have some patience and faith, but we need much more.

December 10.

J. E. CALDWELL.

ONTARIO.

LONDON.—Since our last report from this place, the message has been gathering strength. Nine adults have been added to the church, making the present membership about thirty; our Sabbath-school has a membership of thirty-seven, and more come in nearly every Sabbath. In all our meetings the presence of the Lord is with us to teach, comfort, and encourage.

Many express themselves as never having felt such love for their brethren and sisters as since they received the light of present truth; and their hearts go out after the unconverted as never before.

Among our new converts is a brother who is the owner of a factory, and employs about eighty hands, not one of whom left him on account of his closing on the Sabbath. The laws here forbid the running of machinery on the first day of the week; but this brother says he has not lost anything financially by closing on the seventh day. This demonstrates that business men and manufacturers can obey God without losing financially, while there is an infinite gain in the gift of eternal life.

Our tithe from November 3 to December 31, was \$80.30; Christmas offering, \$15; First-day offerings, \$1.30; Sabbath-school collections for the last quarter, \$26.42.

Steps are being taken to incorporate a company for the purpose of manufacturing health foods in this city. A capital of \$3,500 has already been subscribed, a suitable building leased for a term of years, and some of the machinery has been ordered. It is expected that the manufacture of the foods will be begun by February 15. The company is to be called "The London Branch of the Battle Creek Health Food Manufacturing Company." The proceeds of the factory are to be devoted to medical missionary work in Canada.

The prospect for the spread of the message in Ontario looks very encouraging, notwithstanding the legislature is discussing the need of more stringent Sunday laws. As the Lord works, the opposition works also. Let all who love the message pray for the work in Ontario.

J. F. BALLENGER.

MISSOURI.

SABULA.—During the week of prayer I was with the Sedalia church, and laid upon them the claims of the Saviour. There were difficulties in the church; but there came a rift in the cloud, light began to break through, and by personal labor with them, the cloud burst, a flood of joy and rejoicing came in, and hearty confessions were made. I have never before witnessed such demonstrations of the power of the Holy Spirit. Difficulties of long standing and of a stubborn nature vanished like dew before the morning sun. O, how good the Lord is, to give the Holy Spirit to those of a contrite heart! Letters from Sedalia bring word that the leaven is still working.

I am now in an interesting meeting at Sabula. Hearts are being touched as with a live coal from off the altar, and the church begins to see that the message is onward to victory.

J. H. COFFMAN.

UPPER COLUMBIA.

AFTER the Boise City camp-meeting, I went to Idaho Falls, Idaho, to answer a call for meetings at that place. Brother E. D. Sharpe accompanied me from Pocatello, where he had been laboring for some time. We at last obtained the use of a hall occupied by the Methodists. By paying part of the rent, we got the use of it four nights in the week. Idaho Falls is a flourishing town of about twelve hundred inhabitants. The majority of the people are Mormons, and it seems almost impossible to get them out to meeting. They showed themselves quite friendly, however, and on Thanksgiving day invited us to a hygienic dinner given in their church.

The Presbyterian Synod convened the same evening that we began our meeting, and of course drew from our interest. At its closing session, Dr. Wishard, the moderator, spoke on the Sabbath question; at least he advertised to do so, but instead of sticking to the subject, he

stooped to make the vilest attack on Seventh-day Adventists that I have ever listened to. Because of our opposition to Sunday laws, he classed us with saloon-keepers, and all that is bad. His arguments were answered to a good-sized audience the following evening. Before our meetings closed, two ladies, formerly members of the Presbyterian church, took a stand for the truth. Brother Sharpe then returned to Pocatello, and I remained at Idaho Falls to follow up the interest with Bible readings. As a result of my labors in this way, four more accepted the truth. While there, I was entertained at the home of Dr. G. W. Pendleton and his wife, who were the only believers when I went there.

After spending a short time at home, I came to North Yakima, Wash., where I intend to labor for a while. We held our quarterly meeting last Sabbath. The Lord came near and blessed us. My courage in the Lord and his truth is good.

W. F. MARTIN.

KENTUCKY.

SALT RIVER.—I am glad to report that the cause in Louisville is onward. Brother and Sister Saxby and their collaborators are doing a good work. The tithes and donations are increasing. One sister whose husband died triumphant in the truth held a life-insurance policy for \$2,000, and paid the tithe, \$200, to the Conference. The Lord is moving upon hearts to embrace the truth. May he enable his workers to hide behind the cross, and not be lifted up because of success.

I was at Rio during the week of prayer. The church at that place has been much reduced by removals, apostasies, and deaths. But few of the old members are left; and their families have grown up to manhood and womanhood since I was there. I had the pleasure of special labor with them. May the good Lord make the instruction impressive and lasting.

From reports we see plainly that the message is rising all over the field. Praise the Lord, we shall soon be home.

S. OSBORN.

ILLINOIS.

EAST ALTON, WORDEN, CARPENTER, AND DECATUR.—During the past year I have held meetings in East Alton, Worden, and Carpenter, also in a schoolhouse near the latter place, besides visiting churches and scattered Sabbath-keepers. I have spoken about two hundred and fifty times, visited about three hundred families, obtained over fifty subscriptions for our various periodicals, and sold about fifty dollars' worth of books. I have persuaded several to enter the missionary and canvassing work, and some of these are meeting with a fair measure of success. About twenty-five or thirty have embraced the faith, though a few have proved to be stony-ground hearers.

I am now holding a series of meetings in Decatur, a city of about twenty-five thousand inhabitants. I began meetings here on January 2, having rented a Baptist church on South Broadway, Block 400. About twenty were at the first meeting, and the congregations have increased until now the house is nearly filled every night. Excellent attention is paid to the word spoken.

About thirty years ago I began preaching present truth; and although my efforts have been feeble, I rejoice that so many have accepted the truth where I have labored, and that some of these are working in the vineyard of the Lord. To him be all the praise. I desire to be where God can use me to his glory, and I praise him for the great privilege of being a co-worker with him. My health and courage are good, and my faith was never stronger than now.

C. H. BLISS.

News of the Week.

FOR WEEK ENDING JANUARY 22, 1898.

NEWS NOTES.

Over 200,000 acres of rich farming land in New England, formerly under cultivation, now lies idle. A corporation has been formed to purchase this land and its farm buildings, for the purpose of reselling it at such terms as will attract buyers from the overpopulated cities. This philanthropic organization has for its object the general improvement of society in relieving the crowded cities of some of their inhabitants, and giving the poor an opportunity to earn an honest livelihood in a healthful locality.

June 30, 1897, the libraries of the University of Michigan contained, in the aggregate, 113,990 volumes, 117,555 unbound pamphlets, and 1,275 maps. The libraries are the following: (1) general library, containing 91,112 volumes, 16,065 pamphlets, and 1,275 maps; (2) law library, containing 13,894 volumes; (3) medical library, containing 7,762 volumes and 1,490 pamphlets; (4) dental library, containing 817 volumes; (5) homeopathic library, containing 450 volumes. During the year 1896-'97, 625 periodicals were regularly received.

A wonderful application of the perfected phonograph has been made by a vocal instructor of New York, says a despatch to the New York Sun. She had several talented pupils anxious to secure European experience. A phonographic expert supplied the delicate cylinders, and, under his direction, the pupils sang their best into the phonographic horn. The instructor took the cylinders to Berlin, where the voices were reproduced for the German managers. The experiment was so successful that engagements to sing in Germany in concert and opera were obtained for two of the pupils, based solely upon the phonographic samples.

Major-general Miles, commander-in-chief of the United States Army, expressing himself regarding the threatened onslaught of Europe upon China, lately said: "The measures and policies being inaugurated by at least three of the great powers of the world at the present time are more far-reaching, more significant, than any movement of a military character in the whole history of the world. They affect the commerce of the world and the future of millions of the human race more than any event that has yet occurred." It is thought by military men that the dismemberment of China, may result in a great European war, in which Turkey would be an important factor.

In case of any disturbance at Athens, King George of Greece would have practically no support, moral or otherwise. It is said that within a year he will abdicate the throne, and, with his sons, leave Greece. Formerly a penniless Danish princelet, he has succeeded in amassing many millions, not by real-estate transactions, nor by industrial enterprises at the disadvantage of his own subjects, but by foreign speculations. His royalty seems only to lessen his influence with the nations, and serves but to broaden the gulf between him and his most intimate friends. Soon his daughter, the Princess Marie, will marry Grand Duke George of Russia, when they will all remove to the royal palace at Copenhagen, which is being made ready for occupancy.

The Pittsburg Despatch has collected the following facts regarding the year 1898: "The year 1898 began and will end on Saturday. It will have six eclipses, of which only those occurring on January 7 and December 27 will be visible to North America. Lincoln's birthday will fall on Saturday, Washington's birthday on Tuesday, Decoration day and Fourth of July on Monday, and Christmas on Sunday. Labor day will be September 5; Thanksgiving should be November 24. The Hebrew year 5659 will begin at sunset of Friday, September 16. On July 4 the 123d year of American independence will begin. The four seasons will begin as follows in 1898: spring, March 20; summer, June 21; autumn, September 22; winter, December 21."

In the Methodist Church organization there are eighteen men, so it is said, who hold supreme authority over world-wide Methodism. Of these, two are practically retired, so that the actual active force of Methodist lawgivers is only sixteen. In theory, if not strictly in practise, the location and direction of the thirty thousand ministers of the Methodist Church is under the arbitrary control of this small body. Of this an exchange remarks that here is a "power without a parallel outside of the Roman Catholic Church, if, indeed, it be equaled

there." If this is true, it only shows the dangers which lie in the way of centralized church organization and government.

The situation of the Cubans, who are perishing from disease and starvation, is so pitiable that a relief fund, which is rapidly growing, has been started by President McKinley and his cabinet. About \$8,000 has already been contributed by the President and his cabinet, the city of Cleveland, Ohio, and the Washington Star. A number of cities and towns will help swell the amount. Spain herself admitted that the situation demanded more organized effort than she was able to make. She therefore permitted a foreign government to step in, and send relief to her subjects. This concession she has already repented of, since the head of this government had previously threatened intervention between Spain and her colony to bring to an end the very sufferings which it is now trying to relieve. Spain will be informed that the war must stop, at least for the sake of the non-combatants, to whom the American government is sending aid.

The Roman Catholic organization which has for its purpose the conversion of England to the Roman Catholic faith, is extending its efforts to all English-speaking people. An appeal in behalf of this organized movement has been sent to the bishops and archbishops of the United States, Canada, Australia, New Zealand, etc. Concerning this an exchange says that Cardinal Vaughan has recently issued a pastoral letter, which was read in all Roman Catholic churches in England, in which he describes the inauguration of the arch-confraternity, and points out that already many cardinals and archbishops have taken steps to further the interests of the confraternity of prayer, and some have issued pastoral letters devoted entirely to the subject of prayer for the return of England to the Roman Catholic faith. He closes by telling English Catholics that English-speaking people in the United States, Australia, and everywhere will join in this movement.

ITEMS.

—An authority on fish says that every square mile of the sea is inhabited by 120,000,000 fish.

—E. W. Koch, editor of the Marion (Kan.) Record, has refused the postmastership of his town because he would be required to work one hour on Sundays.

—The estimated output of iron ore for the United States in 1898 is 15,000,000 tons. This would be 3,000,000 tons in excess of last year, which was a record-breaker.

—A colored man, the only survivor of a family of six, his parents, two brothers, and sister having been dragged from their beds and hanged or shot to death, by whitecaps near Vicksburg, Miss., is preparing to bring suit against the State of Mississippi for \$100,000.

—Sir Michael Hicks-Beach has announced that England is ready to open war, if necessary, to preserve China as an open market. This is as much as to say that England is ready to withstand Russia, Germany, and France in their encroachments on the Chinese Empire.

—We are told that in Eastern Australia 100,000,000 sheep now find sustenance in a region which, thirty years ago, was a sandy desert. The sheep gradually trampled the soil into firmness, and fertilized it until that which was a barren waste is now luxuriant pasture.

—Japan has had a new cruiser built at Cramp's shipyard, which has just been launched with interesting and poetic ceremonies. Six doves were released from a basket at the bow, which scattered flowers as they escaped and flew about. In comparison with this, the breaking of a bottle of wine is a vulgarity.

—A new industry—the sale of peach-pits with mixed nuts—has lately been started. The pits are secured in large quantities at peach-canneries, and put through a course of drying. They are then placed in a large iron "rattler," which revolves, causing the pits continually to be brought in contact with one another. This produces the rough appearance of an almond. They are then mixed with genuine almonds, and it is no small undertaking to distinguish between them.

—Dr. Charles M. Lamson, president of the American Board of Foreign Missions, in an address lately delivered before the Chicago Congregational Club, said: "The great tendency in the Congregational Church is toward the union of religion and the state. The church has before it a splendid opportunity to assert love for country and to fill itself with patriotic spirit. The time is coming when we shall put obligations of citizenship into our creed, and teach them in the churches."

Special Notices.

NOTICE!

THE office of the Texas Tract Society has been moved from Keene to 626 and 628 Elm St., Dallas, Tex. All who have business with this society will please note the change.

DISTRICT 2, NOTICE!

BROTHER G. S. Vreeland has been appointed secretary and treasurer of the Southern Tract Society, also tithe treasurer for the district. His address is 243 South Boulevard, Atlanta, Ga.

N. W. ALLEE.

Publishers' Department.

THE "GENERAL CONFERENCE BULLETIN."

THE next number of the *General Conference Bulletin* will appear early in February, and will contain a revised directory of all our Conferences, missions, and institutions. Subscribers of that journal who have recently changed their addresses should at once notify the International Tract Society, Battle Creek, Mich., giving former and present post-office address, that the paper may be sent to them promptly. It is also desired that the workers in the different Conferences who have recently changed their addresses write at once to their Conference secretary, giving information of such change, that the Conference secretary may report to us.

L. A. HOOPES.

"THE EASTERN QUESTION."

I HAVE just completed a careful reading of Brother H. E. Robinson's book, "The Eastern Question in the Light of God's Promises to Israel." From its title, one would hardly form an idea of the various important questions which are treated in the book, but they all have a bearing on the final settlement of the Eastern question, which question really is, "What disposition is to be finally made of the Turkish power? and what is ultimately to be done with the territory which he now occupies?" The various theories on that subject are carefully examined in the book, and the Bible settlement of the case is clearly presented. Let all secure and read the book. They will be amply repaid for so doing.

J. N. LOUGHBOROUGH.

THAT NEW BOOK.

IN our issue last week we mentioned the fact that the REVIEW AND HERALD was just about to publish another new book, entitled "The Coming King." We are glad to announce that it is now on the press, and we shall be ready to fill orders by February 15.

As will be noticed from its title, the great theme all the way through is Christ. As the serpent was lifted up in the wilderness by Moses, so is our Saviour lifted up before men by the writer of this book. The history of Christ's relation to this world is given from the time of creation clear through to the final consummation of all things earthly, when he shall gather together unto himself a kingdom, and reign as King of kings and Lord of lords.

It is written in a very attractive and pleasing manner, and should receive a wide circulation.

Price, cloth binding, \$1. REVIEW AND HERALD Pub. Co., Battle Creek, Mich.

"FUNCTIONS OF THE CHURCH AND STATE DISTINGUISHED"

Is the title of No. 50 of the *Religious Liberty Library*. It is an "Appeal for Civil and Religious Liberty," written by Gen. Wm. Birney, of Washington, D. C.

Mr. Birney ably discusses the functions of both church and state, and their relation to each other. It is divided into subjects as follows: (1) Church and Religion; (2) The State; (3) The Christian Doctrine; (4) The Early Christians; (5) The United States and the Church; (6) The Colonies and the States; (7) The Remains of Church and State in the United States; Exemption of Church Property; and "Lord's-day" Laws; (8) "God in the Constitution" Party.

It gives a concise history of the relation of the church and state in this country; shows what was suffered in our earlier history on account of bad religious laws, etc.; and closes with an appeal to the members of the various organized Christian societies, who are laboring to have the Constitution of the United States so changed as to make this a

"Christian nation," to stop meddling with politics, and labor to Christianize the individuals composing the nation, by giving to them the gospel of Jesus Christ.

This tract sets forth the true principles of religious liberty, and should receive a very wide circulation.

Price, 1½ cent. Order from your tract society, or from the REVIEW AND HERALD Pub. Co., Battle Creek, Mich.

THE "YOUTH'S INSTRUCTOR" CLUBBING LIST.

We take pleasure in offering to our readers, at the special prices indicated below, the following periodicals and magazines, when they are taken with the *Youth's Instructor* for one year. This offer is open to both new and old *Instructor* subscribers:—

THE "INSTRUCTOR" WITH—		
	Price of both one year.	Price with "Instructor."
<i>The Scientific American</i>	\$4.00	\$3.50
(Weekly, 1 yr. \$3.)		
<i>Good Health</i>	2.00	1.50
(Monthly, 1 yr. \$1.)		
<i>The Voice</i>	2.50	2.00
(Weekly, 1 yr. \$1.50.)		
<i>Signs of the Times</i>	2.00	1.50
(Weekly, 1 yr. \$1.)		
<i>Ram's Horn</i>	2.50	2.00
(Weekly, 1 yr. \$1.50.)		
<i>American Sentinel</i>	2.00	1.50
(Weekly, 1 yr. \$1.)		
<i>Literary Digest</i>	4.00	3.40
(Weekly, 1 yr. \$3.)		
REVIEW AND HERALD.....	2.50	2.00
(Weekly, 1 yr. \$1.50.)		
<i>Baptist Union</i>	2.50	1.90
(Weekly, 1 yr. \$1.50.)		
<i>Christian Educator</i>	1.40	1.25
(Monthly, 1 yr. 40c.)		
<i>Self Culture</i>	3.00	2.50
(Monthly, 1 yr. \$2.)		
<i>Review of Reviews</i>	3.50	3.00
(Monthly, 1 yr. \$2.50.)		
<i>Medical Missionary</i>	1.50	1.25
(Monthly, 1 yr. 50c.)		
<i>Pacific Health Journal</i>	1.50	1.25
(Monthly, 1 yr. 50c.)		
<i>Bay View Magazine</i>	1.50	1.40
(Monthly, 1 yr. 50c.)		
<i>Word and Works</i>	2.00	1.70
(Monthly, 1 yr. \$1.)		

Those ordering the *Instructor* and *Word and Works* for one year, will also receive, free of charge, Rev. I. R. Hicks's well-known almanac. Only \$1.70 for the three.

Those desiring to take advantage of the above offers, should send all orders to the REVIEW AND HERALD Pub. Co., Battle Creek, Mich.

THE "REVIEW" AS A MISSIONARY PAPER.

We receive a great many letters at this Office in regard to the good work that has been done by the REVIEW. These are interesting and encouraging to us, and we think they will encourage others. We are glad to know the results of the circulation of our church paper. Below are given extracts from letters recently received:—

"BATTLE CREEK, MICH.

"I can say that it was the precious REVIEW that led me to see and accept the truth. As I became interested in articles that I read, and saw tracts and pamphlets advertised treating on the same subjects, as fast as I could get a few pennies together, I sent for them. Thus I became convinced on every point of this blessed truth, before ever seeing a Seventh-day Adventist minister. I praise the Lord for his goodness to me.

L. W. C."

"SCALP LEVEL, PA.

"My wife and I were in Marion, Iowa, and were told of the 'Visionites.' We then went to Missouri, and then to Pennsylvania. We wanted to investigate what we had heard, so we sent for sample copies of the REVIEW. It was the messenger that brought present truth to us.

G. W. F."

"I went to the post-office for my mail, and found three REVIEWS; was so pleased with the way that many scriptures were harmonized and explained, that I sent \$5 to the REVIEW Office, requesting one year's subscription and the rest in tracts such as they thought best. I read and compared with the Bible, and before I ever saw a Seventh-day Adventist preacher, I began to keep the Sabbath of the Lord, the first Sabbath in April, 1873.

"O. O. B."

"EAST SOMERVILLE, MASS.

"Some forty-one years ago my mind was enlightened by reading our valuable paper, the REVIEW. The first article I read was just what I needed. In my earlier days I had read a pamphlet on the sub-

ject, 'Redemption Being a Greater Work Than Creation, Therefore Sunday Should Be Kept,' and supposed it was right; but after reading the other side in the REVIEW, I had not so much as a straw left to save me from drowning. I had remarked that should I live to be as old as Methuselah, Saturday could never seem like Sunday to me. There was great prejudice in my mind against the day. But that Word which is quick, sharp, and powerful cut its way, and there was nothing for me to do but to obey.

F. F."

Obituaries.

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

PILKINGTON.—Died in Wyoming, after a brief illness, my son, U. G. Pilkington. I believe he sleeps in Jesus.

ALFRED PILKINGTON.

VANPATEN.—Died at St. Charles, Mich., Aug. 17, 1897, of consumption, Alice Spencer Vanpaten, aged 27 years, 3 months, 12 days. She sleeps in Jesus.

ADOLPH SCHAUPP.

BROWN.—Died in Brunswick, Me., Aug. 30, 1897, our dear sister, Mrs. Eleanor Brown, aged 91 years. Since 1844 she has been looking for the coming of the Lord.

MRS. A. T. WALKER.

SEWELL.—Died at Westville, N. Y., Dec. 15, 1897, Sister Jane Sewell, aged 85 years. Funeral services were conducted by Elder Kelley, of the M. E. church, assisted by the writer.

H. W. LAWRENCE.

ROBERTS.—Died May 8, 1897, of cancer on the neck, Mrs. Eliza A. Roberts, aged 81 years, 4 months. She died with a bright hope of a part in the first resurrection.

MRS. O. P. FARNSWORTH.

PUBLICATIONS WANTED.

THE persons whose names appear below, desire late clean copies of our publications sent, post-paid, to their addresses:—

Tillie Stiller, Findlay, Ohio.

J. F. Stureman, Kalamazoo, Mich.

L. Trowbridge, 1513 Burt St., Omaha, Neb.

Effie C. Read, Box 309, Girard, Ohio, REVIEW, Signs, Sentinel.

J. T. Chesnut, Warrensburg, Mo., Signs, Sentinel, and Instructor.

Mrs. Julia Staples, Minnewaukon, N. Dak., Little Friend, Instructor.

B. F. Gowdy, Spartanburg, S. C., REVIEW, Good Health, and Instructor.

J. C. Clemens, corner of Maria and Shea streets, Knoxville, Tenn., REVIEW, Signs, and Sentinel.

Mrs. C. B. Webb, Box 63, Holliday, Mo., REVIEW, Signs, Sentinel, Apples of Gold Library, Words of Truth Series.

M. M. Jackson, Whiting, Mo., English and Holland literature. Please mark Holland literature with title in English.

Mrs. C. L. MARTIN, Beaverton, Mich., has all the papers she needs at present.

The Home School.

NATURE STUDY.—NO. 4.

It seems best in this lesson to speak of a number of things that are related to the preceding lessons, and also to those that will follow. So, as a foundation for the questions, we offer the following—

SUGGESTIONS AND ILLUSTRATIONS.

Strike a bullet or other small piece of metal several times with a hammer. Does it become hot? Rub the palm of your hand briskly back and forth on the surface of the table. What do you feel?

Where did the heat in the bullet and your hand come from; that is, what was changed into heat? Was it the force or the motion that was changed into heat?

If you are in doubt, try the experiment again, in such a way that the light will throw a shadow of the hammer or your hand on the wall. Now, was there not as much motion in the shadow as in the arm? Was it the motion that was changed into heat?

It is important to get a clear idea of the terms "force," "motion," and "energy." It may be illustrated thus: Force is energy set in motion. Energy itself may take several different forms, as weight, heat, electricity, light, etc. The important thing to remember is that energy cannot be destroyed, it can only change its form. When the energy of the hammer in motion is suddenly stopped, it reappears as heat. When it is more slowly resisted, as in the other experiment, heat is also produced. When the energy of an electric current is resisted by the filament of carbon in an incandescent lamp, it shows itself both as heat and light. (Don't call the black filament in such a lamp a "wire;" it is composed of carbon,—like charcoal,—made from a special kind of bamboo. A metal "wire," if it were large enough, would easily conduct the current of electricity without resistance, and so would not become incandescent.)

Why is the air all shut out of an incandescent electric lamp?—Because the union of the oxygen and carbon would burn up the filament and put out the light. Carbon and oxygen have such attraction for each other that the force with which they come together produces the heat we see in a wood or coal fire.

But in order to "make a fire," we must in some way raise the temperature to the "kindling point." (See *Youth's Instructor*, December 23, page 403.) We can heat a match sufficiently to "light" it by rubbing it briskly across a rough surface. This heat is produced by friction. The heat of the lighted match, applied to gas, oil, or dry wood, sets their carbon into rapid combination with the oxygen of the air. When the "fire" is thus once started, the carbon and oxygen "do the rest." We can increase the fire by adding more fuel and more oxygen, or stop it by keeping them apart.

SUMMARY OF QUESTIONS.

1. When a body in rapid motion is instantly stopped by coming in contact with another, what is produced?
2. How do energy, force, and motion differ?
3. What is friction? Does it produce heat? Anything else?
4. How is the energy of a train of cars turned into heat when the train stops?
5. Why do you oil the sewing-machine?—To save the energy of working it from being turned into heat by friction.
6. What makes the electric lamp hot? Does it have a "wire" inside? What is it? What would happen if air should be let inside the lamp?
7. Will iron burn up in pure oxygen? What substance burns, even when exposed to ordinary air? (*Instructor*, same page.)
8. Where does the energy in wood and coal come from originally? In natural gas? oil? (See *Christian Educator* for January, page 105.)
9. What elements in food are especially needed as fuel for maintaining the heat of the body? (See *Gospel of Health* for December, page 170.)
10. What does the Bible say about fire kindling?

NEW TESTAMENT GREEK.

LESSON IV.

Classification of Consonants—Syllables.

1. CONSONANTS AND THEIR CLASSIFICATION.—Grammar: Sections 22; 23; 24; 25 with a; 26.

In Lesson II the vowels are classified according to quantity; i. e., the length of time taken for their utterance; also according to quality, depending upon the position of the organs of speech in their utterance. Consonants, likewise, are classified according to the kind of tone, or sound, that they represent, and also according to the organs of speech chiefly used in the production of each sound. They may be classified in general as:—

Semivowels (half-vowels) partaking of the nature of vowels; *mutes*, in which the passage of breath is stopped; and *double consonants*, or two consonants combined.

The semivowels, λ, μ, ν, ρ, σ, and γ-nasal (ng) are subdivided into: σ, a *sibilant*, or hissing sound; λ, μ, ν, and ρ, *liquids*, or flowing sounds; μ, ν, and γ-nasal are also called "nasals" because of being pronounced through the nose.

The mutes are classified according to the organs of speech chiefly used in their utterance, as *labial* (lip) mutes, π, β, φ; *palatal* (palate) mutes, κ, γ, χ; *lingual* (tongue) mutes, τ, δ, θ. Each of these divisions is called a *class*.

According to the quality of sound, mutes are classified as:—

Smooth mutes, π, τ, κ; *middle* mutes, β, δ, γ; *rough* mutes, φ, θ, χ. These divisions are called *orders*. The rough mutes, φ, θ, χ, have the sound of the rough breathing (h-sound) in them. The smooth, π, τ, κ, are these same mutes with the rough breathing omitted. The middle mutes are between the rough and the smooth in position, at least, if not in sound.

The double consonants are ξ, ψ, and ζ. Of these ξ is made up of κ and σ; ψ of π and σ; and ζ of δ and σ.

Oral Exercise.

Recite the alphabet rapidly. Name the vowels. Name the consonants. Practise on the sounds of mutes. Can you see a reason for their classification? Classify the consonants fully.

Written Exercise.

(Write from memory after careful preparation.)

Write the consonants. Write the semivowels and classify them. Write the mutes and divide them into classes and orders. Write the double consonants. Explain the formation of each.

Classify fully each consonant in the following words: θεός, ἐντολή, ἀγάπη, βαπτίζω, κύριος, Χριστός, ξένος, ζώή, ἀγκυρα, ψυχή (*life*).

2. SYLLABLES. Grammar: Sections 89, 99, 91.

Greek, unlike English, has no silent letters. This, together with the fact that each letter has practically only one sound, makes the pronunciation easy. Thus ὑμεῖς has four syllables, ὑ-με-εῖ-ς (*hoo-gē-ā'ū*). In dividing a Greek word into syllables, observe the following rules:—

(a) Make as many syllables as there are separate vowels or diphthongs (see example above).

(b) Join to a following vowel or diphthong as many consonants as can be pronounced with it; as, Χρ-ιστός, ἄ-πτω, ἐν-το-λή. According to this a single consonant between two vowels would always be joined to the following vowel; as, ἀ-γά-πη.

The last syllable of a word is called the *ultima*; the last but one, the *penult*; and the last but two, the *antepenult*.

Written Exercise.

Divide the following words into syllables, and then pronounce and name each syllable:—

θεός, ἐντολή, ἀγάπη, ἀγκυρα, Χριστός, βαπτίζω, κύριος, ξένος, φῶς, ζώή.

As an oral exercise, read aloud the Greek passage at the end of Lesson III, being careful to divide the words properly into syllables.

Do you know the meaning of all these words?

Translate and commit: ὁ (the) θεός ἀγάπῃ ἐστίν (*is*).

NOTE.

The student should not expect now to see the use of all the distinctions of classification brought out in this lesson. Later it will be seen that they all have a use. So the exercise of faith is needed in all the lessons of life. What is to be done now is to learn the lessons.

It is profitable exercise to work out the meaning of every new technical term met with. Besides the explanations given parenthetically in this lesson, the student might notice that "ultima," in itself, means "last;" "pen-ult" (abbreviated from "penultimate") means "almost last;" and "ante-penult" means "before the penult." Greek and Latin study should greatly assist our understanding of English.

NOTICE TO GREEK STUDENTS.

A LARGE number of questions concerning the course of New Testament Greek lessons can now be answered. It will probably be best to take these up in the following series of questions and answers:—

1. "Is there any expense connected with the lessons except for books?"

There is considerable expense for preparing and editing the lessons given in the REVIEW, and for setting them up in Greek type, but no expense to the student, unless he engages the personal help of the teacher.

2. "What is the expense for teacher's help?"

After careful calculating it has been decided to make the fee for teacher's help as low as fifty cents a month. (Send fee at once).

3. "What does this fee pay for?"

It pays for return postage to the student, for stationery, writing, and an experienced teacher's time and knowledge in correcting lessons and answering questions. On a lesson covering seven or eight pages of manuscript, it sometimes requires from thirty to sixty minutes to write out exactly the help which the student needs. It usually takes as long for each student as it would for a whole class in school. (And it takes more time in proportion as the student's writing is hard to read.) This is the disadvantage of correspondence work to the teacher, and the great advantage of it to the student, as he gets the undivided attention of the teacher. It should be added that from this time onward, there will be a constantly increasing amount of written work required in the lessons.

4. "Who receives the money derived from the fees?"

Not the teacher, nor any other individual. The *Educator* helps to pay Professor Kirby's salary as a teacher in Battle Creek College, by paying the College for the time he devotes to this work. If there is any money left, it will be used in further developing the "Home School" plans of the *Educator*, and in extending their benefits to those who cannot pay the fee.

5. "Can any student have the help of the teacher without paying the fee?"

The *Educator* is anxious to help as many as possible, regardless of the fee; but it must pay the teacher for all the time he gives to the lessons, — and the journal is not getting very rich yet. However, until further notice the editor will do the best possible to assist those who say that they cannot afford to pay the fee, provided they make it entirely clear how much they desire to keep up the study, and do not fail to enclose two or more stamps for each reply expected.

6. "Is the help of a teacher really necessary?"

That depends upon the ability and interest of the student. The advantages of the teacher's help are apparent in the answer to our third question. It is our purpose, so far as possible, to arrange the lessons so carefully, and make explanations so clearly, that an industrious and patient student may make good progress with no other aid than his books and the REVIEW lessons. If any who do not pay the fee should not receive immediate returns by mail, they may understand that their work is satisfactory, or else that their questions can be more satisfactorily answered in connection with later lessons. But in all such cases, replies will be sent as early as the editor's work permits. Every student should carefully study every lesson, and note whether it does not fully answer all the questions that have previously arisen in his mind; but the personal help of a competent teacher is always necessary to the highest success in any line.

7. "What is the cost of the Greek grammar?"

We have delayed answering this question until the last moment, hoping to get returns which have not yet come from the dealers. None need to become anxious, however, as the lessons will be printed in full until the grammars are in the hands of the students.

8. "What other books will be needed?"

Before long there will also be needed a Greek New Testament and a New Testament Greek lexicon. They will not be expensive; we are now negotiating to secure the most favorable terms for our students.

9. "How much time is needed for the lessons?"

You must answer that question by keeping account of the minutes spent on them during the week. It is like the question, How long does it take to digest a dinner? It depends on the man and the dinner. The lessons will be lengthened as the course proceeds, so that as much as possible can be accomplished in a year for the average of the class. If you are a good enough student, an average of one hour a day would be ample for the weekly lesson.

10. "To whom shall the lesson and letters be sent?"

Continue to address all these as follows: The *Christian Educator*, Battle Creek, Mich. On every envelope please write your name and address in the upper left-hand corner, and in the lower left-hand corner write, *The New Testament Greek Class*.

Now, please study over these questions and answers carefully, and see whether they do not answer your questions on these points.

ADDITIONAL GREEK STUDENTS.

M. T. Bascom,	Jobes, Iowa.
Emma Beaman,	Dallas Center, "
S. M. Butler,	Ann Arbor, Mich.
Henry W. Cary,	Pontiac, "
J. M. Ellis,	Anderson, Ind.
Elva Green,	Denver, Colo.
B. L. Howe,	Sacramento, Cal.
Mrs. Abbie J. Lamb,	Arispe, Iowa.
S. E. W. McClellan,	Medicine Hat, Assa., Can.
Chas. F. Nesmith,	Portland, Iowa.
C. H. Parker,	Boulder, Colo.
Mrs. H. Parker,	Pipestone, Minn.
T. S. Parmelee,	" "
Nellie A. Patchen,	Petoskey, Mich.
F. W. Phelps,	Birmingham, Ala.
J. W. Raymond,	Sumner, Wis.
G. Riddell,	Wheeler, N. Y.
Mrs. G. Riddell,	Nickerson, Kan.
Harry Sanders,	" "
Nettie Smith,	Wildwood, Pa.
Mrs. Warren Sweet,	Poyssippi, Wis.
J. H. Watson,	Ypsilanti, Mich.
	Toronto, Ont.

Total to date, 80. Not tabulated, 12.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect November 21, 1897.

EASTBOUND.	LEAVE.
Bay City, Detroit, Port Huron, and East.....	* 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations.....	* 7.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal.....	* 8.22 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston.....	* 2.25 A. M.
WESTBOUND.	
South Bend, Chicago, and West.....	* 8.42 A. M.
Chicago and Intermediate Stations.....	* 12.15 P. M.
Mixed, South Bend, and Int. Stations.....	* 1.40 A. M.
South Bend, Chicago, and West.....	* 4.05 P. M.
South Bend, Chicago, and West.....	* 12.55 A. M.

SLEEPING AND THROUGH CAR SERVICE.

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

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

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

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

* Daily. † Except Sunday.
A. S. PARKER, Ticket Agent, Battle Creek.
W. E. DAVIS, G. P. and T. Agent, Montreal, Quebec.
E. H. HUGHES, A. G. P. Agent, Chicago, Ill.
BEN FLETCHER, Trav. Pass. Agt., Detroit, Mich.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

EAST.	8	12	6	10	14	4	86
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Express.	*N. Shore Limited.	*Atl'ntic Express.
Chicago.....	pm 9.50		am 6.50	am 10.30	pm 3.00	pm 2.00	pm 11.40
Michigan City.....	11.40		8.48	pm 12.08	4.40	3.30	am 1.34
Niles.....	am 12.48		10.15	1.00	5.37	4.25	2.40
Kalamazoo.....	2.10	am 7.15	11.55	2.08	6.55	5.33	4.05
Battle Creek.....	3.00	7.56	pm 12.50	2.42	7.35	6.06	4.48
Marshall.....	3.30	8.23	1.20	3.09	7.56		5.10
Albion.....	4.00	8.47	1.45	3.30	8.15		5.24
Jackson.....	4.40	10.05	2.35	4.05	8.57	7.20	6.05
Ann Arbor.....	5.50	11.10	3.47	4.58	9.47	8.10	7.30
Detroit.....	7.20	pm 12.25	5.30	6.00	10.50	9.10	8.00
Falls View.....					am 5.23		
Susp. Bridge.....					5.53		
Niagara Falls.....					6.45		
Buffalo.....				am 12.20	6.45	am 3.10	5.30
Rochester.....				3.13	9.55	5.50	8.40
Syracuse.....				6.15	pm 12.15	7.45	10.45
Albany.....				9.05	4.50	11.25	am 2.50
New York.....				pm 3.25	8.45	pm 8.00	7.00
Springfield.....				12.16	8.34	5.26	9.32
Boston.....				3.00	11.35	2.30	10.45
WEST	7	15	3	5	23	13	37
	*Night Express.	*N. Y. Ros. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*Express.	*Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30		am 5.00	pm 3.00		pm 7.15
New York.....		pm 1.00		10.00	6.00		am 12.10
Syracuse.....		8.35		pm 5.00	am 2.10		pm 12.25
Rochester.....		10.37		6.55	4.15		am 2.25
Buffalo.....		11.50		7.50	5.40		pm 3.50
Niagara Falls.....				8.30	6.23		5.32
Falls View.....					6.54		6.12
Detroit.....	pm 8.20	am 7.15	am 7.50	pm 12.40	pm 4.45	pm 11.25	
Ann Arbor.....	9.40	8.12	9.18	1.35	1.38	5.55	am 12.30
Jackson.....	11.15	9.10	11.10	3.50	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.21	pm 12.55	4.43	3.52	8.11	3.00
Kalamazoo.....	1.35	10.57	2.13	5.18	4.32	10.00	3.40
Niles.....	3.15	12.23	4.00	6.40	5.05		5.06
Michigan City.....	4.25	pm 1.22	5.20	7.32	6.05		6.06
Chicago.....	6.30	3.00	7.15	9.00	8.50		7.50

*Daily. †Daily except Sunday.

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

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

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 25, 1898.

THE REVIEW AND HERALD Company have been obliged to establish a photo-engraving department, in order to keep up with the demands of the work in the institution. This will help us in preparing appropriate illustrations for the REVIEW at any time.

THE *United Presbyterian* of December 16 says: "This increase of armament now going on indicates that in the future there will be collisions which will make serious changes in the world." It indicates more than this. It is a precursor of that time when not only serious changes in the world will occur, but that great and final change will come when all the kingdoms of this world, with all their armaments, "shall become the kingdoms of our Lord, and of his Christ."

How is this for Boston, the "Athens of America"? Dr. Edward Everett Hale stated in a public lecture that he found in one of the public schools of the city of Boston a class of girls in which "nine out of ten had never heard of Noah's ark." This seems wonderful in more ways than one. At this rate the title, "The Athens of America," will soon be strictly fitting to Boston; for in the Athens of Europe, too, when in its glory, the children never heard of Noah's ark.

THE governor of Michigan, in a speech the other day, declared, what nearly everybody knows, that "franchises, grants, and special privileges are obtained by main force of money. The money wrongfully obtained in legally swindling the people out of their own is then used to bribe their servants. If any one is brave enough to denounce some of the methods by which men obtain franchises and special privileges, he is accused by them of 'intimidating capital.' The kind of capital which goes into the bribing business should be intimidated."

WITH particular reference to the grabbing of Chinese territory, the British government has declared that the British ministers "are determined, even at the cost of war, that the door of Chinese commerce shall not be shut to Great Britain." This does not imply any opposition to the grabbing of Chinese territory; it only says that when that is done, the ports shall be kept open to British trade, and that Britain will, "even at the cost of war," see that this is done. Upon this a press correspondent says: "The situation is regarded as a critical one. The allies [Russia, Germany, and France], defied before the world, may decide that their prestige requires an onward movement. If they do, the world will tremble for the outcome." "The way of the kings of the East" is rapidly being prepared.

THE latest word before going to press is that "Japan is prepared for war," and is concentrating her forces; that "the destination of the fleet is Wei-hai-wei;" and that "there is no doubt that the movement means that the *status quo* in China, so far as Manchuria and Korea are concerned, shall not be altered by Russia or any combination of Russia's allies in defiance of Great Britain and Japan." And of

the naval strength of Japan, this latest word is that "even with Great Britain a mere sympathetic onlooker, it is probable that Japan could finish off all the Russian and German war-ships east of Suez in short order. Great Britain, even including the "Powerful," has not a vessel in the north Pacific capable of standing in battle line against three battle-ships Japan possesses." These are days of "intensity" everywhere in the world; are they days of intensity in your heart and life in consecration and sanctification through the presence and power of the Holy Spirit?

"THE WORLD'S UNREST."

WHEN religious teachers, not overenthusiastic in the study of prophecy, feel called upon to bear a testimony which strikingly corroborates prophecy in relation to the signs of the times, we feel called upon to help them circulate their testimony as widely as possible. For this reason we quote the following words, published under the above heading in the *United Presbyterian* of January 6:—

All over the world there is a feverishness, a restlessness, which is very notable, and the outcome of which cannot as yet be foreseen. For a time, Greece was the storm-center, and all were discussing what should be done with Turkey. But now all around the horizon there are disturbances which trouble the world,—Spain and Cuba; Europe as toward the supposed policy of the United States; Hawaii and its relation to other and stronger nations; the distribution of Africa; the apparent readiness of the powers to enter upon and seize the territory of China; Japan and Korea; the gathering of war-ships on the Eastern waters,—what does all this mean?—We cannot tell, but it is clear that we live in a time which calls for the most active Christian work, and for devout prayer to Him who sits upon the throne, that all may work out for his glory and the good of men.

How could any one more clearly and emphatically declare that our Lord made a true prediction when he said that the time would come when there would be on the earth "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth," and that all this would be just before they should "see the Son of man coming in a cloud with power and great glory"? What this means, the *Presbyterian* declares it cannot tell; but O, does it not see that it means that the time predicted by the Saviour has now come, and that what he said was to follow will speedily come to pass? The "active Christian work" now "called for" is to herald this truth far and wide in the ears of a world of sinners yet unwarned and in deadly peril. U. S.

In a speech at Liverpool, January 17, Right Hon. Joseph Chamberlain, British Secretary of State for colonies, declared that in the last twenty years the German Empire has been increased "sixfold, and the French fourfold, while England has added a modest third to her colonial empire." And all this by grabbing. Then he made it plain that Britain is in favor of continuing this process, by this remark: "What the foresight of our ancestors has done for us in building a great empire, we must continue to do for our successors. This is not the policy of aggression or lawlessness. We have a threefold duty: first, to keep what rightly belongs to us; second, in Lord Roseberry's

admirable words, to 'peg out claims for posterity;' and third, if any one tries to rush those claims, gently to prevent them."

COMING from the *Chicago Times-Herald*, which is inclined always to lessen the general weight of these things, the following says much more than it would if found in a paper that looks at the tendency of these things as it actually is:—

Successive suicides among young women prominent in social life form a chapter of tragic interest in daily journalistic chronicles. Parallel with these deplorable occurrences stand accounts of dreadful murders of children by children. It is not enough simply to catalogue these and other horrible deeds as the acts of "degenerates." It is incumbent upon thoughtful men and women to insist upon thorough investigation of all possible tendencies which, developed, culminate in such atrocious attacks upon individual life, and, if continued, will disrupt human society.

It is worth mentioning that in the days of the Cæsars, suicide among those prominent in social life was quite common.

THERE is a marked difference in moral standing in the different classes of immigrants that are flocking to our shores. While some are very desirable, giving promise of making citizens of industrial, mental, and moral worth, others are of far less worth in these respects. Restrictive immigration laws have already been applied to some of the more undesirable classes; but evidence remains to show that they might well be still further extended. The following figures are significant, and worthy of being seriously pondered. In the crime of homicide, the racial proportions are found to be as follows: Among the Scandinavians the cases of homicide are 5.8 in every 100,000 inhabitants; among the Germans, 9.7; Austrians, 7.2; French, 27.4; Italians, 58.1; English, 10.4; Irish, 7.5; Mexicans, 116.9. That is, according to these figures, there are ten homicides among the Italians to one among the Swedes. There is no better class of immigrants coming to this country than the Swedes and Norwegians. U. S.

A METHODIST writes to an Eastern paper concerning the work in that denomination the past year. He says that considering that the year "was the one following the quadrennial conference, it has been a quiet one;" and as an illustration of the situation, he quotes Acts 9:31: "Then had the churches rest, . . . and were edified." Is not this a little hard on the Methodist Conference? But the facts seem to show that the churches themselves have been at fault; for the very small gain made by the Methodist denomination the past year would indicate that the "rest" they have enjoyed has been, not a rest from oppression without, but rest from within, in reference to the work they should have been pushing forward with zeal and vigor. But such a rest as that can never consistently be made by the Christian a subject for self-congratulation or boasting. U. S.

NOTICE!

THE *Missionary Magazine* is now published by the Foreign Mission Board at 1730 North 15th St., Philadelphia, Pa. A good many subscriptions for this journal are being received at this Office. Doubtless those sending them have wondered why the journal was not received sooner. A delay is caused by sending the subscriptions to us, as they all have to be forwarded from here to Philadelphia. If all will kindly bear this in mind, it will save any delay in the matter.