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

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ETERNAL DAY.

NO SICKNESS there—

No weary wasting of the frame away,
No fearful shrinking from the midnight air,
No dread of summer's bright and fervid ray!

No hidden grief,

No wild and cheerless vision of despair,
No vain petition for a swift relief,
No tearful eye, no broken heart, is there!

Care has no home

Within that realm of ceaseless praise and song;
Its surging billows toss and melt in foam
Far from the mansions of the spirit throng.

The storm's black wing

Is never spread athwart celestial skies;
Its wailings blend not with the voice of spring
As some too tender flow'ret fades and dies.

No night distills

Its chilling dews upon the tender frame;
No morn is needed there: the light which fills
The land of glory, from its Maker came.

No parted friends

O'er mournful recollections have to weep;
No bed of death, enduring love attends,
To watch the coming of a pulseless sleep.

No withered flower

Or blasted bud, celestial gardens know;
No scorching blast or fierce descending shower
Scatters destruction like a ruthless foe.

No battle-word

Startles the sacred hosts with fear and dread;
The song of peace, creation's morning heard
Is sung wherever angel footsteps tread.

Let us rejoice,

Since home like this awaits the weary soul!
Look up, thou stricken one! Thy wounded heart
Shall bleed no more at Sorrow's stern control.

—Selected.

THE PLAN OF REDEMPTION.

MRS. E. G. WHITE.

WHAT a wonderful plan is the plan of redemption! Christ saw that the world had so absorbed the minds of men that they did not see the beautiful image of truth. While men slept, Satan had worked with his bewitching power to bring in traditions and false maxims, and had buried the truth beneath a mass of rubbish. He saw that the world had taken the place of God in man's affections and mind, and had divorced the soul from him; that the love of God was expelled from the heart, and the eternal world was lost from the vision. Christ himself was the Word, the Wisdom, of God; and in him God himself came down from heaven, and clothed himself in the habiliments of humanity. He engaged in the mysterious conflict with Satan and his hosts, that man might understand elevated themes of truth. He rescued the truth from the companionship

of error, and sent it forth free to the world. He caused it to shine in its own native clearness and purity; for he designed that it should illuminate the dense darkness of the earth and the gross darkness of the people. All his work in its many lines was to make man meet for the inheritance of the saints in light; his words of life were given that the darkness which prevailed might pass away, and the true light shine forth.

Only a brief record has been given of the words and works of Christ during the three years and a half that he was with his disciples; there are many things that the pen has not traced. Yet even this brief relation of facts is full of life and lessons, and is of deepest interest to every soul. We may learn how Jesus spent his time from day to day, and we shall find an activity that will surprise us.

The Sea of Galilee was a place to which he often resorted with his disciples. Capernaum, Chorazin, and Bethsaida were places highly favored, because they received the largest share of his ministerial labor. In these places at a distance from the metropolis of Judea, the Saviour found people of simple tastes, who would more readily harmonize with his work. Near the ford of Jordan was the road frequented by travelers on the way from Damascus to Jerusalem. Here his words were listened to by men from all parts of the world. Thus the precious truth which he came to unfold was as seed sown beside all waters.

The apostles were Christ's personal attendants. They traveled with him from place to place throughout the cities and towns of Palestine. They partook with him of his frugal fare, and with him were sometimes hungry and often weary. They followed him through the crowded streets, by the side of the lake, and in the lonely wilderness. They saw Jesus in every phase of his life. They witnessed his miracles, and heard his lessons of instruction. And it was the design of Christ that these followers should be co-partners with himself to build up, strengthen, and advance his kingdom in the world. He therefore commissioned his disciples to go forth and carry the message he had given them. He bade them lift their voices to the traders in vanity, and break the spell of infatuation, bringing to mind eternal interests. "The kingdom of God is at hand," was to be their message.

The work of the disciples needed molding and correcting by tenderest discipline, and by opening to others a knowledge of the word they themselves had received; and Christ gave them special instruction in regard to their course of action and their work. In his own life he had given them an example of strict conformity to the rules which he now laid down for them. They were not to enter into controversies; this was not their work. They were to reveal and advocate the truth in their own characters, through earnest prayer and meditation revealing personal experience in genuine Christianity. This would be in decided contrast to the religion of the Pharisees and Sadducees. They were to call the attention

of their hearers to greater truths yet to be revealed. They were to cast the arrow, and the Spirit of God was to guide the shaft into the heart.

The message which the disciples were to bear was of infinite importance. It was to impregnate every moment of the present life with future, eternal realities. They were enjoined to make known to all who would hear them that the greatness of his kingdom is the wealth of his salvation. And this message was not to be slighted and rejected with impunity. "Into whatsoever city ye enter," he said, "and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."

Christ designed that his disciples should learn by experience the meaning of faith in him. In healing the sick and casting out devils they would obtain an experience which was new to them, and thus would be brought where they needed special wisdom from above. They desired in all things to exercise sound discretion, and when brought, as they often were, into painful perplexity, they dared not act independently. How they longed to have their Master by their side, that he might tell them what course to pursue! But they obtained an experience by relying on the promises given them by Christ. They claimed the promise, "Ask, and it shall be given you." They did pray most earnestly, and were not left without the Holy Spirit. At times they were tempted to move unadvisedly; but the words of the prophet, "Lean not unto thine own understanding," and, "In all thy ways acknowledge him, and he shall direct thy paths," led them to One who would not err in counsel.

As the apostles presented the truth, the grace of God made itself manifest, taking possession of the soul. This resulted in giving them a sympathy with Christ. Christ cooperated with them, in all their efforts arousing and quickening their spiritual life. The entrance of the word of God into their souls manifested itself in their character and conversation; and the disciples returned to Christ freighted with a treasure costlier than that with which any earthly business could have repaid them. In a special sense their minds were dealing with both worlds, and were broadening and strengthening for future development which would tax their faith to the uttermost.

This is the experience that the workers of to-day are to obtain. You are to lean wholly on God. You must not trust to your own wisdom. If you desire to put forth the energies of your spiritual life, if you would have your heart illumined by the bright beams of the Sun of Righteousness, remove every obstruction, throw open the passage of communication between Christ and the soul, that the life which is in him may flow freely to you, and that you may impart the same to others.

Christ attaches great importance to the work of the ministry; but this does not mean preaching merely. It means personal effort also. The Saviour of the world devoted more time and labor to healing the sick than to preaching. His last injunction to his apostles, his representatives upon earth, was to lay hands on the sick, that they might recover. And when the Master shall come again, he will commend those who have visited the sick, and relieved the necessities of the afflicted. "Well done, good and faithful servant," he will say; "enter thou into the joy of thy Lord."

There is need of seeking clearness of spiritual eyesight, that we may discern the best methods of working. We have a wily foe upon our track, and we must not be ignorant of the power that is working against us. Many professed Christians will be seduced by Satan's delusions. There is safety only in continually seeking counsel of God, refusing to receive the praise of any one, and bracing the mind by the knowledge of the word of God, received through diligent study. Then Satan's illusions may be resisted. The application of spiritual truth to the heart and conscience by the Holy Spirit's agency, is saving in its influence. "The entrance of thy words," says the psalmist, "giveth light; it giveth understanding unto the simple."

In receiving and believing the words of God, the understanding is enlightened and strengthened. These truths are of vital, soul-stirring interest, and are designed to engage the attention of all for whom Christ has died. They are truths that reach into eternity, and their greatness and importance correspond to their duration.

The Christian who has a knowledge of God and a sense of his presence will cultivate his reasoning powers, and will live with an eye single to the glory of God. He will have breadth of thought. His mind will be enlarged, his faculties strengthened to examine the scriptures that are difficult and obscure. With humility and caution will he contemplate the Word; and the entrance of the word of God into his heart will give him understanding. The pure principles which he adopts will have a molding influence upon his life and character. The Spirit of Christ will dwell in him as a well of water, springing up into eternal life.

Though many do not positively reject the message which the Lord sends them, they give little response to it in life and character, in comparison with what the Lord has a right to expect from them. But it is God's design that the truth shall be carried into the sanctuary of the soul, and work upon the conscience, and that its presence there shall be revealed by the works done to restore the moral image of God in man. Every one may find something to do in saving souls and advancing the truth of God. And all who engage in this work are laboring for time and for eternity. The promise of Inspiration is, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

"God has his dwelling-place in the heavens, and men live on the earth; but the Spirit is everywhere. Ps. 139:7-10."

"LO, THIS IS OUR GOD!"

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

EVER since the fall there have been lords many and gods many, and in these last of the latter days, the number does not seem to be falling off.

There is the yellow god of gold, worshiped by millions of devoted followers. Nothing is accounted too dear, too sacred, to surrender freely at its insatiable shrine.

Then fame. O, this all-consuming desire to shine before the admiring multitude! forgetful of the fact that the applause of to-day may be only the prelude of the storm of hisses and curses of to-morrow, and that the very voices which to-day cry, "Hosanna!" to-morrow may echo as loudly the fierce cry of "Crucify him!"

'Tis thus when life's ambrosial cup
Seems brimming o'er with nectar sweet,
The world comes eagerly to sup,
And casts her garlands at our feet.
But ah! when'er life's cup is filled
With gall and wormwood to the brim,
How oft we hear, with sad hearts chilled,
The mocking cry, "Away with him!"

Then there are pride, and selfishness, and love of display,—yea, lords many, gods many.

Where is *our* God?—Sometime the Christian will be able to cry, "Lo, *this* is our God!" the opening heavens will reveal him, and we shall know him. We shall not be mistaken about it. He will come heralded by ten thousand times ten thousand and thousands of thousands of angels from the glory land. Others have found lords many and gods many on earth; *we* have not been satisfied with these. Others have hungered for the applause of men; this has not satisfied our souls: we have been longing for a glimpse of the glory of *our* God.

"We have waited for him,"—waited while scoffing multitudes were loud in their reproach and scorn,—waited while the world cursed,—waited while sin and folly multiplied their temptations and set their nets for our feet,—waited, alone and seemingly forgotten, while heaven itself sometimes seemed afar off, and its windows closed. But the Omnipotent hath heard, and lo! he comes. This is our God.

We heard, long ago, that he was in the secret chamber of the necromancer, but that did not satisfy us; that was not a coming like the lightning, "which cometh out of the east, and shineth even unto the west," and so we knew that it was not he. We heard a report that he was in the desert, but we remembered that he had warned us not to believe the lying tongue. Again, we were told that he came at the death of the believing saints, but we were not deceived. We were waiting for his coming "like the lightning." We knew that our God would come at last, and would not "keep silence." He had said that a fire should devour before him, and it should be very tempestuous round about him. He had said that some day he would call to the heavens from above and to the earth, that he might judge his people.

Yes, he has said so, and we believe it, and are waiting for him, and lo! he comes, and he will save us. Away, ye worries and vexations and cares and toils and troubles and anxieties of earth, before the presence of our King! Farewell, hunger and thirst and nakedness and sickness and poverty; our God is King, and lo! this is he.

Hark! heaven and earth tremble at the sound of that trumpet. It waxes loud and louder. Look! what is that commotion in the sea?—Ah, the sleeping saints who have slumbered in its rolling waves have heard that sound! It is calling them to life and immortality. Valley and mountain are alive with the innumerable throng ransomed from death.

But amid the shouts of the redeemed and the singing of the angels, I hear a wail, sadder than any which ever before was wrung from human lips: "The harvest is past, the summer is ended, and we are not saved!" Yet louder than the wail of the lost, sweeter than the song of the angels, sounds that cry of exultation and victory, "Lo, this is our God; we have waited for him, and he will save us!"

HAS THE LAW OF GOD AN AFFIXED PENALTY?

T. B. SNOW.
(Ashland, Wis.)

A LAW without a penalty would of necessity be of no force. There must be a forfeiture of *something* on the part of the violator, and *power* to seize and hold the thing forfeited, on the part of the lawmaking power. All the power of the government, vested in army and navy, may be and is used to enforce civil law. Every law is worded so as not only to express the thing required or forbidden, but also to express the *kind* and *nature* of the punishment to be inflicted on the violator. It is usually worded something as follows: "Any person who shall wilfully and maliciously" do so and so "shall be deemed guilty of a misdemeanor, and shall be fined or imprisoned" so much money, or so long imprisonment, as the case may be.

To take the penalty away is to make the law void. Were the power lacking to enforce the *penalty*, there would be no power to enforce the law, because the enforcement of the *penalty* is the *punishment* of the offender.

Though it is often overlooked, the law of God has an affixed penalty. All know *what* the penalty is, or at least they may know it by reading Rom. 6:23: "The wages [penalty] of sin is death." The penalty of the law of God is indicated in the law itself, and is found in the fifth commandment: "Honor thy father and thy mother [why?]: that thy days [life] may be long upon the land which the Lord thy God giveth thee." Ex. 20:12.

This is the "commandment with promise" (Eph. 6:2), and the promise is long life in the land, which is the earth. The fact that obedient children do not always live long, and that disobedient children do sometimes live to old age, proves that the long life refers to eternal life. *Disobedience* is the opposite of obedience, and will have the opposite result, namely, *short* life. But that means *death*, which is the penalty of the law. "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a *law*, and commandments which I have written." The penalty would, therefore, need to be mentioned but once, but would necessarily be applicable to *each* of the commandments constituting the law.

We can read, "Thou shalt not kill," "that thy days may be long;" or, "Thou shalt not take the name of the Lord thy God in vain," "that thy days may be long," and not pervert the sense of the commandments. We should also notice that the promise of life as a reward for obedience is in the fifth commandment as well as death as the penalty for transgression. Thus the inducements to keep the law are held out in the law itself: first, the promise of life as a reward of obedience; second, the fear of the penalty—death.

The first death, which is common to all, whether saint or sinner, is not the penalty for our individual sins, but the *consequence* of Adam's fall. Therefore it is the *second* death (Rev. 20:14) which is brought to view in the law; for this is the death which is the wages of sin.

The Lord has the power to seize and hold the thing forfeited, namely, life; for he it is who created all things. The fact that God has

affixed a penalty to his law, and has the power to inflict the penalty,—i. e., punish offenders,—ought to teach us that civil government can of right have nothing to do with inflicting punishment for *sin*.

CHRIST-CONSTRAINED CHRISTIANS.

Theodore L. Cuyler.

PAUL condensed the Christian character to a focal point when he said, "The love of Christ *constraineth* us." That word is commonly understood as synonymous with "urging," "controlling," or "impelling." But the idea conveyed by it is even stronger; it is the idea of being *shut up* to a single line, or purpose, as when one is hedged in a narrow way by a wall. A Christian is not merely one who recognizes Jesus Christ as his Redeemer, but one who is so affected by the love of his dying Saviour that he makes the commandments of that Saviour his rule of life, and the glory of the Saviour the chief end of his existence. Whoever should do this perfectly would be a perfect Christian; whoever honestly strives after it, even with some slips and stumbles, is a sincere Christian.

To the outside world the single-eyed apostle was a fanatic. They charged him with being "beside himself." For one, I sincerely wish that we all were oftener regarded as beside ourselves, and were denounced as enthusiasts or fanatics. No man ever takes a manly stand for a discountenanced truth, or sounds a ringing protest against popular sins, but the time-servers and the hate-goods are ready to launch the charge of "fanaticism." No minister of Christ ever makes his pulpit a battery against popular iniquities without being sneered at or reviled, as licentious Corinth reviled the grandest soul that ever dwelt within her walls. Every man who is really constrained by the love of Jesus seems extravagant to those who are "constrained" by the opposite feelings of selfishness, or slavery to the world. O brethren! when we see how worldly pursuits impel our fellow men,—to what excesses they often run in the chase for gold, or fame, or office, what privations they will endure, and what sacrifices they make,—we may well feel ashamed of ourselves. Hundreds are ready to brave hardships or the danger of death to reach the gold-mines of frozen Klondike; while many a Christian is unwilling to face a stormy Sabbath or a stiff breeze of unpopularity during the week.

The men and women who achieve victories over prevailing sins, and who make their mark as soul-winners and successful servants of Jesus, are those who are constrained—held captive, propelled, and overpowered—by his love. It is Christ's love to them that makes such redeemed souls earnest, self-denying, zealous, and courageous. The cross of Calvary was the sublimest scene of self-renunciation this world has ever seen. It was not a selfish salvation that Christ died to furnish; to escape hell or to reach heaven is not the foundation-motive of a genuine, consecrated Christian life. The love of a dying Saviour made Paul dead to the world and alive for his Master in every fiber of his being. It ought to have the same strong grip on our hearts, kindling our gratitude, arousing our zeal, and mastering our affections. A love-constrained daughter is willing to deny herself outside pleasures and indoor indulgences, and to rob herself of sleep, if a dear old mother requires nursing and tender night-watchings. A Christ-constrained Christian will bear crosses and crucify selfishness because his Master endured the cross for his sake. Don't let us belittle our religion by making our poor, meager love its groundwork or impelling motive. The wonderful, sublime, all-glorious love of Jesus to us guilty, hell-bound creatures, was what

conquered us; and it is that alone which can hold us, and *shut us up* to a single-hearted, noble, pure, and Christlike life. If we reach heaven, we shall not dare to talk about our love to our adorable Master. Our song will be, Unto him *who loved us*, and gave himself for us, be all the honor, the dominion, and the praise forever and ever! The love that prepared a place for us is the only love that can bring us there.

CHRIST.

WE are often weak and weary,
We are often faint and frail;
The eyes are blurred with weeping,
And the lips are wan and pale:
But Christ is our strength and gladness,
His love sustains the soul;
In the day of our utmost dearth and loss,
His love can make us whole.

We can never perish, holding
Fast to his tender hand;
His care will lead us safely
Through all the desert land.
The blessed love of Jesus
And the look in his gentle face
Are cordial to the fainting,
Are full of light and grace.

O love divine! be ours
In the night-time and the day;
Forever with us, Jesus,
Remain our hope and stay;
Thine be the love that keeps us,
Ours be the love that clings,
Till we rest beneath thy banner,
O gracious King of kings!
—Margaret E. Sangster.

THE EARTH IN SPACE.

L. A. REED.
(Jacksonville, Ill.)

CLOSELY associated with the old error that the earth was the center of the universe, was another, equally erroneous, and possibly more fatal to advancement in the truth. It was the error that the earth had some sort of material support. Some supposed the earth to be flat, and afloat on an immense ocean. Others rejected this view, and believed the earth to be flat, but supported by enormous pillars. What supported the pillars, all seemed perfectly willing to leave in uncertainty. They must have a support for the earth; they did not care to trace the matter back further than that.

One advance from this enslaving error was to appreciate the fact that the earth is round. As nearly as we can now tell, there have always been at least a few who have realized the fact that the earth is round, but it was not generally believed. The Word has also for hundreds of years declared the same great truth. There are a number of texts which cannot be explained except in the light of this truth, and in one place we have a plain declaration of it: "It is he that sitteth upon the *circle* of the earth." Isa. 40:22. "It is he that sitteth upon the globe of the earth."—*Id.*, *Catholic Translation Latin Vulgate*. "He sitteth upon the sphere of the earth."—*Id.*, *Gesenius*, *quoted by Warren*. For the word "upon," the Revised Version gives the marginal rendering of "above." Thus we may have, as a possible rendering of this text, "He [God] sitteth upon the circle, sphere, or globe, of the earth."

But while some men could conceive that the earth is round, the idea that it is without visible support was almost beyond any of them. To present it to them was to appal them. They could see that such an idea would demolish all their systems of astronomy, and leave them utterly bewildered in the midst of a scientific chaos. Put yourself, if you can, in their place. Get an idea of a solid, stable earth, resting on firm foundations of pillars and rocks, or of man, or turtle, or elephant, or whatever the conjecture. Let all your ideas of astronomy rest on this and be determined

by this. Then try to think of what it would mean suddenly to discover that the earth is rolling in space at the rate of one thousand miles an hour, and shooting onward at a still more rapid, almost frightful, speed of over eleven hundred miles *a minute*, with nothing above or below, or round about it, to give support. Could such a mind suddenly take in such a truth?—It seems not: error is too enslaving for that. "The very thought of such a restless, whirling globe, where all had been reckoned as absolute fixity, was startling to the imagination until men grew used to it." Rome was against the new idea; but even Rome had to give way before the truths of astronomy. Men might be befooled into believing the word of Rome, though it was plainly against the statement of the word of God; but it was hard to make them believe the word of Rome where nature uttered a plain denial. The opening truths of astronomy shook Rome to her very foundations. Men were racked and burned; but the truth in its majesty moved on. The Word was beginning to lighten the earth. Those truths were the truths of the Word. God's word had been a witness all through those dark days, but Rome had sought to impeach its testimony; then, behold! God called another witness into court. Nature began to thunder forth the truth that made Rome a liar. Nature was against the pope, because the pope was against nature. And men, somehow, would believe nature in preference to the pope.

And while Rome racked the bodies of men, truth racked their minds. To yield to the first meant eternal ruin; to yield to the latter meant everlasting salvation. And thus the contest raged, and the battle still is on. But that truth was the truth of the Word, and that advancing light was the light of God. And so, from the idea of a flat earth set on pillars, men have come to the great truth that the earth is round, and hung in space. But it took time, and it took the wondrous power of truth.

For a mind to get away from the old idea; for it to cut loose the earth from all visible support, and launch it forth into space, it was also necessary for that mind itself to be cut loose, in a sense, from all visible supports, and swung out into a vast unknown. And it was truth that cut these minds loose, and set them free. "The truth shall make you free." Such a mind was like a ship loose from the moorings of error, and set free to sail the broad oceans of truth. It was a mind that, in its thought, was beginning to mount like a bird on its pinions to view more broadly the works of God.

To have such narrow and mean conceptions of the works of God as these men had, was to have, unavoidably, a narrow and mean conception of God. God wants every one to have true ideas of his works; for thereby the mind is led to true ideas of God. He has given us revelations in his Word concerning these things, but we learn so slowly. Ages ago the Lord asked Job, Whereupon are the sockets of the earth made to sink? Job 38:6, margin. And if the same question had been asked the scientists of old, they would very probably have said, "Sockets? The earth has no sockets, much less anything upon which they should be made to sink." But we know that the question was not utterly lost upon Job. He saw the pertinence of the question, "Whereupon?" He had said, previously, "He stretcheth out the north over the *empty* place, and hangeth the earth upon *nothing*." Job 26:7. In this, Job attempted to tell *whereupon* the sockets of the earth were made to sink. He said the earth hangs on *no thing*. Scientists have got about that far now. They say that the earth hangs on *no thing*, but that it is upheld by a *POWER*, which they call "gravitation." Job said, "He [God] . . . hangeth the earth;" in this he shows that it

is indeed *power* that suspends the earth, and more, that this power is the power of God. But Job evidently had not yet got the ultimate answer in such a way that he could rest from further queries in that direction; for shortly afterward the Almighty asked Job the ever-unanswered question, Whereupon are the foundations of the earth made to sink? No matter what man's attainments, that question, like all the others that God asked Job, is forever beyond man's complete answering. We to-day can answer the question no better than could Job. We never shall be able to answer it fully. To answer completely any one of God's questions is to measure him on that one point. We shall never be able to do that. The ultimate and full answers lie in the inscrutable mind of the Creator himself. One mystery cleared, countless others, deeper and more mysterious, appear. "The rate of scientific progress increases from decade to decade, and yet the new problems . . . increase more rapidly. The divine intellect can never be exhausted by the human."

God wants man to know the truth about all that he has done. He has flooded earth and heaven with his revelations; he has given to men his Spirit; and he has left them his word, all flooded with light. God thus reveals truth after truth with a lavish hand. He tells us that the earth is not in the center of the universe, but on the outskirts; that it is not flat, but round; and that it is not supported by things material, but by a power (which men call gravitation, but) which God calls the power of his word, manifested through Jesus Christ.

These truths are revealed as truths having a bearing upon the souls of men. Everywhere that God has revealed a scientific truth, it is found to have a bearing upon the eternal destiny of men. All truth is spiritual truth. All truth is of God; and as God is a spirit, truth is spiritual. God himself says that his Spirit is the truth. Then away forever with the idea that there is any truth dissociated from God, and that does not minister to the soul.

There is no truth but the truth of God, and it saves the soul. God has literally filled his word with science-truths, which are soul-truths, and with soul-truths, which are science-truths. God scatters the light as the farmer sows the seed, not a few kernels, not a few rays; he sows it. "Light is sown." And he scatters the light with the same intention with which the farmer sows the seed; namely, that it may yield increase. "Light is sown for the right eous."

God grant that we may be among these righteous ones for whom the light is sown. God grant that we may be the "wise," who "understand these things." God grant that we may be the "prudent," who "know them." And God forbid that any of us should be the wicked, who do wickedly; for "none of the wicked shall understand."

HOW TO PRESENT THE TRUTH.

C. H. BLISS.
(Warden, Ill.)

THE third angel's message brings to view a people who keep the commandments of God and the faith of Jesus, and warns against the worship of the beast and the reception of his mark. Those who are called of God to carry this message to the world, and have labored long in the work, have learned by experience that it requires wisdom from above to present a message of reform in such a way as to win, instead of repulse, the hearers. Anything seemingly tainted with bigotry, narrowness, or sectarianism is repulsive to many people.

Often a great deal of prejudice is caused by accusing people of worshipping the beast and

having his mark. Sharp thrusts, witty sarcasms, and blunt accusations cannot win men to the truth. We may think we have given light when we have only, through our bluntness and rudeness, offended honest souls. When visiting an erring brother many years ago, I was one of a committee sent to reclaim him. The brother sent with me opened the conversation by asking the erring one if he was not conscious of the fact that he had "the big head." It is needless to inform the reader that our mission was a failure.

Brethren, let us be "gentle unto all men; apt to teach, patient."

THE PARTITION OF CHINA.

THE following from the *Westminster Gazette* may not be precisely classical in every phrase; yet as it does precisely hit off the character of the present situation in the East, and of the so-called Christian powers engaged there, we do not think we should forbear to print it:—

"The heathen Chinese! the heathen Chinese!
What an opening for Christian exertion we see!
Then hie for the Flowery Land of the East!
Like vultures we'll swoop on the promising feast.
Man, man, all the fleets of the brave and the free,
And bombard all the coasts of the heathen Chinese!

"Let the Russians go here, and the Russians go there,

But, by jingo, we'll each hew a slice, we declare.
We English are bound to look after our trade;
There are men to be plundered and cash to be made.
With the "Maxims" of Christendom soon we shall see

A wonderful change in that heathen Chinese!

"Then come, all ye teachers and preachers and fighters,

Backed up by the press and its wonderful writers,
And give to this darkened and downtrodden nation
A touch of the blessings of civilization.
When Russians are robbing, and Germans are raiding,

Never let it be said that we were not aiding.
The pride of the land and the queen of the sea,
We'll do what we like with that heathen Chinese!

"We'll rob him, and shoot him, and burn each small village,
And give every town which is larger to pillage.
To the conquest, ye Christians! sail swift o'er the sea,
And make what you can of the heathen Chinese!"

WHY WE SHOULD CHERISH THE TESTIMONIES.

J. E. EVANS.
(New Orleans, La.)

BECAUSE they are the voice of God, uttered in love to his erring children. Amos 3:7; Lam. 3:22.

Because their fruit is evidence of divine origin. Isa. 8:20; Matt. 7:20.

Because they come to us with warnings, admonitions, reproofs, and consolation in the midst of trouble. Hosea 6:5.

Because they encourage deep piety and true devotion.

Because they continually direct our thoughts to the word of God, and reveal to our minds the vitalizing truths of that word.

Because they cut away from the human heart every false growth.

Because they point out our dangers and mistakes, and show the true way.

Because examples of the waywardness of the human heart are therein pointed out, and the mind is impressed with the need of the constant presence of the Spirit of God.

Because they have been, among us, the sounding of one voice,—the voice of God.

Because they teach us how to enjoy physical health as well as spiritual, showing the relation which each sustains to the other.

Because those who have chosen their own ways, rather than the ways of God therein

pointed out, have themselves manifested the folly of that choice.

Because, to all who observe the signs of our time, the words of God thus given are manifestly true.

Because it was a cause of sorrow and regret to those who remained true to God to "find no vision from the Lord." Lam. 2:9.

Because they are according to the promise of God. Joel 2:28, 29.

Because Christ reminded his disciples of this promise, and sought to impress upon their minds the importance of its fulfilment. Acts 1:4.

Because the "Spirit of truth" was to abide with God's people from the time he went away. John 14:16, 17; 16:7.

Because this promise was given "to all that are afar off, even as many as the Lord our God shall call." Acts 2:14-18, 39.

Because Christians of to-day are among the "called" ones; and therefore the promise, with all that goes with it, belongs to them, to guide them into all truth. John 16:13.

Because such a manifestation is one of the "gifts" of the Spirit. 1 Cor. 12:8-10; Eph. 4:8, 11.

Because this gift was placed in the church anew when our Saviour ascended, and is to remain until the perfect state is reached; for *then* all that is "in part" shall cease. Eph. 4:13; 1 Cor. 12:28; 13:8-10

Because this is God's means of perfecting the saints. Eph. 4:11, 12.

Because these Testimonies are especially necessary at this time, when there is a Babel of voices, each claiming to be orthodox. Eph. 4:14; John 14:26; 16:13.

Because this is one of the causes of Satan's last great war upon the remnant church. Rev. 12:17; 19:10.

Because "where there is no vision, the people perish." Prov. 29:18.

Because there is prosperity in believing the prophets of God. 2 Chron. 20:20.

In view of the foregoing considerations, should we not prize these Testimonies more highly than we do, that we may not be like the people of God in past ages, upon whom it became necessary to send judgments that they might not forget a beneficent Creator? All who believe this to be the last warning message to a perishing world, and who desire to be without spot and blameless when the Saviour comes, will find the daily study of these Testimonies, in connection with the Scriptures, an invaluable aid; and if those who are called to preach "this gospel of the kingdom," will thus use this Heaven-appointed means, they will never be at a loss for something timely and important to give to the people.

IT IS ON THE INSIDE.

WHILE walking down the street one day, I passed a store where the proprietor was washing the large plate-glass show-window. There was one soiled spot which defied all effort to remove it. After rubbing hard at it, using much soap and water, and failing to remove it, he found out the trouble. "It is on the inside," he called out to some one in the store.

Many are striving to cleanse the soul from its stains. They wash it with the tears of sorrow, scrub it with the soap of good resolves, and rub it with the chamois of morality; but still the consciousness of it is not removed. The trouble is, the fault is on the inside. It is the heart that is bad. If the fountain is bitter, the stream will not be sweet.

Nothing but the blood of Jesus, applied by the mighty hand of the Holy Spirit, can cleanse the inside; for God's Spirit alone can reach the inside.—*Selected.*

Evangelistic Temperance.

HOW NOT TO BREATHE.

How, then, shall the necessary space be created for this air which we must have at each breath? Shall the cover of this cone be moved? or shall the cone itself be moved? What does nature itself teach in answer to these questions?

Let us take the first question first: Shall the cover be raised in order to give the cone, the lungs, the required space in which to expand, and thus receive the 230 cubic inches of air required? The cover of this cone is that part of the chest from the tip of the breast-bone upward. In other words, it is that part of the chest which is formed of the strongest and heaviest ribs, strongly braced, both front and rear, by the back-bone and the breast-bone, and therefore is the most rigid part of the whole structure. Now to look at this structure, does it appear as if it were made to be either raised or expanded so as to create 230 cubic inches of space twenty times a minute?—Everybody can see that the only possible answer is a decided and emphatic No. It is true, as we shall see later, that there is a slight movement of these ribs upward at the outward ends; but it is so very slight, when compared with the amount of space which must be created, that it is practically nothing.

But even though the chest—the cover of this cone—could be raised sufficiently to form the required space, it would have to be done by drawing the air into the lungs; and by this means, with the lung-fiber as a lever, *lifting* the chest. This would bring all the pressure upon the lungs, and would require that they do *all* the lifting. It would practically make the lungs perform the function of a *force-pump*, with which to lift a weight. But the lungs are not a force-pump, and cannot be made to perform the function of a force-pump without destroying them, and so destroying life itself.

The lungs are not muscular tissue at all. They are neither muscle nor flesh, but a sort of spongy texture containing air-cells, with only enough of tissue to hold these cells together, and give place for the necessary arteries and veins to keep them alive, the whole forming a texture almost as elastic as rubber and as light as sponge. The air-cells contained in the lungs of an average man are so numerous that, if spread out flat, they would cover a space of *two thousand square feet*, equal to a floor or ceiling fifty by forty feet in size. Yet think, all this two thousand square feet of air-surface is contained in the lungs, which occupy so little space as to be held in that part of the chest from the fifth rib, or point of the chest-bone, upward, in a medium-sized man.

A single glance at these facts is enough to convince anybody forever that the lungs, not being composed of muscular tissue, are totally incapable of performing any work for themselves; and that therefore no process of breathing or speaking which causes the lungs to do any work in lifting or expanding the chest, can possibly be right.

From these facts it is clear that the chest and shoulders were never created thus to be raised; that the lungs were never created for any such purpose as the raising of them; and that to make any such use of the lungs is a violation of nature's law, which is the law of God. Therefore, "doth not even nature itself teach" that all breathing that requires the lifting of the chest is certainly *wrong breathing*?

It will be well to note the danger that is caused by this perversion of nature's intent in the use of the lungs.

The surface of the air-cells in the lungs is a membrane so thin and delicate that when the

blood is thrown against the inside of it, and the air strikes the outside of it, the life-property of the air passes through into the blood; yet the blood cannot pass through to the outside. God has made it so.

Now it is a principle in nature that when any unusual exertion is required of any organ, nature begins at once to supply whatever is needed, that the organ may perform the extra labor, or meet the extra demand, without injury. When any part is injured, nature seeks at once to repair the injury. This is done only by sending to that place an increased supply of blood, carrying in its corpuscles building material with which to strengthen the organ for the increased exertion, or to repair the injury done. It is a fact that nature will, against continued abuses, thus fairly work miracles to keep men alive; and it is a sad fact that she is compelled to do this nearly all the time with multitudes of people.

But it is impossible for nature, with safety, to strengthen the lungs to perform the unusual labor that is put upon them by this wrong way of breathing, which tries to lift, or expand, the chest. She tries to do it, but cannot; for the very effort which she makes to remedy the evil is itself an injury. Let us examine this: When this unusual exertion, this work which was never intended, is put upon the lungs, of course they are unprepared for it. Nature is compelled at once to strengthen them for it in the only way possible; that is, by sending an increased supply of blood into the lungs. But if this blood is to strengthen the lungs, it can do it only by making the tissue itself stronger. And this must inevitably make thicker that delicate membrane which is the surface of all the air-cells. But as certainly as this is made thicker, the vitalizing property of the air will not as readily pass through into the blood. Thus not enough breath can be taken to keep the blood pure; the blood, therefore, being deprived of this vitalizing property, becomes sluggish, and grows more and more impure. This conduces to ill health, breeds disease, and brings death.

But the lungs cannot in all cases endure this process, particularly in those who have much talking or public speaking to do. In many cases this delicate membrane of the air-cells becomes distended by the increased supply of blood. When so distended, it is easily ruptured; and then, instead of the vitalizing property of the air passing through into the blood, the blood itself passes through into the air; there is bleeding at the lungs, and this means death. It is plain, therefore, that whatever nature may do in her efforts to build against the abuse of the lungs, it means only death,—not death on the instant, of course, nor in a day, nor in a week; but it means death just the same, sooner or later, and that long before nature's proper time. As the Testimony expresses it, it is "slowly committing suicide."

It is certain, then, that "nature itself" teaches, in positive tones, that any practise of breathing in which the chest must be lifted and lowered, or that brings pressure upon the lungs to lift and lower the chest, is positively, and even dangerously, wrong breathing.

"HUMAN beings are the only animals with sufficient perversity to breathe, not through the nose alone, as it was intended they should do, but through the mouth. That a sure punishment follows has no apparent effect upon the pernicious habit. It is a scientific truth that oxygen will enter the system only in a required quantity through the nose. Consequently, mouth-breathers become anemic, and suffer from numerous ills. The latest invention is a 'rhinometer,' which gauges the extent to which the nose is used for breathing purposes."

EATING TOO MUCH.

DO PEOPLE eat too much, as a rule?—There are many who think so, and that moderation in diet would cure a large proportion of the ills of human kind. This was the firm belief of the late Dr. Dio Lewis, who directed some of his strongest arguments against the evil of over-eating, claiming that it is an enemy to activity and endurance. "Temperate people, with good digestion," he said in one of his papers, "never feel their stomachs,—forget they have stomachs,—while these big eaters are always hungry, faint, or bloated, troubled with eructations, acidity, diarrhea, or some other unhappy condition of the digestive apparatus. Persons having a good stomach to begin with can, by practise, learn to digest an enormous quantity of food. If they give their whole force and vitality to this business of grinding grist, they can, in the course of even a short life, grind through immense quantities. But the wiser, the more human, way is to find out just how much food is needed to run the machine, exactly what fuel will keep the system at the best working-point, and never pass these bounds. For years the author had eaten three hearty meals a day. At length, upon a careful consideration of the physiology of digestion, he thought he was probably using too much of his force in that function. He reduced to two meals a day. He cannot express what freedom in mental and bodily activity he experienced. Men with large heads and well-made bodies sometimes consume so much of their nerve force in digestion that they have nothing left with which to achieve those triumphs that otherwise would be easy to them.—*Selected.*

THEN AND NOW.

"EARLY to bed and early to rise,"
May once have made people rich, healthy, and wise;
But at present the man who would fain make his mark,
Has got to keep hustling till long after dark.
—*Selected.*

A GREAT LEVELER.

STRONG drink is no respecter of persons. It treats everybody alike. It brings down the highest to the level of the lowest. There are some men who have more physical strength, and others who have less nervous susceptibility, than others. There are some who are upset with a gill of strong drink; there are others who can carry a quart; but it makes little difference,—give alcohol a chance, and it will bring the strongest, the noblest, down to the dust.

No mortal can safely indulge in the use of such dangerous stimulants. He never knows where he will bring up; he can never tell what the end will be. He who lets strong drink alone knows perfectly well that he will never become a drunkard. He who tastes it does not know what his fate may be.—*Safeguard.*

"I EMPHASIZE the point that the only way to bring the body into subjection is to avoid the causes which lead to the results that often grieve us so much. Satan came to the Saviour, but found nothing in him. If he had lived as some of us do, when Satan came with his temptations, it would have been like applying a match to oil. If we live right, he can come to us, and find nothing there of which he can take hold. But it will be, even then, only a miracle of God's grace that will preserve us. Noah built the ark, but it was kept on the waters by God's preserving care. God has pledged his word; if we will obey his statutes, he will make us a holy people. The reverse is just as true. It is presumption to claim his promises of health and keeping power, without having met the conditions."

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.

A MOTHER'S CARE.

EDITH ROSS.
(Boulder, Colo.)

I do not think that I could bear
My daily weight of woman's care,
If it were not for this:
That Jesus seemeth always near,
Unseen, but whispering in my ear
Some tender word of love and cheer,
To fill my soul with bliss.

There are so many trivial cares
That no one knows, and no one shares,
Too small for me to tell,—
Things e'en my husband cannot see,
Nor his dear love uplift from me—
Each hour's unnamed perplexity,
That mothers know so well.

The failure of some household scheme,
The ending of some pleasant dream,
Deep hidden in my breast;
The weariness of children's noise,
The yearning for that subtle poise
That turneth duties into joys,
And giveth inner rest.

These secret things, however small,
Are known to Jesus each and all,
And this thought brings me peace:
I do not need to say one word;
He knows what thought my heart hath
stirred,
And by divine caress, my Lord
Makes all its throbbings cease.

And then upon his loving breast
My weary head is laid at rest,
In speechless ecstasy,
Until it seemeth all in vain
That care, fatigue, or mortal pain
Should hope to drive me forth again
From such felicity.

STUDIES IN CHILD CULTURE.—NO. 34.

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

"WHEN a child cries, should it be told to stop right away? Should one insist on making it stop, or hold the hand over its mouth to stop the noise?"

Any one of these proceedings is useless as regards the object in view. Forcibly to shut off the breath of a crying child is dangerous. There is reason to suppose the child has something to cry for. It may not be easy to discover the cause, but it is best to find it, if possible, and remove it. Until this can be done, it will be more effective either to treat the child as though he were ill, by some soothing remedial process, like a warm bath, a massage, wrapping him up in bed, or, perhaps, to leave him alone. For a case of obstinate wilfulness, to leave the child entirely alone is the most effective.

Do not tell the child to stop. The command "Stop!" has something very irritating in it. Do not call attention to the fact that the child is crying. Ignore the noise, but seek quietly for the cause and its remedy, that no connection may remain in his mind between his crying and your efforts. Otherwise, he may repeat the process simply from a desire to have you pay him unusual attention. Do not allow him to realize any profit from such a demonstration.

"When you ask a child to do anything, how would you get him to obey if he refuses?"

First, be sure that the right example as to doing things for others is set before him. If he refuses you, it is probably because he has himself been refused again and again in his reasonable requests, without the explanation which would have made him understand that the refusal was right. No child whose reason-

able requests are treated with uniform courtesy will refuse to do what is asked of him, unless there is a reason which to him seems perfectly warranted. Take it for granted that there is a reason, find out what it is, and treat him as you would like to have him treat you under the same circumstances.

In a clear case of self-willed rebellion, let him make his own choice as to whether he will regard your wishes, and take the consequences which obedience will bring, or continue in rebellion and take its consequences. Make all the consequences, in either case, swift, sure, and as natural as possible. In a case of open rebellion the natural outcome would be the loss of all the home privileges, while obedience should make them sure. A rebel is necessarily cut off until such time as he ceases to be a rebel. Make the child understand and feel this. Let him come as quickly as possible to know that he alone is responsible for any loss that he suffers, and that he can end the trouble in a minute if he will.

"What would you do with a child who copies other people all the time, unconsciously?"

Let him go on copying,—you cannot prevent him from doing this if you try ever so arbitrarily. It is his business to copy others. Of course he does it "unconsciously"—as naturally as he breathes. That is the only way he will ever learn anything. He may so combine and rearrange what he sees and hears as to seem original; but he is still, at his best, only a copyist, even if he copies God in nature, or the divine Son in his living.

Be careful of the models that are placed before him. Guard tones, words, conduct,—everything by which he is to receive impressions through the senses,—and then leave him free to go on copying.

"What means would you employ to interest small children in their work?"

As has been written before, so I repeat: Let the children work with you. Share with them, and they with you, in all the occupations of the home. Talk, explain, sing, while at work, and there will be no lack of interest. It is only when the little ones are left to work alone or with other children, on tasks which they do not comprehend, that they become listless. The healthy, happy child is naturally an enthusiast in anything which he undertakes. He likes work. His play is work,—business,—and he would prefer to spend his energies in some way that will "help," if he only knows how to do it. Of course he must not be kept at one thing until the muscles and faculties employed become wearied. After he has kept his arms, hands, legs, and feet moving in a certain way for a few minutes, he must change. He will change so as to bring other parts into play, unless he is arbitrarily prevented; and when that happens, he loses interest, and becomes a dull, sullen, uninteresting "bother of a boy," judged by the ordinary onlooker, when, in fact, he is only tired out and suffering.

Did you ever hear of the "tired boy,"—the one who "never gets rested"? He has been the joke of the grown-up world from time immemorial. But it has been a poor joke. He has been a sufferer, and has made the world suffer with him. Constant change in occupation is the law of the growing child, because the law of his growth demands it. The work of the home and its environs is admirably adapted to this necessary, constant change, except where it has been reduced to the system which is best suited to older people. Then there is, of course, no place in it for the child.

The trouble is that the children have been counted out of the home-making and house-keeping, and hired help has been substituted. The Originator of the home never intended that it should be run by hired help; but that father, mother, and children should co-oper-

ate in doing its work; that the "stranger" and "poor" should be taken in as a part of the family, contributing and enjoying their share of all that goes to make up the home life; and that all the energies of each, from young to old, should be spent in practical usefulness, redeeming not only the time, but also the powers that had been sold under sin.

THE SONG AND THE WORD.

A MOTHER sang to her child one day
A song of the beautiful home above,—
Sang it as only a woman sings,
Whose heart is full of a mother's love.

And many a time in the years that came,
He heard the sound of that low, sweet song;
It took him back to his childhood days;
It kept his feet from the paths of wrong.

A mother spoke to her child one day
In an angry voice, that made him start
As if an arrow had sped that way,
And pierced his loving and tender heart.

And when he had grown to man's estate,
And was tempted and tried, as all men are,
He fell; for that mother's angry word
Had left on his heart a lasting scar.

—Charles S. Carter, in *Ladies' Home Journal*.

WHAT IS REQUIRED OF THE HUSBAND.

* * *

"HUSBANDS, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." Eph. 5:25-28.

How should a man love his wife?—As Christ loves the church; that is, with an unselfish love. Christ does not love the church for any good that may come to him personally, for he already possesses all, but for the great pleasure of seeing his church sanctified, made pure, and saved. In other words, his happiness is to see his people happy, or saved, which is happiness; for this purpose he gave himself for the church.

How does a man obtain a wife?—He offers himself to her, and she accepts him. But why does he give himself to her? is it for his happiness, or for hers? If he is obeying the Scripture, it must be for her happiness, and he is to derive his happiness from seeing her happy. "For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body." Now as Christ is the head of the church to save it eternally, so the husband is the head of the wife, to save her, to care for her, in this life.

When the husband has provided a home, and supplied food and clothing, has he done all that is required?—"There are many in our world who are starving for the love and sympathy which should be given them. Many men love their wives, but are too selfish to manifest it. They have a false dignity and pride, and will not show their love by words and deeds. There are many men who never know how starved is the heart of the wife for words of tender appreciation and affection. They bury their loved ones from their sight, and murmur at the providence of God that has deprived them of their companions, when, could they look into the inner life of those companions, they would see that their own course was the cause of their premature death."

Then a man can literally starve his wife to death, even though she be surrounded with all that money can buy. And what would be the cause of this terrible condition of affairs?—A false dignity and pride, that kept him from

showing the love that was in his heart. O, for the tender Spirit of Christ, to take away all such false dignity and pride, and lead man to be more like his Maker! He is not to sanction sin, nor cover the faults and failings of his wife, any more than Christ is to do this for the church; but he is to deal with her as Christ deals with the church, and as he desires Christ to deal with him.

The wife may expect too much, and because she does not receive the treatment that she thinks is her due, she feels hurt. Allowing her mind to dwell on self day after day, she becomes more selfish, and her love for her husband grows cold. He sees that she is gloomy, and is becoming dissatisfied with her lot, so he thinks, "Now I will, by my coldness and indifference, show her that she need not expect to be petted and praised, and in time she will get over such foolishness." True, all selfish desires are foolish, or worse than foolish; but do his cold and indifferent ways prove a remedy?—Never! If, indeed, he should improve every opportunity to exhibit an unselfish love and care for her, and at the same time manifest the tender spirit of Christ in trying to teach her, remembering that we are not in this world to be ministered unto, but to minister, her heart would be hard indeed if she did not catch the spirit, and begin to watch for chances to show her love for him.

Many think that if the husband provides the food and clothes, the wife is responsible for the happiness of the home. To a great degree this is true; but there can be no healthy body with a diseased head, neither can there be a truly happy home unless the head is the source of that happiness. "Jesus, our Redeemer, walked the earth with the dignity of a king; yet he was meek and lowly in heart. He was a light and blessing in every home, because he carried cheerfulness, hope, and courage with him. O, that we could be satisfied with less heart-longings, less striving for things difficult to obtain wherewith to beautify our homes, while that which God values above jewels, the meek and quiet spirit, is not cherished! The grace of simplicity, meekness, and true affection would make a paradise of the humblest home."

By heeding this instruction, a man may preside over his home "with the dignity of a king." And by manifesting meekness and affection toward all, he will do his part toward making his home a happy one, where Christ and angels will delight to dwell.

"God requires his followers to be men of good report, as well as to be pure, elevated, and honest; kind, as well as faithful. It is essential to be right in the weightier matters, but this is no excuse for negligence in things apparently of less importance. The principles of the law of God must be developed in the life and character. An amiable temper, combined with firm integrity and faithfulness, will constitute a moral fitness for any position."

May the converting power of God rest upon man, his noblest work in creation, and lead him to manifest these qualities in the home as well as elsewhere.

In an article on the "Wonders of the World's Waste," William George Jordan, in the October *Ladies' Home Journal*, details how science at the present day utilizes the ox. "Not many years ago," he says, "when an ox was slaughtered, forty per cent. of the animal was wasted; at the present time 'nothing is lost but its dying breath.' As but one third of the weight of the animal consists of products that can be eaten, the question of utilizing the waste is a serious one. The blood is used in refining sugar and in sizing paper, or manufactured into door-knobs and buttons. The hide goes to the tanner; horns and hoofs are transformed into combs and buttons; thigh-

bones, worth eighty dollars a ton, are cut into handles for clothes-brushes; fore-leg bones sell for thirty dollars a ton for collar buttons, parasol handles, and jewelry; the water in which bones are boiled is reduced to glue; the dust from sawing the bones is food for cattle and poultry; the smallest bones are made into bone-black. Each foot yields a quarter of a pint of neat's-foot oil; the tail goes to the 'soup;' while the brush of hair at the end of the tail is sold to the mattress-maker. The choicer parts of the fat make the basis of butterin; the intestines are used for sausage casings or bought by gold-beaters. The undigested food in the stomach, which formerly cost the packers of Chicago thirty thousand dollars a year to remove and destroy, is now made into paper. These are but a few of the products of abattoirs. All scraps unfit for any other use find welcome in the glue-pot, or they do missionary work for farmers by acting as fertilizers."

FREDDY and Teddy were playing
In the wide old hall by the fire;
And dear, loving grandfather, watching his pets,
Called them his heart's desire.

Teddy and Freddy were talking.
"I wonder where God is," they said.
"I think he's very far off in the sky,
Where no one can find him," said Fred.

"O, I think that he's right here and near us
And thinking about us," said Ted;
"For you know he's so kind and so loving, I think
That he's every one's Grandfather, Fred!"
—*Jane Gray.*

EFFECT OF THE SUN'S RAYS.

Prof. Elisha Gray, in Chicago Times-Herald.

ALL the food that we eat is prepared by the sun, including the very air that we breathe. Every animal organism, besides having the power of assimilation and growth, is also a furnace in which a slow combustion is going on, which keeps up the heat of the body; so that a very considerable portion of the food we eat is simply so much fuel which is consumed, as such, by a process of oxidation, that, in a stove, we would call "combustion."

The draft to the human stove is through the lungs. The blood which has been prepared through the digestive organs is pumped into the lungs. The lung-cells are divided into two parts by a very thin membrane. One side of the membrane communicates with the outside air and the other with the blood circulation. This membrane is porous to gases, so that the oxygen penetrates it, uniting with the hydrocarbons of the blood, and the product of this union is heat and carbonic dioxid. (Carbonic dioxid is a gas composed of one atom of carbon and two atoms of oxygen.) The heat warms the body, and the carbonic dioxid, passing through the membrane, is thrown out of the lungs by each expiration. You will observe that the product of combustion that is thrown out into the air by the animal, is the same that comes from the chimney of a lamp or stove; to wit, carbonic dioxid (formerly called carbonic acid). Animal life cannot exist in pure carbonic dioxid. If one should shut himself up in a room with burning charcoal, which gives off carbonic dioxid in great quantities, and was obliged to inhale it, he would soon smother to death. A candle or any flame put into a vessel of pure carbonic dioxid, goes out immediately, as there is no free oxygen to support the flame.

One would think that with all the fires and gas-jets that are burning in the world, together with all the exhalations from the animal kingdom, the air would soon become unfit to breathe, especially as carbonic dioxid is heavier than air at the same temperature. The reason it goes up the chimney is because it is greatly

expanded by the heat of combustion. But as soon as it cools, it drops to the earth. This is why it is found in wells and deep mines. I have seen a large kettle of blazing fagots put out entirely by being lowered into a "choke-damp," which is only this carbonic dioxid, and is the product of combustion. Combustion is going on slowly in the process of decay, so that carbonic dioxid comes from other sources than fires and the exhalations of animal life. Nature has provided in a most wonderfully beautiful way a means of taking care of this surplus gas that is poisonous to animal life. Plants and trees and all sorts of vegetation thrive upon what the animal rejects as poison. The leaves of trees take up this poisonous gas and live upon it, in connection with moisture, and the little that is drawn from the earth, so that there is an eternal round of interrelation between the animal and vegetable kingdoms.

But you say this constitutes a perpetual motion. It would if we had told the whole story. This operation could not be carried out without the aid of the sun. The leaf of the tree is nature's great laboratory. Through it she carries on some of her most wonderful operations. In it are appliances for analysis transcending all those in all the artificial laboratories of the world. Here, water and carbonic dioxid are decomposed, the tree or plant incorporating the carbon and the hydrogen into the woody fiber, while it gives back to the air pure oxygen, which is the life-giving principle of animal existence. The magical power that is able, through the mechanism of the leaf, to accomplish this miracle of miracles is the silent sunbeam. Silently, from day to day, this wonderful power, without which all activity of every name and nature would cease, is storing up its energy in the vegetation of the world, and, through the vegetation, is supporting the lower animals, and directly, man.

THEY are fond of pet names in the British royal family. The Duke of Fife is called "Macduff;" the Duchess is called "Her Royal Shyness," because she is so very retiring in disposition; little Prince Edward of York is known as "The New Boy;" and Princess Patricia of Connaught, who was so christened after her father, and because she was born on St. Patrick's day, is affectionately dubbed "Paddy." Princess "Paddy" is a cheerful child, aged eleven years.—*Selected.*

"A PAIR of old black kid gloves placed in a quart of water, and boiled to extract the color, is excellent for sponging and refreshing black silk or ribbon. Use one of the old gloves for rubbing the liquid on the material, and it will be found to be better than cold coffee, vinegar, or other things generally used. If possible to avoid it, do not iron silk that has been sponged; for ironing makes it stiff and glossy. Instead, stretch and fasten it tightly on a flat surface to dry, or roll it tightly on a round stick."

"CHALK is one of the few exclusively important imported British products used in our country. Remarkable flint fossils, usually the remains of fish, are sometimes found in its crude form. The process of manufacture from the natural state is simple. At the mill the chalk is put into great machines, ground in water, and floated off into vats, where all the impurities and foreign substances are precipitated. The water is then drawn off, and the residuum dried by steam heat and exposure to the air. It is then reduced to a powder of different degrees of fineness, when it is packed in barrels for shipping. Among the largest consumers are the rubber goods manufacturers. It is also employed in the preparation of paint and putty."

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 1, 1898.

ALONZO T. JONES, }
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"WHAT shall I render unto the Lord for all his benefits toward me?"

You know that the Lord has bestowed upon you benefits of all sorts, and in countless number. "They cannot be reckoned up in order." "If I would declare and speak of them, they are more than can be numbered."

Now the question is, "What shall I render unto the Lord for all his benefits toward me?" How shall I pay him for what he has bestowed? And the answer is, "I will take the cup of salvation, and call upon the name of the Lord."

That is to say that what you are to render to the Lord for all the benefits which he has given you, is to take more benefits.

Yea, more than this: what you are to render to the Lord for all the benefits which he has given, is to take the greatest of all the benefits which he can possibly give.

If you have all these benefits except this greatest one, then all he asks of you to pay for all these is that you take this greatest of all.

And if you have all of them, even to the greatest, then all he asks of you to pay for all these is that you take yet more of the greatest of all,—that you drink yet deeper of the cup of salvation, and call yet more upon the name of the Lord.

That is the Lord's system of receiving pay for what he bestows.

Now read Luke 6:32-38 and Acts 20:34, 35.

TWO SONS.

ABRAHAM had two sons.

One was born of the bondwoman; the other, of the freewoman.

One son, therefore, was a bond son; the other was a free son.

One was born by their own invention; the other was born by the promise of God.

One was born of the flesh; the other was born of the Spirit.

The son who was born of the bondwoman, by their own invention, and of the flesh, was "a wild man." Hebrew, literally, "a wild-ass man." Revised Version, "He shall be as a wild ass among men." His hand was against every man, and every man's hand was against him.

The son who was born of the freewoman, by promise, and of the Spirit, was meek and lamblike. His hand was against nobody; and when anybody's hand was inclined to be against him, he soon "saw certainly that God was with" him, and "departed from him in peace." Gen. 26:12-31.

"Which things are an allegory;" for God has two sons. "For these [women and their sons] are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." The other is from Mount Calvary, and answer-

eth to "Jerusalem which is above" and "free, which is the mother of us all." Gal. 4:24-26.

Now in teaching redemption to the people in old time, the Lord said, "All the first-born of man among thy children shalt thou redeem," and of "every firstling that cometh of a beast which thou hast; the males shall be the Lord's," except the firstling of an ass.

The firstling of an ass had to be redeemed; and it had to be redeemed with a lamb: "Every firstling of an ass thou shalt redeem with a lamb." And any firstling of an ass that was not so redeemed, its neck was to be broken: "If thou wilt not redeem it, then thou shalt break his neck." Ex. 13:12, 13.

These things were shadows of realities. What are the realities?—One we can find, anyhow, if not all.

The scripture says that the son of Abraham by Hagar was "born of the flesh," and that he was "a wild-ass man."

The scripture likewise says that Hagar and her son represent the covenant from Sinai and the children of that covenant.

This says, then, that those who were or are of the covenant at Sinai were and are born after the flesh, and are "wild-ass men." And as the firstlings of the ass must be "redeemed with a lamb," this says that every soul who ever was or is of the covenant at Sinai, every one who is born of the flesh, must be redeemed with the Lamb of God, or his neck will be broken.

"For this cause he [Christ] is the mediator of the new testament [covenant], that by means of death, for the redemption of the transgressions that were under the first testament [covenant], they which are called might receive the promise of eternal inheritance." Heb. 9:15. This is to say also to every soul of those who are the seed of Abraham according to the flesh, that they must be redeemed with a lamb; and that unless they are redeemed with a lamb,—the Lamb of God,—they shall perish; for it is not possible for the blood of bulls or goats or lambs to take away sin.

Yet more than this, it is likewise to say to all who are born only of the flesh, who are therefore "wild-ass" men, who are of the "carnal mind," which "is enmity against God," and which "is not subject to the law of God, neither indeed can be,"—it is likewise to say to all these that they must be redeemed with a lamb,—the Lamb of God,—or their necks will be broken, and they will be destroyed by their own sins.

And to all who are of the covenant from Calvary, who are born of the freewoman, of the promise of God, and of the Spirit of God, who are the seed of Abraham according to the promise,—these, too, shall be redeemed, to these redemption is certain; for the Spirit itself, of which we are born, is "the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1:14. And the redemption of the purchased possession includes the redemption of our bodies, who "have the first-fruits of the Spirit." Rom. 8:11, 23.

How is it with you? Are you born of the flesh only? or are you born of the Spirit? Are you in the condition where you are in danger of having your neck broken because you have not been redeemed with the Lamb? or are you already redeemed with that Lamb, born of the

Spirit, and by that Spirit sealed until the redemption of the purchased possession?

"Now we brethren, as Isaac was, are the children of promise." "For if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise,"—born of the promise of God, born of the Spirit of God, children of the free, sealed unto the day of redemption. Bless the Lord!

STUDIES IN THE BOOK OF DANIEL.

WHERE did Daniel and his three companions obtain the education which enabled them successfully to pass the examination required by King Nebuchadnezzar? Where did they obtain an education which made them "skilful in all wisdom, and cunning in knowledge, and understanding science," and which gave them "ability" in all these things?

It must be borne in mind that these words mean more in themselves, and to Daniel and to us, than at that time they meant even to Nebuchadnezzar. For instance, the word "wisdom" meant to Daniel, and means in itself, "the fear of Jehovah." But Nebuchadnezzar at that time, being an idolater, had no respect for Jehovah; therefore the word meant to him only respect for the gods in general.

Where, then, did they get this superior instruction and education?—Without hesitation it can be answered, In a "school of the prophets," the divinely established schools in Israel. There was at that time a "college," or "school of the prophets," in Jerusalem. For in the eighteenth year of Josiah, king of Judah, which was only fifteen years before the captivity of Daniel, there is the clear record of such a school in Jerusalem.

In the eighteenth year of Josiah, while at his command the temple was being cleansed and repaired from the abominations of Manasseh and Amon, a copy of the Pentateuch, or "book of the law of the Lord by Moses," was found by Hilkiah the priest. Hilkiah "delivered the book to Shaphan" the scribe; and "Shaphan carried the book to the king," and "read it before the king." "And it came to pass, when the king had heard the words of the law, that he rent his clothes," and commanded Hilkiah the priest, and Shaphan the scribe, and others, "Go, inquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found."

"And Hilkiah, and they that the king had appointed, went to Huldah the prophetess. . . . Now she dwelt in Jerusalem in the college [margin, "in the school"], and they spoke to her to that effect."

Here was, in Jerusalem, a college, or school, in which "dwelt" the prophetess. This at once shows this school to have been a school of the prophets, because that which made those schools of the prophets was the fact that a prophet dwelt with the school, and was, under God, the head of the school. This fact is revealed in the two other instances in which they are mentioned: in 1 Sam. 19:20 "the company of the prophets" was seen, and "Samuel standing as appointed over them." In 2 Kings 6:1-6 we meet again "the sons of the prophets," and Elisha the prophet is dwelling with them; for they said to Elisha, "The place where we dwell with thee is too strait for us."

Thus we find three schools of the prophets in three widely separated ages,—the age of Samuel, the age of Elisha, and the age of Josiah,—and in each instance a prophet is dwelling in the school. These three passages were written to give us information as to the schools of the prophets. And first, they show why these schools were called schools of the prophets—because a prophet was the head of the school; they show also that the college, or school, in Jerusalem, in which dwelt Huldah the prophetess, was a school of the prophets as certainly as was the school where dwelt Elisha the prophet or Samuel the prophet.

It was, then, in a school of the prophets, in the Lord's school, where Daniel and his three companions obtained the education of which we read in Dan. 1:4,—the education which made them "skilful in all wisdom, and cunning in knowledge, and understanding science," and gave them "ability" in all these.

In the schools of the prophets the Spirit of God was the one all-pervading influence, the one great prevailing power. The first time we meet one of these schools is in 1 Sam. 10:5-12, when Saul came "to the hill of God," and met a "company of prophets coming down" with instruments of music, and prophesying. "And the Spirit of God came upon him," and "God gave him another heart;" he was turned "into another man," and "he prophesied among the prophets."

That this should occur in the case of such a man as Saul was so great a wonder that the people of Israel were astonished at it to such an extent that henceforth it became a proverb in Israel, "Is Saul also among the prophets?" It is evident, then, that in *that* school of the prophets, the Spirit of God prevailed to such an extent that an exceptionally hard case was converted by coming under the living influence of that Spirit in the school.

Yet this was not an exceptional manifestation of the power of the Spirit of God in the school of the prophets; this was but the usual degree of the manifestation of the Spirit in the school. For we find after this, when Saul, by disobedience to God and jealousy of David, had separated himself from the Spirit, and was constantly seeking to kill David, that David escaped, and fled, and "came to Samuel to Ramah," and "he and Samuel went and dwelt in Naioth. And it was told Saul, saying, Behold, David is at Naioth in Ramah." This was where there was a school of the prophets. "And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise."

When Saul saw that his first messengers had yielded, of course he sent the second time such ones as he supposed would not yield. And when he found that they also had yielded, he determined to trust no more messengers—he would go himself. Therefore in his wrathful determination "went he also to Ramah," and demanded, "Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah. And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied."

All this shows, and it was written to tell us, that the Holy Spirit was the all-pervading influence and the all-controlling power in the schools of the prophets. So fully was this so, that stern, hard-hearted, and even exceptionally unspiritual men were melted and subdued by his gracious influence whenever they came in contact with the school.

All this shows, also, that the Spirit of God in these schools manifested himself in prophesying. Thus it was the Spirit of prophecy that pervaded and controlled the school. "The Spirit of prophecy" is "the testimony of Jesus" (Rev. 19:10), in counsel and instruction. Thus Jesus Christ himself, by the Spirit of prophecy, was the real head of the schools of the prophets. A prophet was with the schools, through whom the testimony of Jesus was made known for the guidance of the school, and the Spirit of God was the great instructor of the students.

This is not to say that there was never more than one such school at a time; for in the time of Samuel there were at least two: nor is it to say that when there were more than one, there was necessarily a prophet dwelling permanently in each school; for in the time of Samuel there were at least two of the schools, yet there was but one prophet—Samuel himself. It is only to say that a prophet was in charge, whether there was one school or more; and that the Spirit of prophecy was the great guide and instructor therein, whether there was one school, or whether there were more than one.

And all this is to teach us now, for our own time, that in the Lord's schools, the Spirit of prophecy, the testimony of Jesus, must be the great guide and instructor, and that the Spirit of God is to be courted until he shall become the all-pervading influence and the all-controlling power in every school established in the name of the Lord.

Next we shall inquire, What were the studies in the schools of the prophets, and especially in the school where Daniel was educated?

"THE LORD KNOWETH HOW."

"THE Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9. How many are the circumstances, how often the occasions, when we find ourselves in the most dire perplexities and difficulties, from which we know not how to extricate ourselves, hedged in by obstacles we know not how to overcome. Under these circumstances, what more helpful and cheering words can be spoken to us than the assurance here given by Peter, that the Lord knoweth how, and is ready to help us?

The subject-matter with reference to which he makes this declaration covers every possible phase of human experience and all the circumstances of the world to come; for there are but two classes in this world,—the godly and the unjust. The language applies to both of these, and takes in all the experiences of both,—the deliverance of the godly out of all their perplexities, distresses, and temptations, and the reserving of the unjust, whose career involves so much of mystery, unto the day of judgment, to be punished, when all their oppressive acts and their hard speeches will be taken account of, and accurately weighed in the impartial

balances of the sanctuary. How often doctrines perplex, prophecies puzzle us, promises seem so impossible as to amaze us, providences so strange as to distress us, temptations so great as to threaten to overwhelm us; and we know not how to reconcile all these mysteries. What a strong support, then, on which to lean, what a firm foundation on which to stand, to realize that the Lord knows all about it, sees all the way through the labyrinth, and will not chide us in our bewilderment; and that in the hands of this all-knowing One, who cannot be mistaken, or taken by surprise or unaware, the government of both this world and the next is supremely safe.

He "knows how to deliver the godly." Then he knows who are the godly. They may be so involved in trials and afflictions that others do not recognize them; for, says another apostle, "The world knoweth us not." They may be so tossed about by their own temptations and perplexities that they scarcely dare recognize themselves as belonging to that number; but the Lord knows them. "The Lord knoweth them that are his;" and this is the seal of that "foundation of the Lord" that "standeth sure." He also knows the unjust, no matter how they may stand before the world; no matter, even, how great a show of piety they may make, or how much they may be lauded for their talents, wealth, or position. If they are unjust, if they have no vital connection with heaven, they are only waiting for that day when the search-light of heaven will reveal their character as it is. The Lord is no respecter of persons; and he will make no mistake either in partiality or severity.

"The Lord knoweth how to deliver." Many shall be purified, made white, and tried; but the Lord knows just how far to let the trial proceed for our good and his own glory. Let us take the full support and comfort of this great and blessed assurance, that there is *always* a way of deliverance. If there were not, how could the Lord know it? And so, having such perfect knowledge of our cases, he knows all our perplexities in the temptation, and just how to deliver us from it in the very way which will be best for us, and for his own highest glory. This knowledge should lead us to trust in him with cheerful confidence. This is the secret of that calm, that "perfect peace," which all enjoy whose minds are stayed on God.

In the same manner he knows how to deal with the unjust,—how far to let them go on in the development of their characters, how far to let them prosper in their evil purposes and doings, where and when to draw across their pathway the fatal line, "Thus far and no farther." The mysteries of the issues of life and death are all safe in his hands.

If an illustration of these principles is desired, see it in Acts 12: Peter, bound in prison, suddenly finds the adamant chains of the mightiest empire of the earth rent asunder to set him free, for the Lord had need of him; while Herod, arrogating to himself divine honors, on a throne of earthly splendor, is arrested in his blasphemy by the insignificant and loathsome agency of devouring worms.

With our limited vision the ways of the Lord often seem dark and mysterious. He does not see fit to let us into all the *modus operandi* of his work. We do not see, and we wonder, how certain things are to be brought

about. But the "Lord knoweth how;" and one must be very petulant to disbelieve that the Lord can deliver, as he says he will do, because he cannot see the precise way in which he will do it. "What I do," Christ said, on one occasion, "thou knowest not now; but thou shalt know hereafter."

In his "Life and Letters," G. Ticknor says that on a certain occasion, when in Brussels, conversing with the élite of the society there, he could not avoid constantly remembering that two of the high-minded, intellectual persons with whom he was sitting were under sentence of death if ever found within the grasp of Austria. So we cannot forget that many around us are now under condemnation, being reserved to the judgment of the great day. That day will clear up all mysteries and adjust all cases. The Lord knoweth how to do it all.

U. S.

RUSSIA AND GERMANY.

IN Russia and Germany the work of the message is still onward. Since my report from the Crimea, the brethren in the northern part of the field have been visited, and good reports are returned. At St. Petersburg a church is now organized, at Revel a number have been brought to the faith, and in Riga there is steady growth. At the last-named place, ten were recently baptized, bringing the membership up to forty; fifteen of these are Lettonians, and a few are Esthonians. They have a meeting-hall centrally located. The churches at Riga and St. Petersburg are the result of Bible work, only an occasional public meeting having been held up to the present.

Arrangements have been made at Riga to publish in the Russian, Esthonian, and Lettonian languages; but having made all arrangements to publish, the next question is, What publications will pass the censor? We must try one after another, till something passes. At first an attempt will be made with "Christian Temperance."

Our workers in Germany have a good degree of success. At Danzig, where the first seeds of truth were dropped by a patient converted at the Basel Sanitarium, several have accepted the truth. At Stettin, another important city of Northern Germany, fifteen recently united with us. A brother who is nearly blind labors here, largely in Bible work. In December a few public meetings were held, with an attendance of two hundred and thirty.

Good news also comes from Bremen, where Brother Schubert has labored for a year. No city yet entered in Germany seemed so conservative as Bremen. Our colporteurs could do very little there, and the first efforts at direct presentation of the truth promised no better results. But at last the ice has been broken. Last December all the pastors publicly discussed the Sabbath question before an audience of three hundred; Brother Schubert was present, and was permitted to speak. At a later meeting, where two hundred and fifty were present, Brother Schubert further replied to the pastors. The public journals gave a favorable report of his discourse, with the substance of our position on the Sabbath question. Some ten or fifteen are about prepared to unite with us, and a church will soon be organized.

In Rhenish Prussia a number have recently been baptized; and at Essen, the city of the

great Krupp cannon works, a company is about to be united in church membership.

Before this report is published, a Bible institute and training-school will be opened in Hamburg, in connection with which a series of public lectures will be held. As a result of this school it is hoped that several new laborers will enter the field. The colporteurs in Germany, who now number between fifty and sixty, sell from six to seven thousand marks' worth of publications monthly. With other branches of the work, the finances are also growing. During the third quarter of 1897, the tithe exceeded 9,000 marks; the Sabbath-school donations, 1,000 marks; and the First-day offerings, 350 marks,—some \$3,000 in all.

Our brethren in Germany are looking forward to the time when the health work may be established there. Something in this line is not only needed for our own members, but will doubtless prove a means of extending the message. No nation is just now so much agitated over health and vegetarian principles as Germany; and since we have advanced light on these subjects, we should step in while the waters are troubled, and hold up the true standard. This may prove an effectual way of entering Austria and other Catholic fields, which as yet remain closed.

H. P. H.

HOW TO READ OUR PAPERS.

THE number of our denominational papers has greatly multiplied in recent years, so much so that many of our brethren and sisters are led to ask, How is it possible to read all our papers?

The question ought to be answered. But care should be taken that the question is not asked merely as an excuse for not reading. The aggregate of all our periodicals furnishes a vast amount of reading-matter; but it is by no means true that all our people are reading all of it. One who has the opportunity of visiting among our churches will be surprised to find how many do not take or read our leading papers. In many families not even the REVIEW is read. Surely in such cases it is not proper to say, How can we read all our papers?

I presume every Seventh-day Adventist will agree with me that every English-speaking family among us ought, if possible, to take, and read, the REVIEW, the *Signs*, the *Sentinel*, and the *Instructor*. This is not a long list of papers, nor is any one of them a very large one, compared with the great dailies that are read by the hundred thousands every day in our large cities. A few minutes spent each day would enable every adult member of the family to read nearly all our periodicals.

It should be remembered that in order to know what is in a paper, it is not necessary to pronounce every syllable of every word in every column of every page. Nothing is printed in our papers that is not thought to be worth reading; but some things are worth more to some readers than to others. Our papers are not as important as the Bible, and few of us have yet studied the Bible word by word from beginning to end. No paper can be made to suit everybody equally well. Each reader must get out of it the best there is in it for himself. That is what he pays for; the rest is given for good measure and for other people.

Again: we must all learn to read rapidly. This is a fast age. Men must increase in knowledge as they run to and fro. Intensity is taking hold of the world, and greater intensity must take hold of us. We must read as we run,—take in a page at a glance. It is

all in the habit, easily acquired by any one who *must* read a great deal. Make a habit of rapid reading if you must, and then don't read everything, but only what you can use.

Then we should be methodical in our reading. If you cannot have a definite time for it each morning, noon, or night, at least use your spare time in reading and study. There is nothing better than a good book or paper to rest the tired housewife whenever she has a few moments of respite from manual labor. Farmers and farmers' families are particularly inclined to use every moment of the day in some form of manual labor, leaving no time for sufficient sleep, proper eating, digestion, or mental improvement. Few farmers are in a fit physical condition to sit down to breakfast or dinner; and the same thing is true of many manual workers in other lines. But as soon as the meal is swallowed, they rush back to the most vigorous kind of labor, while wife and daughters immediately take up the weary round of unvarying toil. Under these conditions it is no marvel that the tendency to fall asleep is so often shown whenever the individual sits down for a few moments, in church or at home, if his *hands* are unoccupied.

The case is fully described in "Christian Education," pages 20, 21: "There is another class whose highest aim is physical labor. They do not exercise the mind. Their muscles are exercised, while their brain is robbed of intellectual strength. . . . Those who are content to devote their lives to physical labor, and leave others to do the thinking for them, while they simply carry out what other brains have planned, will have strength of muscle, but feeble intellects. Their influence for good is small in comparison with what it might be if they would use their brains as well as their muscles." This extract is printed in full in the *Educator* for January.

On the other hand, if we allow time for mental improvement, and do our reading and studying rapidly and methodically, much can be accomplished in every home to acquire a true Christian education. Besides the papers already mentioned, we have our various Conference papers, and the special periodicals for non-English readers. Then we should not overlook our various missionary and health periodicals, and other monthlies. We are under obligation to read all these as regularly as possible, not as a duty owed to the papers or the editors, but as an obligation to ourselves and to God, to keep informed concerning the progress of his work in the earth.

A final word is offered with reference to our monthly periodicals. It should be even easier to read these regularly than the weeklies. I may refer to the *Christian Educator* as an example. It consists regularly of sixteen pages, an average of only one-half page to be read each day in the month. Any one of these pages can be slowly and carefully read within five minutes, so that less than one hour and a half would suffice, each month, for the whole number. But it would be vastly better to distribute this reading over the whole month than to do it all in one sitting, or say that we cannot afford to take the paper because we cannot "find time" to read it all through in one day or one week. Just take time to read one number through on this plan, and then see if you can afford to be without it. If you are a teacher or parent, take one of those "first-page gems" each day or each week as a motto for study with your school or family. Go over the whole list during the month. Along with these take each week one or two of the "Queries" for consideration. Such a plan of co-operative study between the editor and the reader will surely make the journal a true "Christian educator" in every family.

Such systematic and distributed reading throughout the whole month preserves the

connection between one number and the next. This is a point of much importance in reading a monthly magazine, in which the articles are usually of considerable length and will bear close study. And what is said here in reference to the method of reading the *Educator* will apply to all our other monthly periodicals. Let us all keep up with the progress of the cause of God, by taking advantage of every educational agency which it affords.

F. W. HOWE.

Progress of the Cause.

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

IN THE SCHOOLS.

WALLA WALLA COLLEGE.—Though there were only eighty-nine students present at the opening of our school, the growth has been constant until the present time. The entire enrolment for the year has been something over one hundred and eighty. During the past few weeks, students have been coming in quite rapidly, even though we are past the middle of the school year. Others are on their way from different points in Washington, and will be here within a few days.

A spirit of earnestness has characterized the students in all their work the present year. There seems to be, on the part of most of the members of our school, a deep appreciation of the times in which we are living, and of the importance of quickly fitting themselves for a part in the great moral vineyard.

The Lord has visited us most graciously, has melted cold hearts, and softened hard ones. About the time of the week of prayer, there was a general movement in the school in turning to the Lord. One Sabbath during the students' prayer- and social-meeting, nearly the whole number present came forward to seek the Lord for a deeper experience in divine things. Many of these made a beginning that day in a religious experience. The good work began a week or more before the week of prayer, and continued one or two weeks after. All who have ever passed through this experience know that when God works, Satan also works, and we have had some experience in struggling against his temptations and snares; but in these experiences we have all learned valuable lessons.

Although the winter has been open, and the state of the weather such that colds and malaria might naturally be expected, the school has been remarkably free from sickness. For this we are thankful.

In our next report we will say something of the work we are doing in the classes.

E. J. HIBBARD.

EXPERIENCE IN CHILE.

I LEFT Santiago, December 7, to deliver books in San Felipe, which I reached the same evening. The next day being a Catholic holiday, I could not do much delivering, as all the principal business places were closed, so I took the train for Los Andes, a neighboring town, to see if something could be done there. I found all business suspended there also; and it was the same all over Chile.

While waiting in the public square for a train, the priest came out of the main church of the town, with his procession of saints, and all the men in the square took off their hats. I alone, in the crowd of a thousand or more, kept my hat on. As the procession was passing, the priest, in his four-cornered cap, came along on the opposite side of the street, and motioned for me to take off my hat. As I paid no attention to him, he made for me, and commanded me to take my hat off or leave the

square. I asked him what authority he had in Chile to give such a command, as there is religious liberty in this country. He threatened to call the police. I said, "Very well, if you have authority to do so." He left his *monos* (saints) in the street, and went to look for a policeman; and the crowd left his procession to see me.

While I was waiting, I asked the people what authority the priest had, as I did not believe in his *santos* or his church. Finally the priest came back with the policeman, and commanded him to take me to jail. I again asked if one had to take off his hat in the public square. The policeman said I must come with him, and talk to the chief of police, which I did. While on the way, I gave a tract to the policeman, and convinced him that the priest was wrong. He said he had heard of our meetings in Santiago and San Felipe. Half a square before we reached the prison, several persons came rushing up behind, and asked the policeman to let me go. One of these brushed my back with his hand, as on leaning against a tree, while waiting in the square for the priest, my coat had become soiled. I asked them to come along, and see what the chief would say.

On reaching the prison, the policeman said, "I come with this man by order of Señor Cura, because of his making a scandal in not taking off his hat." The chief said, "Go." I did not care to go at once; so he asked me in, and I showed my book, "Patriarchs and Prophets," to him and others, and gave him some tracts, then turned to the public square again, where the priest was. A little before reaching it, a well-dressed man came on a run, and we met on the corner. He was astonished, and asked if I was not the man who had been sent to jail.

"Yes," was my reply.

He said, "If I only had power, you would go to jail."

I then asked him if he was a Christian, and if Christ ever sent any one to jail. He went away somewhat ashamed. On reaching the "plaza," or square, the people spied me, and pointed me out to others. Because of my "offense" many had become my friends, and perhaps more had become my enemies. After talking a while to some, as the priest was entering the church with his crowd, I gave away some tracts, and left for the station to take the train for San Felipe.

When I had entered the train, one young man began brushing the dust off my back to show his affection. I felt thankful to the Lord for this victory. Being my first visit to the town, I arrived without friends or enemies; but on leaving, all were either friends or enemies. Brother Avalos will follow up the work in that town with tracts. After speaking one night to the church in San Felipe, also selling one copy of the Spanish "Patriarchs and Prophets" to the Spanish Methodist minister, I returned to Santiago.

We who have been here at the beginning of the work, see the importance of translating "Great Controversy" into the Spanish language. Thousands are becoming interested in our work, and are disgusted with the Catholic religion. The Testimonies say that what has been done in the United States must be done in other countries. It is our publications that open the way for ministerial labor. Since the Spanish-speaking countries of North and South America embrace more territory than those in which the English language is spoken, surely it is time that our principal denominational book, the "Great Controversy between Christ and Satan," should be printed in this language. Then more could go into the field to spread the truth.

We feel thankful to see how the Lord has worked in this country, and blessed our feeble

efforts to advance his cause. The tenth of this month, three years ago, Brother Bishop and myself landed at Valparaiso. My address is Casilla 1125, Valparaiso, Chile.

THOMAS H. DAVIS.

DISTRICT 2.

MACON, GA., AND WALDO AND TAMPA, FLA.—December 24-26 I was with the small company of our people at Macon, Ga. During this time I spoke to them five times, which they seemed greatly to enjoy. Brother Drummond assisted in the services. He is situated in one part of the city, and Sister Anna Hemming is in another part. They are doing what they can for the interested ones in the field. The time of this meeting was not the most favorable, it being over Christmas; but it was the only time I could visit this company, and meet other engagements in the South. Sabbath was a rainy day, and this hindered some feeble ones from attending the meeting that day.

The manner of celebrating Christmas in the South is in marked contrast with what I witnessed last year in Christiania, Norway. There, all business places and stores were closed. Chimes of bells rang out church music several times in the day, and many services were held in all the churches. Here, stores were open most of the day, and although some met in the churches, most of the people were busy feasting, blowing horns through the streets, or firing bombs and firecrackers. The horns were of all sizes and sounds, from a child's toy six inches long to a coarse three-foot "tally-ho" horn. In the evening, bonfires, rockets, etc., were abundant. This manner of celebrating the day made it seem more like a Northern Fourth of July demonstration than like Christmas. Notwithstanding all the noise and confusion outside, we had a good meeting in the hall; and we felt thankful for the Saviour, even though he was not born on the 25th of December.

From December 30 to January 3 I was with Brother Crisler at Waldo, Fla. The members of this church, numbering some twenty-five adults, live at different points a few miles away from Waldo, and meet there occasionally for quarterly and general meetings. They own a building there, with three large rooms. One of these is fitted up with seats for meetings. In the other rooms they camp and eat during the meeting. At this meeting nearly all the members, with their families, were present. It was said to be the fullest attendance of our people in that region that had yet assembled at Waldo.

In this meeting, Brother Crisler spoke three times, and the writer spoke seven times. The ordinances of the Lord's house were celebrated, and officers for the church were elected for the coming year. It was a season of refreshing to us all. During the time of this meeting a severe cold wave from the northwest passed over all the northern half of Florida. It was nearly as severe as the great freeze of 1894, which killed all the orange-trees. This late frost destroyed the early vegetables, but did not seem to damage trees so much, as the young leaves were not so far advanced as in the freeze of 1894. It is yet too early to tell whether or not it has killed the forming buds. Earth is waxing old; and as its fair fruits are blasted, the longings of the truly faithful for the better land are increased.

From January 4-9 was the time of the Florida State meeting and State Conference at Tampa. Brother Crisler presided over the meeting. Brother Huffman, who has just settled in the State, and the writer, took part in the preaching services. Brother Hiland Butler, from Battle Creek, who is having a short vacation, was also with us during the last

two days of the meeting, and spoke to us respecting the rescue and mission work in Battle Creek and Chicago.

There was a fair representation of our people from the several churches in the State, and the business all passed off harmoniously. All regretted that Brother Allee, the superintendent of the district, could not be with us in the Conference. Ten discourses were given by the writer, and eight by the other laborers present. Several spirited social meetings were held. The Lord came very near with his blessing in all our meetings. January 10 three persons were baptized by Brother Crisler. These, with two others, united with the Tampa church.

There are twelve or fourteen thousand Cubans in Tampa and its suburbs. Many of these are "refugees" from Cuba, who expect to return to Cuba when the war closes. They speak the Spanish language, and some of them are reading with interest the Spanish papers and tracts published by our people. The question of labor for these people in Tampa occupied considerable time in our meeting. May the Lord guide in the efforts to be made for them; and may many of the Spanish-speaking people receive the light of the gospel to take with them to Cuba when they return thither.

J. N. LOUGHBOROUGH.

MICHIGAN.

SINCE my return from Chicago, the Lord has greatly blessed me. My health is much better, and spiritual blessings are unnumbered. I have been busy all the while. I did not expect to engage in mission work immediately, but I saw so many opportunities that I could not refuse. I have two or three appointments ahead all the time.

November 13 I visited the church at Leslie, and we all enjoyed much of God's blessing. November 20 I met with the little company in Blockman, and spent December 4 and 5 at Winfield. Sunday evening I was invited to speak in the Methodist church at that place. It had been previously announced that I would speak on the subject of mission work in the slums of Chicago. The house was filled, and the Lord blessed. At the close of the service a lady told me that though she was a Methodist, she paid tithes, and handed me \$7.49 for the mission. A young Methodist minister who was at the meeting came forward, and asked for the address of the mission, saying that he wanted to send his tithes there. The lady said that people called her an "Advent" because she paid tithes. At this place I became acquainted with five ministers and evangelists. God's Spirit came in, and caused inquiry to be made. A desire to know the way of holiness was manifested.

December 11 and 12 I spent at Bunker Hill, and spoke on the subject of mission work. Our people here have a new brick church and plenty of room. Some told me that this was a very rough place; that there were some very wild young men who drank, and that perhaps they would be present. I said, "If there are any young men of that kind here, give them a special invitation to come." This was done. The first night the house was well filled; all came, regardless of sect or standing. Some had been drinking, but we had nothing but perfect order. Meetings were held during the day, and much of God's blessing was received. The next evening the house was well filled, and all "the boys" were back, but none were intoxicated. The Lord came very near, and at the close of the service, one young man held up his hand for prayer. I talked with some who had been prominent in the place because of their carelessness, and I found that they had tender hearts, and wanted to be better men. I could gladly assure them that God is holding out a welcome hand for

their return. I look for the time to come when these men will surrender to the Lord.

I spent the week of prayer at Leslie, and we all received much of God's blessing. Wrongs were made right, and joy and gladness filled every heart.

All present renewed their consecration to God, and promised that Satan should no more be given an entrance into the church. An invitation was given to those who would give their hearts to God to manifest their determination. Four held up their hands. Two of these were from the outside, and two from among our people. The Baptist minister came forward, and engaged in seeking the Lord with us for these dear souls.

Sunday evening I spoke in the Baptist church. I also met with their young people's society at six o'clock. The Lord came especially near all the evening.

Wednesday evening, December 29, I was with the church at Jackson. The Lord is blessing the Jackson church as they work for those who need help.

I thank God that his people are becoming acquainted with him, and are entering on the work of personal experience and working for the needy. In nearly every place I have visited, I have found an organization to work for the poor,—the very work that Jesus came to do. All who engage in this work will receive a blessing. We need not do this work alone; for God has gone out before us, and doors are opening everywhere. Will we stand where God can say, Go and meet the call?

A. J. HARRIS.

NEBRASKA.

OMAHA CITY WORK.—Believing the Lord was in a special manner directing and leading us forward, we began this work. We have not been disappointed; for he has in a wonderful manner gone out before us in giving us favor with the people. We cannot but praise him for his wonderful love. We seek him to know his will, then ask him for what we *know* is his will, and we *know* we have it,—yes, in several cases more abundantly than we had even dared to ask.

I will cite one or two instances: A dear brother in Iowa, in his love and zeal toward his Master's work in this city, so presented our work for God's creatures before his neighbors that they willingly cut and loaded for us a carload of wood, but said we would have to meet the \$19 freight bill. After telling it to the Lord, and asking directions, we went to lay our cause before the general freight agent, expecting that he might give us half rates. After I had briefly told him of the Lord's work, I asked him if he would not like to help us. He promptly replied, "Yes; we will haul the wood *free* for you." Then we praised the Lord, and went to look after lights. We found the city electric-light manager very kind, and willing to listen to the presentation of our needs in the matter of lights. He said: "You get some supply firm to wire your building, and we will put the lights and meter in free of charge, and discount half the future light bill, if you will bear the other half." We needed lumber, coal, a horse and wagon, plumbing, and food for our penny lunch-counter. *All* these things came—some of them without our even asking anybody but God for them.

We are confident that as the Lord told Moses, "I know thee by name, and thou hast also found grace in my sight. . . . My presence shall go with thee," so he has gone out before us in Omaha.

Yet, brethren, we feel that you want a part in this grand and noble work; and realizing that the greatest blessing comes by giving of what the Saviour has so graciously entrusted to us, we boldly place some of our pressing

needs before you—such needs as we are sure you can assist us in. Can you not send us bedding, clothing, fruit? Please get some of your good corn and wheat ground, and send it to us. Anything that is good to make your families comfortable and satisfy their hunger, we can use to make your unfortunate brothers comfortable and satisfy their hunger.

We would be pleased to tell you of the good experience we had with the mayor and city electrician only to-day, and many other very interesting things, but must forbear for this time. But let your donations come, brethren. Please send all gifts prepaid to "Christian Help Mission," 1515 Burt St., Omaha, Neb.

We are of good courage, and praise the Lord for his blessing. A. J. HOWARD.

WISCONSIN.

DURING the last quarter, fifty persons have been laboring under the direction of the Wisconsin Conference, yet but few of these have written for our denominational paper. We have not room to speak of all the missions and the workers in them, nor of the ministers in the field and among the churches; for every one has something that would be of interest to record. But the record is made above from day to day, and that which is glorified will remain forever.

The company of ten members at Baldwin have been added to the church at Knapp. Companies are progressing toward organization at Aztalan, Janesville, Ashland, Wausau, Excelsior, and Rock Falls. A new company of thirteen adults, with a Sabbath-school of twenty-six members, has lately been formed near De Soto, under the labors of Brother N. P. Nielsen.

The remnant of the Avon church, the oldest organization of our people in the State, have lately been reorganized at Brodhead. They now have a full complement of officers, and have built a new meeting-house, which was dedicated by the writer, assisted by Elder C. W. Olds and Brother Wm. Saunders, January 9.

With the assistance of Brother G. M. Brown, I also organized a church of sixteen members at Fond du Lac, January 16. A number more will soon unite in fellowship with this church.

General meetings have been held at Oxford, Mount Hope, Beldenville, Cumberland, Bloomville, Poysippi, and Milton Junction. Had these meetings been held in former times, when our work was smaller, any one of them would have furnished matter for a long report.

Prof. J. E. Tenney, from the Battle Creek College, is now working among our churches in the interest of church schools. One of these has been established in Milwaukee; and a number of other churches are planning to establish similar schools.

New features of interest are of frequent occurrence, and the demand for more workers is constantly increasing.

The financial department of the Conference has paid the tithes to the General Conference, and settled with the Conference laborers up to the beginning of the year. It has also paid all its debts, and so stands without embarrassment.

WM. COVERT.

ELEVA.—I began meetings here in a rented hall, November 21. The truth has made a stir in this community. The people have talked about it in the stores and on the streets. Elder Wm. Saunders helped in the meetings for two weeks. Four have begun to keep God's commandments, and others are in the valley of decision. A Sabbath-school has been organized, with ten members. Two yearly subscriptions for the *Signs* and one for the *REVIEW AND HERALD* were secured. We have received \$17 in donations to pay toward the hall rent. Our courage in the Lord is good.

January 17.

SWIN SWINSON.

News of the Week.

FOR WEEK ENDING JANUARY 29, 1898.

ITEMS.

—The investigation of the Chicago police has come to an end. The results are very meager.

—Anti-Semitic riots broke out in Algiers in the early part of the week, and continued several days.

—Three cases involving the Illinois inheritance tax law are before the Supreme Court of the United States.

—The filibuster "Tillie" foundered in a gale off the New Jersey coast, Sunday, January 23. Treason is suspected.

—The fiftieth anniversary of the discovery of gold in California was celebrated at San Francisco, Monday, January 24.

—An elevator, a freight-house, and six dwellings were lost by fire at East St. Louis, Tuesday, January 25. The loss is about \$1,500,000.

—A strong fight over woman suffrage is about to be made in the Iowa Legislature. Women are showing equal earnestness on both sides of the question.

—Baron Von Bülow, the German foreign minister, solemnly denies that Dreyfus ever had any relations with agents of the German government.

—The number of divorces granted in the United States during the last twenty years is said to exceed 400,000. This is more than in all the world besides.

—President Dole, of Hawaii, was the guest of the Union League Club, of Chicago, the early part of the week. He then passed on to Washington, where he was then every courtesy.

—A bill has been introduced into the Iowa Legislature to license the manufacture of liquors in cities of 2,500 or more population. The sale of less than four gallons to one person is prohibited.

—The issue of the New York *World* of January 16, containing a letter from Sylvester Scovel, correspondent of the *World*, and an interview with Captain-general Blanco, was seized on reaching Havana.

—Probably the largest Bible in the world is the property of a German woman living in Manchester. It is two feet six inches in length, and about the same in width. It is more than two hundred years old.

—At the great banquet of the Manufacturers' Association, at which an annual output of nine billion dollars was represented, President McKinley made a historic declaration in favor of honest money and a stable currency.

—The king of Korea fears a revolution, and has asked the commander of the U. S. cruiser "Boston" to land his marines. The request was refused. In the present state of Oriental affairs, a revolution in Korea might prove dangerous.

—The publication of the pension rolls, as a safeguard against fraud, is strongly demanded by some papers. A resolution providing that congressmen may see the pension lists of their own districts will be favorably reported to the House.

—The State capitol of Texas is the largest State building in the United States, and the seventh in size among the buildings of the world. It was paid for with \$3,000,000 acres of public land, deeded to the Chicago capitalists who executed the work.

—The nomination of Attorney-general McKenna to a position on the supreme bench, which called forth so remarkable a protest from the leading lawyers of his own State, was confirmed by the Senate with little opposition. Governor Griggs, of New Jersey, succeeded him in the cabinet.

—At the funeral of Ephraim E. Hitchcock his pastor eulogized his life as a practical demonstration of Christian principles. It now appears that he has owned the *Truth Seeker*, an infidel paper, for years, and has spent thousands of dollars in the free distribution of atheistic tracts and papers.

—The supreme court of Iowa has confirmed the constitutionality of the cigarette law. The plea of the appellant was based on the "original package" clause of the interstate commerce law; but the court decided that the "original package" was the wooden box in which the small packets were contained.

—On an island off the mainland of Africa, called Dscherba, is a monument composed of cross-bones and skulls, which was built in 1284, from the bones of the victims who fell in a religious war between the Christians and the Mohammedans at the time when the island came under Spanish rule, and the inhabitants made a successful revolt.

—The Monetary Convention at Indianapolis, composed of business men rather than of politicians, recorded a strong plea for currency reform. The work of the Monetary Commission, appointed at the last convention, was heartily endorsed *in toto*.

—Two remarkable surgical operations of exactly similar character have been reported lately. The operation consisted in the complete removal of the stomach. In one case the patient made a good recovery; in the other, the case is still in doubt. The operation was first performed in Zurich, Switzerland, and later in St. Louis, Mo.

—Miss Margaret St. Louis, the second daughter of the Secretary of the Navy, has begun the study of medicine at Johns Hopkins University. She is said to be beautiful, but prefers solid accomplishment to the gay society of the capital. This fact, however, is a better certificate of her genuine beauty than would be any statement that society might make on that subject.

—Reports from Cuba have been confused and contradictory. The capture of the insurgents' capital, the assassination of General Lee, and imminent war, with other wild rumors, poured in over the wires all at once. All these despatches proved to be erroneous. The battle-ship "Maine" has been stationed permanently at Havana, and its officers have received every mark of courtesy. The week closes quietly in Cuba.

—The New York State Board of Charities reports an excess in certain directions of charitable effort in and about New York City. Fifty per cent. of the population, says the board, receive free medical attention. There are 4000 vacant beds in children's institutions in New York. There is a lack of that sort of help which puts the needy upon their feet, and fosters independence. Legislation empowering the board to place orphan children in families, rather than in institutions, is asked for.

—The police matron of Topeka, Kan., in an address to local missionary societies, said that from records kept by her for five years past, she has found four out of every five fallen women to be the daughters of drunkards or saloon-keepers. Only about one fourth of the poor who need assistance are virtuous and law-abiding. She also said that four hundred children in Topeka had been rendered homeless by the divorce in five years. There are several sermons in these figures.

—In a leading article the *Madras Mail* sets forth the views of the Hindu astrologists concerning impending events, chief among which is the declaration that "Vishnu will abandon this world in April, 1900." So implicitly do the Hindus believe that serious calamities are about to befall the world, that they are planning special acts of worship in view of this. The Theosophists, who are allied in belief to the Hindus, also put forward the prediction that the present state of the world will close within a few years.

been blessed of God and approved by the friends of the school.

Just how this object shall be attained is a question that is still worthy of thought and counsel. It is anticipated that at the approaching meeting, ample time will be taken to give this matter due consideration. We need to pray and deliberate over these things; and it is hoped that the representation of stockholders at the annual meeting will be as full as the circumstances will render consistent.

FOR THE BOARD OF TRUSTEES.

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

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

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

Directors.

PROXIES.

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

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

G. C. TENNEY, Sec.

Publishers' Department.

"HEALTHFUL LIVING."

THE following letter from the secretary of one of our State tract societies, about "Healthful Living," states only the simple truth as to the importance and value of this little book:—

"I received the complimentary copy of 'Healthful Living' recently, and to say that I am delighted with the new work, does not express it. To my mind it is the most timely book that has yet been got out. Most of the contents have been published before, yet in so many different books and papers that few of our people knew how much the Lord has said on this subject of healthful living. I believe an effort should be made to put a copy of this book in the hands of every Seventh-day Adventist in the world.

"I had already ordered a number of the books before the copy you sent me came, and I have been advertising it in our State paper, and shall continue to advertise it wherever I can. Have you not some circulars which I could use in my correspondence? "May God bless you in your efforts to bring our people up on this subject, and thus strengthen the right arm of the third angel's message."

Order of State tract societies, or from the *Good Health Pub. Co.*, Battle Creek, Mich.

WANT TO SELL IT.

WE have received a number of letters at this Office from persons who have read "The Eastern Light in the Light of God's Promises to Israel," and wish to canvass for it. Read the following extract:—

"I have read most of it, and like it very much. Think I would like to canvass for it. I believe it would be a book that would sell. It is so simple that any one can understand it. One cannot help seeing that we are living in the last days."

Special Notices.

SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

THE twenty-second annual meeting of the Seventh-day Adventist Educational Society will be held at the Tabernacle in Battle Creek, Mich., March 15, 1898, at 3 p. m., for the purpose of electing a Board of Trustees for the ensuing year, and transacting such other business as shall properly come before the meeting.

E. A. SUTHERLAND,
J. H. MORRISON,
S. H. LANE,
J. H. KELLOGG,
C. M. CHRISTIANSEN,
G. W. PAYNE,
G. C. TENNEY,

Trustees.

BATTLE CREEK COLLEGE.

THE time for another annual meeting of the Seventh-day Adventist Educational Society is approaching. Five or six years more will finish the corporate life of this society, and it is not now too early to begin to consider what its future work shall be.

There is before this institution a glorious opportunity. The urgent and increasing calls for trained workers in every branch of religious and philanthropic work require earnest efforts to meet these demands. This should be the paramount object of the school. Shall our educational work be turned in this direction? We believe that the counsels of God and his providence indicate that this should be done. The steps that have been taken in this direction have

A professor in our schools says:—

"I have had time to give the book only a casual examination, but I feel sure that it will prove a valuable work. I loaned it to one of our students, and he read it through, and says he is going to canvass for it next vacation."

A canvasser says:—

"Allow me as a canvasser to say that I find "The Eastern Question" to be just the book the people want and need. Surely the Eastern question is the question of the day. I believe this book will meet with a large sale."

These are only a few of the many extracts which we might give, but they are sufficient to show the hearty reception the book is having. Have you seen the book yet? 276 pages. Price, cloth binding, only \$1; paper covers, 50 cents.

THE JANUARY "EDUCATOR"

Contains several articles of special interest to all our people. Besides an extract from "Christian Education," on the subject of manual training, it has an article by Professor Bristol on "Manual Training in Our Schools," one from Dr. Kellogg on "The Philosophy of Education," and a contribution from Superintendent Bamberger, of the Jewish Manual Training School in Chicago, on "The Educational Value of Manual Training and Its Moral Influence." The latter is in the form of a lecture, recently delivered by Professor Bamberger, and kindly furnished by him to the *Educator*. He is a scholarly man who has had years of experience in Europe, New York, and Chicago, as a teacher of manual education, and his views are well worth careful study. This lecture will be continued in the February number, in which President Snyder, of the Michigan Agricultural College, will also have an article on education for the farm. It is very interesting to observe how the minds of such educators are running in the way that was set before us years ago, and which we have been so slow to follow.

Another article of special interest to teachers and ministers is entitled "The Educational Problem." It introduces a proposed course of study for the Christian college that differs radically from the old classic standards, and tests all teaching by the Bible. This proposed plan is offered for the criticism of all our educators in the hope that a careful study of it will be helpful in all our educational work. Any minister, teacher, or other person who is specially interested in this subject, and does not receive the *Educator* regularly, will be supplied with a sample copy of this number. Mention this notice, and send names at once.

"LITTLE GIANT."

A LETTER just received at this Office reads as follows:—

"Myself and family have kept two Sabbaths, and enjoyed them very much. The entrance of His word gives light. Praise the Lord! I enclose ten cents for two or three of those 'little giant' pamphlets entitled 'Personal Questions and Answers Concerning the Sabbath.' I must be doing something for others."

This tract has been the means of bringing the light of truth to many. The same is also true of other tracts published in the *Words of Truth Series*. For instance: No. 2 of the Series, "How the Sabbath Came to Me," has been an instrument, in the hands of the Lord, in leading many to a knowledge of the great Sabbath truth. Doubtless hundreds of others from whom we have never heard have been blessed through reading these little tracts. The following numbers have been issued, and they all are precious gems, and should be scattered broadcast. Order a supply, and use them in your correspondence.

No.	PRICE.
1. "The Coming of the Lord," each,	.004
2. "How the Sabbath Came to Me,"	.013
3. "Review of W. S. Gamble on the Sabbath Question,"	.003
4. "A Challenge to Protestants,"	.004
5. "Fundamental Principles of Seventh-day Adventists,"	.003
6. "Candid Admissions,"	.004
7. "Personal Questions and Answers Concerning the Sabbath,"	.013
8. "The Way, the Truth, the Life,"	.02
9. "The Reign of Righteousness,"	.013

"THE AMERICAN SENTINEL."

BEGINNING with the new year, the *American Sentinel* entered upon its thirteenth volume. For twelve years it has been a vigilant sentinel. It has been alive to every move of the enemy, and through its influence many of their long-cherished but nefarious schemes have been thwarted just as they were about

to bud into realization. It has done much for the cause of religious liberty; and to the *American Sentinel*, more than to any other earthly agency, can the credit be given for the times of peace that our people now enjoy in the South. Its friends are not only those who established it. Many of its admirers are found among State and national legislators, lawyers, and professional men generally. During the past summer it has been the means of bringing a number of this class of men into the truth that we all hold so dear. It encroaches on no other paper; for it stands alone, the only weekly publication of the kind in the world.

The question may arise, Why circulate it now, since there is no active persecution? True, outwardly there is apparent tranquillity; but underneath the surface, "making its way in darkness," the hidden hand is at work as never before.

Take, for instance, the "patriotic flag-salute" that has lately been introduced into our public schools. Few realized that anything of the kind was going on; and the *Sentinel* was the first to call attention to the matter, and show up the iniquity of the salute with the religious feature attached, which is little less than that required of the "three worthies." It first developed at Boulder, Colo., where several of the children of our people were expelled from school on account of not giving it as required by the teachers in charge. Since then hardly a day has passed that we have not learned of its working, not in Colorado alone, but all over the land. One of the State normal schools of Iowa, at which fifteen hundred pupils are in constant attendance, teaches this salute in exactly the same words used by the one in the Boulder incident; and what is more, great stress is laid on the fact that the pupils going out from there as teachers, shall, in turn, introduce this flag-salute to their scholars. In one State a teacher is reported as giving, in addition to the flag-salute, daily lessons from a ten-commandment chart; and in another instance a teacher of the public school of a city in Pennsylvania had, as a part of the exercises, the singing of a piece of doggerel introduced by the Christian Endeavorers, the last four lines of which are as follows:—

"We are temperance children,
Growing for the cause;
We will vote down alcohol,
And enforce the Sunday laws."

One of the children would not sing this, explaining that it meant persecution to his people, whereupon he was detained after school, and compelled by threats to sing it.

This is only one of several just such developments that have come to the surface within the past few weeks and months. Others that are just as startling and just as significant could be related, but at present we do not feel free to put these in print. They will come out later. Are the eyes of any one so blinded that the meaning of these things is not discerned?

Now, as in former times, the *Sentinel* will be truly a sentinel, and warn the whole camp of the approaching danger. It is time for all Christians to be thoroughly acquainted with the principles of true Christian patriotism and true Christian citizenship, as well as for others to become better acquainted with the true principles of civil patriotism and civil citizenship.

No better time was ever presented for bringing the *Sentinel* and its work before the public; and now, in this time of peace, it can be much more easily and better done than later, when the lines will be more closely drawn.

Are there not many who could engage in the *Sentinel* work as they would in the subscription-book business? Surely the time is ripe for such a work to be done. It is hoped that the churches everywhere will use this paper as a missionary document to tell the people the real meaning of these gathering forces. We know their significance; but why should our light be hidden under a bushel?

Obituaries.

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

LOWERY.—Died in Battle Creek, Mich., Dec. 31, 1897, James Lowery, aged 59 years. He died in hope of having a part in the first resurrection.

W. S. HYATT.

SUCH.—Died in Quilcene, Wash., Dec. 13, 1897, of tumors, Sarah Such, aged 64 years, 10 months. The Saviour was her comforter in her severest suffering.

M. MULHERN.

SPENCER.—Died of paralysis, Jan. 2, 1898, Alfred Spencer, aged 76 years, 7 months, 15 days. He had been a consistent member of the Seventh-day Adventist church for forty years.

ADOLPH SCHAUPP.

PERRINE.—Died Jan. 13, 1898, at Ripon, Wis., Brother John Perrine, aged 93 years, 3 months, 20 days. He accepted the Adventist faith in 1888, and passed away in full faith of the resurrection.

GREEN.—Died in Knapp, Wis., Jan. 9, 1898, of cancer, Sister E. R. Green, aged 64 years. She was converted in 1880, and remained firm to the last. Sermon by the writer. Text, Rev. 14:13.

SWIN SWINSON.

CALDER.—Died in Sebastopol, Cal., Jan. 17, 1898, of pneumonia, Sarah Calder, aged 68 years. She was among the first to embrace the Adventist faith under the labors of Elder J. N. Loughborough.

H. A. ST. JOHN.

ASHLEY.—Died in North Dartmouth, Mass., Dec. 24, 1897, Brother Ellis G. Ashley, aged 36 years, 1 month, 4 days. He was a sincere Christian. Words of comfort were spoken by Elder B. S. Batchelder.

G. N. COLLINS.

CHAPEL.—Died at Quincy, Mich., Jan. 6, 1898, Sister Amanda Chapel, aged 83 years, 11 months, 25 days. She embraced the message in 1873. Funeral services were conducted by the writer. Text, 1 John 4:8.

C. N. SANDERS.

TOWL.—Died at Waterville, Me., Dec. 23, 1897, Hiram Towl, aged 89 years, 24 days. He fell asleep, as he triumphantly said, "leaning on the everlasting arms." Words of comfort were spoken from Rev. 7:13, last clause.

H. C. BASNEY.

TALBERT.—Died of consumption, Dec. 28, 1897, J. G. Talbert. He embraced present truth in St. Joseph, Mo., in 1894. He was deeply conscientious, and a man of great faith. Funeral services conducted by the writer.

CLARENCE SANTEE.

JOHNSON.—Died at Marshalltown, Iowa, Jan. 14, 1898, of consumption, Rachel Johnson. She embraced present truth fourteen years ago, and has been a faithful member of the church ever since. A short service was conducted by the writer.

CLARENCE SANTEE.

CRANDELL.—Died at Sanborn, N. Dak., Jan. 8, 1898, Reuben J. Crandell, aged 73 years. He joined the Baptists at the age of twenty-one, and the Seventh-day Adventists in 1895. Words of comfort were spoken by Elder Bebee (Congregationalist), from Ps. 17:15.

W. H. HAMILTON.

FOSTER.—Died in Dodge Center, Minn., Jan. 7, 1898, Brother Alonzo Foster, aged 75 years. He was a pioneer in Minnesota, and had been a Sabbath-keeper many years. Appropriate services were conducted by the writer, January 9, assisted by the resident pastor of the M. E. church.

D. P. CURTIS.

JUNE.—Died in Hammond, La., Dec. 14, 1897, Luthera June, aged 70 years, 8 months, 14 days. She embraced present truth under the labors of Elders Bates and Waggoner in Burlington, Mich., about forty years ago. The funeral services were conducted at the house by Sister Morrison, of Hammond.

C. Z. JUNE.

McCOUN.—Mrs. Lena McCoun, of Bedford, Iowa, and member of the Ladoga church of Seventh-day Adventists, was murdered by her husband, from whom she had been divorced six weeks, on the evening of Jan. 8, 1898, being 37 years of age. Four children are left without father or mother, as the husband killed himself the following morning.

E. E. GARDNER.

BECKETT.—Died in Dayton, Wash., Dec. 24, 1897, Sister Rhoda Beckett, aged 65 years, 7 months. About twenty-two years ago, in the first series of meetings ever held by Elder A. T. Jones alone, Sister Beckett accepted the truth, and has been a staunch believer ever since. She died in full hope of the soon-coming Saviour. Funeral sermon by the writer, from Isa. 26:19.

W. F. MARTIN.

NOTICES.

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of four lines or less, and of twenty-five cents for every additional line, will be made, though in the case of the poor who want employment, the charge may be remitted. Parties unknown to the editors must furnish good references.

FOR SALE.—A homestead of five acres for \$100. Address Frank Stein, Springville, Tenn.

WANTED.—A place in a Sabbath-keeping family to do housework or take care of children. Address Hannah Bates, 134 W. Jackson St., Fostoria, Ohio.

WANTED.—To correspond with a Seventh-day Adventist who understands starch-making and running a starch factory. Also one who understands fruit-canning. Address C. M. Gardner, Box 110, Provo, Utah.

ADDRESS-WANTED.—Any one knowing the address of Anna Ayres, who united with the Seventh-day Adventist church at Cincinnati, Ohio, Dec. 22, 1894, will please send it to the church clerk, Bessie E. Russell, 920 W. 8th St.

The Home School.

NATURE STUDY.—NO. 5.

PARENTS are urged to study all the references made in these lessons to the Bible and to other papers than the REVIEW. It is the design on the part of the Educator in furnishing these lessons, to show all our people how the matter in our various periodicals can be practically used in the home education of their children. This will also be an excellent review exercise for the parents themselves, and thus help to make every Seventh-day Adventist family a "home school" in Christian education. The editor would like to hear from all who are using the lessons, and with what success they are following the plan. Frequently review the facts brought out in previous lessons, so that all can be brought into use in each new lesson.

EXPERIMENT.

Cover an outdoor plant (or house plant) with a heavy paper sack or other screen, so as to shut out all the light for two or three days.

STUDY.

1. What is the effect of shutting off the sunlight from growing plants?
2. Is light necessary for plant growth?
3. Is heat also necessary? Moisture? What else?

4. t Where does plant food come from besides from the earth? (See *Instructor* of Dec. 30, 1897, page 415.)

5. With what do plants breathe? What are the lungs of the plant? What kind of food do they inhale? What do they exhale? (Same page in the *Instructor*. See also page 75 of this REVIEW.)

Notice that the exhalations of animals furnish a necessary kind of food for plants, and that plants furnish both food and the oxygen with which to burn it for the animals. During its lifetime the animal thus has an advantage over the plant; but when the animal dies, its body decays and becomes food for plants. No energy in the world is lost, but only changes form or condition.

6. With a sufficient food-supply could a plant and a few mice live together in an air-tight case?

7. Could either live long under such conditions without sunlight?

8. If food, water, and heat are simply forms of energy, without life, and light must be added to them in order to sustain life, does it not seem that life comes with light? John 1:4.

9. If life-energy is constantly coming into the world through the sunlight, and none is lost, does that explain why we now live so fast, why we die earlier, and why "intensity is taking hold of every earthly element" more than in any previous age of the world's history?

10. Does it also help to explain why each human life is shorter and less vigorous than when the world's energy was divided among only a few hundred people?

CONCLUSIONS.

Plants store up energy in the form of food for animals and for continuing the plant species. Animals use up, or change the form of, the energy supplied in food. Animals are machines for transforming energy. QUERY: Which supplies the best food, or fuel, for such machines—plants, or animals that consume plants? Which makes the best fuel for locomotives—coal or coal-stoves? (See January *Educator*, page 105.) What was the original *Eden* of man in Eden? What will it be in Eden, restored? What should it be now?

NEW TESTAMENT GREEK.

LESSON V.

Quantity—Accent—Punctuation.

I. QUANTITY.—Grammar: Sections 92 with *b*; 93 with *a*; 9; 10; 94 with *a* to *f*.

Since almost every Greek word has a written accent, which is considered as much a part of the word as the letters themselves, and since the kind of accent often depends upon the quantity of the syllable upon whose vowel or diphthong the accent stands, it is important to know the chief rules for the quantity of syllables. A syllable is long,—

(a) If it contains a long vowel (η , ω , \bar{a} , \bar{i} , \bar{u}), or a diphthong; as, $\kappa\bar{\rho}\bar{i}\nu\acute{o}\iota\mu\eta\nu$.

(b) If it contains a short vowel (α , ϵ , \bar{a} , \bar{i} , \bar{u}) fol-

lowed by two consonants, or a double consonant; as, $\delta\rho\text{-}\tau\upsilon\acute{\epsilon}$.

A syllable is short,—

If it contains a short vowel alone, or a short vowel followed by a single consonant; as, $\theta\epsilon\text{-}\acute{\omicron}\varsigma$.

A syllable is common; *i. e.*, short in some words and long in others,—

If it contains a short vowel followed by a mute (π , β , ϕ , κ , γ , χ , τ , δ , θ) and a liquid (λ , μ , ν , ρ); as, $\tau\acute{\epsilon}\kappa\text{-}\nu\omicron\nu$, *child*. (The mute must precede the liquid.)

Written Exercise.

Mark the quantity of each syllable in the following words: $\phi\acute{\omega}\varsigma$, $\xi\acute{\epsilon}\nu\omicron\varsigma$, $\acute{\epsilon}\nu\tau\omicron\lambda\acute{\eta}$, $\acute{\alpha}\gamma\acute{\alpha}\pi\eta$, $\beta\alpha\pi\tau\acute{\iota}\zeta\omega$, $\chi\rho\iota\sigma\tau\acute{\omicron}\varsigma$, $\acute{\alpha}\gamma\kappa\upsilon\rho\alpha$, $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$, $\psi\upsilon\chi\acute{\eta}$, $\omicron\upsilon\rho\alpha\nu\acute{\omicron}\varsigma$ *heaven*, $\beta\rho\alpha\sigma\iota\lambda\acute{\epsilon}\iota\alpha$ *kingdom*. Mark short syllables with the breve ($\`$), and the long with the macron ($\bar{_}$); thus, $\omicron\bar{u}\text{-}\rho\alpha\text{-}\nu\acute{\omicron}\varsigma$. Some of these syllables may be doubtful; *i. e.*, you may not know the quantity of *a*, *i*, or *v*. Leave these unmarked.

2. ACCENT.—Grammar: Sections 95; 96 with *a* and *b*; 99.

The acute accent is marked $\acute{_}$; as, $\theta\epsilon\text{-}\acute{\omicron}\varsigma$. The grave accent is marked $\grave{_}$; as, $\tau\epsilon\text{-}\grave{\nu}\epsilon\varsigma$. The circumflex—a combination of the two preceding—is marked $\circ\grave{_}$; as, $\phi\acute{\omega}\varsigma$. These are always written over the vowel or diphthong of the syllable on which they stand; and if used with a breathing, they stand after or above the breathing; as, $\acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\varsigma$, $\omicron\upsilon\tau\omicron\varsigma$. In the case of a proper diphthong, they stand over the second vowel; as, $\omicron\upsilon\tau\omicron\varsigma$; with an improper diphthong, they stand over the first; as, $\acute{\alpha}\rho\chi\eta$.

Although there are three marks of accent in Greek, still in the pronunciation we attempt no distinction between them; and while with the ancient Greeks, the accent consisted in pitch, we substitute stress for pitch; *i. e.*, we make accent in Greek mean the same as accent in English,—a greater stress of voice on the accented syllable,—and do not, in pronunciation, make any difference between acute, grave, and circumflex.

The acute accent can stand only on one of the last three syllables of a word. If it stands on the ultima, the word is called an *oxytone*; as, $\theta\epsilon\acute{\omicron}\varsigma$. If it stands on the penult, the word is called a *paroxytone*; as, $\beta\alpha\pi\tau\acute{\iota}\zeta\omega$. If the acute accent stands on the antepenult, the word is called a *proparoxytone*; as, $\acute{\alpha}\gamma\kappa\upsilon\rho\alpha$. The circumflex can stand only on one of the last two syllables. If on the ultima, the word is *perispomenon*; as, $\phi\acute{\omega}\varsigma$. If on the penult, *properispomenon*; as, $\tau\omicron\upsilon\tau\omicron$. A word with no accent on the ultima is called a *barytone*. This includes some of the preceding; as, $\beta\alpha\pi\tau\acute{\iota}\zeta\omega$, $\tau\omicron\upsilon\tau\omicron$, etc. The names in section 99 are pronounced as follows: $\delta\acute{\omicron}\kappa\text{'s}\text{-}\tau\acute{\omicron}\nu$, $\text{p}\acute{\alpha}\rho\text{-}\delta\acute{\omicron}\kappa\text{'s}\text{-}\tau\acute{\omicron}\nu$, $\text{pr}\acute{\omicron}\text{-}\text{p}\acute{\alpha}\rho\text{-}\delta\acute{\omicron}\kappa\text{'s}\text{-}\tau\acute{\omicron}\nu$, $\text{p}\acute{\epsilon}\rho\text{-}\text{i}\text{-}\text{s}\text{p}\acute{\omicron}\text{m}\text{'e}\text{-}\text{n}\acute{\omicron}\nu$, etc.

Written Exercise.

Classify according to accent: $\omicron\upsilon\rho\alpha\nu\acute{\omicron}\varsigma$, $\phi\acute{\omega}\varsigma$, $\acute{\alpha}\gamma\kappa\upsilon\rho\alpha$, $\beta\alpha\pi\tau\acute{\iota}\zeta\omega$, $\tau\omicron\upsilon\tau\omicron$ *this*.

3. PUNCTUATION.—Grammar: Section 121. (See facsimiles of New Testament MSS. [*manuscripts*] in Smith's Bible Dictionary, article "New Testament.")

The Greek has not so many punctuation marks as English. The period and comma are the same as in English. A period written above the line answers for the English colon or semicolon; and the Greek question mark is like the English semicolon. The earliest MSS. of the New Testament have few punctuation marks or breathings, and are written in capitals only, with no separation between successive words, somewhat as follows:—

ENAPXHHNOΛΟΓΟΣΚΑΙΟΛΟΓΟΣΞΝΙΡΟΣ

We hope soon to present a facsimile of an early MS.

Oral Exercise.

(1) Pronounce the words in the following passage: $\tau\acute{\iota}\ \omicron\upsilon\bar{\nu}\ \beta\alpha\pi\tau\acute{\iota}\zeta\epsilon\iota\varsigma\ \epsilon\iota\ \omicron\upsilon\bar{\nu}\ \omicron\iota\kappa\ \epsilon\iota\ \delta\ \chi\rho\iota\sigma\tau\acute{\omicron}\varsigma\ \omicron\iota\delta\acute{\epsilon}\ \text{'H}\lambda\epsilon\iota\alpha\varsigma\ \omicron\iota\delta\acute{\epsilon}\ \delta\ \text{p}\rho\omicron\phi\eta\tau\eta\varsigma\ ;\ \acute{\alpha}\text{p}\epsilon\kappa\rho\lambda\eta\ \alpha\upsilon\tau\omicron\iota\varsigma\ \delta\ \text{'I}\omega\acute{\alpha}\nu\eta\varsigma\ \lambda\acute{\epsilon}\gamma\omicron\nu\ \text{'E}\gamma\acute{\omega}\ \beta\alpha\pi\tau\acute{\iota}\zeta\omega\ \acute{\epsilon}\nu\ \upsilon\delta\alpha\tau\iota\ \mu\acute{\epsilon}\sigma\omicron\varsigma\ \upsilon\mu\acute{\omega}\nu\ \sigma\tau\acute{\eta}\kappa\eta\ \acute{\omicron}\nu\ \upsilon\mu\epsilon\iota\varsigma\ \omicron\iota\kappa\ \omicron\iota\delta\alpha\tau\epsilon\ \alpha\pi\acute{\omicron}\sigma\omega\ \mu\omicron\nu\ \acute{\epsilon}\rho\chi\omicron\mu\epsilon\omicron\varsigma\ ,\ \omicron\delta\ \omicron\iota\kappa\ \acute{\epsilon}\gamma\omega\ \acute{\alpha}\xi\iota\omicron\varsigma\ \acute{\iota}\nu\alpha\ \lambda\acute{\upsilon}\sigma\omega\ \alpha\iota\tau\omicron\upsilon\ \tau\acute{\omicron}\nu\ \acute{\iota}\mu\acute{\alpha}\nu\tau\alpha\ \tau\omicron\upsilon\ \upsilon\text{p}\omicron\delta\eta\mu\acute{\alpha}\tau\omicron\varsigma$.

(2) Name the punctuation marks in this passage.

(3) Point out the long syllables.

(4) Name the paroxytones, the perispomena (*plural form*).

(5) Do you know the meaning of any Greek words in paragraph 1?

Translate and memorize $\text{πισ}\acute{\tau}\omicron\varsigma\ \text{(faithful)}\ \acute{\epsilon}\sigma\tau\iota\nu\ \delta\ \theta\epsilon\acute{\omicron}\varsigma$.

SEE notice, "Greek Grammars," on page 84.

ADDITIONAL GREEK STUDENTS.

- | | |
|-----------------------|------------------------|
| C. P. Haskell, | Geneva, Ohio. |
| Miss Minnie Bishop, | Gibson City, Ill. |
| J. F. Archibald, | Woonsocket, R. I. |
| Mrs. L. A. Curtis, | Battle Creek, Mich. |
| Claud Chinery, | Danville, Kan. |
| M. L. Anderson, | Missouri Valley, Iowa. |
| W. H. Falconer, | McGregor, Manitoba. |
| M. M. Jackson, | Whiting, Mo. |
| Miss Roxie E. Landes, | Brushy Run, W. Va. |
| J. O. Benjamin, | Exeter, R. I. |
| Martin Leatherman, | Garden City, Minn. |
| Minnie Stevens, | Stroud, O. T. |
| Ralph E. Bliss, | Penelope, N. Y. |
| Mrs. B. E. Fullmer, | Marshalltown, Iowa. |
| Geo. F. Enoch, | Portland, Ore. |
| Asa Smith, | Lead, S. Dak. |
| H. A. Washburn, | Boulder, Colo. |
| J. E. Evans, | New Orleans, La. |
| Arthur Mc Clintock, | New Orleans, La. |
| Sophie M. Hopkins | Utica, N. Y. |
| T. S. Lockwood, | Ogdensburg, Wis. |
| Mrs. Ella Shaeffer | Eureka, Cal. |

Total to date, 95.

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

SLEEPING AND THROUGH CAR SERVICE.

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

CONNECTIONS AT DURAND.

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

* Daily. † Except Sunday.
A. S. PARKER, Ticket Agent, Battle Creek.
E. H. HUGHES,
G. P. and T. Agent, A. G. P. Agent,
MONTREAL, QUEBEC. CHICAGO, ILL.
BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

EAST.	8	12	6	10	14	4	8
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Sp.	*Eastern Expre.	*N Shore Limited.	*Att'nto Expre.
Chicago.....	pm 9.50		am 6.50	am 10.30	pm 8.00	pm 2.00	pm 11.40
Michigan City.....	11.40		8.48	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	5.38	4.05
Battle Creek.....	3.00	7.58	pm 12.50	2.42	7.35	6.08	4.43
Marshall.....	3.30	8.23	1.20	3.09	7.57		5.10
Albion.....	4.00	8.47	1.45	3.30	8.15		5.34
Jackson.....	4.40	10.05	2.35	4.05	8.56	7.20	6.25
Ann Arbor.....	6.50	11.10	3.47	4.58	9.47	8.10	7.30
Detroit.....	7.20	pm 12.25	5.30	6.00	10.50	9.10	8.00
Falls View.....					am 5.23		pm 4.18
Susp. Bridge.....					5.38		4.33
Niagara Falls.....					6.53		4.43
Buffalo.....				am 12.20	6.45	am 3.10	5.30
Rochester.....				3.18	9.55	5.50	5.40
Syracuse.....				5.15	pm 12.15	7.45	10.45
Albany.....				9.05	4.50	11.25	am 2.50
New York.....				pm 3.25	8.45	pm 3.00	7.00
Springfield.....				12.16	8.94	2.36	9.32
Boston.....				3.00	11.35	5.20	10.45
WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*West'n Expre.	*Kalam. Accom.	*Pacific Expre.
Boston.....		am 10.30		am 5.00	pm 3.00		pm 7.15
New York.....		pm 1.00		am 10.00	pm 8.00		am 12.10
Niles.....		8.35		pm 5.00	am 2.10		am 12.25
Syracuse.....		10.37		6.55	4.15		am 2.25
Rochester.....		11.50		7.50	5.40		pm 3.50
Buffalo.....				8.30	6.23		pm 4.52
Niagara Falls.....					6.34		5.12
Falls View.....					7.40		11.25
Detroit.....	pm 8.20	am 7.15	am 7.50	am 1.50	pm 12.40	pm 4.55	am 12.30
Ann Arbor.....	9.40	8.12	9.18		1.38	5.45	am 12.30
Jackson.....	11.15	9.10	11.10		2.40	7.30	1.35
Battle Creek.....	am 12.40	10.21	pm 12.55		4.43	8.52	9.11
Kalamazoo.....	1.35	10.57	2.13		5.18	4.32	8.40
Niles.....	3.15	12.23	4.00		6.40	6.05	9.16
Michigan City.....	4.28	pm 1.22	5.20		7.32	7.05	9.06
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., FEBRUARY 1, 1898.

IN last week's issue it was stated that we would furnish the REVIEW AND HERALD with the *Youth's Instructor* for \$2 to either old or new *Instructor* subscribers. This was a mistake. The REVIEW is not clubbed with any other paper.

THE president of Peru has officially published the law that was lately enacted there, making legitimate the marriage of non-Catholics when the marriage ceremony is performed by Protestant ministers. The premier of the Peruvian government was so bitterly opposed to the law that he resigned when it was promulgated.

THE cause of healthful living is steadily gaining strength in Germany. A health journal is now published from our Hamburg publishing house. Its name is *Gute Gesundheit*; that is, "Good Health." There is a place for this journal among our German brethren in America. We sincerely hope that a fair chance will be given by all for *Gute Gesundheit* to occupy that place.

WE are glad to learn, by letter from Hamburg, Germany, that the work in Holland is so prosperous as to call for a paper in the Dutch language. The paper is now being issued, and is named *Zionswacht*. It will be well for our Dutch brethren in this country to circulate it among those of that nationality here. Right here in Michigan there are large numbers of Dutch people. They are found also in other States. Let them have a chance to read this paper.

THAT sweet charity that we mentioned several weeks ago, of supplying to visiting nurses clean sheets and pillow-cases for the beds of the sick poor, is meeting with favor. Considerable material has been sent, and a few have sent small donations of cash; and all concerned are thankful for what has been sent. There is still need of much more. Let all who choose still send material, made-up or in piece, or cash, to Mrs. L. M. Hall, Sanitarium, Battle Creek, Mich., or 1926 Wabash Ave., Chicago.

AT a meeting in Tremont Theater, Boston, January 16, presided over by Prof. Charles Eliot Norton, a speech was made by Charles J. Bonaparte, in which lynching was openly advocated, and its advantages named. Lynching never can be right. It never can have any advantages. It is true that lynching will be practised when there are such palpable defects of justice as occur all too frequently in the United States. We have before remarked that there is no lynching in England, nor any suggestions of any such thing. Nor is there any in Germany. In fact, it is doubtful whether there is any in the world, or anything corresponding to it, outside of the United States.

WE have received about a dozen responses to our call for stenographers and typewriters. The places were filled, of course, from the first efficient ones who applied. We are glad to have the addresses of all the others, and will keep their applications on file, and will corre-

spond with them when vacancies occur, or need may arise. Several have sent recommendations from business colleges. This, however, counts for very little; indeed, in itself, it counts nothing. The best recommendation that you can send for your typewriting is a letter, written by yourself, on a typewriter, at one swiftly running trial, without mistake, and signed in your own handwriting. And a sufficient recommendation for your stenography is your readiness to stake your expenses to Battle Creek, *and your position*, on your ability to write one hundred words a minute, and then read them all promptly the next minute. Anybody who can present such recommendations as these will stand a first-class chance for the first position, whether he ever saw a business college or not.

PUBLISHING ASSOCIATION.

WE call attention to the notice in this paper of the coming meeting of the REVIEW AND HERALD PUBLISHING ASSOCIATION. And we call *especial* attention to the instruction as to stock and proxies. Every stockholder should be present, and vote his own stock, if it is possible for him to be present. If you *cannot* be present yourself, then send your proxy to the president of your Conference. Do not send your proxies to people in Battle Creek. This too much localizes the institution, and puts into too few hands the interests of the institution. It is earnestly desired that the institution shall have the interested attention of as large a number of our people as is possible. And where the stockholders cannot be present in person to act, the best thing then is for all such to send their proxies to the presidents of their respective Conferences. And let every president who receives proxies be sure to be present at the meeting. All this is important. Please attend to it without delay.

WHAT we said the other day of that mucilage bottle was not an advertisement, as some folks have supposed. Neither was it a "puff," given in return for one of the bottles. It was a genuine and sincere tribute to worth; for we bought, and paid full price in cash, for the bottle that we have. And having found it such a good and pleasant thing, and such a soother both of flesh and spirit, compared with any other, we desired all people to have the good experience that goes with using it.

TO ALL who want a neat little tract on the coming of the Lord and the signs of his coming, one that they can easily send in a common-sized envelope, we would say that Brother J. Q. A. Haughey, of Battle Creek, has got out just the thing they want. It is printed and illustrated, both in Spanish and in English. For our brethren in Mexico and other Spanish-speaking countries, this will surely be a great help. It is put up in both languages, in beautiful enamel and illustrated cover, though it can be had without cover. In the English, 107,000 have been used, before the present edition, and before it was printed in Spanish. This shows that the people will take it. It has 32 pages.

Price, in enamel cover, 3 cents; without cover, 2 cents; reduction on quantities. Correspondence is not necessary to *ask* about the reduction; whatever you want to invest in the tract, send it, and the reduction will be made, and the full number of tracts will be sent accordingly. Are there not a number of people who would count it a privilege to send some of these Spanish tracts to our brethren who have gone to South America or to Mexico? Address all orders to J. Q. A. Haughey, 202 Washington St., Battle Creek, Mich.

WHO WILL HELP?

AT a meeting of the General Conference Committee the following recommendation was made: "That it is the sense of this body that a relief fund should be created, out of which the Sanitarium endowed-bed expense should be met, and assistance furnished to disabled ministers, and dependent widows of Seventh-day Adventist ministers." It is time that this fund was started; in fact, it should have been started a long time ago, as the General Conference has not a cent to pay for its endowed bed, or to support those laborers and their families who are no longer able to continue their work, either from sickness or age, unless it should take it out of the tithe fund.

WE would like to start a fund that we could draw from so that from time to time when there are cases of absolute necessity demanding immediate attention, we would have a little money on hand with which to help these persons. Are there not hundreds of our people who can and will donate something to help along this work? It is needless for us to quote from the word of God and the Testimonies relative to this matter, as it has so often been presented to our people. All know the necessity of our giving to help the poor, and the blessings which are promised to those who thus help.

THERE are many cases among the General Conference laborers and others which need to have the benefit of the endowed bed at the Sanitarium. There has been a poor cripple occupying the bed for some time, who has been wholly dependent upon the help the General Conference gave him.

WE wish the elders of the churches would take up a donation as soon as they can arrange to do so, and forward the same to A. G. Adams, Treasurer of the General Conference, Battle Creek, Mich. This fund will be held open, so that any one who desires may, from time to time, contribute for its maintenance. We are in immediate need of several hundred dollars to help on this good work. None need hesitate because the amount they can give is small.

GENERAL CONFERENCE COMMITTEE.

GREEK GRAMMARS.

THE lowest price that can be procured on the grammars for the Greek class is \$1.40. It has been found impossible to get satisfactory quotations on second-hand books, as the number is limited. Any who can provide themselves with a *recent* edition of the grammar at less than \$1.40 are advised to do so. For those ordered at this price, each student should immediately send a money-order to the *Christian Educator*, including the fee for teacher's services if desired.