

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

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"UNHASTING, YET UNRESTING."

Be still, my soul!
 The stars their courses keep,
 Whether men wake or sleep;
 And patiently,
 God's law fulfil,
 "Unhasting, yet unresting" —
 Be still, my soul!

Be still, my soul!
 Sowing- and reaping-time,
 Forsake not any clime;
 And buds of spring
 Yield autumn's fruit,
 "Unhasting, yet unresting" —
 Be still, my soul!

Be still, my soul!
 The longest night shall end,
 God's dawn the cloud shall rend,
 And brighter shine,
 To perfect day,
 "Unhasting, yet unresting" —
 Be still, my soul!

Be still, my soul!
 Thy God is on the throne,
 His saints strive not alone,
 Their hour draws near;
 His kingdom comes,
 "Unhasting, yet unresting" —
 Be still, my soul!

— D. Farquharson.

TRUE CHRISTIANITY.

MRS. E. G. WHITE.

THE Lord expects his followers to reveal, in the transformation of their life and character, the power of the gospel, which converts and sanctifies the soul. He calls for all tact and energy to be educated and trained for his service. And yet there are but few who have educated themselves to take in the subject of redemption, and the responsibility which it places upon the followers of Christ. Thousands are doing nothing in real service for the Master. They have no feeling for sin-sick souls who are perishing out of Christ. Although many profess godliness, they help very little in alleviating the poverty and suffering that exist all around them; they reach out no hand to save the perishing. Selfishness increases in every line. It is seen in the clothing of the body, in the decorating of the home, in expending money for that which is not bread, in gratifying pride, and in selfish indulgence. Compassion is becoming rare in the hearts of those who claim to be Christians. They seem to have drunk a deadly draft of Satan's "peace-and-safety" decoction, and to be insensible to the perils to which human souls are exposed.

The Lord of glory clothed his divinity with humanity, and came to our world to endure self-denial and self-sacrifice, in order that the moral image of God might be restored in man. All the heavenly attributes were in his heart in abundance, and flowed out in an irrepressible stream of good works. Mark how readily and heartily he ministered to those in need, how his eyes took in the situation of every tempted soul, how his heart was touched with human woe!

In Christ's unwearying efforts is our pattern. Pity for those in need and suffering will be awakened in all who will attempt this self-denying, self-sacrificing work that the Majesty of heaven came to our world to perform. Those who receive Christ by faith will represent his compassion, his goodness, and his love in a world that is marred and seared with the curse. The degree to which these graces exist in the life and character, measures the genuine likeness to God. "By their fruits," said Christ, "ye shall know them." This is the true test both in grace and in nature.

If men would but consider the souls who are ready to perish as of more value than their own pleasure and selfish indulgence, means, in small and large sums, would flow into the treasury as the price of self-denial in outward adornment, in household furniture, and many other things. God's people would act as if they were pilgrims and strangers in this world.

Those who have great light have the privilege of obtaining still greater light if they will but appreciate that which they already have. But if that light is not appreciated, if God's professed people will not themselves become light to those who are in darkness, the light they have, but do not rejoice in and impart, will become darkness. If they would put their tact and ability to use in the service of Christ, he would put his Spirit upon them. The grace and attributes of Christ, imparted to others, would draw from the treasure-house of God more grace, as circumstances should demand.

The Lord has made it our duty to seek him in earnest prayer, that we may understand his will. He has shown the error of the human race in having direct communion with God to so slight a degree. This is where the weakness of thousands lies to-day. They place finite man where God should ever be, and thereby lose a great wealth of experience. They catch the spirit of the world; they act as the world acts, and talk as the world talks. Its notions and traditions and infidel sentiments they receive as truth; and when something new is introduced, they grasp it with eagerness. That which is but chaff they look upon as manna from heaven. They are leavened by the human ideas and erroneous sentiments of professed Christians who are far from being doers of the word. Men, women, and children are neglectful of their God-given responsibilities. Perverted appetites are indulged to the injury of mental, physical, and moral health. They are fictitious representations of Christ Jesus. They belong to that class whom Paul describes as lovers of pleasure more than

lovers of God. As a result, their hearts are hardened. Christ's grace of sympathy and tender pity is regarded as a weakness, and they are led to a misconception of the work that needs to be accomplished.

Many have been entrusted with precious talents of intellect. But what good has been accomplished with these entrusted capabilities? What has been done with the education received from God? Have they, with all their varied plans, appreciated the Giver? or have they joined the apostate who was once a covering cherub, and placed their powers at the disposal of Satan? The work given man in this world is to co-operate with Christ in counterworking the work of the first great rebel, in suppressing the rebellion that he has created. Man is to work as Christ worked for humanity.

But who are walking even as he walked? Who are working in Christ's lines? Who among us have the faith which works by love and purifies the soul? Who are coming into such conformity to God as was represented in the grace of him who is our pattern? Those who yoke up with Christ will have the mind of Christ. They will garrison the mind so that it shall not become enslaved to the control of a power that will stop at nothing in its earnest zeal to win the victory.

We need to guard continually against the sophistry in regard to geology and other branches of science falsely so-called, which have not one semblance of truth. The theories of great men need to be carefully sifted of the slightest trace of infidel suggestions. One tiny seed sown by teachers in our schools, if received by the students, will raise a harvest of unbelief. The Lord has given all the brilliancy of intellect that man possesses, and it should be devoted to his service.

Because so little effort has been made to engage young men and women in the missionary work which must be done to bring the gospel invitation to all, there is but one worker where there should be a hundred. The indifference which is manifested for suffering humanity is charged against churches and families and individuals. The medical missionary work is becoming disproportionate to the moral influence and spiritual labor put forth by church-members generally to reach the souls dead in trespasses and sins. Churches that ought to work in Christ's lines are inclined to make disparaging remarks of those who engage in medical missionary work. And yet they profess to be the people of God.

True Christlike compassion will be manifested in seeking to save those who are lost, looking for them not only in the churches, but also in the world. The woes of men are to be met by all who believe in Christ: the lost are to be sought for on every side; restoration is to be begun. Compassion manifested for the physical necessities opens the way for the soul to be reached.

What excuse can be made in the great day of God for the neglect of souls for whom Christ has died? Wasted opportunities will be presented before those who might, with their

God-given abilities and influence, have accomplished a work for God. Then they will see how their unfaithfulness has left souls unassisted, unwarned, unenlightened. Then they will realize that the blood of these souls is upon the garments of those whose duty it was to work in Christ's lines to save the souls for whom he died.

Many of us have a serious account to settle for the misuse of our God-given faculties. For the misuse of the talent of time that has been wasted in selfish pleasure, the waste of the influence which God requires to be employed in his service in response to the service he is constantly doing for us, for the neglect to carry unselfish burdens in this life, God will call us to account. He declares: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

CAPITAL AND LABOR.—NO. 2.

E. T. RUSSELL.
(Oklahoma City, O. T.)

THE air seems to be laden with the foul breath of anarchy, and beggary and starvation are abroad in the land. If I rightly understand the condition of the world as it is, and as brought to light in the word of God, we are in that period of time spoken of by our Saviour when he said there shall be "upon the earth distress of nations, with perplexity." Luke 21:25.

The splendor of our riches will doubtless dazzle the world: but history declares, in the ruins of Babylon and Thebes, of Carthage and Rome, that wealth has no conserving power; that it tends rather to enervate and corrupt. Our wonderful material prosperity, which is the marvel of other nations and the boast of our own, may hide a decaying core.—*"Our Country," by Josiah Strong, D. D.*

But the anarchy of poverty is not the only anarchy. Senator Stewart, in the *Arena* for August, 1893, calls attention to this fact:—

What difference is there in morals between the anarchists of poverty and the anarchists of wealth? The anarchists of poverty seek to divide among themselves and their followers the accumulations of others; the anarchists of wealth seek to absorb the earnings of the masses by cunning and fraud.

We have two classes of anarchists in the United States,—those who are trying to overthrow and abolish government, and those who are perverting and subverting government to their own interests. Both classes are preying upon the vitals of our government; and as their hold is firmly fixed, can we doubt that the days of our republic are numbered?

What has brought the people to the condition they are in to-day? Let the word of God answer: "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5:3, 4.

In this age large fortunes are accumulated in a short time. Thus the prophecy is fulfilling, in that men are heaping together treasures for the last days. The Scripture says they will oppress the hireling in his wages. Is that the case to-day? What is the object of our labor organizations? Why has labor organized against capital?—For protection, as the laborers tell us,—because the capitalists are oppressing the hireling in his wages.

But the poor are not oppressed in the matter of wages alone. "Forasmuch therefore as

your treading is upon the poor, and ye take from him burdens of wheat." Amos 5:11. A few years ago it was claimed by a certain writer that it was impossible to corner food, or to monopolize the products of the soil, upon which the people live. But it has been demonstrated many times during the past few years that food, as well as anything else, can be cornered. In July, 1896, the farmers were giving from two hundred and forty to three hundred and sixty pounds of wheat for one hundred pounds of flour. That must have taken from the farmers "burdens of wheat." In the twelfth verse, the Lord says: "I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right." It has come to pass that even our courts are corrupted. The well-known admonition of the leader of the Chicago strike, "Save your money and buy a gun," is thus paraphrased by a daily paper:—

"Save your money and buy a gun,
This is the way the message run;
But here's a hint, a friendly nudge,—
Save your money and buy a judge."

I am certain there are grievances on both sides of this question, and I do not desire to sympathize with the wrong principles set forth by the anarchists of wealth, nor with the wrong measures advocated by the anarchists of poverty. I want to stand where God would have me stand,—for truth and righteousness. I beg to be excused from taking sides in this controversy. "Therefore the prudent shall keep silence in that time; for it is an evil time." Verse 13.

When will they take from the people burdens of wheat? When will they take bribes? When will they turn aside the poor from his right? When would the Lord have his people keep silence? The eighteenth verse locates it all in connection with the day of the Lord.

While the poor expect relief, the Bible teaches that they will not obtain it from any earthly source. "They shall look unto the earth; and behold trouble and darkness." Isa. 8:22. Existing facts corroborate the words of the prophet. Times have been gradually getting worse, and the bright promises of political orators have not been realized. This condition causes a general unrest; and some one has said that "unrest is the first stage of revolution."

A PRINCIPLE THE ONLY SAFE GUIDE.

Sunday-School Times.

A PRINCIPLE is always a safer guide than a rule. This is not merely applicable in the sphere of morals. It is true in the realm of business expediency and of matters of everyday life. A principle of action is a seed that decides the character and form of every branch and leaf that grows out of the root that springs from that seed. If one bases his judgment on the look of a single twig or leaf of a tree, he may be deceived through its peculiarity or imperfectness; but if he knows the seed from which came the root of that tree, he need not doubt as to its nature or character. A certain course of action may seem likely to bring profitable results to one who ventures on it; but if that supposed course is not in accordance with a known principle operative in that realm, appearances and seeming probabilities should go for naught. No course is a safe one unless it is based on a sound principle of action. Yet there are many who think they are doing right in the realm of finance, of trade, of manufactures, of morals, of spiritual forces, when they are governed by what seems likely to produce the best results in that sphere, without its recognized conformity to a sound basal principle in that realm. This is always a mistake.

Conformity to a right principle is a surer guide than the strongest evidence of the eyes, the ears, and the inclinations. It is, in fact, the only safe guide.

"THINKETH NO EVIL."

L. F. B.

WHEN the Spirit of Christ spoke those words through the apostle, how far Paul had advanced from the Saul who traveled from Jerusalem to Damascus! Have we thought enough about this Christian advancement?

Think for a moment what the world and the church would be if this attribute of love were carried out. Here is a church made up of professed brethren and sisters: none perfect, each one different from all the others in nature and disposition; but each one sincerely loving the same Lord. If the love that thinketh no evil is there, no one will think that another is trying for the chief place, but each one will strive for the advancement of the truth.

Suppose one has the ability to give instruction, what shall be done? Shall it be said, "He tries to advance himself"?—No. "Love thinketh no evil." There will be none of that evil-surmising that so often mars and destroys the power of the church.

God has given a sister a beautiful voice. Shall I, who have not that gift, think and say to myself, even if policy forbids saying it to others, "Trying to show off"?—No. "Love thinketh no evil." Should I not think, rather, that she is simply trying to praise God with her voice, and give joy to his children?

This is written as a plea for this love. So much depends upon it. Almost every misery in the world can be traced to the place where some little thing was warped and twisted out of its normal position by some one who did not remember that "love thinketh no evil." Having started in the path of evil, everything else is bent and molded to the same ill purport.

O, how shriveled and deformed the heart grows after even a little of this kind of work! There is nothing good, anywhere, for the unfortunate one who has entered that path. My heart may be full of love and sympathy for such a one, but every word of kindness, every look, is turned to evil, till, maligned and misjudged, I cry out, "It were better to die than to live."

But while it is hard and sad for me, how much worse for the one whose eye is evil. He is forever shut out from the tender and loving comradeship of those who alone could help him, and shut in with those who are themselves blinded by the same evil spirit.

Did you ever love a person, and still know that there were many unlovely things in his character? How your love covered and made excuses for his faults! A good illustration of this love that thinketh no evil came under my observation a short time ago. A young mother, weary with the day's toil, had to bear the added misery of a severe toothache. When the father came home at night, the tired nerves gave way, and hasty words came from this loving but tired wife. But the beautiful love in that home came shining forth almost with the glory of the home above. The baby girl, scarcely two and a half years old, said, quickly running and bringing a pillow dragged from her own tiny crib, "Bette' lie down 'ittle file, mama; bette' lie down 'ittle file." Love in that baby's heart saw no crossness nor unkindness in the hasty words. In her loving little heart she could find the excuse that mama was sick and tired. That child knew the love that thinketh no evil. How beautifully was illustrated the glorious truth, "A little child shall lead them!"

Shall we not all be led thus? not only for those we claim as friends, but for every member of the family of our Father? If, every

day, we would ask our Father for *this day* to help us to have this love, how many tender, loving things that now seem to our blinded hearts to be done from policy, we would realize came straight from a heart of love that had been made more tender by being one with him who loved us and gave himself for us.

My heart cries out for the hungry, weary hearts that have been so warped and estranged that everything good and beautiful seems to them but the desire to advance self and its plans. To such, life is a dark and gloomy path, with danger lurking on every side.

O, if you have entered that path, for your own sake, for the sake of those who love you, and for Christ's sake, turn around! Look for the true. Give the word of praise; and where none can be honestly given, shut your eyes, and for one moment pray God to let you see yourself. Then I assure you that all evil-thinking will disappear. May God give us the love that "thinketh no evil."

SPEAKING LIGHTLY OF THE MINISTRY.

CLARENCE SANTEE.
(Des Moines, Iowa.)

In many places the Bible speaks with solemn warning against speaking lightly of the ministry; yet I think it is evident, even to a casual observer, that this dangerous manner of speaking is becoming most common. Often in print we see the failings of the ministry held up to public view; and even from the sacred desk itself I have heard the peculiarities and failings of ministers held up to produce a smile. Not long ago I heard an eminent man who was speaking of some evil traits exhibited by a boy, close his remarks with this statement: "And this was a minister's son, too." He glanced at the ministers present, with a smile which was reproduced on the faces of nearly all his hearers. He little knew the blow that he had struck, not at the man, but at one of the most sacred ordinances of God. When the danger is spoken of, the answer usually is, "I told only the truth."

The need of weighing well the effect of the "truths" we utter is too often overlooked. In the case mentioned, might it not be possible that the reason this particular boy was mentioned was because he was a minister's son, rather than because of his individual defects? If so, was it not the office, rather than the parent, that suffered the reproach?

Ministers are fallible. They may be very faulty. But why single out these? Such statements as, "He was a minister," "He was the son of a minister," "It was a minister's family," etc., spoken in a way to cast reproach, are altogether too common. Why hold up the office in connection with that which is weak and evil? Why lessen the respect of our children for the sacred office? What being above all others rejoices to see the failures of the ministry published to the world and before our young people, who are often only too ready to receive the lesson? How does God look upon those who do this?

God says that among those who will "chiefly" be worthy of punishment are those who "are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." 2 Peter 2:10, 11. Christ "durst not" bring against Satan, with all his sins, "a railing accusation." Jude 9. David's heart smote him for even a slight act against one whom God had anointed. 1 Sam. 24:4-6.

Paul says of the ministry that he who "hath anointed us is God." 2 Cor. 1:21. "Especially should the mistakes of ministers who are engaged in the work of God be kept within as small a circle as possible; for there are many

weak ones who will take advantage if they are aware that those who minister in word and doctrine have weaknesses like other men. It is a most cruel thing for the faults of a minister to be exposed to unbelievers, if that minister is counted worthy to labor in future for the salvation of souls. No good can come of this exposure, but only harm. The Lord frowns upon this course; for it is undermining the confidence of the people in those whom he accepts to carry forward his work." God says: "Touch not mine anointed, and do my prophets no harm."

I appeal to all who are connected with the precious cause of God to heed these solemn admonitions. Even if it becomes evident that those who minister are faulty, let not the thing which neither the angels nor Christ dared to do be charged against us, who can only deepen our own condemnation thereby.

HE KNOWS THE WAY.

He chose this path for thee.
No feeble chance, nor hard, relentless fate,
But love, His love, hath placed thy footsteps here.
He knew the way was rough and desolate,
Knew how thy heart would often sink with fear;
Yet tenderly he whispered, "Child, I see
This path is best for thee."

He chose this path for thee,
Though well he knew sharp thorns would pierce thy feet,
Knew how the brambles would obstruct the way,
Knew all the hidden dangers thou wouldst meet,
Knew how thy feet would falter day by day;
And still the whisper echoed, "Yes, I see
This path is best for thee."

He chose this path for thee;
What need'st thou more?—This sweeter truth to know:
That all along these strange, bewildering ways,
O'er rocky steeps, and where dark rivers flow,
His loving arms will bear thee "all the days."
A few steps more, and thou thyself shalt see
This path is best for thee.

—Selected.

STAR-DISTANCES.

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

"Lo, THESE are but the outlying borders of his works; and how small a whisper do we hear of him! but the thunder of his power who can understand?"—*Job*.

The planetary system occupies a portion of space nearly six thousand millions of miles across, yet this seems to be but a mere speck in immensity. Outside of this are a multitude of shining orbs, some radiant with splendor, some faintly glimmering with beauty. "The smallest telescopic aid suffices to increase their number in an incredible degree, while with the full power of the grand instruments now in use, the scenes presented in the starry heavens become actually so magnificent as to stun the imagination and overwhelm the reason. Worlds and systems, and schemes and clusters and universes, rise in sublime perspective, fading away in the unfathomable regions of space, until even thought itself fails in its efforts to plunge across the gulf by which we are separated from these wonderful objects."

It is quite impossible to get any proper idea of star-distances. Miles are far too small as units in the computation necessary to express these distances. A larger unit seems absolutely necessary. Astronomers have therefore employed the light-unit, or the light-year. Light seems almost instantaneous, but it really takes time to travel. Its velocity is about 186,000 miles a second, or something like eleven millions of miles a minute. The distance that light would thus travel in a year is more easily determined than understood. And yet there are stars so far removed from us that it takes their light hundreds of years to reach us.

Some of these distances have actually been measured. The pole-star, for instance, is between forty-five and sixty light-years from us; that is, the light from the pole-star, speeding at the rate of over eleven millions of miles a minute, occupies from forty to sixty years in measuring the enormous distance between the star and us. And yet it seems certain that such enormous distances are as mere points compared with the awful measure of space itself.

"If it were possible, to-night, to wing our flight to any one of the bright stars which blaze around us, sweeping away from our own system, until planet after planet fades in the distance, and finally the sun itself shrinks into a mere star, alighting on a strange world that circles round a new and magnificent sun, which has grown and expanded in our sight until it blazes with a magnificence equal to that of our own, here let us pause, and look out upon the starry heavens which now surround us.

"We have passed over sixty millions of millions of miles. We have reached a new system of worlds, revolving about another sun; and from this remote point we have a right to expect a new heavens, as well as a new earth on which we stand. But no; lift up your eyes, and lo! the old familiar constellations are all there. Yonder blazes Orion, with its rich and gorgeous belt; there comes Arcturus, and yonder the Northern bear circles his ceaseless journey round the pole. All is unchanged, and the mighty distance over which we have passed is but the thousandth part of the entire diameter of this grand cluster of suns and systems [the Milky Way]. Although we have swept from our sun to the nearest fixed star, and have traveled a distance which light itself cannot traverse in less than ten years, the change wrought by this mighty journey, in the appearance of the heavens, is no greater than would be produced in the relative positions of the persons composing this audience to a person near its center, who should change his seat with his immediate neighbor!

"Such, then, is the scale on which the starry heavens are built. If, in examining the magnificent orbits of the remoter planets, and in tracing the interminable career of some of the far-sweeping comets, we feared that there might not be room for the accomplishment of their vast orbits, our fears are now at an end." There is infinite room.

The star here mentioned is one of the nearest in the great cluster of stars and systems and universes called the Milky Way. There are other stars in this same cluster vastly more distant than the one mentioned. And when we consider that this whole vast cluster may be but a mere point, also, compared with the rest of space, we find the mind utterly unable to comprehend the awful immensity of the universe of God. "Lo, these," said Job, pointing to the shining orbs of heaven, "are but the extremities of the lines of his works; and how little a whisper do we hear of him! the thunder of his power who can understand?"

"God called up from dreams a man into the vestibule of heaven, saying, 'Come thou hither, and see the glory of my house.' And to the servants that stood around his throne he said: 'Take him, and undress him from his robes of flesh: cleanse his vision, and put a new breath into his nostrils: only touch not with any change his human heart,—the heart that weeps and trembles.' It was done: and, with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of heaven, without sound of farewell, at once they wheeled into endless space. Sometimes with the solemn flight of angel wing they fled through Zaarahs of darkness, through wildernesses of death that divided the worlds of life. . . . Then, from a distance that is counted only in heaven, light dawned for a time through

a sleepy film: by unutterable pace the light swept to *them*, they by unutterable pace to the light. In a moment the rushing of planets was upon them: in a moment the blazing of suns was around them.

"Then came eternities of twilight, that revealed, but were not revealed. On the right hand and on the left towered mighty constellations . . . that seemed ghostly from infinitude. Without measure were the architraves, past numbers were the archways, beyond memory the gates. Within were stairs that scaled the eternities below: above was below, below was above, to the man stripped of gravitating body. Depth was swallowed up in height insurmountable; height was swallowed up in depth unfathomable. Suddenly, as thus they rode from infinite to infinite,—suddenly, as thus they tilted over abysmal worlds,—a mighty cry arose,—that systems more mysterious, that worlds more billowy, other heights and other depths, were coming, were nearing, were at hand.

"Then the man sighed, and stopped, shuddered, and wept. His overladen heart uttered itself in tears, and he said: 'Angel, I will go no farther; for the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down in the grave, and hide me from the persecution of the infinite; for end, I see, there is none.' And from all the listening stars that shone around issued a choral voice, 'The man speaks truly: end there is none, that ever yet we heard of.' 'End is there none?' the angel solemnly demanded; 'is there indeed no end? And is this the sorrow that kills you?' But no voice answered, that he might answer himself. Then the angel threw up his glorious hands to the heaven of heavens, saying, 'End there is none to the universe of God. Lo! also there is no beginning.'"

CONSECRATION.

WENDELL PHILLIPS was once asked if he had ever made a personal consecration of himself to God. "Yes," he replied, "when I was a young man, I heard Lyman Beecher preach on the theme, 'You Belong to God.' Under profound conviction, I went to my room, threw myself on my face on the floor, and said: 'O God, I belong to thee! Take that which is thy right; and if ever in the future I am tempted to do wrong, give me power to overcome; and if ever I am timid in defense of truth, grant me strength and courage to speak for thee.'" And then the noble reformer added: "From that day to this I have been strengthened in the hour of temptation, and I have never feared to stand by the truth, however unpopular it might be."

He who would consecrate himself to temperance or any similar reform must first consecrate himself to God. John the Baptist was predicted a reformer, an abstainer, and great in the sight of the Lord, because he was to be filled from birth with the Holy Ghost.

The average Christian is timid, half-hearted, compromising, indifferent, inactive, and powerless against aggressive evil, because he is not fully dedicated to Christ, the eternal antagonist of all wrong, the reformer sent from heaven to battle with sin at the cost of complete self-sacrifice and death.

A politician of Chicago said he would rather have a half-dozen saloons back of him than fifty churches, so shamefully inert are the professed followers of Christ.

O for an army of young people thoroughly consecrated to God! O for a generation willing to battle with wrong at the cost of commercial defeat, social ostracism, or the sacrifice of life! A Christlike Christianity means death to sin.—*Selected.*

THE MASTER'S VOICE.

AH, what says the Master,
Watching at our side,
Of the selfish servants,
Careless in their pride,—
Each his own will seeking
In the daily race,
Treading down the weakest
For a brother's place?

Hearst thou the Master—
O so sad and sweet!—
When his striving servants
Seek the highest seat,
In reproachful accents,
Uttering this behest:
'He who would be greatest,
Let him serve the rest'?"

Seekest thou the Master?
Know ye not he stands
Where the weary captive
Lifts his fettered hands?
Weary, fainting toiler,
Thus he speaks to thee:
'Who finds his needy brother,
Surely findeth me.'

—Mary F. Butts.

"THAT I MAY KNOW HIM."

HARRY CHAMPNESS.

(London, England.)

"THEN shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3.

The one thing needful is to *seek* the Lord. But where is he to be found? Must we climb up into heaven to find him, and bring him down? Shall we descend into the deep to bring him up? or go on a long pilgrimage across the sea to discover him?—No! He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him; and *find* him, though he be not far from every one of us." As he is *not far*, he must be *near*. When we ask, How near? the answer comes: "The word is *nigh* thee, even *in thy mouth*, and *in thy heart*: . . . that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

"How may I know him, then?"—Just confess him by agreeing with the Lord that it is even as he has said. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Your confession will not make it a fact, for it is so whether you believe it or not; but it will make it a fact to you. "Then shall we know, if we *follow on* to know the Lord."

We have treated the Lord as if he were a sojourner and a wayfarer, who came in to tarry for a night, and leave us at daybreak. This is why we have had such fitful, up-and-down experiences—sometimes conquering in the strength of Christ, and at other times overcome by the power of sin; for according to our faith, or the lack of it, has our experience been.

"How may I know that he will abide with me?"—Very easily. He has said that "his going forth is *prepared as the morning*." Just as surely as the morning breaks upon the expectant watcher who is anxiously seeking for the first streak of dawn, the Lord will manifest himself to every seeking soul, and "as ye have therefore received Christ Jesus the Lord, so walk ye in him." The manifestation of his presence will continue the same as at the first. We received him by faith, and therefore we know he abides in the heart by faith. "That Christ may dwell in your hearts *by faith*."

"How may I receive the fulness of his blessing?"—"He shall come unto us as the rain, as the latter and former rain unto the earth." Notice, it does not say that we are to go to him, but "he shall *come unto us as the rain*." We do not go to the rain, but the rain comes to us. If we follow on to know the Lord, we have his assurance that his going forth is "sure as the morning" (Revised Version), and he shall come unto us. How will he come?—O, he will come with the fulness of the blessing of the Holy Spirit, "or the latter and former rain unto the earth." Our hearts may be parched and withered up because we have been so self-contained; but, thank God, the fulness of his Spirit can break down our stubborn indifference, melt our hard hearts, and make them bring forth abundant fruit to the glory of God.

Do you thirst after this experience? Then know that you may find it in Christ. "I will pour water upon him that is thirsty, and *floods upon the dry ground*."

O, to know him! Not to know *about* him, not to know merely about his work, in which we may be engaged, but to know *him*, to follow on to know more of *him* and his ways, to abide in loving and close fellowship each day in the sweet sunlight of his presence! *Then* we shall carry with us the reflection of his divine life to those who know him not, and they will know that Christ still "is come in the flesh."

DUTY ECLIPSED BY LOVE.

E. W. WHITNEY.

"FEAR God, and keep his commandments: for this is the whole duty of man;" but "love is the fulfilling of the law." It is indeed a commendable thing to obey God from a sense of *duty*, but this idea of obedience can never reach the full meaning of the requirement of a Being who is "*love*" and only *love*. Love prompts to the doing of the dutiful thing as a *pleasure*, and in entire forgetfulness of the requirement as such.

This is why the law is said to be our "schoolmaster to bring us unto Christ." For when we come to understand the love of God as revealed and exemplified in Christ, it is impossible longer to return an acceptable response to such a love through the act of obedience simply because of the *demand of duty*. That does not fulfil the intent of the law of infinite love. So when we see Christ as he is, "we are no longer under a schoolmaster," but we do all that the schoolmaster requires, though without once thinking of it as a requirement, because we *love to do it*. It is delightful to do it. "I delight to do thy will, O my God: yea, thy law is within my heart." What one delights to do is not done as in obedience to a requirement, but as a natural, pleasurable impulse—the most pleasing thing he finds to do.

Christ prayed, "Thy will be done in earth, as it is in heaven." Is it possible to conceive of the angels engaging in their work—speeding to this world as ministers of love and mercy to "them who shall be heirs of salvation"—because duty demands that they should? Does even a truly loving husband and father do what he does for his family because it is his *duty*, or because it is his highest pleasure to do that which indeed is his duty? Is not the same true of the wife and children in doing what they do for the husband and father in response to his love?

In like manner, when we truly know God (*love*; for "God is love"), it will be impossible that any prompting in us of such knowledge, any response to his requirements, shall be from other than the purest, most perfect, and "greatest" of all principles—*love*. "And now abideth faith, hope, charity [*love*], these three; but the greatest of these is charity."

Evangelistic Temperance.

HOW TO SPEAK.

THE right way of breathing has everything to do with the right way of speaking. We are to use the abdominal muscles in speaking as well as in breathing; and if we do not use them in breathing, we *cannot* use them in speaking. Therefore if we do not breathe rightly, we cannot speak rightly.

"Speaking from the throat, all the time fretting and irritating the vocal organs, letting the words come out from the upper extremity of the vocal organs, is not the best way to improve health or to increase the efficiency of those organs."—*Gospel Workers*, page 150; *Testimonies for the Church*, Vol. II, page 616.

There have been even Seventh-day Adventist workers, who had a great deal of talking to do, who had so nearly ruined the throat that it was somewhat doubtful whether it would ever be well again. The throat was so filled with diseased formations that it had to be cauterized—burnt out. And the sole difficulty was that the throat had been used in talking just as is here stated should *not* be done. The throat had been used alone, all the time fretting and irritating it, until it was almost destroyed. And all this through lack of knowledge of the simple principles which we are now studying.

"You should take a full inspiration, and let the action come from the abdominal muscles."—*Gospel Workers*, page 150.

Let what come?—The action. From what place?—From the abdominal muscles. The action should not come from the lungs, nor from the throat. "Let the action come from the abdominal muscles."

"Let the lungs be only the channel; but do not depend upon them to do the work. If you let your words come *from deep down*, exercising the abdominal muscles, you can speak to thousands with just as much ease as you can speak to ten."—*Id.*

Where shall the words come from?—From "deep down," not from high up; from the base of the vocal organs, not from the top, the action coming from the abdominal muscles. Then you can speak to thousands with just as much ease, so far as the lungs and throat—the vocal organs—are concerned, as you can speak to ten. But no man can do that who speaks with his lungs and throat; for the more effort there is put upon these, the more destructive it is. But any extra exertion of these muscles can be made just as easily as can the normal by the man who is using his abdominal muscles. Of course, if he has to speak to but ten, he will speak as if he were speaking to but ten; and the muscular exertion will not need to be much, if any, more than if speaking to one. But if he is speaking to ten thousand, this will require more power; yet all he has to do is to bring more pressure on the abdominal muscles, and he can make the people hear; and the throat and lungs will be just as safe as in the other case. There is no more danger of injuring the throat in the *extra* use of the abdominal muscles than in the *regular* use of them.

"Some of our preachers are killing themselves by long, tedious praying and loud speaking, when a lower tone would make a better impression."—*Id.*

You have heard it,—you have heard ministers, when speaking in a small room to only a few people, strike a high key, that would make the house fairly ring. To cause all in the house to hear, they did not need to talk any louder than they would in simply talking to one or two; yet they actually talked louder

than would have been necessary had they been speaking to hundreds. When they stopped talking, they were tired, and you were also tired. Then, too, if they chanced to go out into cold or wet weather, they took cold; and the throat being all irritated and inflamed already, the cold seized upon that at once, and they were "laid up" for days or perhaps weeks, besides having laid the foundation for serious disease.

"A lower tone would make a better impression, and save their own strength. Now, while you go on, regardless of the laws of life and health, and follow the impulse of the moment, do not charge it upon God if you break down."—*Id.*

Do not think these are but imaginations, or mere trifles, meaning but little. They are not; they mean your life. And you can carry out these instructions if you will but persevere, and work with diligence. You can do it alone. There will yet be teachers in all our schools, and among the ministers, who will give this training. But you need not wait. Until these teachers come your way, you can study these principles and follow a few simple rules, and so breathe and speak rightly anyhow.

Here is a sentence on that:—

"Teachers should be employed to educate the youth to speak without wearing the vocal organs."

Thus you see the right way to speak is *not* to wear the vocal organs. Then do not allow yourselves to wear *your* vocal organs when you are talking. That is the way a teacher would train you if he were with you; but till you meet him, do it for yourself. And that you may see that it can be done easily, read the following sentence:—

"All that was essential was to study and conscientiously follow a few simple rules, . . . and to exercise a little common sense."—*Testimonies for the Church*, Vol. IV, page 605.

This was originally given as a Testimony of reproof of that which was done a number of years ago, when a "professor of elocution" was employed to come to Battle Creek and teach elocution. They got up a great stir over the matter, and some even dropped the work of the ministry to take up the teaching of elocution. This Testimony was given to correct this wrong course. I have met some of the brethren who were there, and who took that instruction in "elocution," and they have been suffering from the effects of it ever since. They did not know what was the matter with them, until they studied up in the Testimonies on this matter. And then they had to undo that which they had been taught by that "professor of elocution."

But the Testimony says that instead of employing a professor of elocution, all that was essential was to study and conscientiously follow a few simple rules, and educate themselves by the exercise of a little common sense.

That was all that was needed then; and it is all that is needed now—at least until a teacher is found who understands the subject himself, and can train people as directed by the Lord.

"You should *not* let the labor come upon the *upper portion* of the vocal organs; for this will constantly wear and irritate them, and will lay the foundation for disease. The action should come upon the *abdominal muscles*. The lungs and throat should be the *channel*, but should not do all the work."—*Id.*, Vol. III, page 311.

There it is written both *how* to breathe and *how not* to breathe,—*not* to use the upper part of the vocal organs, *not* to use the throat and lungs, but to *use* the abdominal muscles, while the lungs and throat form only a *channel*.

Again, in speaking of a certain one, the Testimony says:—

"He breathes only from the top of his lungs. It is seldom that he exercises the abdominal muscles in the act of breathing."—*Id.*, Vol. II, page 67.

THE FRUIT CURE.

THE so-called "fruit cure," although not much heard of in England, is well recognized at various places on the Continent, where so-called "grape-cure stations" have been established. In a recent number of *Modern Medicine* there is an interesting article on the subject, in which the historical side of the question is dealt with. Thus we are told that many medical authorities in the tenth century became enthusiastic in their writings over the remarkable curative virtues of grapes, while a certain Van Swieten, of a more modern date, is said to have "recommended in special cases the eating of twenty pounds of strawberries a day." The same gentleman also reports a case of phthisis healed by strawberries, and cites cases in which maniacs have regained their reason by the exclusive use of cherries as food!

These instances rather savor of the miraculous; but there is no doubt that the so-called "grape cure" for indigestion and other evils is carried on in many places on the Continent; and that people betake themselves to Meran, Vevay, Bingen, or to Italy and the south of France, with the intention of devoting six weeks to the cure, during which time they are expected gradually to accomplish the feat of consuming from three to eight pounds of grapes daily, as the case may be. Grapes are said to exercise a salutary action on the nervous system, and to favor the formation of fat; that is, when fruit of good quality is employed. If the grapes are not sufficiently ripe, and are watery and sour, the patient may lose, rather than gain, in weight. Dr. Kellogg, director of the Sanitarium Hospital and Laboratory of Hygiene at Battle Creek, Mich., is of opinion that the valuable results obtained by a fruit diet in cases of biliousness which he has observed, are due to the fact that noxious germs habitually present in the alimentary canal do not thrive in fruit juices.—*Nature*.

THE use of salt as a condiment is so general, and so universally believed in as necessary, that we rarely hear a word against its excessive use; but there are many persons who eat far too much salt,—eat it on everything—on meat, fish, potatoes, melons, in butter, on tomatoes, turnips, and squashes, in bread, and on a host of foods too numerous to mention. To so great an extent is it used that no food is relished which has not a salty taste, and this hides more or less of the real taste, which is often very delicate. The amount of salt required in the system is comparatively small; and if the diet has been rightly compounded, very little is necessary. Some go so far as to discard its use altogether; but whether this is wise or not, we will not here consider.

What are some of the evils of the excessive use of salt?—They are to paralyze the nerves of taste, or to pervert them so that they cannot enjoy anything which has not a salty flavor; in addition there is a direct tax on both the skin and the kidneys in removing it from the blood. Whether the skin is harmed by this tax we do not know. Possibly it is not greatly injured, yet we know that few people possess a healthy skin; but it is now pretty well settled that an excessive use of salt does overtax the kidneys in its removal, and that the great number of cases of derangement and disease of these organs is due to its use.

It takes only a little time to learn to enjoy many kinds of food without salt, and we advise our readers and others to look into this matter, and try to diminish the use of this condiment as far as possible.—*Journal of Hygiene*.

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.

LIFE'S AFTERWHILE.

O HEART of mine, be patient!
Some glad day,
With all life's puzzling problems
Solved for aye,
With all its storms and doubtings
Cleared away,
With all its little disappointments past,
It shall be thine to understand at last.

Be patient: some sweet day
The anxious care,
The fears and trials, and the
Hidden snare,
The grief that comes upon thee
Unaware,
Shall with the fleeting years be laid aside,
And thou shalt then be fully satisfied.

Be patient; keep thy life-work
Well in hand;
Be trustful where thou canst not
Understand;
Thy lot, whate'er it be, is
Wisely planned:
Whate'er its mysteries, God holds the key;
Thou well canst trust him, and bide patiently.
—Edith Brandt.

THE SHY CHILD.

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

"How would you gain the confidence of a child who is very shy, and cure him of his shyness?"

First of all, make your presence a shelter for his shyness, until he can be made self-forgetful. Self-forgetfulness is the only cure. Shyness, or bashfulness, is the most painful form of egotism. It is capable of developing into selfishness of a malignant order. It is a diseased, I might say a *debased*, self-consciousness. It may spring from several causes, all more or less physical. A predisposition to unclean habits will manifest itself in this way very early.

Shyness is not modesty, as so many have supposed, but is more like its opposite, shame. It may be caused by that sense of estrangement which an unwelcome child brings into the world with it. A child who is regarded as an accident, as an unreasonable punishment, against which there has been continual rebellion, who is *endured*, since he cannot be *cured* without crime, will be *shy*, afraid, hard to win in any sense; but the case is not hopeless, even though the beginning has been wholly evil.

First of all the parent, whether a natural or a foster parent, must become thoroughly imbued with the fact that the child is not to blame for anything which he has brought with him into the world, nor yet for those evils which naturally develop from latent inherited tendencies. He will be to blame after light and strength are given for subduing the evil, if he fails to use them, and for this only. If he has a predisposition to impure habits, which fills him with a shameful self-consciousness, it is because of excesses of some sort in his ancestry for which he is in no degree to be held accountable; and surely, if he has that "stranger" instinct which the lack of a welcome has forced upon him, he should, in all justice, be compensated for it with "fruits meet for repentance." If you are not his own mother, and are, therefore, not personally guilty, you may yet bring to bear upon him the same tender attentions which a repentant mother might. Give him as much of yourself as possible; meet him not only more than half-way, but before he has taken even one step toward you, meet him with truth, with kindness, with unchanging firmness in all that is right. It will not be

difficult to win him to yourself if you are the one on whom he must depend for all things; his need of you will prepare a place for you in his heart. It may not, however, be easy to make him comfortable in the presence of others. Do not force him to make acquaintances; do not say to him in the presence of guests, "Now go and shake hands with the lady;" but beforehand, day by day, as a part of his education, teach him that as a member of the household, it is expected that he will help to entertain those who come. Teach him how to entertain, what to avoid, as well as what to do; and then leave him, when the time comes, to work out the instruction in his own way.

If the child is your own, living with and copying you from the first, he will, if properly cared for, have no painful memories of his early shyness; but if he is one to whom you have opened your heart and home after he has suffered two or three years from this sort of self-consciousness, you will need to be patient, tender, and very careful of your own deportment to bring him out of himself.

Give him some little special things to do. Let him be trained to answer the bell; to usher visitors in; to take hats, umbrellas, overshoes, and put them away; to place seats,—anything, in fact, by which he shall be occupied, and made to think of something besides himself.

Never permit a child to remain in the room to hear himself discussed; do not in the family talk about yourselves or one another. In many homes this is about the only subject of interest. What *I* did, what *you* did; what was said to *me* about *you*; what *you* have done that concerns *me*,—*you* and *me*, connected with food, clothes, likings, hatings, and other personalities of all sorts,—have crowded out the rare and beautiful things of the world as God is manifested in it, the gracious word of his promises, and the truth itself.

The occasion of a visit is only another opportunity to go over the same old theme. I have seen a child made the entire topic of conversation during a call; while the little one became, all through his being, as a keyboard on which was being played the strange, fascinating strains of self, until the last appearance of natural charming innocence disappeared, and he took on all the disagreeable manifestations of egotism. A few repetitions of this treatment would make the egotism habitual, and the child troublesome, either through an embarrassing shyness or an offensive boldness, at which he would be taken to task, perhaps publicly, for the outward expression of this peculiar selfishness, which had been wrought in him without his knowledge, co-operation, or consent. Under these conditions his latent shyness would soon grow into timidity or actual fear, mingled with cunning and duplicity; or his boldness into effrontery, roughness, defiance, and brutality.

A quiet, natural life, without anything especially to arouse him to *himself*, is the only safe one for any child.

THE man who is truly happy in the married relation will have in his wife a soul-mate as well as a help-mate.

"AN interesting story has just been told of the way the czar recently administered a rebuke to his officers. It seems there is a great deal of extravagance and luxury among the upper grades of the Russian army, and a young officer who had been guilty of riding in a tram-car, for the sake of economy, had been asked by his fellow officers to send in his resignation. When the czar heard this, he himself rode down to the barracks in a tram-car, and presented himself before his officers with the startling question whether they desired him to send in his resignation."

CHILDREN'S MANNERS.

FREDERICK GRIGGS.
(*Battle Creek College.*)

Of late there has been considerable discussion in the public press of this and other countries over the question of a decline in children's manners. The discussion seems to have begun in England, and latterly certain papers in this country have taken it up. The prevailing opinion seems to be that courtesy among children has either declined or that at least certain conditions exist which give that appearance. Certain it is that many of the children whom one meets on the cars, the steamboat, the street, or in public gatherings, are lacking in modesty and gentleness.

The *London Spectator* considers that the noise and rudeness of children are imaginary. The reason they appear more boisterous to us than to our forefathers is that we are more nervous and high-strung than were the people of fifty or seventy-five years ago,—that the children "do not make more noise and clatter, but we endure it less easily." This might be true if the decline in children's manners consisted merely in their making more noise and clatter; for there is no question but that people are more nervous and irritable than they were when children were better mannered, as it is supposed, than they are now. The *New York Evening Post*, in replying to the contention of the *Spectator*, stated the truth very tersely:—

"But bad manners do not necessarily consist of noise. While all offensive and unavoidable noise is bad manners, yet children may display great rudeness without making any noise at all. The child who omits to say 'Please' and 'Thank you,' who remains seated in the presence of older people and makes faces behind their backs, and who is habitually inattentive when spoken to, contributes just as little to the volume of noise in the world, or even less, than the child properly brought up in these respects. Except when rudeness consists in making a noise, no parental hallucination of the kind supposed could be produced by a decline of nerve endurance on the part of parents.

"But there is another objection to the explanation offered by the *Spectator* still more serious, and that is that the theory runs counter to generally observed facts about modern parents. Nobody who has given any attention to the relation of parent and child can doubt that patient and uncomplaining endurance is the distinguishing modern parental trait. From the cradle and the perambulator on, what is the modern parent trained in if not endurance? In what else does he find parental happiness?"

It is not nervousness, but long-suffering, as the *Post* has well said, that allows the children of to-day to be so ill-mannered. And a wicked, sleepy endurance it is, too. The children of to-day, on the whole, are ruder than they were fifty years ago, there can be no doubt of it; for rudeness and disobedience—a sign of these last days—go hand in hand. One of the very best ways to guard against disobedience in children is to teach them to be well-mannered. Good manners properly grows out of a kind heart; for it is the kindness of heart that makes the child gentle in his manners. At the same time it must be borne in mind that politeness, like all other virtues, is the result of careful, deliberate training. This very training and carefulness is reflexive. It, in itself, tends to produce gentleness and kindness of heart.

The trouble does not, generally speaking, lie in the fact that parents and teachers do not know in what good breeding consists, and so fail to train the children through ignorance; but as indicated in the foregoing extract, they carelessly endure the bad manners of their

children. "Eternal vigilance is the price of liberty" here, if anywhere; for good manners is liberty, which can be obtained only by a persistent training of the child.

There may have been some features of the old-time ideas of what constituted good manners for children that were overdrawn, and that infringed upon the natural rights of the child; but it seems to me that it would be better for the moral condition of the children of to-day if some of these ideas were again in force. Children have rights, many of which, in the past, have been ignored, and for which I would ever stand; but we are taking away some of their most sacred rights when we permit them to grow up and lack any of the forms of speech and manner which indicate good breeding.

"WHILE the storm was fiercely blowing,
While the sea was wildly flowing,
Angry wind and angry billow
Only rocked the Saviour's pillow:
Jesus slept.
But when sudden grief was rending
Human hearts, in sorrow bending;
When he saw the sisters weeping
Where the brother's form was sleeping,
Jesus wept."

WHAT CAN YOU DO?

Sabbie Joy White, in Success.

A FRIEND of mine, a well-known literary woman, who carries "the girls" and their welfare near her heart, had the misfortune to lose the private secretary who had been with her for years, and she set about filling her place.

Her needs were simple enough, her requirements not specially exacting. She wanted a young woman who could do typewriting from dictation, and answer business letters when merely the idea of the reply was given her. "Not a difficult position to fill," do I hear some of you say? Well, so she thought; and so I thought, too, when she began her search. But she changed her mind before she had been long searching, and I had occasion to indulge in some serious thinking when she gave me the story of her experiences.

She had interviewed over half a hundred applicants for the position, and was still without a secretary. One girl had never run a typewriter, but was willing to learn if her lessons could be paid for by her employer; one had been a housekeeper, but would rather be a private secretary, although she was n't much used to writing. But most of them were utterly without an idea of what would be the duties, and were hopelessly ignorant, not only of those requirements, but evidently of every other so far as work was concerned.

One young woman applied for the position, toward whom my friend was specially attracted. She was young, tastefully dressed, and had a pleasant face and pleasing manners. She said she had just finished her studies at school, and wanted something to do by which she might earn her living. Indeed, she must have it, as her people could not afford to let her be idle. She seemed very much in earnest, and her pretty, appealing ways quite won my friend's heart. She was really in hope that at last she had found what she needed. She defined the duties.

"But I have never used the typewriter," was the first comment.

"Are you quick to learn?" asked my friend, whose sympathy had been aroused.

"I don't know," was the half-indifferent reply; "I suppose I could try."

"Can you write from dictation?"

"I don't know; I never tried."

"Can you write a business letter?"

"What kind of one do you mean?"

"Well, suppose you were my secretary, and I had a letter from an editor asking me if I

could do a piece of work for him; and if so, how much I should charge for it, and I told you yes, and gave you the price I should demand, what would you say in the letter you would write in reply?"

"Why, dear me! I don't know. I never did such a thing in my life; is that what secretaries do?" was the reply, in an awful voice.

"Certainly; what did you think they did?"

"Oh, I thought they read to people, and wrote letters when they were told just what to write, and went out walking with them, and sometimes to concerts and things. I didn't know that it was all like business."

Plainly, she wouldn't do at all; but having a soft heart for winsome girls with appealing eyes, my friend thought perhaps she could help her by giving her employment in another direction. There is always enough to be done in a busy woman's household, so she said: "Can you sew? Could you make some under-clothing for me, and help my dressmaker with my new gowns?"

"Oh, dear, no! My mother does all my sewing, except what the dressmaker does."

"Well, can you assist about a house? Can you cook?"

"No; I don't know anything about house-work; that is, not much. I lay the table sometimes."

She was given up as a hopeless case. What else could be done?

You may think this is exaggerated, but I assure you it is not. It is true to the letter; and, what is more, it is only one out of several similar experiences.

If I had been given the opportunity to speak to this young girl, I should have said to her what I say to every girl who is looking for something to do: It is very difficult, nay, almost impossible, for a girl to find the congenial work she wants to do, until she proves that she can do well what comes to her. If it is assisting an overtired mother with the housework, she should do that; and in doing it with a cheerful spirit, willing hands, and the determination that it shall be well done, she will find that she is ready for the next step, and the way will be opened for her to take it. But she must remember that the "next" opportunity does not come until the present one is taken advantage of. There is really work enough to do in this world; the trouble seems to be to find competent workers.

With no better equipment than was possessed by the girl of whom I have been writing, girls confidently seek for places, and then wonder that they do not get them, or that, having got them, they do not succeed in keeping them.

A young man would hardly venture into business life without some idea of what he would have to do, and he would expect to give some time to learning the profession that was to give him a livelihood. Why, then, should a girl expect to come at once into a position that it would cost a boy some time and a good deal of work to obtain? It isn't exactly consistent, is it?

Don't all speak at once. Don't grow uselessly indignant, and don't jump at a wrong conclusion, and think I am making a sweeping assertion that all girls are unprepared for their work. That would be a grave mistake, and a serious wrong to many girls who are taking up work well prepared for it. I know, as well as you can tell me, that there are girls as well prepared as boys; but I know, too, which perhaps you do not, that they are the exception rather than the rule. Girls do not take the idea of business as seriously as do boys. It is not the great thing for them; it is not the life-work. And yet it may be. No girl can tell, when she begins, at what time she may leave off.

And in any event, to make success sure for herself, and the way easier for those who come

after her, she should determine her work, prepare for it, and see to it that she does it with intelligence and care, no matter how trivial or commonplace it may seem.

You are not doing your work solely for yourself; there is something beyond individual interest; it exists even if you refuse to recognize it. Your success or your failure is not yours alone; it is that of all other girls who shall come after you. What you do makes it either more difficult or more easy for them. You cannot afford to be selfish in regarding this question, to think it makes no difference how you do, that it is merely your personal loss or gain. If it only were! On the contrary, it is that of every girl worker.

So, as a parting word, I give you this: First, aim at definite purpose, then at earnestness and determination in carrying it out; these are necessary to success, no matter what your work may be.

TWILIGHT MUSINGS.

MRS. H. M. BENSON.

(Norwalk, Ohio.)

As I was lying on a sofa in the home of my daughter, Sabbath evening, January 21, she and her two daughters passed the twilight hour pleasantly with singing. "The Old Wooden Rocker" was first sung, the sweet and plaintive tones telling of the grandmother who had sat in that chair, and told stories of other days. Now—

"Dear grandma has gone,
And her stories are done;
Her children have followed her,
Yes, one by one."

As I thought, This will soon be true of the grandma and children now present, and prayed that we might so live as to be reunited in the "sweet by and by," the song changed to one more fitting the sacred hours of the Sabbath, and—

"Shall we gather at the river,
Where bright angel feet have trod?"

were the words next sung, as if to give expression to my thought. Then came—

"Shall we meet beyond the river,
Where the surges cease to roll?"

seeming to give emphasis to the question already asked. Before I could give much time to the thought, the song was again changed; and—

"Alas! and did my Saviour bleed?
And did my Sovereign die?"

came from the lips of the singers, as if to say, "I am the way, the truth, and the life." In the refrain came my petition—

"Help me, dear Saviour, thee to own,
And ever faithful be;
And when thou sittest on thy throne,
O Lord, remember me!"

Then followed, as if an inducement to greater watchfulness, the song—

"I will sing you a song of that beautiful land,
The far-away home of the soul,
Where no storms ever beat on the glittering strand,
While the years of eternity roll."

As the sweet tones of the music filled the room, I thought, "O, what must it be to be there?" Once more the song changed, and this time came—

"Nearer, my God, to thee,
Nearer to thee."

As this petition went up to God from full hearts, I thought, Surely angels are guiding the singers to the answer of the question asked at the beginning of their song service; for if we live—

"Nearer to God,"

we shall—

"Meet beyond the river."

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 1, 1898.

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THE gift of the Holy Ghost, "the sanctification of the Spirit," is "unto obedience."

Disobedience to God it is that has brought all the trouble and woe upon the whole world; so that the children of men are at the same time "the children of disobedience."

But the Lord Jesus gave himself for us, and "suffered for sins, the just for the unjust, that he might bring us to God," that he might bring us unto the ways of obedience. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

But "obedience is not a mere outward compliance;" it is "the service of love." The obedience is obedience to God. The love, then, from which springs the service, is only the love of God. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "For this is the love of God, that we keep his commandments."

Therefore it is written, "Ye have purified [sanctified] your souls in obeying the truth, through the Spirit." Sanctification is "of the Spirit" only. Sanctification is "through the truth" only. The Spirit is only "the Spirit of truth." The commandments of God are only "the truth." And true obedience to that truth can be only "through the Spirit."

All trying to keep the commandments, all trying to obey the truth, all trying to do anything, without the Spirit of God, is altogether vain. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

"Without me ye can do nothing." "Receive ye the Holy Ghost." Then, strengthened with might by his Spirit in the inner man, Christ dwelling in the heart, and filled with all the fulness of God, you and I can do all things through Christ, which strengtheneth us.

This is sanctification of the Spirit. This is obedience. And it is sanctification of the Spirit unto obedience.

IMMORTALIZING GOODNESS.

"God works for his faithful servants, who do not shun to declare the whole counsel of God by the power of the Holy Spirit. As messengers of God, we have his endorsement upon our work. The work of the faithful messengers of righteousness is to continue throughout their lifetime. The standard is to be held aloft till the hand is palsied by death, that all may see it. When they sleep in death, the place that knew them once, knows them no more. The churches in which they preached, the places they visited to speak the word of life from the living oracles, still remain. The mountains, the hills, the things seen by mortal vision, are still there. But all the things now seen must pass away. The time is coming when the mountains will be removed as a cottage. But

the thoughts, the purposes, the aspirations, of the faithful worker for the Master, although now unseen, will appear again at the great and final retribution. Things which now seem a light matter, will then appear as witnesses either to approve or condemn.

"If this be the case, and we know it is, why does self seek for such prominence, even in the servants of Jesus Christ, who claim to know the Word? Why is there so much sowing to the flesh to reap only corruption? Why is not every hour used only for God, in and through the grace of Christ? Why do we not improve ourselves by cherishing the attributes of Christ, thus immortalizing goodness? Love, courtesy, amiability, are never lost. When men shall be changed from mortal to immortal, all the deeds of sanctified goodness done by them will be made manifest. These deeds will be preserved through the eternal ages. Not one, however small or simple, is ever lost. Through the merits of Christ's imputed righteousness, they preserve their fragrance."

STUDIES IN THE BOOK OF DANIEL.

TEMPERANCE is one of the prominent characteristics of the youth and the life of Daniel. That this was taught to him in the school which he attended, and was a material part of his education before his captivity, is evident from the fact that it was already a fixed principle in his life at that time.

When the royal captives reached Babylon, "the king appointed them a daily provision of the king's meat, and of the wine which he drank." The word here translated "meat" signifies "dainties;" and refers to the royal dainties, such as would be expected at the table of such a great king. It included flesh meats, of course; for these were largely used; but the word signifies all the royal dainties.

But Daniel refused it all, and also refused the wine, and chose "pulse to eat, and water to drink." The word translated "pulse" is a word of wide meaning, just as is the word translated "meat," referring to the king's dainties. The word translated "pulse" comprehends the whole realm of vegetarian diet, just as the other word comprehends the whole field of the king's dainties. What Daniel asked was that he, with his three companions, might have a vegetarian diet for food, and water to drink, instead of the richly prepared and highly seasoned dainties of the king's table for food, and his wine for drink.

This action of those four boys was but the expression of a fixed principle, derived from knowledge of the effects which the king's provision would have. For Daniel not only "purposed in his heart" that he would not partake of the king's victuals and drink, but he did this because "he would not defile himself" with those things. He refused that food and drink because he knew their defiling effect upon those who used them.

For the effect of all such food and drink is certainly to defile. The full discussion of this subject will appear shortly in our "Evangelistic Temperance" department. Here we shall state the principle by an illustration so plain and simple that all can understand it.

If your lamp chimney is all befogged, the light will not shine clearly through it; not half the light will shine through it then that

will shine through it when it is well cleaned. Yet the light itself within the chimney may be the same all the time. The oil may be of the purest, the wick perfectly trimmed, there may be no lack whatever in the light itself; yet if the chimney be dusty, smoky, or in any way befogged, the light will not shine clearly. It simply cannot shine clearly, because of the condition of the medium through which it must shine.

You know that when this is so, the thing to do is not to tinker the light nor to find fault with it, but to clean the chimney. And you know that when you do clean the chimney, the light is not only allowed to shine through, but it is actually enabled to shine as it cannot possibly without any chimney. Thus it is literally true that, other things being equal, the strength and clearness of the light depend upon the medium through which it must shine.

Now, believers in Christ are the mediums through which the light of God, by his Holy Spirit, must shine to the world. That light is perfect. It is impossible that there should be any lack whatever in the perfect shining of that light itself. So far as there is any lack in perfect shining, it is altogether because of defect in the medium through which the light would shine. And anything whatever that benumbs the nerves or clogs the blood, befogs the system and bedims the light of God, as certainly as that befogged lamp chimney bedims the light of the lamp.

Every kind of stimulant and narcotic — wine, tobacco, beer, coffee, tea — does benumb the nerves; and all richly cooked, highly seasoned, and flesh-meat food does clog the blood; so that the effect of all or any of these is to befog the system, and bedim the light of God that would shine, by his Holy Spirit, through our lives in the darkness of the world.

Daniel lived in the darkest age of ancient Israel, — the age when it fell by the weight of its own iniquity. He also lived in the darkest age of ancient Babylon, — the age when Babylon also fell by the weight of its own iniquity. Daniel stood in the world as one of the professed people of God, through whom the light of God must shine in the darkness of the world of his day.

We live to-day in an age that corresponds to that of both Jerusalem and Babylon. To-day God calls his people out of Babylon, that they "be not partakers of her sins," and "receive not of her plagues." We stand as the professed people of God, through whom the light must shine in the darkness of the world. Yet hundreds, we fear there are thousands, of professed Seventh-day Adventists, do drink tea, coffee, or other such evil stuff, and do eat flesh meats, dainties, and highly seasoned food; and then wonder why their neighbors do not "see the light"! They ask the Lord for his Holy Spirit, and then wonder why they have "so little influence"!

The truth is, their neighbors cannot see the light: it is so bedimmed by their befogged minds and lives that people simply cannot see it clearly. The Lord gives his Holy Spirit, he has now poured out his Holy Spirit; the perfect light is given, and as for the light itself, it cannot shine any clearer; but this holy light is so bedimmed by the benumbed nerves and befogged senses of these users of tea, coffee, flesh meats, and dainties, that those, even,

who long to see it, and are looking earnestly for it, cannot see it. It *cannot* shine to them.

Daniel would not so defile himself. He had respect to the claims of his profession of being one of God's people. He therefore cleansed himself "from all filthiness of the flesh and spirit," that the light of God might shine undimmed and unhindered by the medium through which that light must shine in the darkness where he was. And all this happened for an example, and it is written for our admonition, upon whom the ends of the world are come. Please, now, do not any more dare to sing "Dare to be a Daniel," unless you do really dare to be a Daniel.

Nobody had any difficulty in seeing the light where Daniel and his companions were. It shone clearly. The moral integrity which they had acquired through the word and Spirit of God shed its clear, distinct rays in every situation in which they were found. The light of this single principle of temperance and right living shone so clearly and so powerfully, in these boys, in contrast with the others, as to win the approval of the king's high officer. Dan. 1:12-15.

All this is precisely what is wanted to-day in the darkness of the Babylon that surrounds us. Who of those to-day who profess to have the light of God for the world will defile themselves with the Babylonish meats and drinks of those around them? Who to-day, of all these, will not, in deed and in truth, "dare to be a Daniel"?

A PECULIAR PEOPLE.

SPEAKING of those who are to be looking for Christ in the last days, Paul writes to Titus as follows: "Who [Christ] gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. This is an expression of great force, and beauty, and encouragement; but these features of the text are often lost sight of by a misunderstanding of the word "peculiar." In its common colloquial sense, it is applied to anything that is strange, odd, or unusual; and some seem inclined to give it the same signification here: then when they are criticized for being, in their dress, speech, or actions, odd, uncouth, or fantastic, they reply, "O well, that is all right; for does it not say that the Lord is to purify to himself 'a peculiar people?'"

But that is not the meaning of the word "peculiar" in this passage. As here applied to a people, it means a people who are *peculiarly* and *especially* the Lord's. It refers to a people whom he will consider a *special treasure* unto himself. They are those to whom the Lord refers in Mal. 3:17: "And they shall be mine, saith the Lord of hosts, in that day when I make up my *jewels*; and I will spare them, as a man spareth his own son that serveth him." Such a people the Lord will gather out to represent himself and his truth in the last days. The passage, therefore, should not be understood as meaning that the Lord will purify to himself a strange, odd, uncouth, and dowdy people, acting in ungentlemanly, uncultivated, and repulsive ways; but rather, a people who will be peculiarly and specially precious in his sight because, in their life and character, they properly represent him before the world. Such a people he is now calling

out and purifying to himself. Who will join the ranks?

In Ex. 19:5 we find the word used in the same sense, as follows: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a *peculiar treasure* unto me above all people;" and the same in Deut. 14:2, where Moses, forty years afterward, rehearsing how the Lord was fulfilling his word unto them, says: "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a *peculiar people* unto himself, above all the nations that are upon the earth." And under the gospel it is proposed that the Lord's people shall occupy, in a spiritual sense, a corresponding position; for Peter says: "But ye are a chosen generation, a royal priesthood, an holy nation, a *peculiar people*; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9.

And this meaning of the word "peculiar" is in full accord with its immediate context in Titus 2:14; for there we have the statement that Christ gave himself for us, to redeem us from all iniquity (*anomias*, "lawlessness"), and to purify, or cleanse, us from everything offensive in his sight. When such a work is wrought for any people, they will, of course, be peculiarly precious to him.

And what will be the badge by which we are to show when we have reached this position?—Not any oddities and eccentricities in dress or action; not anything which would unpleasantly attract the attention of the people, and lead them to regard us with the same curiosity and gaping wonder they would a circus or a menagerie (they will do enough of that in any case); but our badge is to be a zeal for, and perseverance in, good works—"zealous of good works," says the text. The same apostle (Gal. 6:9) further encourages us in this course when he says: "And let us not be weary in well doing: for in due season we shall reap, if we faint not." Peter also exhorts us to commit the keeping of our souls to God in well doing, as unto a faithful Creator.

U. S.

"I PRAY not," said Christ, when supplicating the Father in behalf of his people, "that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Thus it does not seem to be the purpose of God to exempt his people from the conflicts in this world necessary for their discipline, but to preserve them in the struggle, and keep them from the evil. With every temptation a way of escape is provided. The psalmist gives utterance to the same sentiment: "Cast thy burden upon the Lord, and he shall sustain thee." This is a very plain injunction how to act under certain circumstances, and a precious promise is connected therewith. Mark what the promise is. It is not that he will take the burden from you, so that you will have *no* burden to bear, but that he will "*sustain* thee;" and that is more blessed still. Not a release from discipline in the school of Christ, but wisdom and grace to bear it, and make the best use of it. It is as if you were carrying a heavy load, which seemed sufficient to crush you to the earth, and some friend should come to your side, and put his shoulder with yours under the burden, or throw a supporting

arm about you while you go forward. Better to walk with the Lord in the dark, than go alone in the light. And this is what it is to cast your burden on the Lord,—it is to let the Lord come into your heart, and walk by your side, and lend you his divine assistance. He will sustain you; for "he careth for you."

U. S.

FRANCES E. WILLARD.

MRS. S. M. I. HENRY.

I SHALL never forget my first impression of Frances Willard. I was living at Rockford, Ill., and Miss Willard had just come into the temperance work, and been made president of the Chicago union. She wrote asking me to come to Chicago, and assist her in organizing the work. I was to meet her at a certain church, to which I went directly from the train, and began to search for the place where the women were gathered; but I was early, or the others were late, I have forgotten which. I could not find any one, so I walked around, and went up the stairway to the audience room; but no one was there. Finally I heard voices, which I followed, and found two or three women in the basement. It was a December day, and Miss Willard was sitting beside the furnace. She arose and greeted me in her characteristic fashion, which it is impossible to describe; but every one who has ever seen her will remember the wonderful charm with which she invested every act of her life, and can understand the gentle grace of the greeting which she gave me. From that moment I have loved her, and our hearts were knit together in the warmest ties.

There were not many of us in those days of the first reaction from the "crusade" enthusiasm; but we had felt the burdens of others, and that we must carry on the work which had been given to us. The women who had suffered from the curse of intoxicating drink in their homes could not face the battle. Those who had seen their substance waste away, and had become obliged, at the hardest, to pick up their bread for themselves and their little children, had come to recognize the saloon as an engine of destruction pointed directly against them; but, as a rule, they had no courage left with which to wage a war against it. If they had been left to do this work, I think it would never have been done. The deadly power of this great evil would have gone on unchallenged had not God opened the eyes of those who had never been touched personally by the curse, and laid upon them the sorrowful burden of others.

Miss Willard had never been touched by drunkenness, at least she did not know at that time that it was lurking near her; but she had been interested in the progress of the crusade, and when the call of God came to her, she was ready for her work.

A copy of her "Glimpses of Fifty Years" she presented to me on my own fiftieth birthday. The inscription, which is in her own handwriting, is this: "To my beloved friend and comrade in the work of Christ, Mrs. S. M. I. Henry, on her fiftieth birthday, from Frances Willard."

I think that I can do no better than to help my readers see her as fragments of her own story will reveal her to us.

First of all, I want to say that few books have been criticized more than this one; but the criticisms have been on the very points that make it valuable to us. She wrote it for us, at the request of her own women, who wished the simple facts of her life as a legacy to their daughters and sons. She was not one to thrust such a personal history upon an unwilling public; but she was one to sacrifice all personal feeling to serve her comrades in the cause by any possible means.

In her account of her first going away from home, she says: "I was determined to teach school, because I wanted to be independent. . . . So the arrangement was made, and my father accompanied me to Harlem; for with his ideas of the protection that should be accorded to women, he could not conceive of my going there alone, although I was in my twenty-first year."

Then she tells of her first meeting with one who became a lifelong friend,—an incident which shows how she was then the same spirit that we have known, true to conviction, but unobtrusively keeping out of the way. It was her first meal in the home where she was to board. The daughter of the house had come into the room at supper-time, and on seeing a demure young stranger there, acted as if she did not like it. Miss Willard, keenly susceptible, felt deeply pained, and went to her room with a sense of loneliness and homesickness. She says: "I did not cry; for I had made up my mind that I would not. It was clearly a case of 'mind cure;' for the occasion certainly warranted a demonstration. Pretty soon there was a rap at the door, and Miss Clara came smiling in, grasped the situation at a glance, spoke to me with great gentleness, and said, 'You are lonesome, aren't you? It is too bad. I wonder if you would not rather come to my room?' From that hour to this we have been warm and trusted friends.

"I was glad to leave my little bare room for hers, so much more tasteful and attractive, but here was a new dilemma. I knew that it was my duty to kneel in prayer before retiring, as had been my custom all my life, excepting a few weeks of my first term in Evanston; but I knew, from various indications, that Clara had not been trained to do this. She was a gay, laughing girl, and I dreaded her criticism; but when the time came, I lifted up my heart to God, and fell upon my knees beside the bed, feeling myself to be a spectacle, and with a sense of sacrifice which, absurd as it was, cost me more than anything I had done for many a year. But in a moment this generous-hearted girl had knelt beside me, with her arm around my neck, and from that hour she became thoughtful concerning spiritual things."

Thus in her girlhood life true to her convictions, she was made an instrument in God's hands for winning a soul,—a soul who became a power in Christian circles.

Her brother, Oliver Willard, was editor of the *Chicago Daily Post and Mail*, and speaking to her one day about the crusade, he remarked: "I shall speak just as well of the women as I dare to." "A most characteristic editorial remark," says Miss Willard, "I have since thought, though more frequently acted out than uttered. Meanwhile it occurred to me, strange to say, for the first time, that I ought to work for the good cause just where

I was—that everybody ought. Thus I received the arrest of thought concerning which, in a thousand different towns, I have since then tried to speak."

It was in these words of her brother that Miss Willard recognized at least one syllable of the call of God to her to work for the cause which these same women had espoused, and to share with them in whatever it would bring.

Just a few lines will give an idea of how she came to espouse the cause of unfortunate women, and became the world-wide apostle of "a white life for two." They are the closing words of her first address upon the subject:—

"When I was first a boarding-school pupil at Evanston, in 1853, a young woman who was not chaste came to the college through some misrepresentation, but was speedily dismissed. Not knowing her degraded status, I was speaking to her when a schoolmate whispered a few words of explanation that crimsoned my face suddenly; and grasping my dress lest its hem should touch the garments of one so morally polluted, I fled from the room. It was, no doubt, a healthful instinct which led me to do this; but I am deeply grateful that the years have so instructed and mellowed my heart that, could the scene recur, I would clasp that poor child's hand, plead with her tenderly, and try to help her instead of deserting her, as I did in my more self-righteous youth."

This shows the absolute justice with which Miss Willard treated herself in this which is to be her own memorial for all time, not sparing herself in regard to a circumstance which she always remembered with a feeling of shame.

Miss Willard took upon herself the burden of this social-purity work because there was in it that which promised only criticism and contumely. She would not have it laid upon any other woman, but bared her own breast to the shafts of an indecent world, outraged at any effort to bring purity out from under the shadow of its contempt. One of the most beautiful traits of Miss Willard's character was her absolute unselfishness and simplicity in her relations to others. She was like a true homemaker, who takes upon her own hands that which she thinks no one else would like to do.

Those who have seen her, know of the wonderful grace with which she presided over a meeting. I do not know of any man or any other woman who has the power over an audience that Frances Willard had. At the great conventions, just the moment she came upon the platform and took her place as presiding officer, however everything might have been "cut and dried," whatever formality might be in the arrangements, the audience, large or small, became simply a company of "our folks." People have come thousands of miles to a convention just to watch the inimitable grace and tact with which she would "manage." Over one thousand were at the last convention in Buffalo, who were not delegates, but were drawn thither largely by the peculiar attraction of Frances Willard's presence and power.

I think it is perfectly safe to say that Frances Willard was the greatest woman the world has ever produced. This may sound startling, but not one will object that this is not the greatest age of achievement since the world began,—the greatest in wide-spread light, in the appli-

cation of principles, in the attainment of every high and noble enterprise. That being so, the one whose influence reaches farthest for every good cannot be second to any. There may have been women greater in some one line; but take her in her completeness; her pure, beautiful simplicity; her single-heartedness; her unselfish "preferring" of others; her devotion to what she believed to be true; that broad inclusiveness that could take the women of the world as she found them, as the narrowness of bigotry had left them for her to find and make over,—women of every faith, of no faith, of nearly every nation, tribe, and people on the earth, and unite them into one harmonious union,—all this being so, who shall deny the claim which we make for our departed leader,—that her peer has never been known in former ages, and surely not in this?

What will result from her loss is hidden in the bosom of God. But I believe that the W. C. T. U. is a plant of his own planting; that Frances Willard was his appointed agent in bringing it to its present position; and that he has control of its future.

As for her, she has stepped from the zenith of her fame into the rest that awaits the chosen ones. It is a loss that we feel we cannot afford; but God's time could not but be the best time for her, and it cannot be an ill time for us. Her life was hid with Christ in God; so it must have been God's hand that drew her to her rest.

Her work is her best monument; but one thing we of the W. C. T. U. should lay to heart. The Temple was to her a living ism from the first inception of it in the mind of its builder. She had determined that its debt should be paid; she had started out to begin her self-appointed task, and she has left that unfinished task a legacy to every White Ribboner. Let it be promptly paid, and the Temple left to stand as a monumental pile sacred to her memory until our Lord shall come.

IT STILL LIVES.

MANLY pluck is so scarce nowadays, even in the story-books, that when we find an instance of it in real life, we desire to let everybody know it. Also we love to honor the manly man who displays the manly pluck. Therefore we gladly print the following "true story" from the *World*:—

A blue-coated official waded through a few pools of melted snow in the district of the Bronx, and finally mounting the big pile of well-frozen slush, beheld a gang of "white wings" laboriously working away with pick and shovel and brush. Bossing the job was a young man in the gray uniform of a foreman. The blue-coated officer evidently was looking for this same young man; for his eyes rested upon him, and, hat in hand, he politely inquired: "Is this Mr. Hines, the commissioner's secretary?"

"No; this is Mr. Hines, the street-sweeper," answered the young man.

"You're mistaken," answered the blue-coated one, politely; "you've just been appointed. The commissioner wants to see you."

Whereupon Joseph Hines left the mud and the slush, and reported at the handsomely furnished rooms of the Street-cleaning Department in the New York Life Insurance Building. He was escorted to a fine roll-top desk, and told that he could sit there as long as he behaved himself.

This was on Monday. Mr. Hines was sitting there yesterday when a *World* reporter found him.

"I never met Commissioner Mc Cartney in my life," he said, "until I was called before him, and

told that I had been appointed as his private secretary. I had hoped to be made a foreman, but beyond that I did not even dream of anything. I suppose it's all right," he said, with a laugh, "and that I won't wake up, and find myself up in the Bronx. But don't pinch me too hard, because I may be asleep, after all, and this is a very pleasant dream. Seriously, though, I think I know enough about office-work, and particularly of the work in this department, to fill the position, and I am going to try hard to hold the job."

Mr. Hines was born in the first ward. After a few months spent in a big steamship office, he entered a wholesale carpet house. He rose from office boy to clerk, and at twenty-seven years of age was buyer, with a large salary. He married a charming New York girl, and went to live in a fine flat on the East Side. Then came reverses. The firm for which Hines worked began to reduce expenses. He was thrown out of employment, and as vacancies in his line are few and far between, he soon found his little savings gone. There was a wife and child to look after now, and Hines, having tried almost every field, made up his mind that he would have to get down to every-day laboring work.

And so he called upon a political friend to get him, if possible, any position in the Street-cleaning Department. "Larry" Delmour, then the leader in his district, went to Commissioner Waring, and asked him to find room for the young man. Colonel Waring said that he could give him a job at cleaning the streets, and Delmour went back to the young man very much discouraged.

"That's all right," said Hines; "I'll take the job right away. I'm not going to sit around and see my family starve, when I can earn \$1.64 a day with a broom."

So Hines reported for duty in the district of the Bronx. But he didn't have to handle a broom. The inspector saw at once that he was a bright, intelligent young man, and made him a clerk in the stables. Soon afterward he was appointed acting foreman of a gang of laborers. But all the time he continued on the pay-rolls as street-sweeper.

Hines's friends, among them Maurice Featherston, promised to try to get him a position as foreman; but Commissioner McCartney, after reading the recommendations, decided that he was just the sort of man he wanted as his private secretary. He had never seen Hines, but after hearing of his plucky struggle with poverty, he felt safe in making the appointment, so he sent a message to Hines to report for duty.

The salary of the commissioner's secretary is \$1,500 a year. The young man had been compelled to move to a very modest home, but now he will move back to his old district, and live comfortably.

"You see," he explained, yesterday, "I had to move up to the annexed district because I didn't have enough money to pay car-fare or buy lunches, but I guess better times are coming now."

If this bright young man had got so "stuck up" when he was prosperous and had a big salary, that he had thought it beneath him to take honest employment, however plain and humble, when he was in adversity, you can see plainly enough that he would have always stayed in "adversity;" but he would have had nobody but himself to blame for it.

Never be afraid to "step down." If you "step down" in the right spirit, you will presently find that you have stepped up, in what was seemingly a great stepping down. "Adversity" is not always adversity. Long, long ago one of the most eminent men of his time was by experience constrained to exclaim to his happy family, on a happy occasion, "We should have been ruined, had we not been ruined!"

Manly pluck still lives, thank the Lord! Be a manly man, with manly pluck. May Mr. Hines live long and prosper always, as he has since he first took that broom in his hand at \$1.64 a day. And let all the people say Amen.

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.

CHURCH SCHOOLS.—January 24 I left Battle Creek for Indianapolis to attend the first parents' and elders' school, so far as I am aware, that was ever held. I found a good number from outside Indianapolis in attendance. These, with the members of the Indianapolis church and a few persons not of our faith, made a school of about a hundred and fifty. The object of the school was to bring the parents and church-elders together for the consideration of the best methods of work in the home and the church. Regular daily classes were conducted, and the students were invited to ask questions freely, and to make suggestions. All seemed to desire earnestly to know what the Lord had said on these subjects, and a statement from the word of God settled all inquiries; there was no attempt to urge pet plans. The Bible and Testimonies are complete and explicit on every point touching the home and church; and just how much we have lost by not studying these, we do not know; but God says that even now we can redeem the time.

Dr. C. C. Nicola used a method in the health studies which is worthy of notice. The new text-book used by the whole school was the book "Healthful Living." The lessons were read, paragraph by paragraph, by the members of the class. Questions were asked to direct the mind to the scientific principles on which the statements in the Testimonies rested, thus fastening the truth upon the mind in two ways, making it difficult to forget. Besides, it is thus possible to approach those who do not believe in the Testimonies with scientific reasons for the principles which we gather from them.

Mrs. S. M. I. Henry gave valuable instruction to parents; a number of people outside our membership attended her meetings. One afternoon was given to the members of the W. C. T. U., and Mrs. Henry delivered a lecture. This made a good impression upon all. Elders Morrison, White, and Van Horn gave timely instruction to the elders of the churches. Elder White gave one talk to the elders, which, I hope, will appear in the REVIEW.

A few lessons were given by the writer, presenting God's plan for educating our children. The last evening of the meeting with the church at Indianapolis raised fifty dollars with which to equip a church school; over thirty pupils were pledged for one term, the tuition to be one dollar a month. A school board of five members was elected, and it is expected that the school will be opened March 1.

From Indianapolis I went to Farmersburg, in southwestern Indiana, where one of the first church schools was opened by the Battle Creek College, under the direction of Professor Tenney. Sister Maud Atherton has been in charge. I spent two days visiting the school and brethren. The attendance has been about twenty-five. Sister Atherton "boards around," thus becoming well acquainted with children and parents; on this account she is able to help them more than she could if she did not come into such close contact with them. The parents and Miss Atherton co-operate harmoniously with one another, which is a most essential thing in character-building, and difficult to accomplish in a secular school. All her pupils have heard their teacher pray in their own homes, which would naturally have a great influence for good over them; for, if there is any one besides the parents who exerts a strong influence over children, it is their

teacher. The brethren here are poor, and are obliged to hold their school in the church building. The pulpit is curtailed off, shutting it from the view of the children. During the time I was there, the behavior of the pupils was much better than in the average Sabbath-school; for they had been instructed from the first day that they were in God's house. The pupils all expressed themselves as anxious to prepare for missionary work.

From Farmersburg I went to Salem, which is about twenty-five miles southeast. Sister Mattie Pease is the teacher there; this school is also held in the church. In the lessons I heard recited, seeds of truth were planted in the hearts of the pupils which will surely yield fruit. It would have done good to any lover of the word of God to hear little boys and girls tell about the fall of man, the nature of sin, and the plan of redemption. The recitations were much different from the average Sabbath-school recitation. The children had studied these subjects for days, just as they would have studied a lesson in geography or arithmetic, and they were intensely interested. It was not a lesson tacked on for the occasion. They talked of those things that had been permeating their hearts and minds for weeks; if you had watched them in their work and play, you would have been convinced that as a man "thinketh in his heart, so is he." Sister Pease also "boards around." She loves her work, and is of great help to the brethren and sisters.

A good influence has gone from this little school throughout the whole community. The parents of fifteen children have become so deeply interested that they have arranged to place their children in the school next term, which opens in March. With those she now has, Sister Pease will have about twenty children in her school from families not of the Adventist faith. No effort is made to proselyte these children; they are taught in the correct way, and their parents are just as well pleased with the true principles of education as they are with the true principles of health.

There had been considerable sickness in the community, and Sister Pease had used her knowledge as nurse. One old gentleman heard of her work, and thought she was a physician, and so sent word to the "woman doctor," as he called her, inviting her to his home, and offering her free board if she would come and give him some instruction in health principles. Sister Pease went there once, and had a very profitable visit; she expects to go again.

I next visited the church school at Milton Junction, Wis. The brethren have rented a building, and use part of it for the school. I found twenty-nine pupils, who are deeply interested in their work. Sister Waters conducts her work on practically the same plan as that followed in the schools already mentioned. The people of Milton Junction and Milton, just one mile distant, are considerably stirred up; a number of outside students have been enrolled, and I was told that two families wished to place six children in the school if it did not fail. Many think that our people will soon grow tired of the plan, and send their children back to the public schools. In this I believe they will be disappointed; for our brethren at Milton Junction are all of splendid courage, and intend that their children shall have a Christian education. The tuition was raised to one dollar a month. With their strong school board, they can make this school into a small industrial school, which will employ several teachers. Since I left, a man has agreed to contribute \$500 toward the enterprise.

The opening of these church schools is the beginning of a new era among Seventh-day Adventists. The principles of true education

are to be introduced in them, and carried out to the whole world. Thousands of our young people will give themselves to the Lord, and will make speedy preparation to go out as missionary teachers. In a very recent Testimony these words occur: "There should be schools wherever there is a church or company of believers; teachers should be employed to educate the children of Sabbath-keeping parents." It will not be long before ministers will feel that it is a part of their work to establish a school wherever a church is organized. The contest between true education and false will be fierce, but not long. The Lord says: "Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God." E. A. SUTHERLAND.

URUGUAY AND ARGENTINA.

I HAVE just finished my visit to Uruguay. Although the brethren have passed through some severe trials during the revolution, they lost no property, and the Lord granted them

for his presence with us in this southern country. F. H. WESTPHAL.

DISTRICT 2.

JANUARY 21-24, in company with Brother Crisler, I was with our people at Barberville, Fla. Brother Huffman remained with the company at Orlando, holding meetings there until the 24th, when he joined us at Barberville. The members of our church at this place live from six to thirty-five miles away, and meet in their church building for general meetings. The Sabbath-school of those residing in the place numbers about twelve. Our people in that part of the State were well represented in our general meeting. It was my privilege to speak to them seven times. Elder Crisler spoke twice, and Elder Huffman once. Our meetings were full of interest to our people, and to those who came in to hear.

January 25-30 we were with our people in Jacksonville, Fla. The regular attendance at the Sabbath-school of those meeting in the rented church, at the corner of Charles and

sons were baptized by Brother Allee, in the baptismal font of the First Baptist church, which was kindly granted for the service. We thank the Lord for all tokens of his favor in the work. J. N. LOUGHBOROUGH.

PENNSYLVANIA.

HARRISBURG.—Brother Morris Lukens and I began to labor together at Harrisburg, the capital of Pennsylvania, about three months ago. Besides canvassing a part of the time, and to supply the lack of a rescue mission of our own, we labored in the rescue missions here, in the Dauphin county prison, in the Sunday Breakfast Association, in a church, in a schoolhouse, and with families. During this time we had many interesting and encouraging experiences.

Before we began this work in the highways and hedges, our Sabbath-school had but two classes, and our church met in a private house. We now have four classes in our Sabbath-school, and our church holds its services in a good church building, into which the Lord led us. During this time we found, in and near this city, about fifteen persons who were keeping the Sabbath, and were glad to learn of our church organization here. In our rescue work we met a number of excellent workers; some of these have become interested in our work. One intelligent woman has already accepted the truth.

Several weeks ago Brother Lukens's little boy was taken sick; and in spite of all that could be done for him, he grew worse, and the physician in charge had very little hope of his recovery. We took the little sufferer to the Great Physician, and according to the promise in James 5:15, his fever left him, his pulse became normal, and he was entirely healed, much to the surprise of the physician and the joy of the parents and church.

We are glad to know that the Lord is the same yesterday, to-day, and forever. He who guided Paul and Silas, and all his faithful servants of old, will never forsake even the weakest one who puts his trust in him. GEORGE W. SPIES.

NORTH CAROLINA.

SINCE my last report I have labored at Lego, Archdale, Iron Station, Cowan's Ford, Norwood, and Wadesboro. At Lego three were added to the church. At Iron Station we had a few good meetings. The attendance was small at first, but increased at each service, and some interest was manifested to hear the truth. I hope the work there can be followed up. I held one meeting near Cowan's Ford, at the home of Brother Stillwell. The attendance was good, and the interest excellent. The people seemed anxious for further meetings, but I could not remain longer at that time, because of other appointments.

At Wadesboro I baptized one dear brother who is engaged in the canvassing work. I passed the week of prayer with the brethren at Archdale. The attendance was not large, but we had good meetings, and all enjoyed the readings. Some offerings were made for missions.

I have spent considerable time with the friends of our faith near Norwood, and the



THE CHURCH AND MEETING-HOUSE AT NUEVA HELVETIA, URUGUAY. THE TREE BY THE HOUSE IS A FIG-TREE.

special care and protection. Over a year had passed since I last visited them, but they were still of good courage. After a few weeks' labor, twelve precious souls were added to this company by baptism. Their tithe and donation the past quarter amounted to over three hundred dollars in gold. May the Lord bless that little church.

In Argentina the work is still prospering. Brother Vuilleumier reports a number of souls converted in Las Tunas. Brother Mc Carthy is laboring with excellent success in the province of Cordova. In Buenos Ayres some souls have begun to obey the truth under peculiar trials. Brother and Sister Snyder are working among the Spanish-speaking people in Buenos Ayres with some prospect of success, as some have already embraced the truth. Sister Post has a wide circle of acquaintances among the Scotch people, and is working earnestly for them. The Lord has blessed the labors of Brother Oppgard. The message is onward in this field. Brother and Sister Town are of good courage. There is a feeling of good cheer and courage among all the workers in this field. We praise the Lord for this, and

Roselle streets, is thirty-four. Several of our people came in from a distance. On First-day, January 30, a church of twenty-four adults was organized. Some of its members are those isolated ones who unite from other points in that part of the State. During this general meeting, the Lord came near to bless his people. Thus closed my five weeks of labor in Florida. To me it has been a season of refreshing at every point, and our people seemed greatly encouraged by hearing of the dealings of the Lord with his people.

January 31 I came six hundred and fourteen miles to New Orleans. Here, in company with Brother Allee, superintendent of the district, we held meetings from February 1-6. During this time we each spoke seven times to our people and interested persons who came in. The Lord signally blessed in our meetings. Those laboring in the place seem encouraged with the present situation of the work. Sisters Simmons and Hobbs, from Chattanooga, arrived in time for our meetings. They come as Bible workers to join Brother J. E. Evans and his family and Sister Booth, in laboring for souls in New Orleans. On Sabbath, February 5, five per-

work is gaining ground at that place. Those who have embraced the truth are growing stronger and gaining victories; others are interested. I am trying to present the whole truth to them as fast as I can. I gave the Week of Prayer Readings to them a little after the regular time; all seemed to enjoy them. One dear soul was baptized at that place, and I hope to see others unite with us before a great while.

I am of good courage in the work of the Lord, and am seeking for a deeper and richer experience from day to day. I know that this is our blessed privilege as we near the close of the message. B. F. PURDHAM.

VERMONT.

ALTHOUGH I was elected last August to preside over this Conference, I was unable to begin our labor until December. My first work has been to hold general meetings at different points throughout the State. The first of these was held at Burlington, December 16-20. This was the regular State meeting. The superintendent of this General Conference district (No. 1), Elder R. A. Underwood, was with us, and his labors, both in public and in our meetings for counsel, were appreciated. Elder F. L. Mead attended the meeting in the interests of the canvassing work, and rendered valuable help. Several of our Conference laborers were also present. I am glad to report that a move was made at this time to revive the canvassing work in this Conference, and a State agent was appointed.

Following the Burlington meeting, I held services, in company with Elder Mead, at Bordoville, East Richford, Brownington, North Wolcott, Northfield, and Jamaica. These meetings were attended with the blessing of God as we labored to show our people the necessity of having a living, personal experience, in order to be ready for the latter rain. Our hearts were made to rejoice as we beheld the manifest working of the Holy Spirit in reaching souls. It was indeed interesting to travel over the field where the message had its rise, and where our pioneer laborers did their work. The thought that especially cheers us in the East is the assurance that the message will return to the East with power.

After the general meetings were over, I spent a few days with the Rutland church. Elder T. H. Purdon has been engaged for some time in building a neat and suitable meeting-house here, which will soon be completed.

Sister P. S. Archer is meeting with success in her Bible work here, and the interest is such that we think it will be necessary to conduct a series of meetings as soon as practicable.

Some of those who have embraced the gospel in this city have talents which should be employed in carrying the message of mercy to others. In harmony with what the Spirit of God has said in regard to entering new fields, the writer expects soon to hold a series of meetings at Bennington.

K. C. RUSSELL.

MINNESOTA.

ST. PAUL.—A few words from this city may be of interest to the readers of the Review. By the way, that paper is growing better and better. I have read the paper from my boyhood,—over forty years,—and it now excels all that has gone before. It will prove a blessing to thousands.

The last Sabbath in the year was a good day for the church here. It was our last quarterly meeting of 1897. The ordinances were celebrated. There was a good attendance of the members. In harmony with a previous action of the church, just before the ordinances, two

sisters were set apart as deaconesses by prayer and the laying on of hands. It was a solemn occasion. All the church took part by giving the right hand of fellowship as a pledge of their support. The Spirit of God witnessed to the occasion.

A public effort is now being made here. It is evident that the Lord has gone out before us. Elder D. E. Scoles is with us in the work. In seeking for a location, we were led to ask for the free use of Market Hall for three evenings. To our gratification, the "city fathers" granted our request, on condition that we pay the light bill. The donations exceeded the cost. The attendance was such that we decided to rent a smaller hall in the same building. Meetings are held four evenings in the week. The interest is good, and seems to be increasing. We have spent over one hundred dollars in some needed preparations, rents, lights, and advertising; but the donations of the church and the collections at the evening services have, so far, exceeded the expenses. H. F. PHELPS.

ARTICHOKE.—I labored at Artichoke and in that vicinity most of the time from June 20 to January 16, and was well pleased to work there. The brethren were kind in assisting me, and we received much of the Lord's blessing. Our work was not in vain in the Lord. Thirty-two persons united with the Artichoke church during this time, twenty-three by baptism. Nine had been baptized previously. Several of these had kept the Sabbath for some time. The word of God impressed the minds of many who are now in the valley of decision. We trust and pray that they will soon decide to obey the truth. I am thankful to report that God has bestowed a wonderful blessing upon this church, and that they are prompt in paying their tithes and offerings, and also in doing missionary work.

I expect to begin meetings at St. Paul as soon as possible. A. J. STONE.

THE FRENCH TRACT FUND AGAIN.

THIS fund is an imperative necessity. French fields must be opened largely by means of free tract distribution. No one French believer is financially, mentally, or physically sufficient to do the work that must be done in this line. Hundreds of dollars' worth of our French literature should be distributed gratuitously in 1898, in fields where tracts and books cannot be sold. This is in perfect harmony with Bible principles, reason, the Testimonies, and the urgent claims and demands of the French people upon believers in present truth.

We therefore invite all our French brethren, our tract societies, and all who appreciate present truth because of what it has done, is still doing, and will yet do, for them, to take part in this work. And while you remember this branch of the cause in your home missionary work, please to remember those who are thrust out to the front in this French work, and send what money you can spare to the Review and Herald, Battle Creek, Mich.

The fund is just started. An American sends \$3; a Frenchman pledges \$10; a sister in whose veins is only that French blood transmitted to her from a great-grandmother, sends \$1, saying, "I esteem it a privilege to send the only dollar I have to help on your French tract fund, and I pray that you may secure many hundred more;" and a Belgian brother in cramped circumstances shows his good will by forwarding fifty cents in stamps to help meet our heavy postage bill. How many more will come in for a share in the sacrificing, that they may, through the infinite mercy and love of Him who gave his life to redeem a lost and ruined world, finally share in the glorious reward?

While we believe it to be for the benefit of all concerned to sell all we can of our literature, we think we would come far short of doing our whole duty with our literature, did we deprive souls of reading-matter simply because the circumstances are such that we cannot obtain it, or secure money for it. We must venture a good deal more than we have; for all must be warned, and have an opportunity to be instructed in the truths for these times during the few years which we have to finish up the work assigned us.

D. T. BOURDEAU.

News of the Week.

FOR WEEK ENDING FEBRUARY 26, 1898.

—The Woman's Temple, headquarters of the W. C. T. U. at Chicago, will be rechristened Willard Temple.

—President McKinley delivered the oration at the Washington's birthday exercises of the University of Pennsylvania.

—A home rule bill, which representatives of all sides of the Irish controversy endorse, has been introduced into the House of Commons.

—The secretary of state of Kansas has recently discovered that of 19,000 corporations holding charters from that State, fourteen thousand are defunct.

—It was reported that two French expeditions in the Niger country were moving toward territory over which England exercises influence, and a collision was feared. France has disavowed any hostile intent.

—Cobalt, a rare and costly metal has been discovered in Wyoming, contained in an ore so rich that if the deposit proves to be extensive, gold-mining will cease to pay in comparison.

—The exports from this country for January amounted to \$108,489,455, which was a sum by far the largest of any January for many years, those for January, 1897, being \$93,951,883; those for January, 1896, \$86,970,028; those for January, 1895, \$81,229,964; those for January, 1894, \$85,940,226.

—For some time the grade teachers of Chicago have been making persistent efforts to obtain a raise of salary; but owing to the school-tax law, it was deemed impracticable to grant the request. Now a law providing a new division of the tax has passed the Illinois Legislature, making the increase of salaries possible.

—For some time a part of the patrons of the post-office at Lake City, S. C., have been petitioning the government to remove their postmaster, as he was a negro. Lately a mob surrounded the postmaster's house, and fired it; then, as the members of the family came out, they were shot. The man and his smallest child were killed; the others were maimed for life. This is a new development in lynch law, which those who are accustomed to extenuate the acts of mobs will find troublesome. Fortunately, the circumstances give the Postal Department the right to interfere, and federal courts seldom trifle with crime.

—"It is better to know than to think." This utterance of Captain Sigsbee, late of the "Maine," expresses the attitude of the government. The naval board of inquiry at Havana is still at work. Its sessions, and everything connected with the gathering of evidence and the inspection of the wreck, are conducted in strict secrecy. Conservative press despatches indicate that the cause of the explosion is not yet known, though the theory of a submarine mine seems to be gaining confirmation. Meanwhile, the efforts to raise the wreck are going forward. The sick and wounded have been removed from Havana, and General Lee advises that all American women and children be removed, as anti-American demonstrations are feared. The families of the dead seamen have been voted a year's sea pay, and the living are to be indemnified for actual loss of property not to exceed one year's pay. The maxim, "In time of peace prepare for war," is not unheeded. Coast defense preparations especially are being pushed, and two new artillery regiments will be added to the present force. But while it is considered well to be prepared for the worst, it is believed by conservative public men that Spain will not refuse to make all just reparation, if it be proved that the ship was destroyed by a torpedo or mine, accidentally or otherwise. War would be justified only in case of Spain's unqualified refusal of indemnity, or in the event, considered almost inconceivable, that it can be proved that the deed was authorized by representatives of Spain.

—M. Zola was convicted, February 23, and sentenced to one year's imprisonment and a fine of 3,000 francs.

—The supreme court of Illinois has lately decided that a bequest for masses for the soul of the testator is a "charitable bequest," within the meaning of the law.

—Señor Polo y Bernabe, son of the minister who represented Spain during the presidency of General Grant, and former secretary of the Spanish legation at Washington, has been selected by Spain to replace Dupuy de Lome.

—Prof. Edmund J. James, of the University of Chicago, has been nominated by the Bureau of Education at Washington to represent the United States government as delegate to the International Congress of Commercial Instruction at Antwerp, to be held April 16, 1898.

—Ex-President Harrison delivered an address at Chicago on Washington's birthday, on "The Obligations of Wealth," in which he pointed out the danger of the present inequalities of taxation. This sentence will be remembered: "One of the conditions of the security of wealth is a proportionate and full contribution to the expenses of the government."

Special Notices.

NOTHING preventing, I will meet with the churches in Michigan as follows:—

Greenville,	March 17-22
Potterville,	" 25-30

I hope to see a good attendance from the neighboring churches at these meetings. Come prepared to remain until the close of the meetings.

J. H. DURLAND.

GENERAL CONFERENCE ASSOCIATION OF THE SEVENTH-DAY ADVENTISTS.

THERE will be a meeting of the Board of Trustees of the General Conference Association of the Seventh-day Adventists at Battle Creek, Mich., beginning March 16, 1898, at 9 A. M., in the General Conference Committee room. Meetings will continue as long as the business of the association shall require. We trust that all members who can do so will be present at the first meeting.

I. H. EVANS, Pres.

INDIANA INSTITUTE.

A "SELF-SUPPORTING missionary institute" will be held at Kokomo, Ind., beginning March 22 and closing April 10, for the benefit and encouragement of those who intend to engage in self-supporting missionary work the coming summer. We want people to attend this institute who have a burden to save souls, and who will sell publications to pay expenses.

Good instruction will be given, both in the Bible and our subscription books. For further particulars write to the undersigned at 1908 Park Ave., Indianapolis.

J. E. DUNN.

Publishers' Department.

"THE EASTERN QUESTION."

"THE object of the author of this remarkable book is to throw what he terms 'the search-light of prophecy' upon a question now agitating the civilized world,—the Eastern question. The great political movements which are so rapidly transforming the map of Europe are taken as the basis of the deductions and prophecies made by the author. He sees, in the disappearance of Turkey as a political factor, a prophetic view, not of Turkey alone, but of all the nations of the earth, and believes the true solution of this question to be the establishment of God's everlasting kingdom. He proceeds to turn his search-light upon Christendom, and clearly shows how his theories are to be brought about. Whatever else may be said of the book, it is intensely interesting, introducing to the thoughtful reader a channel of thought heretofore unheard-of. A careful perusal of its pages will prove a source of enlightenment and pleasure."—*The North and West, Feb. 17, 1898.*

"The Eastern Question" contains 276 pages. Price, cloth binding, \$1; in paper cover, 50 cents.

"SHALL CHRIST AND CÆSAR YOKE TOGETHER?"

THIS is an important question, and one that should be thoroughly understood by every one. At the present time an effort is being made to "crown Christ king of this world;" and all who do not understand the true relation of the church to the state will be drawn into the snare.

No. 51 of the *Religious Liberty Library* is entitled, "Shall Christ and Cæsar Yoke Together?" and is an exposition of the real object of civil government. The subject is subdivided as follows: The Necessity for Civil Government; The Nature and Object of Civil Government; The Christian and Civil Government; Does the Cause of Christ Require Civil Protection? A glance at these subjects will show that the tract should be widely circulated.

Twelve pages; price, ¼ cent.

REVIEW AND HERALD PUB. CO.

THE BOOK OF DANIEL.

SEVERAL times lately we have been urged by the Spirit of prophecy to study carefully the books of Daniel and Revelation. Were this not important, this admonition would not have been repeated so many times. The reason the Lord gives for thus urging the matter is that "history will be repeated;" and he would have us become familiar with the history of ancient Israel, that we may profit by their mistakes, and not "fall after the same example of unbelief." For "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

Those who have been studying the lessons on the book of Daniel, as they have appeared in the columns of the REVIEW, must certainly appreciate their value and importance. Now would you not like to have all your neighbors and friends study these lessons?—Of course you would. But how can they unless they have the REVIEW each week? Then will you not make an effort to secure their subscriptions? There are hundreds of Seventh-day Adventists who are depriving themselves of the visits of our church paper. They do not know what they are missing, but you do. The REVIEW is dependent on its readers for the increasing of its list. Do you not have a burden to help us in this work? Please think the matter over, and write to us about it.

REVIEW AND HERALD PUB. CO.

SPIRITUALISM.

MRS. E. G. WHITE says: "I saw that the saints must have a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures. They must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved relatives or friends, who will declare to them unscriptural doctrines. They will do all in their power to excite sympathy, and will work miracles before them, to confirm what they declare. The people of God must be prepared to withstand these spirits with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils.

"We must examine well the foundation of our hope; for we shall have to give a reason for it from the Scriptures. This delusion will spread, and we shall have to contend with it face to face; and unless we are prepared for it, we shall be ensnared and overcome. But if we do what we can on our part to be ready for the conflict that is just before us, God will do his part, and his all-powerful arm will protect us. He would sooner send every angel out of glory to make a hedge about faithful souls, than have them deceived and led away by the lying wonders of Satan."

From the foregoing extract it is plain that we should study the subject of Spiritualism very carefully in the last days. The book entitled "Modern Spiritualism," by Uriah Smith, is invaluable in the study of this subject. Elder Smith has watched the work and progress of Spiritualism for the last forty years, and in this volume he has given us the benefit of his observations and study. If you do not have the book, send for it, and begin to study the subject at once.

One hundred and fifty-five pages, cloth binding, 50 cents; pamphlet form, 20 cents.

REVIEW AND HERALD PUB. CO.

TRAVELS OF PAUL.

ORDERS are coming in rapidly for the map illustrating the travels of Paul, which was mentioned in the REVIEW of February 8. There are only a limited number left, and all who desire to secure the map should order at once.

The routes taken by Paul in his travels are traced in red ink, so that any one can see at a glance just where he was on any of his missionary journeys.

Size of map, 3¼ x 5½ ins. Price, post-paid, 5 cents. REVIEW AND HERALD PUB. CO.

Obituaries.

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

CLARKE.—Died near Lowry City, Mo., Mrs. Joseph Clarke, aged 71 years. She endured great physical suffering, but her faith was triumphant.

J. CLARKE.

DILLON.—Died at Colorado Springs, Colo., Jan. 30, 1898, Mrs. Mertie C. Dillon (*née* Cole), aged 24 years, 3 months. Mrs. Dillon was the second daughter of Mr. Cole.

C. G. COLE.

JARED.—Died of consumption at Graysville, Tenn., Cora Barbra Jared, aged twenty-four years. She died trusting in her Saviour, and rejoicing in the hope of eternal life. Funeral services were conducted by Elder Lawrence.

JESSE JARED.

LEWIS.—Died at Norfolk, N. Y., Feb. 13, 1898, Matilde M. Lewis, aged 98 years. She was among the first to accept the Sabbath forty years ago. We believe she will be raised at the first resurrection.

C. O. TAYLOR.

JOHNSON.—Died at Springdale, Pa., Jan. 18, 1898, Sister Mary Johnson, aged 78 years. She had been a member of the Pittsburg Seventh-day Adventist church for ten years. Funeral services were conducted by Brother C. H. Williamson.

F. E. PAINTER.

HOYT.—Died at Beaver, Minn., Jan. 14, 1898, Mrs. Samantha Lyon Hoyt, aged 80 years, 10 months, 9 days. She was an earnest Christian, and died in hope of participating in the first resurrection. Services were conducted by Rev. Bowder (Methodist).

MRS. O. S. BALDWIN.

ROGERS.—Died at Denmark, Mich., Feb. 8, 1898, of pneumonia, Sister Jane Ann Rogers. She had been a firm believer in the third angel's message for thirty-three years. Funeral services were conducted by J. G. Grabel (Presbyterian). Text, Rev. 21:1.

ELSIE A. BROWN.

COLE.—Died at Colorado Springs, Colo., Nov. 28, 1897, John A. Cole, aged 66 years. Mr. Cole will be remembered as a resident of Waukon, Iowa, where he resided thirty-four years, until his removal to Colorado in 1889. His wife and four sons survive him.

TUBBS.—Died near Amboy, Minn., Jan. 26, 1898, Mrs. Clymena H. Tubbs, aged 92 years. Mother was a firm believer in the third angel's message for nearly fifty years. She was a sister of the late Elder R. F. Cottrell. The funeral was held January 28, the fifty-second birthday of her youngest daughter. Elder Slick (Disciple) conducted the services, using Heb. 11:10-16 as a basis of remarks.

MRS. S. J. MERRELL.

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 small house and lot in Battle Creek, near the College and Sanitarium, will be sold cheap if sale is made soon. Address Charles F. Wilcox, 232 Washington St., Battle Creek, Mich.

WANTED AT ONCE.—At the Chicago Medical Missionary Training-School, two or three engineers who are willing to work for their room, board, and tuition. Here is a splendid opportunity to gain a practical experience in the various lines of city mission work, on very reasonable terms. For further particulars, address the *Medical Missionary*, Battle Creek, Mich.

PUBLICATIONS WANTED.

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

Chas. B. Mills, Waterville, Ohio.

Mrs. M. C. Lee, Hastings, Iowa, *Signs, Sentinel*, and health literature.

Louis Peisker, State Soldiers' Home, Lafayette, Ind., *REVIEW, Signs, Sentinel, Good Health*.

The Home School.

NEW TESTAMENT GREEK.

LESSON IX.

The First Declension—Present Indicative of εἶμι.

I. THE FIRST DECLENSION.—Grammar: Sections 122; 123 with a; 128 (read 124 and 125); 129; 130-132; 134; 135 (only χώρα and τιμή); 141.

As in English we say, "The man writes," but "A man's letters," changing the form of the word man, so in Greek "The man writes" is ὁ ἄνθρωπος γράφει; but "I read a man's letters" is ἀναγιγνώσκω ἐπιστολάς ἀνθρώπου.

Learn the following paradigm:—

Table with columns for SINGULAR and DUAL cases, listing Nominative, Genitive, Dative, Accusative, and Vocative forms for 'country' (χώρα).

The nominative (νόμ'ι-να-τίv) case is used as the subject of a sentence; as, ὁ ἄνθρωπος γράφει (706, α); or as the predicate; as, τοῦτό ἐστι χώρα (706, β).

The genitive (ἰδ'ν'ι-τίv) case expresses possession; as, τιμὴ χώρας a country's honor (727).

The dative (δ'ν'ι-τίv) case is the to or for case; as, χώρα to or for a country (762).

The accusative (ἄκ-κ'ν'σα-τίv) case is used as the direct object of a verb (711); as, γράφομεν ἐπιστολάς; or it may be governed by certain prepositions.

The vocative (ν'δ'κ'α-τίv) is used in direct address; as, χώρα O country (709).

II. PRESENT INDICATIVE OF εἶμι.

Learn the following paradigm:—

Table showing present indicative forms of εἶμι: εἶμι I am, εἶσθ' thou art, ἐστέ ye are, ἐστί he is, ἐστίν they two are, εἰσὶ they are.

All these forms except εἶ are enclitics (113 with c).

Vocabulary.

Vocabulary table with Greek words and their English meanings: ἀναγιγνώσκω read, εἶμι am, ἐκεῖνο that, ἐπιστολή, ἡ, letter, ἔχω have, καί and, μανθάνω learn, ὁ (masculine) the, ἡ (feminine) the.

Written Exercise.

Translate into English:—

- 1. καὶ τιμὴ. 2. τιμῆς. 3. τί ἐστί τιμὴ; 4. πέντε χώρα. 5. ὁ ἄνθρωπος γράφει ἐπιστολάς. 6. ἡ τιμὴ τῆς (of the) χώρας. 7. οὐκ ἔχω χώραν. 8. τί ἐστί τοῦτο; 9. πόσας ἐπιστολάς γράφει καὶ ἀναγιγνώσκει ὁ ἄνθρωπος; 10. τιμὴν οὐκ ἔχει. 11. τί εἶμι; 12. εἶμι (119 with α) ἄνθρωπος.

Translate into Greek:—

- 1. Honor. 2. Of honor. 3. To honor. 4. For honor. 5. O honor. 6. We have not a country.* 7. I write letters, and ye read. 8. What do they say? 9. What is honor? 10. What is this? 11. ὁ Θεὸς ἀγάπη ἐστίν. 1 John 4:8.

The article is frequently used in the New Testament with θεός meaning the true God, but not always. Translate and commit the sentence.

*The Greek has no indefinite article, a or an; therefore do not attempt to translate these from the English.

I FIND that I am becoming so interested in the Educator that I cannot do without it. S. J. TOWNSEND, Chester, Ind.

NATURE STUDY.—NO. 9.

In the lesson last week, we noticed that the time-rate of a clock is regulated by the length of its pendulum. Some clocks are run by weights, and some by springs; but either kind will run at the same rate as long as the pendulum remains of the same length.

EXPERIMENTS.

Open the case of a watch, so that you can study the movement of the balance-wheel, being careful not to breathe on it. Spin a top on a slate or pane of glass. Spin a "buzz," and watch its action carefully.

STUDY.

1. What causes the balance-wheel of the watch to turn forward and backward?—The mainspring pushes it forward on one "tick," and the hair-spring pulls it back on the next.

2. Does the hair-spring pull it back just as far as the mainspring pushed it forward?—Yes; because the mainspring "lets go" of it while it comes back; and thus the little hair-spring balances the action of the mainspring.

3. Can you make the buzz go faster and faster by pulling the string harder and more rapidly?—You will find that you cannot make it go faster than a certain rate without breaking the string; because the harder you pull, the more time and strength are required to stop the buzz and start it.

4. While you are vigorously pulling the buzz string horizontally, can you suddenly change the direction to an up-and-down pull while the buzz is whirling? Why not?

5. Can you tip the top over while it is spinning by lifting up one end of the slate?

6. Why do the top and the buzz resist any effort to tip them while spinning?

7. How many different illustrations have we now had of the influence and importance of momentum?

NOTES.

There are many things in such lessons as these that may profitably interest children, especially in helping them to understand the meaning of common things around them. Even their toys should teach a useful lesson. The same motion which keeps the axis of the top from tipping out of the perpendicular, also makes the spinning rifle bullet go straight on its course, and holds the axis of the earth in a fixed position as it whirls around the sun.

THE FEBRUARY "EDUCATOR"

Contains the following articles: Practical Education, by J. L. Snyder, President of the Michigan Agricultural College; a continuation of Superintendent Bamberger's lecture on The Educational and Moral Value of Manual Training; of Dr. Kellogg's lecture on The Philosophy of Education; an article by Professor Griggs on Observation; one by Dr. Paulson on Class Work in Physiology; The Care of the Eyes, by Dr. Leadsworth, of Healdsburg; Home Education, by Sister White; and the regular Home School Lesson, by Sister Henry.

A new department, "The Farm," will be of special interest to our brethren and sisters who live in the country. Few of them take the popular agricultural journals, so that in no other medium except this department of the Educator are they likely to receive special information on the best farm practise and home education.

"The Reading Circle" department furnishes an excellent lesson on Theory and Practise for teachers and others, and the "School Notes" from our various colleges and academies are of unusual interest. Besides some "Observations" on "The Educational Problem," the Educator offers in this number a special combination price with Vick's Illustrated Monthly Magazine, the well-known authority on flowers, fruits, and vegetables, by which both journals may be had for only fifty cents a year.

If you are not a subscriber, send for a sample copy of the Educator containing this offer.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK

In Effect November 21, 1897.

Table of train departures at Battle Creek, listing Eastbound and Westbound services to various cities like Bay City, Detroit, Port Huron, and Chicago.

SLEEPING AND THROUGH CAR SERVICE.

8.23 P. M. train has Pullman vestibule sleeping car to Boston via Stratford, Montreal, and C. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland daily.

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

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.

A. S. PARKER, Ticket Agent, Battle Creek. W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC. BEN FLETOHER, Trav. Pass. Agt., DETROIT, MICH.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

Large table showing train schedules for Michigan Central, including East and West routes, with columns for Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, N. Shore Limited, Kalam. Accom., and Pacific Express.

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., MARCH 1, 1898.

FROM reports in the *Surrey County Observer*, published in southwest London, we learn that meetings are being held there by Elders W. W. Prescott and Harry Champness, with a good attendance and interest.

COMPLAINT is being made that "Leontieff, agent of the czar in Abyssinia, deceived the English by sending rifles to King Menelik, in boxes marked 'Bibles.'" Why, of course,—is not Russia one of the great "Christian nations"?

WORK on the Panama canal, begun by De Lesseps several years ago, is going slowly forward. About a thousand men are at work. The canal "for a distance of fourteen miles is practically completed," though more money has been spent than it should have cost to complete the whole canal from the Atlantic to the Pacific.

A PARIS correspondent of the *Independent* says that the contention against Dreyfus and Zola is as much against Protestantism as it is against Judaism. He says that the rationalists are ever "found at one with the advocates of papal infallibility" against Protestants; that they "dislike Protestantism as something foreign to their race."

A BROTHER in Telluride, Colo., writes to us for the benefit of people who want work, and states that in Colorado "there are farms to rent and to lease; that there are wanted miners, sheep-herders, dairymen, gardeners, blacksmiths, coal-miners, lumbermen, teamsters, cooks, kitchen girls, good boys to work,—in fact, any one who is willing to *work*, and does not think he owns the premises after he has been there a week." That is a fair proposition.

IN answer to the many inquiries about that cutest and greatest of all mucilage-bottles, we are now able to state that the price, *by mail*, of one of these bottles, filled with four ounces of mucilage, with polished wood top and brush combined, is *twenty-five* cents. The postage costs ten cents; the regular price of the bottle, mucilage, and all is fifteen cents. The inventor wants to correspond with some genuine Seventh-day Adventist with the object of establishing an agency or a factory in the East. The definite address for all concerning this is E. P. Daniels, 725-727 Howard St., San Francisco, Cal. We are still using our bottle every day regularly, and there is no sticking of the mucilage at the mouth of the bottle: it simply *can't* stick there.

A CORRESPONDENT of the New York *Observer* says that "the restoration of the glorious Parthenon is speedily to be resumed;" and that "not a few of the people of modern Europe and America regard the Parthenon with a veneration similar to that which the devout Mohammedans have for the Kaaba at Mecca." We have seen much evidence to convince us that this is so. But such "veneration" as that is

simply idolatry. It is just as easy for people to-day to idolize the idolatry of Greece as it was for the Greeks to create it at first. We have seen people standing with wide eyes and mouths agape, gazing upon the sculptured obscenity, or even the broken shank, of some old Greek god, as if it were the very Divinity indeed. All that the Greeks did more than this was to practise the things that they admired in the sculptures; and to-day people will not hesitate very long to practise the things which they admire.

WILLARD HALL.

THE response to our statement and call concerning the continuance of meetings in Willard Hall has been so good that already enough money has been sent in to make sure of the hall for fully *four months* longer. For this we heartily thank the friends who have responded. May the Lord bless the givers, as we know he is blessing the gifts. If you could be there once, and see the earnest faces of those who come forward to shake hands and thank God for the help they are receiving, and hear the hearty Amens that are given to the plain truth, you, too, would know that God is blessing the gifts which have been made.

We think it best to ask the friends *not to send any more money at present*. Having had the hall two months now, and having the money to secure it four months longer, it will doubtless be well to wait till near the close of this period,—June 20,—and then let Providence indicate whether we would better continue. We will then let you know if more is wanted. Meantime, we shall take pleasure in keeping you informed about the meetings and the interest as they progress.

THE Peace Society has issued an "appeal to the people of the United Kingdom" of Great Britain and Ireland, in view of the war estimates of Europe. The society presents the following figures:—

ANNUAL COST OF THE ARMIES AND NAVIES OF EUROPE.	
1869.	1896.
£116,000,000	£230,000,000
NATIONAL DEBTS OF EUROPE.	
1872.	1896.
£4,680,000,000	£6,000,000,000
OUR NAVAL ESTIMATES.	
1881.	1896.
£10,500,000	£21,800,000

The society points out that "all the nations concerned in this reckless race of armaments are relatively in the same position that they were in before it began."

IN the *Independent* of February 17, General Thomas J. Morgan, secretary of the Baptist Home Mission Society, attempts an offset to Booker T. Washington's plea for industrial education for the negro, which we noticed a few weeks ago. This attempt of Mr. Morgan betrays the same great defect as all the popular views of education; that is, that industrial training is "wasted" in connection with true education. This is one of the worst fallacies that ever gained a hold in the minds of men. It is persistently suggestive that education and manual labor do not properly go together, than

which hardly anything could be more pernicious. Jesus Christ was the greatest teacher, the greatest preacher, and the truest man, that ever lived on this earth; yet he spent nearly *six times* as much time at manual labor as he spent distinctly in teaching and preaching. He did not count as "wasted" the time spent either in learning a trade or in working at a trade before he became exclusively a teacher. General Morgan's theory of education, which is the popular theory, is decidedly at fault. Booker T. Washington's view is absolutely correct. Mr. Washington's method of education, fairly carried out on the part of both teacher and pupil, will result in abler and better men physically, intellectually, and morally, than the popular scheme can possibly produce.

AN INTERNATIONAL EXPLOSION.

IN an interview, February 22, Bishop Newman, of the Methodist Episcopal Church, said truly, "We are now passing through the most unsettled condition of the whole world since the crucifixion of Christ." He continued:—

I am not an alarmist, and I am not given to expressing hasty opinions. I say this is the most unsettled condition. Look at the grasping clutches of the European powers in the division of spoils in the Orient. The day for the dismemberment of China has come, and with it a likelihood of war. For Germany, Russia, and England all stand upon soil rightfully that of China, each watching the maneuvers of the other, and each greedy and grasping.

England has Hongkong and the Yang-tse-Kiang River, the best port of China; Germany has the Kiaochou territory and the Shangtung province, the old province of Confucius; while Russia is extending her domain throughout the north. There they all are with their armies all drawn up—a menace to one another, all clamoring that they want territory, when, in reality, they want nothing of the sort, but markets and trouble.

On the other hand, India is now passing through the greatest era of restlessness in her history. She has at last awakened to the heavy yoke of the conqueror, which has so long humiliated her. Turkey is in a great state of turmoil and unrest.

In those countries the unrest is a governmental one. We have almost as great unrest here, but it is an industrial one, and as long as there is no work for willing hands, when a few individuals may make millions and millions overnight by monopolistic measures, just so long will there be unrest.

And whatever cause it is that touches the first match to the fuse, no human power can foretell in what countries that fuse may lead to an international explosion.

Nobody can deny that this is a fair and sober statement of present conditions throughout the world. And it is only the fulfilment of that which was written long ago, of this very time: "The nations were angry, and thy wrath is come." "At that time . . . there shall be a time of trouble, such as never was since there was a nation." Rev. 11:18; Dan. 12:1. No one should be an alarmist in the sense in which that word is used by Bishop Newman, and as it is generally understood; but in view of the conditions as they actually *are*, and as the most sober description must portray them, is it not time that *somebody* was obeying the command of the Lord, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand"?

SAMPLE COPY.

THE teachers in our schools are very generally commending the "Scheme of Education" proposed in the January number of the *Christian Educator*. The plan logically calls for a renovation of the education commonly given in the lower schools, and for a thorough training of parents and children in every Christian home. Ought you not to investigate the subject? A free copy of the January and February *Educator* will be sent to any who mention this notice.