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

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ASSURANCE.

You ask me how I know
That when all life below
Is past for me,
I, often stained by sin,
Shall meet heaven's welcome in
To purity?

I answer, Not because
I keep God's holy laws;
Alas! I fail.
No righteousness of mine,
Before that court divine,
Can then avail.

But One did say, "Believe
On me, and thus receive
My gift of life."
How can I trust my Lord,
For his dear word,
Whose life are life?

'Tis not that I am good;
That must be understood;
But I believe,
And, therefore, not to know
That I to him shall go,
Would my Lord grieve.

It is not I who save,
Nor any worth I have;
Do you not see?
But I can be quite sure
I shall reach heaven so pure,
Because 'tis he!

—Helen A. Hawley, in N. Y. Observer.

WITNESSES FOR CHRIST.

MRS. E. G. WHITE.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Christ gave this commission to his disciples just before, in his risen and glorified body, he ascended to his Father. This charge he gives to every one who has an intelligent knowledge of the plan of salvation. It is the privilege of his followers to reveal Christ and the Father to the world. The work of Christ in the world was to reveal the Father; and when praying for his disciples, he said: "As thou hast sent me into the world, even so have I also sent them into the world." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me

out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

This is the knowledge that every true witness will have. Upon this rock will he stand. His faith in Christ as the Son of the infinite God, the mighty Counselor, the everlasting Father, the Prince of Peace, will give him assurance. And resting his faith in Christ, he will become one with the Father. He will have an experimental knowledge of what Christ is to the believer. He will realize that no member of the human family can, of himself, meet the claims of God's law or satisfy his justice, but that Christ is the justifier of those who believe.

We have an infinite Redeemer, and how precious are the gems of truth that testify to this in God's word. But these precious jewels have been buried beneath a mass of rubbish, of tradition, of heresies, which Satan himself has originated. His schemes are working with a strange power upon human minds to eclipse the value of Christ to those who believe in him. The enemy of God and man has cast a spell over those who profess to be the followers of Christ, until of many it can be said, They know not the time of their visitation.

In the sacrifice of Christ for our world, his mediation is made visible. This is the evidence of things unseen, and makes faith the gift of God. "For it pleased the Father that in him should all fulness dwell; . . . having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

It was by this means that Christ acquired the power to lay under tribute to himself man's entrusted talents, influence, and wealth to carry forward this great work in the world. It is contrary to the Lord's plan that one soul should withhold from him his ability, his means, or his influence. Every soul to whom the Lord has given a knowledge of the truth is a thread in the great web of humanity. He is to fill his position, to act his part, holding himself under the orders of the Captain of his salvation. Each is to bear a part in the work of saving souls, that there may be no hindrance to the upbuilding of the kingdom of God.

The Lord's Spirit is grieved when any of his servants withhold their tribute of service. When this is done, additional burdens fall on those who are willing to labor. To all who are converted to God, and who, through faith, become partakers of the divine nature, are entrusted talents, to be employed in the salvation of souls. Each is commanded, "Go work today in my vineyard." And in working as a colaborer with Christ, man is educated for the work. As a faithful servant looks to his master, and a handmaid to her mistress, so the

servant of God will look in earnest prayer to Christ. He will be a doer of the Word. He will obey orders. If the Christian is to be the light of the world, he must shine; he must be a faithful worker for Christ, holding forth the word of life, lifting up Jesus before the people, and repeating his lessons.

"Charge them that are rich in this world," says the apostle, "that they be not high-minded, and trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

By precept and example, the followers of Christ are to preach Christ. They are to entreat their fellow men not to provide for themselves only an earthly portion, and deprive themselves of eternal happiness. "Lay not up for yourselves treasures upon earth," says Christ, "where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." He who secures his treasure beside the eternal throne, becomes a partaker of the heavenly attributes. Divine attributes and temporal blessings are appreciated and enjoyed in a sense that the worldling can not understand.

When the Lord asked Solomon what he should give him, Solomon said: "Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that can not be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

"And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to

keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

This is a lesson for us. Our petitions to God should not proceed from hearts that are filled with selfish aspirations. God exhorts us to choose those gifts that will redound to his glory. He would have us choose the heavenly instead of the earthly. He throws open before us the possibilities and advantages of a heavenly commerce. He gives encouragement to our loftiest aims, security to our choicest treasure. When the worldly possession is swept away, the believer will rejoice in his heavenly treasure, the riches that can not be lost in any earthly disaster. Then why should we not let our property go before us to heaven? By our works here below we lay up for ourselves a good foundation against the time to come.

Why are so many who profess to be children of God devoting their God-entrusted capabilities to selfish purposes? They are stewards of the grace of Christ, and should lift up Jesus before the world. They should talk of Christ. His praise should be on their lips because the Sun of Righteousness is shining in their hearts. Through them his holy name should be exalted in the earth. Many, many, become the subjects of Satan's temptations because they do not disinterestedly and energetically engage in the service of Christ, but take their position in opposition to the great worker. The names of such can not be registered in the books of heaven as laborers together with God. They are numbered with the idlers.

The True Witness says, "I have somewhat against thee, because thou hast left thy first love." In the ardor of the first love, what testimonies were poured forth for Christ! what entreaties were made from souls overflowing with love! what joyous gratitude filled the heart and flowed forth from the soul, when the believer first became conscious of the love of Jesus! With tears and prayers, he offered his petitions to God, and entreated his friends to accept Jesus. His yearning sympathy was revealed in the love he manifested for the souls for whom Christ had died.

Sinners will not always respond to the Heaven-born pity revealed by the laborer in his first love. Minds may seem unimpressed; we may meet with coldness. But the example of Christ is placed before us, that we may not fail nor be discouraged. Faith—living, active faith—must work through apparent discomfiture and contempt. The love of Christ in the heart must not be quenched, but show itself invincible through God. In seeking wisdom from God in the work of saving souls, unwavering faith must be manifested.

Yet how many in our churches have lost their first love! With many it is almost extinct. Shall not the Christian graces be brought back? The Lord expects his stewards to be faithful, educating and training all their powers, that when the Lord comes to scrutinize his talents, they may return his own with usury. Unless Christlike humility is brought into the life, the believer will grow away from the simplicity of the work. He will bring in spiritual pride and self-sufficiency to supply the place that should be filled with the love of Jesus. Bungling work will be done, because the worker is not disposed to act a self-denying, self-sacrificing part. This he leaves for some one else to do. The love of Christ is scarcely mentioned. The minister whose heart is unsubdued by the grace of Christ can not give his attention to the people. He has not the Christ-love in his own soul, and therefore it can not flow out in rich currents to others.

The Lord makes every effort to reclaim those who place themselves out of the rank of workers, as if they were not responsible for the salvation of their own souls and of the souls of

others. But if these men continue in this position, Christ can not become responsible for their salvation; for they hide their Lord's talents, and bind themselves to the side of the enemy. "He that is not with me," says Christ, "is against me; and he that gathereth not with me scattereth abroad."

In the work of redemption, all heaven is constantly employed. Angels are actively engaged in executing God's plans, to bring men back from their rebellion to reconciliation with him. With intense earnestness they are co-operating with God to bring to man moral efficiency, that, in and through Christ, he may be more than conqueror! Jesus left the heavenly courts and came to our world, bringing with him the sympathies of the angels. He advanced from the manger to Calvary, with all the heavenly intelligences in his train. In the dying victim on Calvary, mercy answered the claims of justice with a full compensation.

All who are partakers of this great salvation wrought out by Jesus Christ are under obligation to work as laborers together with God. In the heavenly courts the roll is called, on which every name is registered, and the heavenly agencies respond to the call. The service given by every human being upon earth is there recorded. If any are negligent, it is recorded; if diligent, the same is reported; if idlers, the fact stands against their names. In all the great mass of humanity, not one is lost sight of. Then let every one be ready to answer the call, saying, "Here, Lord, ready for action."

The world has claims upon you. If you fail to shine as lights in the world, some will rise in the Judgment, and charge upon you the blood of their souls. It will be seen that you were an agent in the hands of the enemy of God and man to mislead and deceive by your profession of Christianity. You did not lead souls to piety and devotion. You had a name to live, but were spiritually dead. You had not the vitalizing influence of the Spirit of God, which is abundantly provided for all who, in faith, make demands upon it.

If man turns away, and does not act his part, he not only imperils his own soul, but deprives those who are in darkness of the light he could bring them. Man must watch constantly for opportunities to do good. Then he will co-operate with the heavenly agencies. The spirit of Christ will lead men to impart to others the light given them of God. Truth in the heart longs for diffusion. According to our appreciation of its value, will be our desire to impart it.

EVERY individual needs the Holy Ghost for purity and power; the church needs him for its quickening and salvation. Especially now does the church need him, so that it may be purged from its worldliness, its unbelief, its skepticism, its ease. If the church would humble itself, and seek the baptism of the Holy Ghost, there would be no room and no time for the fairs and concerts which now claim its attention; but it would be found doing its legitimate work,—saving lost men and women. And souls would be saved; they would flock by hundreds into the kingdom. O for faithful, Holy-Ghost-anointed men in the pulpit, and for open hearts to receive their message!

While we are longing and hoping to see the revival of the old-time power in the churches, let us, as individuals, seek it upon our own hearts. Let us take the word of God, and see what it says about the work and personality of the Holy Ghost. Let us study the book of his doings, the Acts of the Apostles, and get our hearts fired with a desire to be partakers of his power; and if, as individuals, we are filled with his presence, those who come in contact with us will feel his power. We need the unction

of the Holy Spirit in our words; we need his tender sympathy in our voice and his gentleness in our acts; then our lives will not be barren nor unfruitful.

Come, then, beloved, and let us yield ourselves "as those that are alive from the dead" for this anointing. Just now, while you read, lift your heart with the first prayer: "O Jesus! give me the Holy Ghost." Do not waver until he comes to manifest his power through you and his joy in you.—*Selected.*

THE MASTER'S TOUCH.

"He touched her hand, and the fever left her;"
He touched her hand, as he only can,
With the wondrous skill of the Great Physician,
With the tender touch of the Son of Man:
And the fever-pain in the throbbing temples
Died out with the flush on brow and cheek;
And the lips that had been so parched and burning,
Trembled with thanks that she could not speak;
And the eyes where the fever light had faded
Looked up, by her grateful tears made dim,
And she rose and ministered to her household,—
She rose and ministered unto him.

"He touched her hand, and the fever left her."
O blessed touch of the Man divine!
So beautiful then to arise and serve him,
When the fever is gone from your life and mine.
It may be the fever of restless serving,
With heart all thirsty for love and praise,
And eyes all aching and strained with yearning
Toward self-set goals in the future days;
Or it may be a fever of spirit-anguish,
Some tempest of sorrow that dies not down
Till the cross at last is in meekness lifted,
And the head stoops low for the thorny crown;
Or it may be a fever of pain and anger,
When the wounded spirit is hard to bear,
And only the Lord can draw forth the arrows
Left carelessly, cruelly rankling there.

Whatever the fever, his touch can heal it;
Whatever the tempest, his voice can still;
There is only joy as we seek his pleasure,
There is only rest as we choose his will:
And some day, after life's fitful fever,
I think we shall say, in our Eden home,
"If the hands that he touched but did his bidding,
How little it matters what passed unknown!"
Ah, Lord! thou knowest us altogether,
Each heart's sore sickness, whatever it be.
Touch thou our hands! Let the fever leave us,
And so shall we minister unto thee!

—London Christian.

LIFE BY FAITH.

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

THE plant, under the proper conditions, stores up the energy of light and heat. Time and the conditions of its growth are the measure of its appropriation. Trees like the oak and the cedar, whose lives are the longest, and which have the best means of fulfilling the conditions of growth, appropriate the most. In the growth of the Christian, time is not so important a factor. It is by faith and through faith that he fulfils the conditions of life. Faith alone is the measure of his life and attainments, and determines how much of God he appropriates. Faith is the chlorophyl that transforms the light of God into life-energy.

That faith brings the light of God into the soul, is plainly taught by the words of Christ: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." Now, note the words. What is it that is to prevent a man from abiding in darkness?—The verse says, *Believing* in Christ. Christ has come a light into the world; the fault, then, is not that there is no light; the light has come, and is shining. But although this is so, although there is fulness of light, the soul may still abide in darkness. Light will never enter the soul unless there is faith. Light may shine all about the soul, but it can not enter into the soul unless there is faith. Christ came that whosoever believeth in him

should *not* abide in *darkness*, but, following him, should *have* the *light* of life.

In the natural world, when the conditions of growth are not complied with, light is not the minister of life, but, on the contrary, of death. We see plants at times withering, dying; not because the light does not shine; the light itself is one great cause of the plant's withering and dying. The plant dies, not because there is no light, but because the plant has ceased to fulfil the conditions of growth. The day has dawned, the darkness is past, the sun shines; but light does not enter into the plant. The plant is surrounded with light; light strikes it from without, but it does not affect it from within, and therein lies the trouble. Though surrounded with light, the plant abides in darkness; no light is received into its being—it is dead!

Just so for the soul. The spiritual world is flooded with the unlimited fulness of God's glory. "Darkness is past, and the true light now shineth." But although light is flooding the spiritual world; although the *darkness is past*, and the true light now shines, nevertheless, "He that . . . hateth his brother, is in darkness, *even until now*." Christ, the Light of the world, sends forth the light, and it floods the spiritual world with its effulgence; but the unbelieving soul, shut up to itself, does not feel the quickening power. It does not receive the energy into its being, it knows not the power of the spiritual sunlight; it dwells amid the darkness, and knows not what shall overtake it; it knows not whither it goeth—it is dead!

And do not think for a moment that because you dwell in darkness,—if it be that you dwell in darkness,—your darkness is due to the fact that there is no light: *there is a world of light*. "The darkness is past,"—do you believe that? "The darkness is past, and the true light now shineth." *That*, brother, is the everlasting truth: there is no darkness now; it is past. Thank God that it is past; let it go. The true light now shines; thank God that it does shine.

But are you in darkness? Then trust in God. Faith brings in the light. Whosoever believeth in him shall not abide in darkness. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that *walketh* in darkness, and *hath no light*? let him *trust* in the name of the Lord, and stay upon his God." That is how to avoid the darkness—trust in the name of the Lord.

How much God has done to keep us out of the darkness! how much he has done that we might dwell in the light! Christ came a light into the world; and in doing so, it was with one great purpose,—that whosoever believeth in him should not abide in darkness. This was the purpose of his coming to earth. For this he left heaven and God, and took upon himself a shameful death, abiding in the sinner's place in depths of utter darkness, that you and I might never abide in darkness,—that you and I might dwell forever in the light.

But this light is only for the one believing. Therefore if we have not faith, his awful sacrifice is for us a hideous failure. He left the Father and the angels, his heavenly home, that we should not abide in darkness—are we in his light? He came to earth, and was despised, misused, maltreated, killed, that you and I might dwell with him forever in God's light. But his sacrifice for us is of no avail, his mission for us is a failure, his awful death is for us but a dreadful mockery, if we have no faith. O my brother! have faith in God.

WANTED.—A man who will not lose his individuality in a crowd,—a man who has the courage of his convictions, and who is not afraid to say "No," though all the world says "Yes."—*Success*.

JUSTIFIED OR CONDEMNED.

JESSIE ROGERS.

(Cape Town, South Africa.)

THE cruel word that we do not say,
The thought that we do not speak,
Bring never a bitter, bitter day,
Nor a flush to burn the cheek.
'Tis as trite and true as 'tis old and tried,—
We should "think ere we speak;" for when
The words are looked, like the ship on the tide,
They *may* not come back again.

The "poison of asps" in the angry fling
Of a wrathful word may lie;
But the one who *sent* it bears the sting,
Though the wounded pass it by.
There are hearts that are broken and wrung to-night
Because of a folly great:
There are lips that are drawn, and pinched, and white;
But alas! they wait and wait.

For the dead list not to the cry of pain,
Be it never so sharp nor sore;
'Tis the living who bear the awful bane
And the grief at the sad heart's door.
By our words we'll be judged in that awful day;
They'll condemn us, or justify,
When the Judge shall the awful record weigh
And our thoughts and motives try.

THE WONDERS OF LIQUID AIR.

SOME time ago we gave an account of the discovery of liquid air and some of its properties. In the *Cosmopolitan* for June there is an illustrated lecture by Professor Tripler, who is the inventor of the method of manufacturing liquid air in quantities.

At the special invitation of the editor, and proprietor of the *Cosmopolitan*, Professor Tripler came with a can of the air, and gave his lecture in the photographic department of the *Cosmopolitan* publishing house.

The air that Mr. Tripler brought was carried in the tin can from an ice-cream freezer, without even a cover on the can to confine the air in the vessel. It appeared almost colorless, yet it had the tinge of blue that is seen in the sky on a perfectly cloudless day. By changing it from one vessel to another, it was demonstrated to be a most powerful agency.

As Professor Tripler conducted his experiments, he gave his audience some of the principles by which he was able to reach his conclusions. As these principles will be valuable to all, we give the following quotation:—

There is no such thing in nature's laboratory as an absolute gas, or liquid, or solid; all are relative in temperature. Every substance upon the earth would become vaporous if subjected to a heat such as prevails in the sun; and there is little doubt that even the most refractory of gases would become congealed into a snowy solid of some sort before reaching that absolute zero of theory which has thus far proved unattainable in practice.

It is an unquestioned fact that all the water upon the earth was once vaporous. But suppose that the sun's rays should ultimately lose their power, as is confidently predicted by many physicists, and that the earth should thus become cooled to the temperature indicated above: all the water upon its surface would then appear as a dry, brittle mineral, resembling quartz, while the atmosphere would begin to liquefy, and fall like dew or rain, forming new lakes and oceans.

To me, after the investigations with which I have been occupied for nearly ten years, such a state of affairs is neither incomprehensible nor incredible. Indeed, the very simplest of my illustrative experiments gives rise to a miniature Niagara of this character. To produce it, I have only to dip up from the containing vessel about a quart of liquefied air, and slowly pour it out over the flattened edge of the cup, allowing the stream to fall upon the floor, and the cataract appears forthwith,—a remarkably perfect representation, with foaming waters and billowy clouds of mist.

Liquid air is simply air such as we breathe, from which most of the heat, originally derived from the sun, has been extracted. This I am now able to effect very easily and cheaply, by mechanical means. As a result, some fifteen minutes after the process is started, a clear, frosty-looking liquid begins to

pour down from a tube about an inch in diameter, and speedily fills the receptacle placed beneath to receive it. This rate of production can be maintained all day if desired. Each cubic foot of liquid represents nearly eight hundred cubic feet of ordinary air; and in its expansion as it returns to its gaseous state, lies a power of the highest efficiency, easy to control, ready to be harnessed and utilized. Its temperature, as already stated, is about three hundred and twelve degree below zero, Fahrenheit.

The experiments performed with the liquid were indeed wonderful. Mr. Tripler first placed a small quantity in a basin, asking some one to thrust a hand into it. The exceedingly low temperature caused the hand to be withdrawn immediately. The effect was the same as if the fingers had been dipped in boiling water and instantly withdrawn. An oyster dipped in this liquid was immediately frozen to a crisp. Raw beefsteak was frozen until, when struck, it would ring like a piece of bell-metal. Butter, treated likewise, may be reduced to a substance as fine as dry dust.

Mercury was placed in a paper mold, whose surface was covered with the liquefied air. The quicksilver was soon frozen into a bar resembling a block of tin, but so cold that it almost blistered the fingers to touch it. By fixing a staple in each end of the column, before freezing, the frozen bar could be suspended like a plummet, and would support a fifty-pound weight for fifteen or twenty minutes before it thawed sufficiently to permit the staples to be withdrawn. Alcohol, which is used in thermometers where the temperature is so low that mercury freezes, was next brought in contact with the liquid air. In a short time the alcohol was frozen so that it formed a snowy mass of crystals. By stirring with a stick, the crystals were reduced to a viscid, sugar-like mass, which could be lifted out with the stick, from which it depended about seven inches, like a beautiful icicle. By applying more of the liquid air, this could be frozen absolutely rigid.

While performing these experiments, it was noticed that the liquid air was simmering away in the dish, the outer surface being covered with a substance like frost. Some one present remarked that the liquid seemed to be hot and cold at the same time. The professor explained this paradox by showing that while everything around it was frozen, the liquid really boiled. He partly filled a teakettle with the liquid, and it boiled without fire; but as the metal became chilled, the liquid became more quiet. When placed over the intense heat of a Bunsen burner, it boiled more vigorously, while a sheet of ice gathered on the bottom of the kettle directly over the blaze. A bit of ice was then dropped into the kettle, and the boiling was greatly quickened, far more than by the action of the blaze underneath. Throwing in the ice had the same effect that would be produced by throwing a hot stone into a kettle of hot water. Pouring a few ounces of water into the kettle caused it to gurgle and boil over, sending forth a long jet of steam, mingled with a spray of spurting drops. The water was almost instantly frozen. By inverting the teakettle, "lumps of ice fell out, stinging cold and as dry as chalk." The professor said that sufficient power was generated in this process to run an engine. By inserting a steel wire in an ice-cup, and applying a lighted match, the steel was made to burn like a fuse; and by dropping a lighted cigarette into the cup of liquid, its explosive properties were shown.

In answer to the question, "Of what use is liquefied air?" Professor Tripler made the following reply:—

Doubtless the most obvious application is for purposes of refrigeration, and to this I have of late been devoting special attention. Nothing can be imagined better adapted for such a use, since liquid air furnishes a clean, dry cold, easily delivered at any temperature required. With its aid, the transportation of fresh meat, fruits, and the like, to any dis-

tance, on either steamships or railway cars, becomes a simple matter. In hotels and other large establishments, the same motive power which is used for running the elevators and driving the dynamos might be turned to account for all kinds of refrigeration. In the heats of summer it would be no more difficult to cool the air of our apartments than we now find it to warm them in winter; nor would there be any deleterious gases produced, as by combustion, requiring to be carried off through pipes and flues. On the contrary, the incidental product would be like the purest and most bracing mountain air.

The possibilities in medicine and surgery are numerous. By means of this process, air absolutely free from germs could be furnished in any amount; and if the stimulating effect of an excess of oxygen were desired, it could be had without trouble, quite free from the impurities which now often make this gas objectionable. The temperature of hospital wards, even in the tropics, could readily be cooled to any degree prescribed by the physicians in charge; and by keeping the air about yellow-fever patients down to the frost-point, the nurses would be perfectly protected against contagion, and the recovery of the patients themselves facilitated. Again, the cauterizing cold which liquid air is capable of producing might be used in cases of cancer with great advantage, as compared with nitrate of silver, since, while it absolutely destroys the flesh to which it is applied, its action is under perfect control, and can be stopped in an instant. This is far from being true of lunar caustic. It is probable, also, that hay-fever, asthma, and even consumption, could be greatly relieved without change of climate by this pure, cool, germless air.

Its possible use as a high explosive in war has already been adverted to. Military authorities are already making inquiries as to its application to the cooling of guns when in action; and there is no obvious reason why it should not prove highly efficacious and of great value in this way.

Still more important, however, will be its service as a motive force on war-ships, or, indeed, on any ships. It can be handled with perfect safety in an ordinary engine, in the same manner as steam, but without requiring oppressive heat; for, as we have seen, the ordinary heat of water is quite sufficient. Freed from the necessity of carrying an immense weight of coal, yet furnished with a motor capable of producing any amount of power needed, vessels would be able to make voyages of any length at a speed equaling that of the swiftest torpedo-boats, running at a rate of from forty to forty-five miles an hour. In submarine boats, the motor itself would supply all the air required for breathing, abundant, cool, and pure, instead of generating overpowering heat and stifling gases, as is the case at present.

THE BIBLE AS AN EDUCATOR.

J. COEURDELIS.
(Ottawa, Canada.)

THE *Nineteenth Century* for June has some good advice on style in writing for the press. Its author, Mr. Frederick Harrison, is counted one of the best writers of the day. Here are some of his words:—

"It is a good rule for a young writer to avoid more than twenty or thirty words without a full stop, and not to put more than two commas in each sentence, so that its clauses shall not exceed three. This, of course, only in practise.

"Never quote anything that is not apt and new. Those stale citations of well-worn lines give us a cold shudder, as does a pun at a dinner party. A familiar phrase from poetry or Scripture may pass when imbedded in your sentence; but to show it around as a nugget which you have just picked up is the innocent freshman's snare. Never imitate any writer, however good. All imitation in literature is a mischief, as it is in art.

"Though you must never imitate any writer, you may study the best writers with care. . . . Read Smith, Defoe, Goldsmith, if you care to know pure English. I need hardly tell you to read another and greater Book. The Book which begot English prose still remains its supreme type. The English Bible is the true school of English literature. It possesses every quality of our language in its highest form, except for scientific precision, practical affairs, and philosophic analysis. It would be

ridiculous to write an essay on metaphysics, a political article, or a novel, in the language of the Bible. But if you care to know the best that our literature can give in simple, noble prose, mark, learn, and inwardly digest, the Holy Scriptures in the English tongue."

To say nothing of this sound advice relative to the construction of sentences and the use of quotations, it is refreshing to know that discerning men of the world are coming to give the Bible the first place in education. It is not only a pointer for the regulation of a school system; but it also shows that, in a marked manner, the minds of men are being surely turned toward the Bible. This is no less a work than that of the Holy Spirit's preparing minds for the hurried reception of the truth in the closing work of the gospel. May this indication give courage to the patient toiler in the Lord's vineyard, pointing him to the time, not a little way in the future, when the message of truth for the world will be cut short, and the Lord Jesus will come to take his people home.

ONE UPWARD LIFT.

If you were toiling up a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and losing foothold here and there;
And each one passing by would do so much
As give one upward lift, and go his way,
Would not the slight, reiterated touch
Of help and kindness lighten all the day?

There is no little, and there is no much;
We weigh, and measure, and define, in vain:
A look, a word, a light, responsive touch,
May be the minister of joy to pain.
A man may die of hunger, walled in gold,
A crumb may quicken hope to stronger breath;
And every day we give or we withhold
Some little thing that tells for life or death.

— Susan Coolidge.

JESUS AND THE RESURRECTION.

M. E. KELLOGG.

WHEN the apostle Paul first went to the city of Athens, he began his labors there in the synagogue of the Jews and in the market-places, and wherever he met a person that he could engage in conversation. Finally he encountered "certain philosophers of the Epicureans, and of the Stoics;" and they, after some conversation with him, came to the conclusion that Paul was "a setter forth of strange gods: because he preached unto them Jesus, and the resurrection." Acts 17:18.

We have in the foregoing passages a suggestion of apostolic preaching; it was the preaching of "Jesus and the resurrection." It is not likely that Paul's discourse to the Jews in the synagogue at Athens, or his conversations in the market-places, were greatly different from his general method of labor; so we may conclude that the preaching of Jesus and the resurrection was the burden of his preaching everywhere. As so much of Paul's preaching and writing is given to us in the Acts of the Apostles, and in his letters to churches and to individuals, we may be very certain that we can ascertain what Paul preached when he preached Jesus and the resurrection.

The name Jesus means "Saviour." Then in preaching Jesus, Paul set him forth as the Saviour of men. Of the very first preaching of Paul immediately after his conversion, we read, "And straightway he preached Christ in the synagogues, that he is the Son of God." Acts 9:20. To do this it was necessary to refer to the facts related in the Gospels in regard to Christ's miraculous birth. Paul also held that Christ was the Creator; for to the Colossians he wrote these words: "For by him [Christ] were all things created, that are in heaven, and that are in earth, visible and in-

visible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Col. 1:16, 17. In other of Paul's letters he makes similar statements in regard to Christ Jesus as the Creator.

To the Jews he declared that Jesus was the Being who had led their fathers from Egypt to Canaan, and that his personal appearance among them was in fulfilment of the predictions of their own prophets. Acts 13:32-39. At this very time, when it is said that he preached Jesus and the resurrection, he called the attention of the heathen to the self-evident truth that the God who made all things—the God in whom "we live, and move, and have our being"—could not be made by those who live by his power; that the sin of worshiping idols should be repented of; and that God, having raised Jesus from the dead, would by him at last judge all men. Acts 17:27-31. He therefore preached Jesus as the Creator and Judge of all men.

But Jesus is more than Creator, he is also the Saviour. Indeed, as we have seen, his very name indicates that he is the Saviour of mankind. Let us notice how this great and blessed truth is stated by Paul. In the synagogue at Antioch, Paul declared: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:38, 39. Again Paul writes: "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." Titus 3:4-6.

Many other similar expressions might be gathered from Paul's writings, illustrating the way that he preached Jesus. And we can profit by going over these scriptures carefully to see if we too, speaking from personal experience, can say that Jesus is the Saviour; that he saves us; and that we have redemption through his blood.

Paul also preached the resurrection. Preaching the resurrection is, in reality, a part of the preaching of Jesus, as the resurrection of Jesus is the great proof that he is the Son of God. Thus Paul says: "Concerning his [God's] Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:3, 4.

In 1 Corinthians 15, Paul adduces some of the evidences of the resurrection of Christ. He speaks of how Christ died, was buried, and rose the third day; that he was seen by Peter, by James, by the twelve, by five hundred brethren at one time, and last of all, by Paul himself. This is the great truth that Paul loved to dwell upon. It is the pledge of a divine power which the Christian receives by believing in Christ, and an evidence of the final resurrection from the dead of all that believe in Jesus.

These two ideas, resurrection to spiritual life and the resurrection from the dead, are beautifully joined together by Paul in Phil. 3:9-11, where, speaking of the righteousness of Christ, he expresses a desire to "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." The first is attained by every Christian individually by being dead to the world. Rom. 6:11. The second is gained by all the sleeping saints at once, at the

coming of Christ. 1 Cor. 15:51-54; 1 Thess. 4:13-17.

The preaching of Jesus and the resurrection is just as necessary now as it ever was. Jesus is still the Creator, the Redeemer, and the Saviour, of the world. Neither time nor circumstance has affected the great truth that "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Nor is the doctrine of the resurrection of the dead at the second coming of Christ any less important or undeserving of being preached than it was in the days of Paul. It is true that the unscriptural theory that the soul is immortal, and that it goes to heaven at death, has so undermined the doctrine of the resurrection of the dead that he who would present the Scriptural doctrine upon this subject is likely to be considered, as was Paul, a "setter forth of strange gods;" but this only accentuates the necessity of preaching it with greater boldness. We can still declare: "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18.

Jesus and the resurrection! Name of power, blessing, and salvation, and event of glory and rejoicing! Holding to all that the first implies, we shall participate in all that the latter brings.

**"ALL THINGS WORK TOGETHER FOR GOOD
TO THEM THAT LOVE GOD."**

G. W. MORSE.

(North Fitzroy, Australia.)

CONSIDER two points, and all is made very clear as to why, when, and how all things, or even anything, work together for good to those who love God.

1. *The power of God's laws.* "There is no power but of God." Rom. 13:1. This statement covers the entire field. The power of God is without limit, and it is all pledged to the fulfilment of all his laws. Not one word can fail. When he establishes a rule of action, or a principle, it has the power of God embodied in it, and that power is of eternal force. The power of God's word—and his power is in his law—is very conclusively stated in Heb. 4:12, 13: "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." Now, since God is love, it follows that all his laws have been established for the good of his subjects; and when those subjects obey his laws, come into harmony with them, the results can not be otherwise than for their good.

2. *The regard that God has for his children.* "I have loved thee with an everlasting love." Jer. 3:3. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace." Chapter 29:11. "Thus saith the Lord of hosts: . . . He that toucheth you toucheth the apple of his eye." Zech. 2:8. "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:6, 7. "God is love." 1 John 4:8.

The Scriptures are replete with statements concerning the power of God, and the tender regard that he has for his children. God's great love for us is shown by the provisions he has made for our good; and by the laws he has established, that operate, when we obey them, in a manner to result in blessing and favor for

us. Our love to God is shown by our acts in gladly accepting the conditions of his laws, and by conforming our lives to those conditions. This is the sum and substance of love to God. It is the only way in which we can love God. And when we love God in this manner, it is absolutely inevitable that "all things" that are affected by the laws that we obey, and by our acts of obedience, should "work together" for our good. It is absolutely impossible for them to work in any other way. And so we see that the text may very properly be read thus: "All things work together for good to all persons, at all times and under all circumstances, when those persons obey God's laws, and are in harmony with his purpose concerning them." Thus it is evident, beyond the possibility of doubt, that just so surely as it is in one's power to love God, and he exercises that power, just so certainly will all things work together for his good.

But this must not lead to the conclusion that nothing works for good to those who disobey God's laws; for we read that God "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:45. The reason that God does this for the wicked is given in Rom. 2:4, — to lead them to repentance.

NOT SO IN HASTE, MY HEART.

Not so in haste, my heart;
Have faith in God, and wait;
Although he linger long,
He never comes too late,—

He never comes too late;
He knoweth what is best;
Vex not thyself in vain;
Until he cometh, rest,—

Until he cometh, rest;
Nor grudge the hours that roll;
The feet that wait for God
Are soonest at the goal,—

Are soonest at the goal
That is not gained by speed;
Then hold thee still, my heart,
For I shall wait his lead.

—Selected.

THE READING OF FICTION.

In the *Arena* for May, George Clark, Ph. D., has an excellent article entitled "The Novel-Reading Habit." He truthfully says that "the preponderance of fiction in the literature of the closing decades of this century is the most salient feature in the literary history of our times." He might have said more: it is one of the most salient features in the history of our times; for without this enormous appetite for fiction on the part of the people, there would be no preponderance of fiction in literature. This class of reading-matter is one of Satan's most successful devices for putting people to sleep during these "perilous times." It is hard to imagine a person more thoroughly asleep to eternal realities, or even to the realities of this life, than one who is engrossed in this literature. He who, like Daniel, makes the word of God his highest instructor, and at the same time improves the opportunities given him to become intelligent in all lines of learning (see Special Testimony on Education, page 135) will have no time for such trash.

We give below some of the most pointed statements in the article referred to, not because they add any force to what the Testimonies have told us on this subject, but because they are the truth, and show that it requires only an investigation to see that the Testimonies have described the thing exactly. Compare pages 185-188 of "Christian Education" with these extracts:—

"In order to understand and enjoy a novel, there is no need of any previous special train-

ing or unusual mental capacity, so that the novel appeals to a wider circle of readers than any other kind of literature.

"The power which we have of sympathizing with others in their ambitions, joys, and sorrows—that gift of the imagination by which we are enabled to contemplate the careers of others with a personal interest by identifying ourselves for the moment with them—supplies us with a means of obtaining a sort of happiness by proxy, while our own attitude is entirely passive. It is by furnishing this kind of happiness that the novel has won its immense popularity.

"As imagination is the faculty chiefly exercised both in the creation and in the enjoyment of fiction, it might be supposed that fondness for this kind of reading is an indication of a strong imagination and a superior type of mind. But this is far from being true. . . . An indiscriminating love of fiction, which accepts with avidity anything in the form of a story for the sake of dispelling ennui, is the mark of an indolent, impractical, resourceless mental character.

"A mental faculty can be cultivated only by effort and exercise, and the effort required of the imagination in order to picture to itself scenes and situations of which the complete material is furnished to it, is so slight as to be of insignificant value. . . . The constructive and creative imagination of the reader is allowed to lie torpid. Fiction has, therefore, special attractions for persons who are deficient in mental energy and creative powers. It is true that many really great minds have found pleasure in reading novels; but it has always been the pleasure of relaxation, and not to be compared with the intense enjoyment which they have derived from the activity of their mental powers.

"The effects of novel-reading have been well compared with those of indulgence in opium or intoxicating liquors. While we are under the influence of a novel, especially one of the 'sensational' variety, our cares and anxieties are for the time forgotten, and our reasoning faculties are allowed to rest, while our imagination is delighted with a succession of fancies and visions. But this sort of indulgence is attended with danger; for frequent repetition of it will produce a habit and craving. . . . In this way the novel comes to be regarded as an unfailing resource for idle hours, and the habit of resorting to it may be formed as readily as the craving for narcotics or stimulants.

"In popular estimation, historians, essayists, and poets are almost ignored unless they have made their immortality sure by writing a novel.

"If our main object in the training of our children were to render them dependent for their intellectual entertainment on works of fiction, we could hardly pursue any method better calculated to produce that result than the plan at present followed. . . . One might almost suppose the greater part of juvenile literature was deliberately designed to reduce the minds of the boys and girls who read it to a fit condition for the subsequent reception and enjoyment of the trash brought out for adults in the form of novels. It is tolerated on the ground that 'any reading is better than no reading.' . . . It is an error to suppose that the reading of trashy books will eventually lead to reading healthy literature.

"The mental and moral interests of mankind would have little loss to record if all the books of this class that have been or are to be written should be suddenly swept out of actual or potential existence."

Amen!

"THE secret of Christian happiness is to enjoy all things in God, and to enjoy God in all things."

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.

TIRED MOTHERS.

A LITTLE elbow leans upon your knee,—
Your tired knee, that has so much to bear,—
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight;
You do not prize the blessing overmuch,—
You are almost too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day:
We are so dull and thankless, and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me,
That, while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if some night, when you sit down to rest,
You miss this elbow from your tired knee,
This restless, curly head from off your breast,
This lisping tongue, that chatters constantly,—
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again,
If the white feet into their grave had tripped,—
I could not blame you for your heartache then.

I wonder so that mothers ever fret
At little children clinging to their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor;
If I could kiss a rosy, restless foot,
And hear it patter in my house once more;

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky,—
There is no woman in God's world could say
She was more blissfully content than I!
But ah! the dainty pillow next my own
Is never rumpled by a shining head;
My singing birdling from its nest has flown,
The little boy I used to kiss is dead.

—Selected.

KEEPING UP APPEARANCES.

MRS. E. G. WHITE.

How many families are spoiled by the envious feelings they cherish toward their neighbors! Vanity and pride possess them. They greatly desire to excel their neighbors in appearance, in dress, in furniture. These ambitious desires lead to grave results: the atmosphere of the home is contaminated by them.

A desire to excel in virtue of character, a desire to follow in the footsteps of the Saviour, copying closely the pattern left by him, is praiseworthy. Strenuous efforts to excel in devotion, in the cultivation of home religion and piety, that the fear of the Lord may circulate through every room in the home, is a worthy ambition, wholly approved by God. This is true missionary work, and it extends beyond the home; for light shines from you to those who see your good works.

It is perfectly consistent, and in accordance with the word of God, to hunger and thirst after the righteousness of Christ; but a restless, unholy ambition to outshine others in dress and furniture, horses and carriages, has ruined many a once cheerful, happy home. The children of such a family catch the spirit of their parents, and seek to imitate the rich and fashionable.

Many parents act as if it were a great privilege to be able to introduce their children into so-called "good society." To do this, their resources are taxed to the utmost. Money and time are laid on the altar of Mammon until the expenditure far exceeds the income. Still further to keep up appearances, money is borrowed. Daily such parents practise deceit, that they may lead people to think them worthy

to be members of what is falsely called "good society." The children of the family understand the program; they understand that they must seek to be what they are not,—they must act a deceptive part, in order to be counted worthy of good society.

Everything wherewith such a family could bless the poor and needy, and make themselves comfortable and happy, is laid on the altar of unholy ambition. They ape the rich, who very often have become rich through deceit and robbery, by grinding down the poor and keeping back the wages of the needy. But often they only secure for their children the company of the vain, frivolous, and unprincipled. In this Satan acts his part, and the children become anything but good, elevated, and ennobled. In the effort to keep up appearances, every purpose is tainted. The members of such a family may be professing Christians, but their piety is gone. That they may be thought by the world to be what they are not, they sacrifice peace of mind on the shrine of ambition. Truth and righteousness are sacrificed to keep up appearances. This road, which they may think leads upward, leads downward to perdition.

Parents, remember that you can not serve God and Mammon. This experiment has often been tried, but always with the same result. If God does not reign supreme in the heart, Mammon will sit on the throne, and the powers of the being will be brought into subjection to the will of Satan. Mammon will hold the heart, because the god of mammon subjects all half-and-half service to himself. All efforts for the conversion and Christian training of the children of such parents are rendered weak and powerless. But if Christ dwells in the heart, all inferior interests, all the aspirations and passions, will be subordinated to the will of God.

Truth, benevolence, kindness, and love are the graces that dwell in the Christian home. But Satan is constantly inventing interests and excitements to occupy the time and consume the money that should be used for better purposes,—to feed the hungry, clothe the naked, and advance the cause of God. Parents, purify the atmosphere of your homes. Let not the home life be of such a character that all influences for good in the training of your children are counteracted because you are a slave to the world. Can you not see, on every side, the corrupting influences that are being used to pollute the young? Bring into your home the simplicity of correct Christian practices. Give your children instruction in purity and true modesty, that they may not be hurt by the contagion of immorality and irreligion. Make home radiant with the precious rays of the Sun of Righteousness. If pure religion is seen in your lives, it will captivate the hearts of your children.

"Buy up the moments as they go.
Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find the harvest-home of light."

DR. BOCK says: "The nervousness and peevishness of our times are chiefly attributable to tea and coffee. The digestive organs of confirmed coffee-drinkers are in a state of chronic derangement, which reacts on the brain, producing fretful and lachrymose moods. The snappish, petulant humor of the Chinese can certainly be ascribed to their immoderate fondness for tea." Tea is perhaps the most potent destroyer of digestive power, and the most powerful inducer to habitual constipation. Persons addicted to constipation should avoid tea as they would poison. Physic will not bring to rights the rebellious digestive apparatus. A return to nature in the matter of food and drink is the only rational way to gain and retain harmony in the human structure.—Selected.

THE STEPCHILD.

MRS. S. M. I. HENRY.

(Sanitarium.)

MANY questions are before me concerning the relation which should exist between stepchildren and those who have by marriage assumed parentage over them.

One asks: "What is the relation of a stepmother to the children of her husband?"

Another: "How can a stepfather be expected to have the same feeling toward the children of another man as toward his own? Can he be justly required to do the same for them?"

Another: "Can any woman help feeling and showing a difference between her stepchildren and her own? Is it natural, and ought it to be expected?"

The quality of the "feelings" which we can command always depends upon the material out of which they are made. Feelings depend upon facts, or things we suppose to be facts. Feelings come and go at the beck and call of a long procession of things having the force of realities, which are moving about us, and which we suppose are real.

In the case in question, if one has married a man or woman who is already in possession of a family of children, the feelings which the step-parent will have toward the children will depend on the motive for which the marriage was contracted. If it was for love, pure and simple, it will cover the children just as completely as it does the father or mother. If it was for carnal, selfish, or mercenary motives,—then God have pity on the children and all concerned, for they will need it.

The man or woman who marries into a family of children assumes all the responsibilities of an own parent, and does so in the face of the fact that he will be handicapped from the start by the absence of that sympathy which common blood assures, as well as by ignorance concerning all that only an own parent can know of much that is back in those prenatal conditions which leave such an indelible impression upon, and give an almost arbitrary bias to, the child-nature.

The step-parent assumes the risk of making grievous mistakes because of this ignorance, judging the child by standards which, because of some congenital blindness or weakness of perception, he can not comprehend, letting him go on uninstructed in things which seem so clear to the stranger, who has come in from a different field of observation, that he can not understand the necessity of giving time or thought to matters which, common to him, are of such importance to the child that neglect must jeopardize every interest that concerns his well-being.

Instead of thinking that because the children are only stepchildren, they must be left to take the tag-end of love, sympathy, and care, there must be granted to them, if they get half their rights, all that was expended in winning their one parent, as well as that which would naturally fall to the lot of one's own children.

The stepfather should fully appreciate what he has done to the children in coming into the home, and, in a very important sense, taking the place of the dead. He should feel, and make the children know that he feels, that he can never fill that vacant place, but that, to the best of his ability, he will be just as wise and tender a substitute as it is possible for the Holy Spirit to make of him. He should never, in the name of this new relation, demand one thing of those children. The "I-have-married-your-mother,-and-therefore-I-have-a-right-to-do-as-I-please-with-you" spirit is barbarous, and will succeed in driving the children away from home and from God, unless he intervenes and

takes them up. But it is a beautiful thing to know of our God, that of all promises which he has made, none has had more blessed fulfillment than the one which says, "Leave thy fatherless children, and I will preserve them alive." Jer. 49:11.

The true spirit in which to undertake the duties of stepparentage might be expressed thus: "God has given me the privilege of trying to make good to you and your mother, so far as I am able to do it, the loss of your father,—to take up the same work for God in this home where your own father had to lay it down. I do not expect to supersede him. I do not wish to crowd his memory out of place, but hope to keep it forever fresh and sweet. I shall never attempt to assume any authority because of this new relation; but together with you, I will work with God to keep this home and family safe and sound against the coming of our Lord. We will become acquainted as fast as we can, that we may know how to deal with one another; and then we can learn to love one another just as tenderly as if we had always lived and grown up together to be father and children."

The stepfather will be required by the Judge of the fatherless to account for the children whom, by harshness or arbitrary measures, by unlovingness, by selfishness in the appropriation of their mother, or by any other means, he shall separate from the home ties and send adrift into the world;—and the same is true of the stepmother.

There can be no possible excuse for failure in love and "right feeling" toward the children whose father or mother you have taken in marriage. If this lack is discovered in your heart, then there is nothing left but to take it, as you would any other sin or infirmity of the carnal nature, to Christ for cure. Cure is possible, even if the most selfish motive is at the basis of the new relation which you have assumed, because all things are possible with God, as well as to him who believes; and nothing can be more imperative than that your stepchildren should find in you all that a true father and mother ought to be.

True happiness
Consists not in the multitude of friends,
But in the choice and worth.

—Ben Jonson.

"IF I HAD ONLY SPOKE HIM FAIR."

THE morning after I lectured in Wilkesbarre, there was a great colliery explosion. Hundreds of Cornish miners were killed, and their corpses lay at the mouth of the coal-mine for recognition. Wives were wringing their hands, children were crying, and a wail of desolation filled the air.

Sitting by a pale corpse was a young wife. She looked at her husband, but uttered no cry; her eyes were dry. She rocked herself to and fro, her face white with anguish.

"O, that I had spoke fair to him at the end!" she moaned. "O, that he would come to life one minute, that I could say, 'Jimmy, forgive me,' but nothing can help me now! O, I could bear it all, if I'd only spoke fair to him at the end!"

And then at last the story came. They had been married a year, she and Jim, and they both had "tempers;" but Jim was always the first to make up. And this very morning they had had trouble. It began because breakfast was n't ready, and the fire would n't burn; and they had said hard words, both of them. But at the very last, though the breakfast had not been fit to eat, Jim had turned round at the door, and said: "Give me a kiss, lass. You know you love me, and we won't part in ill blood."

"No, Jimmy, I don't love you!" she said, petulantly.

"Give me one kiss, lass," pleaded Jimmy.

"No, not one!" And now—"and then the tears rushed to her eyes. With awful sobs, she flung her arms around the corpse.

"Dear Jimmy! speak to me now," she moaned. "Say you forgive me!"

"Do not grieve so hopelessly," I said, trying to comfort her. But the mourner's ears were deaf to all comfort, and the wailing cry came again and again: "O, if I had only spoke him fair at the last!"

It is an uncommon story, this. We quarrel with those we love, and part, and meet, and make up again; death is merciful, and waits till we are at peace; yet how possible is just such an experience to any one who parts with some dear one in anger, or who lets the sun go down upon his wrath! But it is always the noblest nature, the most loyal heart, which is the first to cry, "I was wrong; forgive me."
—Eli Perkins.

"I SMILE, and then the sun comes out,—
He hides away whene'er I pout,—
He seems a very funny sun
To do whatever he sees done.

"And when it rains, he disappears;
Like me, he can't see through the tears.
Now is n't that the reason why
I ought to smile and never cry?"

TRAVELS OF A WATER-DROP.

Obadiah Oldschool, in the Interior.

I SAW it one dewy morning on a rose-leaf. It glittered like a diamond. I said to it: "Poor little water-drop! you will bask in the sunshine here for a moment, and then you will vanish. So it is with all that is bright and beautiful in life; nay, with life itself."

And then I thought that the liquid gem smiled, and said: What do you know about the biography of a water-drop? I wish that I had time to tell you of my adventures since the day when I joined with millions of my comrades in floating the ark that Noah had built on the dry land. But as I must start on a new journey in a few minutes, I will report only two of my recent experiences.

Early in the spring of 1897 I was floating over the beautiful hills and valleys of California. Suddenly I found myself becoming too heavy for the rarified air, and down I went in that aqueous formation which is called a "shower." During the gentle descent, I watched for a good place to light upon. I hoped that it would be a leaf or a blossom. But no; to my bitter disappointment, I fell upon the mellowed soil in an orchard, between two trees. The earth was porous, and other drops came after me; so I was forced down until I thought that I should never again shine in the sunlight and float in the air. But away under ground I encountered a thirsty rootlet. It absorbed me; and then I knew, from former experiences, what was to come. My imprisonment might be long, but it would not be for life. By some mysterious process,—I think you men call it "capillary attraction," but I don't believe that you really know what it is, any more than I do,—I began to move up, as on an inclined plane, toward the trunk of the tree. Reaching that, I started to go straight up between the trunk and the bark. Slowly but surely the mysterious elevator carried me higher and higher until I reached a branch. Then I was sent out in it, at an angle of forty-five degrees, until I came to where the fruit was maturing. Into a green peach I was pushed, and, tired of traveling, I cuddled down between the pit and the peel. Here I was in a sort of twilight, and was rocked by my old friends, the breezes. But still I was a prisoner, and longed to be free.

One day I heard two men walking in the orchard. They stopped under my tree. They picked some of the peaches, and said, "They are ripe enough now, and we will begin to gather them to-morrow." Then I was glad, but I was anxious too. Would they take the peach that I was in to those terrible canneries that I had heard of, where they boil the fruit and then seal it up in jars? or would they take me to the drier? Providence favored me. I was taken to the drier. A woman cut the peach in two, pitted it, and laid the halves on a tray in the sun. Then I knew that the time of my deliverance was near. The heat began to draw out the water-drops; and as fast as we reached the surface, the wind caught us, and carried us away.

O, how pleasant it was to be once more afloat, to sail with my comrades in the fleecy cloud, and look down upon the earth! But in that long journey I had learned how trees grow, and had learned, too, that God cares for even tiny water-drops, and uses them to promote growth and fruition in his vegetable kingdom. But since then I have learned a higher lesson, and I must tell you of it briefly; for I hear the breeze calling me. After floating for a few days, I was mustered in again to help form a summer shower. This time, instead of falling on the ground, I went down, with hundreds of my comrades, into a beautiful spring. O, how glad I was! Now I thought that I would go out in the rivulet, and from it into the river, and travel on to the ocean. But a thirsty laborer came with his cup, dipped me up, and drank me. Now I was touring through a human body, and I can not tell you a tithe of the wonderful things I saw and heard in that journey,—the beating of the heart, the contraction and expansion of the lungs, the quivering of the nerves as emotions excited them, the digestion of food, the mysterious action of the brain when sounds and sights came rushing in. I really enjoyed the study of that wonderful mechanism, and was glad that I could do a little to facilitate its action. But soon I found myself pushed out by the internal heat, and I stood upon the laborer's brow. I belonged then to a formation that God told about when he sentenced Adam. In Boston they call it "perspiration." I was afraid now that I would drop to the earth, or be mopped off with a handkerchief. But no; the breeze came just in time, and caught me in its arms. Again I floated like a bird in the air. Last night we formed the dew brigade. I was mustered in, and that is why I am on this rose-leaf. But this is only a holiday excursion; I am going back in a few moments. I am going now. Good-by!

THE experiments of the Department of Agriculture have been such as to reveal how much nutriment is lost in cooking vegetables as they are generally prepared. In a country where economy is the necessity in most homes, the waste in foods is a serious matter. Experiment proves that peeling potatoes and soaking them in cold water before boiling means an almost absolute loss of all nutriment. Putting potatoes in cold water, and letting them cook in that water, reduces the loss; putting them in hot water, and bringing to the boiling-point at once, reduces the waste. The greatest amount of nutritive matter is preserved in the unpeeled potatoes. In cooking carrots it was found that the food value of this vegetable depends not only on the cooking, but also on the preparation. When cut in small pieces, the loss of nutriment is thirty per cent.; in large pieces, twenty per cent. Rapid boiling in little water preserves the greatest amount of food values. In one hundred pounds of uncooked cabbage there are but seven and one-half pounds of solid matter, and nearly half of this is lost in cooking.—*Selected.*

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 16, 1898.

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

SPECIAL CONTRIBUTORS:

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
WM. W. PRESCOTT, HENRY P. HOLSER.

"Ye are my witnesses, saith the Lord."

Before he left them, Jesus said to his disciples that they should be witnesses unto him "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

And this was spoken to his disciples for all time; he intended that, in each generation, his disciples should bear witness unto him, even unto the uttermost part of the earth.

His disciples of that time did this in their generation: their faith was spoken, and spoken of, "throughout the whole world;" the gospel which they preached "was preached to every creature under heaven."

The reason of this was that they had the power to do it. Jesus said to them, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth."

The Holy Ghost did come upon them; they did receive power. And having power to be witnesses unto the uttermost part of the earth, it was easy so to witness.

And that is true yet. Any church that has the power to witness unto Christ to the uttermost part of the earth *can* witness unto the uttermost part of the earth. It will not be difficult to do what she has the power to do.

The only reason that the church in any age has not witnessed *in that age* to the uttermost part of the earth, is simply because she did not have the power to do it. That is what she existed for; but she could not do it, because she did not have the power. And she did not have the power because she would not have the Holy Ghost to come upon her.

Now, in this day and age, the church must witness unto Christ unto the uttermost part of the earth. That is solely what she exists for. But she can not do it without the power. Men may talk and plan and work till doomsday; but the thing can never be done without the power to do it. And the power to do it lies solely in having the Holy Ghost come upon the disciples.

And when the Holy Ghost does come upon us, making us witnesses, then he also himself is a witness with us.

We are to witness unto Jesus Christ *risen from the dead*, and alive now, though once dead.

This is that to which the disciples then witnessed, and to which the Holy Ghost witnessed; and this is that to which the disciples must always witness,—a risen, living Saviour.

They said, "This Jesus hath God raised up, whereof we all are witnesses." "The Prince of Life" "God hath raised from the dead; whereof we are witnesses." "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

The Holy Ghost witnesses with the believer who witnesses that Christ is risen from the dead, and is alive and at the right hand of God, to shed forth repentance, forgiveness, and power.

It is a great and mischievous mistake to think that those disciples who were then in Jerusalem, and who saw him with their natural eyes, were the only ones who could, or were expected to, witness to the resurrection of Christ.

We to-day are expected to witness to this same thing. We must witness that he is risen, and is alive to-day. We must witness that he is at the right hand of God, exalted to be a prince and a Saviour, to give repentance to Israel and forgiveness of sins. We can do it.

We can do it because we know him, the living Saviour, with whom we live. We can do it because he lives with us. We can do it because we know that he is in us, and we in him; and this we know by the Holy Ghost, which is given us. We can do it because he has given us the power, in giving us the Holy Ghost.

Do you know that the Holy Ghost is with you to witness unto the things which you testify of Christ? Can you cite the Holy Ghost as witness with you in what you witness unto Christ? If not, why not?

And if you *can not*, then is it not because you are not, and are *conscious* that you are not, a *true* witness? And if you are not a true witness, then you are not a witness at all for Christ.

A witness is to testify to the truth, the whole truth, and nothing but the truth; he himself is to be true. "Ye are my witnesses, saith the Lord." Are you?

Are you *true*? You can know. Here is the test: "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same *is true*, and no unrighteousness is in him."

And *we* are witnesses of these things, and so is also the Holy Ghost. Will you be a *true* witness? Will you recognize the Holy Ghost as a witness also with you?

"Ask, and it shall be given you." "Receive ye the Holy Ghost." Recognize the Holy Spirit.

"FEAR not, little flock; for it is your Father's good pleasure to give you the kingdom." The kingdom is not to be gained by our efforts. It is to be *given* to them that "fear not." Let your mind dwell in prayerful meditation upon the infinite love of God toward you in Christ Jesus. Think of the exceeding great and precious promises, of the Holy Spirit, which dwells in you, of the holy angels that are encamped about you; think of all these blessings and "fear not." Fear not the want of temporal good. He who feeds the ravens, the sparrows, and the beasts, will feed you. "The Lord will provide," is a motto which you may write on every necessary want in life. Fear not the power of Satan. Greater is he that is for you than all that are against you. The mighty God fights our battles; then why should we fear? Fear not that the Lord will forsake you. His love is an everlasting love. He is married to you in Christ. "I will never leave thee, nor forsake thee." Having loved you, he will love you "to the end."

"WHEN'S" AND "WHY'S."

WHEN the Saviour came to this world, he said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:18, 19. He makes it plain which commandments he refers to, by quoting two of them. See verses 21, 27.

A jot, or *iota* (the Hebrew *Yod*), is the smallest letter in the Hebrew alphabet. A "tittle" is a little horn, or point of a Hebrew letter. WHEN Jesus has said that not one letter, or part of a letter, should pass from that law which contains the commandments, "Thou shalt not kill," and, "Thou shalt not commit adultery," WHY do men presume to teach that the whole fourth commandment, containing more than *three hundred* letters, or jots, has been abolished?

WHEN Jesus was here on the earth, he kept the Sabbath (Luke 4:16); and during his ministry he honored that day by tearing down the traditions the Jews had put upon it. WHY did he do this, if it was soon to be abolished?

WHEN the prophet Isaiah spoke of Christ's ministry, he said, "The Lord is well pleased for his righteousness' sake; he will *magnify* the law, and make it honorable." (*Magnify*.—"To increase the apparent size of; to exalt in description or praise.") WHY did the prophet say this, if Christ was to destroy at least one tenth of that law on the cross?

WHEN Christ was taken down from the cross (after he had said, "It is finished"), he was laid in the tomb before the Sabbath; and his disciples "rested the Sabbath day according to the commandment." WHY did they do this, if the Sabbath was abolished while Jesus was on the cross? If he changed the Sabbath before or at his crucifixion, WHY would not his disciples know as much about this change as would his followers nineteen hundred years later?

WHEN the apostle Paul was called to preach the gospel to the Gentiles, he taught that the law, of which the fourth commandment is a part, is not made void by faith. Rom. 3:3. He preached to both Jews and Gentiles on the Sabbath day. Acts 13:14-16, 42-44; 16:11-13; 17:2; 18:1-11. WHY did he do this, and say nothing about a new Sabbath, if there had been a change?

It is said of one of the Catos that in his old age he withdrew himself from Rome to a country house, that he might spend his last days free from care and trouble. How many since Cato have done the same thing, with the same purpose in view! Cato did not succeed, neither have any of the thousands this side of him made a success of finding a place on this earth where there is no care. There is no asylum from care within the whole compass of sublunary things. Benevolence has built asylums for mental and bodily diseases, but it has built none for this. Not in the city, not in the country, not in wealth, not in power, not in pleasures, not in company, not in solitude, will you find freedom from care. *In Jesus Christ alone you will find it.* "Come unto me, ALL ye that labor and are heavy laden, and I will give you REST."

THE FORM VS. THE POWER.

How naturally the heart of man turns to that which is spectacular and sentimental in religious matters, when the real spirit and power of religion have vanished away. The following proposition concerning a wonderful celebration of Christmas in 1900 is taken from the *Detroit Christian Advocate*:—

It is planned as a climax of its mission around the world, says the *Golden Rule*, that the Columbian liberty and peace bell, in which so much interest was taken two or three years ago, shall reach the Holy Land; and that on Christmas eve of 1900, just before the opening of the twentieth century, it shall stand on the spot where, on the first Christmas, was heard the angels' song, whose words the bell bears on its surface. It is proposed that all telegraph companies shall close their business ten minutes before the appointed hour; and that Bethlehem shall be connected with every telegraph office, and with every church that so arranges; and that thus there shall be repeated around the globe the sound of the bell whose first stroke ushered in the parliament of religious, and whose ringing in Judea may symbolize "the parliament of man, the federation of the world." The echoes in our own country of what has been called "the greatest strike in history," the menacing thunder-cloud of war that ever hovers over Europe, and the tidings from other lands, remind us that the reign of peace is by no means yet complete. But the growing yearning for it, of which this project is a sign, prompts the hope and the prayer that during the remaining years of the century, the influences that started from Bethlehem, and that have been drawing the nations closer together, may be so powerful that the Christmas chimes of 1900 may indeed—

"Ring out the thousand wars of old,
Ring in the thousand years of peace."

This is all very sentimental, and wonderfully suited to captivate the hearts of those who are looking for a reign of righteousness and peace upon this earth before the Lord returns. And what could be better fitted to stir the emotions of such people than the thought that from Bethlehem was going to every telegraph station on the globe, simultaneously, the sentiment of peace on earth and good will to men? Would not this indeed ring in a thousand years of peace, the vaunted and coveted millennium? One difficulty appears in the program,—dependence seems to be placed on the electric fluid, pulsating upon the material and dead metal of the instruments, to carry abroad a sentiment which, to be of the least use in the elevation of mankind, must be prompted in living hearts by the Spirit of the Lord Jehovah. Inert matter can never be substituted for responsive hearts; and electricity can never take the place of the Spirit of the Lord.

Another thought will surely impress itself upon the mind of every student of the prophecies; and that is that this spectacular scene, instead of ushering in the millennium, is much more likely to prove a fulfilment of 1 Thess. 5:3: "For when they shall say, Peace and safety; then sudden destruction cometh upon them."

U. S.

In an exchange the question is asked, "How long shall we wait for an answer to prayer before it is clear that the petition is not granted?" What is the promise?—"If ye ask anything in my name, *I will do it.*" Our part of the work is not to set a time for the petition to run out. God does not put a limit to his promises in that way. "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one

day. The Lord is not slack concerning his promises as some men count slackness." If we ask in the way the Lord has told us to ask, the answer is sure to come; but we need the Holy Spirit to teach us to ask in the right way.

LOCAL ELDERS.

THOSE servants of the Lord who are set apart for their work by prayer and the laying on of hands, hold an important position in the church. They are to have the "oversight" of the flock. They are to "feed the flock of God." One writer, speaking of the work of elders in the early church, says:—

These men, assisted by deacons and deaconesses, who were servants of the church for the performance of the needful duties in it, had the care and oversight of local flocks or churches where they dwelt. They fed the flock of God. Feeding a flock in this case did not mean shutting them up in a pen, and dealing out dry beans and cut feed once or twice a day, as men do in this country; but in feeding their flocks, the Eastern shepherds went before them, and led them forth into green pastures and by the side of still waters. So these shepherds fed their flocks, guiding them in all their course of life; teaching them the words of God; presiding in their assemblies for worship and fellowship; having a care over the sick and weak and feeble and unwary; and watching against grievous wolves that were to enter in, not sparing the flock, and against men that were to arise speaking perverse things, to draw away disciples after them. Acts 20:29, 30. . . .

In such churches as these, where people met, not merely to listen to empty harangues, nor elaborate essays prepared by ministers who must say something, whether they have anything to say or not, but rather to hear the stated and protracted reading of the Scriptures of truth, with such exhortations as were suggested by them or by the necessities of the flock, delivered by men of sound speech, who were apt to teach, though perhaps not always of eloquent lips; and also to listen to those words which any Christian, prompted by the Holy Ghost, might utter for the edification and exhortation and comfort of the people of God, joined with the breaking of bread in memory of the Lord, who died to save his people,—in such churches, in upper chambers, in catacombs and caves, was the light of the gospel preserved, and perpetuated, and scattered abroad by the personal contact of Christians with their fellows and neighbors, until it pervaded communities, subverted religions, revolutionized empires, and changed the face of the world.

If our elders would study how they might get their flocks to feed on the *living Word*, rather than try to preach to them about what good food there is for them, a new life would spring up in all our churches. Twenty years ago our churches did not have nearly so many ministerial visits as they have now; nor did their elders think themselves so much preachers that the Sabbath meeting was spoiled by an effort to present some great theme that the speaker had heard at some general meeting. Then the brethren and sisters were more ready, with Bible in hand, to present some thought that was a real experience to them. These short experiences, founded on the *living Word*, were food for the whole congregation.

The elder did not hold himself so much responsible for *entertaining* the congregation as for the exercise of that oversight of the flock by which he led them into the green pastures where they themselves could *feed upon*, rather than *hear about*, the good food.

The Testimony of the Lord has for years been calling for this work to be done again in the churches. It calls the ministers to go out where the message has not been heard; and it calls upon the churches to *say to the ministers*,

"Go and preach the Lord's message to those who have not heard it; we will meet together, and build up ourselves on our most holy faith, while you tell to others the truth which we love." When shall the Testimony be heeded?—It will be heeded when the Holy Spirit is recognized, and received, and allowed to reign.

"TO THE CHURCH OF METHODISTS, WRITE."

UNDER this heading the following article was published in the *Western Christian Advocate* of July 19, 1893, and copied by the *Michigan Christian Advocate* of Aug. 12, 1893. It was written by a Methodist minister; and the fact that it was published in two Methodist papers shows that they appreciated the force of the remarks. It can not be claimed that there has been any improvement since the dates named above; hence the same pungent charges, and the ringing appeal for reform, are as applicable now as they were then, both to that denomination and to all others that may be in a like condition:—

The great trouble with us to-day is that the rescue of imperiled souls is our last and least consideration. Many of our congregations are conducted on the basis of social clubs. They are made centers of social influence. Membership is sought in order to advance one's prospects in society, business, or politics. Preachers are called who know how to—

"Smooth down the rugged text to ears polite,
And snugly keep damnation out of sight."

The Sunday services are made the occasion of displaying the elegances of apparel in the latest fashions. Even the little ones are tricked out as if they were the acolytes of pride. If the "Rules" are read, it is to comply with the letter of a law whose spirit has long since fled. Their class books are filled with the names of unconverted men and women. Official members may be found in box, dress-circle, and parquet of opera and theater. Communicants take in the races, and give and attend card-parties and dances. The distinction between inside and outside is so obscure that men smile when asked to unite with the church, and sometimes tell us that they find the best men outside. When we go to the masses, it is too often with such ostentatious condescension that self-respect drives them from us.

And yet we have so spread out, under the influence of the rich and ungodly, that they are a necessity to us. The enforcement of the unmistakable letter of the Discipline for a single year would cut our membership in half, bankrupt our missionary society, close our fashionable churches, paralyze our connectional interests, and leave our pastors and bishops unpaid and in distress. But the fact remains that one of two things must happen,—the Discipline must purge the church, or God's Holy Spirit will seek other organized agencies. The ax is laid at the root of the tree. The call is to repentance. God's work must be done. If we are in the way, he will remove us. Our spirit needs to be—

"The arms of love that compass me,
Would all mankind embrace;"

and our aim, to—

"Tell to sinners round
What a dear Saviour we have found;
To point to his redeeming blood,
And cry, Behold the way to God!"

Let each reader begin with himself, and rest not until he realizes that the kingdom is set up within him. We have need to be in greater haste to flee for refuge than had the poor firemen in Chicago. He that hath ears to hear, let him hear.

Such a testimony, coming from a minister of the church in question, and from papers of the same people, can not be set aside under the plea that it was prompted by denominational jealousy and antagonism, but must spring from an irresistible conviction of the existence of the

evils complained of. It is well that some see these evils, and have the courage to lift up a voice against them. Such will be prepared to heed the call so clearly pointed out in prophecy,—a call even now due,—“Come out of her, my people.” “Class books filled with the names of unconverted men and women,” is what tells the sad story. And when men make a pretense of godliness for gain, what is that but repeating the experience of the Jewish people, who turned the Lord’s house of prayer into a den of thieves? As Christ cleansed the temple, so will he cleanse his church, not now by driving out the wrong-doers, but by calling out the good as a people for himself. The separation must take place, and that soon.

U. S.

SHARP LETTERS.

MEN and women in places of responsibility, where there is a large correspondence, often have to deal with circumstances that have a tendency to stir up their feelings. When the brain is tired, and the nerves are unsettled, the mistakes of those under their direction look more grievous than at other times. Besides, they are away from the offender, and do not have to meet him face to face, and hear any explanations he might make.

It is at such times that these are apt to write to the “offender” a letter of a nature to “shake him up.” With nervous hand the pen is taken up, to let the wicked thoughts run on the paper, never heeding that the letter may be the means of so wounding the poor soul that all they may do afterward will never heal the wound. The letter is written; and, too tired even to read it over before sending, the writer hastens it off to the mail, with a sense of relief after the blast he has given, which, he tells himself, will make the offender “tremble,” and “teach him a lesson.”

How often ministers of the gospel, who are holding an official position which gives them some dignity before their fellow ministers, allow themselves to write words that they would never think of putting on paper if they but waited until the tired brain was rested. The offense that seems most aggravated at first, would appear so different, after time had been taken to consider the circumstances, that there would be no need of writing a “sharp letter.” The following interesting sketch, though printed once in these columns, may be read again with much profit by those who sometimes think it advisable to write a sarcastic letter to some “subordinate.”—

It is said that Secretary Stanton was once greatly vexed because an officer had refused to understand an order, or, at all events, had not obeyed.

“I believe I’ll sit down,” said Stanton, “and give that man a piece of my mind.”

“Do so,” said Mr. Lincoln; “write it now, while you have it on your mind. Make it sharp; cut him all up.”

Stanton did not need a second invitation. It was a bone-crusher that he read to the president.

“That’s right,” said Lincoln; “that’s a good one.”

“Whom can I get to send it by?” mused the secretary.

“Send it!” replied Lincoln, “send it! Why, don’t send it at all. Tear it up. You have freed your mind on the subject, and that is all that is necessary. Tear it up. You never want to send such letters; I never do.”

How many heartaches would be avoided if we would take Lincoln’s advice when we write

cutting letters. When the mind is freed, tear up the letter, and thus avoid giving pain to another. Then, still better even than this, is to cultivate and acquire so much of the grace and Spirit of Christ that we shall never see any subordinates, but only superiors; and so shall never have any sharp letters to write, no “shaking up” to do, nor any such “lessons” to teach.

PRAY FOR US—A REQUEST.

I WISH, through the REVIEW AND HERALD, to make another request to our brethren and sisters among all our churches, that prayer may be offered in the homes and in the churches by our people everywhere for the Woman’s Christian Temperance Union in its present crisis. I have, as you will all probably understand, great confidence in the work of the organization, that God had a purpose in organizing it, and that it still has a work to do. The efforts which have been made, and are still being made, to destroy its effectiveness only prove to me more and more that Satan is anxious to get it out of the way.

I realize that there is no help in the crisis which is close upon us except in the power of the Holy Spirit of God. But the manner in which that power can be exercised in this work was clearly demonstrated in the convention recently held in Wisconsin. The women came up to that convention with many things in prospect which threatened disruption; but the power of the Spirit of God came in with the first opening thirty minutes, which were given to a consecration service; and from that time we had such a demonstration of the Holy Spirit in every session, and in the transaction of all business, as would have thrilled the heart of any Christian man or woman who sat under its influence. The result to the cause which we as a people love, has already been made known to you. This experience opened up to me the solution of every problem, and the means for the removal of every obstacle in which the organization has become involved.

I ask you to pray that the iniquitous schemes which are being attempted for the injury of this work may be frustrated. Among these I must class the effort to raise money by chain letters in the hope of saving the Temple. The Temple saved by that means would be profaned, and the women must see it. A protest from me has already been received by the Temple management against this plan. I do not yet believe that the Temple management is wholly responsible for this. I may, however, be mistaken. But I am sure that if the management is involved, it is through a heavy pressure, which has, for the time being, obscured spiritual vision.

That you may understand this, I will say that last winter I received a chain letter from a State president of the W. C. T. U. She wished to raise money for carrying forward the mission work in her State, and thought to raise it in this way. I immediately returned the letter to her, with a little contribution, telling her my reasons for refusing to pass it on, and uttering a protest against this method in our work. As quickly as it could come back, I received a reply thanking me for the light which I had thrown upon this system; and saying that even before she had stopped to answer me, she had sent out letters dragging in the chain, it not having progressed so far but that she could do so quickly; and saying that she would never again employ nor countenance this method of raising money.

Our women are teachable; but, overwhelmed with many things, they have not all seen everything in as clear a light as I could wish. I have plainly stated that I will have nothing to do in this lottery device, as incorporated any-

where in our work. I feel that there is a mistake, which amounts to wrong-doing, even if the motives have been, as I believe, pure, on all sides of this Temple matter, and that it is of such a nature that the only help is in the Spirit of God. I also have confidence in the integrity of the women, that when they come to see in the light of the Spirit of God, they will follow his leading.

The Temple must never be made the central thought of our work. The Woman’s Christian Temperance Union was organized to uphold the principle of the controlled appetite in all things, and obedience to the teachings of God’s word as written in the human body as well as in revelation. It must not degrade its work by accepting anything less as its purpose and aim.

Will you, every one who shall read this, from now until the national convention, which meets in St. Paul in November next, pray for the pouring out of the Spirit of God upon every State convention and upon the local unions, and that it may be manifested in overwhelming and sanctifying power at the national meeting?

Mrs. S. M. I. HENRY.

THE BLESSEDNESS OF FORGIVENESS.

“BLESSED is he whose transgression is forgiven, whose sin is covered.”

The psalmist has just been telling of the blessedness of the man who keeps out of sin: “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.” While up to that sunny height, he looks back over the past, down into the black bed of the river, over the steep precipices and rough rocks, down into the oozy river-bed. He stands and looks there, and says: “I had gone down there, down in its peril; but lo! thou, Lord, hast taken me up out of the miry clay, and set my feet upon the solid rock, and established my goings. Thou hast put a new song in my mouth, even praises and thanksgiving.”

If the first blessedness can not be his,—the blessedness of those who have never gone in the wrong way,—thank God the second may be. It is not yet too late to get up there into the golden glory, to that height where there is no condemnation. This is the whole meaning of the gospel. The very substance of all God has done for us in the gift of his dear Son, is to restore all who have fallen to the blessedness of this great deliverance. *It is all found in God’s forgiveness.*

Sometimes we have been led to think that this happiness is only for good people, who have never done anything very wrong. It is true, they have called themselves sinners, because it sounded religious, and was considered the proper thing to say, but they really had never done any harm to any one. They spurned the thought of associating with thieves, adulterers, and murderers. This blessedness must be for such, and not for the poor wretch who is down in the black valley of sin. But this is not the man of whom the psalmist speaks. It is the man whose soul was notched and scarred with the wounds of many a fierce contest with sin. He was sunk down in the black depths of iniquity. He had sinned against light and knowledge, and this amid opportunities and advantages such as few ever had. Sin had burned in him like a furnace fire, and set his very being all ablaze. He was a man who, in the fierceness of his passion, added a cool, premeditated murder to his crime, that aggravated it a thousand times. This was the man of whom it could be said, “Blessed is he whose transgression is forgiven.”

This blessedness is not for the gentle angel spirit of whom you feel envious because you can not be so mild, so good. If you see

persons that you think so pure that they never thought a wrong thought, remember that if they are as you think, this blessedness is not for them. You who mourn because you have gone down into sins black and foul, remember this sentence, "Blessed is he whose transgression is forgiven." "Though your sins be as scarlet, they shall be as white as snow." You can sit on the height whence the psalmist sang that song of blessedness.

But some one may say, "This is one of your dreadful sinners, whose life has seared the conscience to the horribleness of sin, until he is unable to discern between right and wrong, with no standard above his own life, lightly forgetting the trouble his past life has caused others. Such can not get forgiveness at once." Be not too hasty in your judgment. Listen to his confession. It is impossible to know the sweets of forgiveness if we have never known the bitter sorrow for sin. Hear him say: *It is a transgression*—a going out of the way. *It is sin*—a missing the mark. *It is iniquity*—an injustice, a wrong. Right there under the cross, on the height of forgiveness, does sin appear exceeding sinful.

And thus must it appear to every sinner, whatever has been the nature of his sin. It may be the popular sin that stands uncondemned by your associates, or it may be the blackest deed that is done in the dark corner; yet it is missing the mark, it is going out of the way, and must be seen as it is,—a sin against God.

We step over the boundary. It is only a step. We think we can satisfy our curiosity, and easily come back again. So it begins, and so it continues to go on. Day after day, thoughts grow into acts, acts into habits, which ever grow stronger and stronger. But there comes a day when God opens our eyes, and where are we?—Clinging to the face of the precipice, we cast our eyes upward from the place to which we have fallen. The way of the Lord looks so different now! Our innocence is lost, and all that we might have left behind is breaking us down in despair. We are the helpless slaves of our own sins. There seems to be no way to get back to the path of peace. Clinging to the rocky precipice, with the memories of the past joy and peace, and only a dark abyss below, the sinner feels his need of help. Will God torture such a soul with commands to do better, so that he can be saved?—O, no! "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"If we confess our sins." Here is the turning-point that releases from sin, and puts the sinner where he can sing the new song. But true confession can never take place until we see sin as it is,—*"exceeding sinful."* Sin misses the mark. It seemed to be the way to happiness, but it led to awful darkness! It is iniquity, a wrong, a robbery. God gave me a place in this world to know him, to love him, to serve him. In sin I set myself to be my own master. I used the things that God gave me to fit me for his service, as if they were mine. It is a robbery. The wrong example of a sinful life robs the world of the good they might have received if the life had been right. By sin we rob God and man of love and truth. We are so deceived, that, until the Holy Spirit wakes us, we are living a lying, deceptive life.

"I kept silence," says the psalmist. He tried to cover his sins by putting on a jaunty indifference, as if everything were all right. How natural! We even make ourselves believe that we are no worse than others. If there is any blame, it must belong to others. If the fiery passions are in our natures, we can not help that. Blame occasion and temptation; these are responsible for what happened, not we! Yet underneath that silence the very

bones of the body seemed to cry out against us. Do what we would, go where we would, we could not get rid of sin by denying it. There it was, in all its hideous nakedness, standing out glaring in the light of God. The Holy Spirit said, over and over again, "If we confess our sins, he is faithful and just to forgive us our sins."

"I acknowledged my sin unto thee." Here is the starting-point to the blessedness of forgiveness. It means to submit implicitly to God, throwing aside every excuse, and honestly and earnestly going to God and telling him all about it. This is more than the first step; it is everything. If we thus surrender to God, he will teach us and lead us in the way we should go. He will unfold to us the mystery of repentance. He will lift up the hand of our faith. He will reveal to us the great love of Calvary. He will bring us up to this height of blessedness until we can sing the song of deliverance. I know it, for I have experienced it. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." J. H. DURLAND.

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.

THE EUROPEAN UNION CONFERENCE.

ACCORDING to appointment, this Conference took place at Hamburg, Germany, July 8-14, in the Seventh-day Adventist chapel at Grindelberg 15a. In addition to all the laborers and colporteurs of the German Mission Field, the assembly was composed of the following persons: From England, Elders W. W. Prescott and E. J. Waggoner; from Norway, L. Johnson, N. Clausen; from Sweden, E. Lind, E. J. Åhrén, and J. Carlsson; from Denmark, M. M. Olsen, Dr. J. C. Ottosen; from Russia, H. J. Löbsack; from Switzerland, J. Erzenberger, G. Roth; from America, Elders G. A. Irwin and A. Moon. As decided by the last General Conference, Elder O. A. Olsen took the chair as president. H. P. Holser was chosen secretary *pro tem*. On motion of Professor Prescott, all the members present were invited to participate in the Conference.

Lay members from the German field and the Hamburg church increased the attendance to about two hundred during the daytime and three hundred in the evening. Five meetings were held daily, three for Bible study and the mission field; and two for business and the study of the health and school questions. The leading feature of the Conference was the question as to the best manner of studying and presenting the message. No effort was made to describe how it should be done, but rather to illustrate this in the studies held. The leading theme of these studies was the gospel as revealed in nature, the Bible serving as the key. The written, living Word served as an index to the living word in nature. Much precious light was revealed; the minds of the laborers were quickened, and their hearts rejoiced. To a remarkable degree all features of the message—the nature and destiny of man, conversion, the work of the Holy Spirit, the new earth, the resurrection, the signs of the times, etc.—were seen in nature. This shed much light on how to preach the message to the heathen from the book of nature,—a book which they all can read, and with which they are already more or less familiar,—and also illustrated how we can study and preach the message when the printed Word is taken from us.

The morning Bible study was conducted by Professor Prescott, the evening study by Dr.

Waggoner, and the afternoon hour was occupied by Elders Irwin and Moon, the former on the subjects of health reform and the church, and the latter on the mission field. Considerable of the time for business meetings was devoted to reports from the field. Many statistics were read, the summary of the most interesting being as follows:—

	Members	Tithes	S. S. Contributions	Annual Offerings	First-day Offerings
Scandinavia, Central Europe, and Turkey,	1,921	\$10,444.05	\$781.16	\$656.13	
England, Russia, Germany and Holland,	727	4,654.15	336.36	651.33	\$223.50
	750	7,442.15	434.91	378.35	
	995	1,811.44	222.49	192.84	30.50
	1,422	9,855.21	958.00	584.22	414.52
Totals,	5,815	\$34,207.00	\$2,732.92	\$2,462.87	\$668.52

Compared with the previous year, these figures show an encouraging increase in both members and finances. In fact, no year has witnessed so great an increase in numbers and contributions as the past.

The usual committees were appointed, and the following resolutions adopted:—

1. That the Conference elect an Executive Committee of five, of which the president of the European Union Conference shall be a member and chairman, to take general oversight of the work between sessions of the Conference.

2. That the funds of the Conference be composed of the revenues formerly sent to the General Conference and the Foreign Mission Board; namely, a tenth of the tithe, Sabbath-school, First-day, and annual offerings, and special donations for specific enterprises depending for support on the European Union Conference.

3. That the presidents of Conferences, superintendents of missions, and such other laborers as the Union Conference may employ be supported from the Union Conference treasury.

4. That the financial year of the Union Conference close December 31, and that the Executive Committee be authorized to provide for the annual audit of laborers' accounts.

5. That a Norwegian laborer be sent from the Scandinavian field to labor in North Sleswick.

6. That a laborer be provided by the German field to work among the Germans in Palestine.

7. That the General Conference be requested to send John Hoffman to labor in Finland.

8. That Brother O. Johnson return from Finland to labor in Sweden.

9. That a young man be selected from Sweden by the Sweden Conference Committee to labor in Finland, under the direction of the superintendent of that field.

10. That J. H. Kraft, of Colorado, make Russia his field of labor.

11. That the requests of the British and German fields, that each be provided with a physician qualified to give instruction in practical gospel, medical, and health work, be heartily seconded; and that we approve the request of the Central European Mission for a second physician to labor in that field.

The following officers were elected:—

Union Conference Executive Committee: O. A. Olsen, H. P. Holser, W. W. Prescott, L. R. Couradi, L. Johnson. Secretary, N. Clausen, Copenhagen; Treasurer, W. T. Bartlett, London.

Educational Board for Scandinavia: O. A. Olsen, L. Johnson, J. C. Ottosen, C. C. Hansen, E. J. Åhrén, J. Hansen, M. M. Olsen, E. Lind, F. C. W. Wallenkampf.

Board of Directors of Institut Sanitaire, Basel: H. P. Holser, H. Revilly, J. Erzenberger, P. A. De Forest, J. Robert.

Superintendent of the Mediterranean and Turkish Mission Field, H. P. Holser.

Superintendent of the Russian Mission Field: H. J. Löbsack. Advisory Board: H. J. Löb-

sack, L. R. Conradi, G. Tetz, Gerhardt Isaak, G. Tittel.

Superintendent of the British Mission Field: W. W. Prescott. Advisory Board: W. W. Prescott, E. J. Waggoner, W. T. Bartlett, A. Bacon, A. R. Leask.

Superintendent of the Finnish mission, L. Johnson. Board: L. Johnson, E. Lind, J. Hoffman, K. Sandberg, K. Sandelin.

It being anticipated that a Conference will be organized in Germany, the election of officers for the German field was left to this Conference. The business sessions were conducted in English, and the studies and instruction were in German, the part taken by English speakers being translated. The members present represented the English, German, French, Spanish, Danish-Norwegian, Swedish, Russian, Polish, Hungarian, Bohemian, Livonian, Estonian, and Dutch languages.

Considerable time was devoted to the sanitarium in Skodsborg and the health question in general. The sentiment of the Conference was quite pronounced that the work of the message is one, that all branches should be

ing—a substantial structure of brick and stone, eighty by one hundred and forty feet in size, four stories high, containing a large chapel, library, museum, gymnasium, offices, and a number of well-equipped class-rooms—occupies the central location. The home for young ladies is to the south, and that of the young men to the north, of this building. These buildings are all commodious and comfortable, heated by steam and lighted by electricity.

The Nebraska Sanitarium is situated just across the street north of the campus. This institution is under the same general management as that at Battle Creek, Mich., and is in a prosperous condition, several physicians and nurses being constantly employed. The church is south of the ladies' home, and is the second largest in the denomination, having a seating capacity for about eighteen hundred. There is also connected with the college a well-equipped bakery, where all kinds of general health foods are prepared. This not only furnishes the college tables with the choicest health foods, but is a source of considerable income, as the foods find a ready sale in surrounding States.

normal course of two years is planned with special reference to those who intend to teach. These courses are popular with the students, and open up a broad field of work for our young people,—a field that, heretofore, has received but little attention. The business course covers a period of one year; and while much of the work is similar to that found in the regular commercial college, the student will here have the advantages of special studies that are constantly carried on in the college. There is always a demand for consecrated business men to manage the financial interests of the denomination; and it is believed that many young men will receive much benefit from this course.

In brief, Union College offers to young men and women a thorough Christian education. This is always practical, and those who obtain the benefits of such an education must necessarily be better men and women than they otherwise could possibly be. Here our young people may study for the ministry, for teaching, for business, for missionary work of any kind. The opportunity is especially offered to those living west of the Mississippi River, and it was for the convenience of these that the college was established.

The coming year promises to be one of great importance. Special efforts will be made to fit young men and women to become laborers in the cause of God. An invitation is extended to all who are interested in the cause of education, and especially those who ought to attend Union College and receive its benefits, to write for the annual Calendar. All questions regarding the college will be cheerfully answered. Address W. T. Bland, College View, Neb.

THERE is no real service to others without a drain upon our vital energies. He alone who

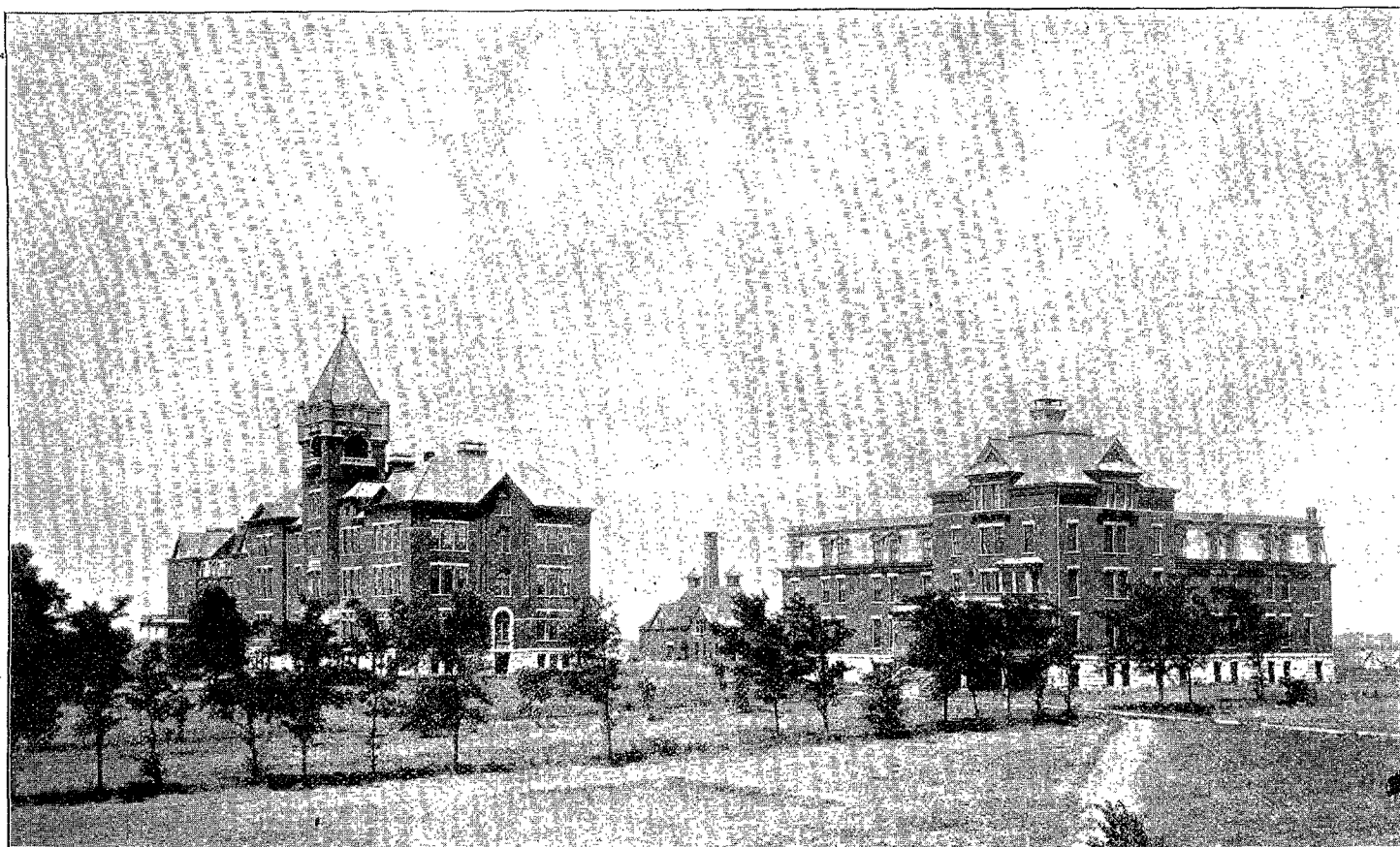
is conscious that virtue, or power, has gone out of him, is paying the price exacted of all who would render helpful service to others. A young minister said of the throng which the anniversary of a noted temperance worker drew, "What would I not give to have such a hearing for my messages!"

"If you are really willing to pay the price, you may have it," was the answer,—“your own self, spent for others.”

It costs life to save life; and he who, in Christ's way, is willing to give life for life, not only saves life, but gains all else.—*H. Clay Trumbull.*

THE report of the Helping Hand Mission of San Francisco, Cal., for the month of June is just at hand, and is as follows:—

“Penny lunches served, 29,138; beds occupied, 2,269; baths given, 638; garments fumigated, 5,059; persons using free laundry, 159; garments distributed, 136; medical treatments given, 300; men furnished work, 723; Bible readings given, 63; men asking prayers, 67; men professing Christ, 20; sermons delivered, 30.”



UNION COLLEGE AND LADIES' HOME.

carried on in unity, and that new enterprises should be begun small and allowed to grow up by natural development, thus avoiding debts. It was a remarkable feature of the Conference that no time was lost discussing points of difference; in fact, no differences appeared; thus all the time was spent to profit. All in attendance knew that the Lord was present; both instructors and learners were refreshed with precious light. All returned to their fields with the feeling that the Lord had prepared them for more efficient work. Thus in unity and blessing closed the first European Union Conference.

H. P. H.

UNION COLLEGE.

THE accompanying illustration gives a partial view of the buildings and grounds of Union College, College View, Neb. The buildings proper stand in the center of a campus overlooking the city of Lincoln, nearly five miles to the northwest. The ground is high and rolling, affording a commanding view in all directions. An electric street-car line extends from the city to the college grounds, thus making the school easy of access. The main college build-

Union College was founded in 1891, and is now well established, and thoroughly equipped for the work it was intended to accomplish. In addition to the regular English department, there are two separate foreign departments, one for the Germans and the other for the Scandinavians, all under the same general management.

Much careful attention has been given in planning the different courses of study. To have the work all practical in its nature, and at the same time furnish the students with a thorough line of instruction, so that they may go out practical men and women, has been the object in view. The spiritual interests of the students are carefully guarded; the teachings of the Bible are sacredly followed, and its principles are made the foundation of all the work.

Besides the regular literary and scientific courses, shorter courses are arranged, which offer inviting work for those who can not remain a longer time in school. The Bible course of four years is especially planned for those fitting themselves for the ministry or any missionary or evangelistic work. This may be completed in less time, depending altogether on the student's previous preparation. The

TENNESSEE RIVER CONFERENCE.

AS THE result of labor at the mission established last February in the center of the city of Nashville, one gentleman has taken a very decided stand for the truth, and it was recently my privilege to baptize him. Others have come to a knowledge of the truth, and have gladly accepted it so far as they fully understand it. Many others have received much benefit, physically and in other ways, from instruction and benevolent services rendered at the mission and by the workers.

July 6-11 we were favored with a visit from Brother L. A. Smith, editor of the *American Sentinel*, and Brother D. W. Reavis, who were in attendance at the Christian Endeavor Convention. This convention furnished many items that indicate how rapidly religious thought and aspiration are being merged into national and political enthusiasm, thus preparing the way for the final conflict. Now is the time for us to be enthusiastic in the matter of circulating our truth-laden literature. Under the supervision of Brother Reavis, more than 250,000 pages of tracts were handed out to those in attendance at the convention, the brethren of the Nashville church gladly engaging in this work. These tracts will certainly do their work. I am now holding meetings near Sturgis, Ky., where a growing interest to hear the truth is manifested. A pressing call comes from a brother in a neighboring town, who has recently come into the faith, and has several neighbors about ready to take their stand.

F. D. STARR.

News of the Week.

FOR WEEK ENDING AUGUST 13, 1898.

—In round numbers the estimated cost of the war up to date is \$1,000,000,000.

—Captain Sigsbee, of the "Maine," has been given command of the battle-ship "Texas."

—The employees of the Syracuse Rapid Transit Company went on a strike, August 5. Four hundred employees are involved.

—John Carmody, of Chicago, who went to the Klondike as a newsboy, has just returned with \$1,900 made by selling papers.

—Bismarck, the capital of North Dakota, was practically destroyed by fire, August 9. The loss was over half a million dollars.

—Mayor Van Wyck, New York's famous official, recently saved three young women from drowning while bathing in the surf near the city.

—Seventy-five per cent. of the army stationed before Santiago, in command of General Shafter, has been sick from fevers and other causes.

—The revenue from the war-tax approximates \$1,000,000 daily. This is greatly in excess of the expectations of the framers of the law.

—The thirty-third anniversary of the Salvation Army was celebrated at the Alexandra Palace, London. About 30,000 persons took part in the gathering.

—The men who robbed the San Francisco train at Andover, near St. Louis, Mo., a short time ago, were captured in Indian Territory, and are now waiting trial.

—Captain Clark, commander of the "Oregon," has been given a six-months' leave of absence from duty on account of ill health. Captain Barker is to succeed him.

—The first newspaper printed in the language of the Kurds, of whom there are 6,000,000, has been started in Cairo by Prince Kikdad Midhad. It is called the *Kurdistan*.

—According to reports received, the largest wheat crop in the history of the United States is that about to be harvested. The crop is estimated at 400,000,000 bushels.

—The strike at Oshkosh, Wis., that has been on for nearly three months, was partially broken, August 3, when about 400 of the men went to work. A vigilant effort is now being made to locate the responsibility for the strike, and to punish the guilty parties.

—According to the advance proofs of the report of the government geological survey, it is learned that the output of coal in the United States during 1897 exceeded 200,000,000 tons.

—A man who lives on the North Side of Chicago evidently got conscience-stricken; for the other day he sent to the mayor a check for \$400 to pay his taxes on property the assessor had missed.

—Sixty linemen employed by Chicago on the outside municipal lighting plants, went on a strike a few days ago because they were refused two days' pay for working on the Saturday half-holiday.

—Dr. James B. Angell, former minister to Turkey, had a farewell audience with the sultan on August 5, prior to leaving for his home in Michigan. He will be succeeded by Oscar S. Straus, of New York.

—While Richmond P. Hobson, the hero of the "Merrimac," was in Annapolis the other morning, he made a friendly call on Admiral Cervera, and exchanged courtesies with the defeated Spaniard.

—Well-defined plans for the murder of Señor Sagasta, the Spanish prime minister, have been discovered; and but for the vigilance of the authorities, they would doubtless have been carried into effect.

—There is one Christian minister for every 900 inhabitants in Great Britain, one for every 114,000 in Japan, one for 165,000 in India, one for 222,000 in Africa, and one for 437,000 in the Chinese Empire.

—A new whisky trust has been formed, with headquarters at Cincinnati, on a foundation which its promoters believe will be lasting. It will include the majority of the leading distilleries in the United States.

—A plan is on foot whereby money is to be raised by the school-children of America for the building of a battle-ship, to be called "The American Boy." President McKinley has given his official endorsement to the scheme.

—During the departure of the president of Brazil from Lisbon for his home, August 8, two steamers that were carrying friends to bid him farewell came into collision with two small boats. Twenty persons were drowned.

—No fewer than 12,000,000 acres of land have been made fruitful in the Sahara Desert, an enterprise representing, perhaps, the most remarkable example of irrigation by means of artesian wells which can be found anywhere.

—The town of Beckwith, Cal., with a population of 500, was practically wiped out of existence, July 30, by a fire which started at the depot. Every building in the town was destroyed, except a church, a schoolhouse, and two dwellings.

—A party of naval officers visited the defenses of Santiago harbor, and report that the bombardment made by Admiral Sampson's fleet did practically no damage whatever. Over \$2,000,000 worth of ammunition was expended in the effort.

—A despatch from Yokohama, dated August 1, says: "It is reported here that Hawaii has agreed to pay Japan £40,000 sterling in settlement of the dispute which arose out of the exclusion of Japanese emigrants from the Hawaiian Islands."

—L. D. Leonard, a wealthy farmer in Fond du Lac county, Wis., claims to have on his premises the bell used at Fort Dearborn (Chicago) for many years to assemble the garrison and give fire-alarms. It was brought from New York in 1816.

—The "Infanta Maria Teresa," one of the Spanish war vessels sunk by the American fleet as it was leaving Santiago, has been floated, and is reported to be in good condition as to machinery and boilers. She will shortly start for Norfolk under her own steam.

—Judge Tuley, of the Illinois Circuit Court, has decided that express companies must pay that part of the war-tax which is provided for in the new revenue act by the section requiring one-cent stamps on all bills of lading. The express companies have appealed.

—On account of the selection of Secretary Day as one of the peace commissioners, it is authoritatively announced that he will at an early date retire from the office of Secretary of State, and after concluding his labors as a member of the commission, resume the practice of law.

—Recently the Canadian gold commissioner issued a proclamation declaring the Dominion Hill Creek and bench claims open for settlement by all persons holding free miners' licenses. In less than two hours 1,100 people had reached the Bonanza Creek ferry, two miles from Dawson City, headed for the place. The trip will require six days from Dawson City, and will be attended with great hardship, but will doubtless be endured in the hope of making a "strike."

—Mexico has 11,512 schools, of which 5,852 are supported by the state, 3,212 by cities, and 2,442 by individuals or societies. The actual attendance at these schools last year was 490,746, and the amount appropriated for the support of the public schools was about \$5,500,000.

—The Congress of the Republic of Colombia has announced its intention to deposit \$300,000 as security for the amount due the heirs of Signor Ceruti, the Italian subject whose claims against the government of Colombia were decided in his favor by President Cleveland as arbitrator.

—James S. Washington, a near relative in descent of George Washington, died a few days ago at Denison, Tex. He had in his possession several heirlooms from the Father of his Country. At the Centennial at Philadelphia, James Washington and his father were guests of the nation.

—Dates are as yet entirely imported, there being none grown commercially in this country. Last year the importation of dates amounted to 12,225,110 pounds, valued at \$285,617. Tamarinds are in the same class, although their annual importation is comparatively insignificant, amounting to only \$2,000.

—The farmers of Kansas have developed a philanthropic spirit. They now propose to give Leiter one cent on every bushel of wheat they raise in the State during the present year. The yield is said to be about 200,000,000 bushels, and this would mean \$2,000,000 for Mr. Leiter, provided the plan goes through—instead of under, as young Leiter did.

—July 30, 31, an unprecedented cold wave swept over portions of Nebraska, and the thermometer went as low as 50° in the eastern, and still lower in the western, part of the State. At Kimball, near the Wyoming line, it snowed for several minutes on the morning of the 31st, the first time snow ever fell there in July. No serious damage to crops is anticipated.

—The "Second Church of Christ" (Scientist) of New York City is about to erect a church at the corner of Sixty-eighth street and Central Park, West, which, it is said, will, in architectural pretensions and in actual cost, surpass any similar place of worship in America, not excepting the new temple in Chicago, about which so much has been written. The cost will be \$225,000.

—Sir Thomas Lipton recently presented to the Prince of Wales a check for \$500,000, to start dining-rooms in London, at which working people may secure substantial meals for from two to eight cents. The central dining-room will accommodate 2,000 people. It is expected that from 8,000 to 10,000 dinners will be served daily. The project has received the name of the "Alexandra Trust."

—Some time ago the report was circulated that the Brooklyn bridge over East River was in a dangerous condition, as the result of the crowding of street-cars on the structure. A thorough report on the condition of the bridge has been made, and this fear has been pronounced groundless. However, an ordinance has been passed compelling the trolley-cars to keep at least 100 feet apart while on the bridge.

—At Paris, Ill., on the 31st ult., some miscreant placed under the residence of Col. Torrence Clark, a prominent citizen of that place, a bomb consisting of nine sticks of dynamite, each weighing half a pound. The fuse attached was four feet long, and had burned almost to the powder before going out. The bomb was found by a servant while sweeping the porch in the morning. Had the charge gone off as intended, it would have wrecked every building in the neighborhood.

—A few days ago a little year-and-a-half-old girl in Schleisingerville, Wis., swallowed a hat-pin six and one-half inches long. Local doctors failed to be of service, averring that it was impossible for so small a child to swallow the hat-pin. The child was taken to Chicago to an X-ray laboratory, where, under the photographic process, the pin was located, with its glass head downward. The little one was taken to the Presbyterian hospital, where, by a simple operation, the obstruction was removed.

—August 5 six men looted the only bank at Richland, Mich., robbing it of \$6,500 in greenbacks, gold, and silver; \$46,000 in negotiable notes; \$50 in two-cent postage-stamps; and of other valuables that had been deposited for safe-keeping. The men used dynamite to blow open the safe; and when residents of the town were attracted by the explosion, the outlaws paraded up and down the street near the bank, threatening to kill any one who interfered with their operations. After their work was finished, they left town on a hand-car. A posse is searching for them, but at this writing no trace of them had been found.

—The big Nail Trust recently formed, that has ruled against its employees at the various points where its factories are established, has determined to entertain no proposition whatever from the labor commissioners concerning the situation. This means that the employees of the trust, over 4,000 in number, will all leave, if present reports can be relied upon. The trust is surrounding its plants with a fifteen-foot closed fence, made of inch oak plank. It is practically a barricade.

—Another trust has made its appearance. It has a capital stock of \$50,000,000, and is called the Biscuit Trust. It is an Illinois corporation, with headquarters at Chicago, and will control the output of crackers and this class of breadstuffs. To indicate the earnings, it is stated by the Chicago *Times-Herald* that the National Biscuit Company, of that city (one member of the new trust), earned \$250,000 in April, \$500,000 in May, and \$300,000 in both June and July.

—On the 5th inst., at Clarendon, Ark., while a prominent hardware merchant of that place was making a glass of lemonade at his home, an assassin crept up to his window, and fired a shot into his body, from the effects of which he soon died. At first there was no clue to the murderer. Bloodhounds were put on the trail, but were unable to track him. It developed at the inquest, however, that Mr. Orr's wife had offered \$200 to have her husband killed; and from this clue, warrants were issued for seven persons, five of them being negroes, and one a prominent young Jewess. The five negroes, which number included one woman, were captured and taken in custody. On the night of the 9th inst. a mob took them from the jail, and hanged them. The widow of the murdered man was also confined in jail; but before the mob came, after practically admitting her guilt, she swallowed poison, and was soon dead.

Special Notices.

A VALISE was left on the camp-ground at Fort Worth, Tex. The owner can secure same by proving property. Contents are marked "D. H. B." For further information address W. L. McNeely, Keene, Tex.

THE annual meeting of the West Virginia Conference and Tract Society will be held in connection with the camp-meeting at Grafton, September 8-18. We hope to see a general attendance of the brethren and sisters. Good help has been promised for the meeting, and we expect a season of refreshing. The first meeting of the Conference will be held on Friday, September 9, at 10 A. M. All delegates should be present at the first meeting.

G. B. THOMPSON, Pres.

CAMP-MEETINGS FOR 1898.

DISTRICT ONE.

Atlantic, Wilmington, Del.,	Aug. 25 to Sept. 4
Virginia, Alexandria,	" 11-22
Maine, Brunswick,	" 25 to Sept. 5
Vermont, Bennington,	Sept. 1-11
New York, Rochester,	" 8-18
West Virginia, Grafton,	" 8-18

DISTRICT TWO.

Cumberland Mission Field,	
Harriman, Tenn.,	Aug. 19-28
Tennessee River Conference,	
Guthrie, Ky.,	" 25 to Sept. 4
Florida,	

DISTRICT THREE.

Wisconsin, Appleton,	Aug. 15-22
" New Richmond,	Sept. 5-12
Michigan (general), Owosso,	Aug. 18-28
Illinois, Forrest,	" 25 to Sept. 4
Indiana, Logansport,	Sept. 1-11
Southern Illinois and Indiana	
(union), Willow Hill, Ill.,	" 22 to Oct. 2.

DISTRICT FOUR.

Nebraska (local), Cambridge,	Sept. 1-10
" Arcadia,	Oct. 6-11
" (State), York,	Sept. 27 to Oct. 3

DISTRICT FIVE.

Colorado, Pueblo,	Aug. 25 to Sept. 5
Kansas (local), Salina,	" 18-28
" (general), Ottawa,	Sept. 8-18
Oklahoma, Edmond,	Oct. 7-17

DISTRICT SIX.

Utah, Salt Lake City,	Aug. 25-31
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THE twenty-first annual session of the New York Sabbath-school Association will be held in connection with the camp-meeting at Rochester, September 8-18.
A. R. HYATT, Pres.

THE Battle Creek College desires a first-class shoemaker. We much prefer a man without family,—one who desires to take some school work. This will be an excellent opportunity for such a person; he can not only pay his own expenses through school, but he can make something besides, and also have the privilege of teaching young men a useful trade, which will be exceedingly helpful to them when they go into foreign countries as missionaries. None but Sabbath-keepers, and those who can send a recommendation from the president of their Conference or some well-known Seventh-day Adventist minister, need apply. Address E. A. Sutherland, Battle Creek, Mich.

INDIANA, NOTICE!

RATES have been secured for those who will attend the camp-meeting at Logansport. All persons buying tickets to Logansport during the first six days of September, and paying over seventy-five cents for the same, will be entitled to a certificate from the agent, where the tickets are bought, showing that full fare has been paid. Bring these certificates to me on the camp-ground, so that I may have all of them by the morning of September 7, as the special agent of the Passenger Association will be there on that day. Ask the ticket agent where you expect to get your ticket, if he has been advised of excursion rates to the Seventh-day Adventist camp-meeting at Logansport in September. If he has not, report the matter to me without delay, giving the name of the railroad, also the station. All should attend this meeting.
W. A. YOUNG.

New Britton, Ind.

AN OPPORTUNITY FOR ONE HUNDRED YOUNG WOMEN.

UNION COLLEGE is now prepared to offer special inducements in the normal department to one hundred young women who have had experience in teaching, or who wish to enter that work. Before another school year opens, there should be no fewer than one hundred young women prepared to take charge of as many church schools in Iowa, Minnesota, Kansas, Nebraska, Missouri, Dakota, and Colorado. The work during the coming year will be of special importance, and no one who expects to teach in these schools can afford to miss it. This is one of the greatest opportunities ever offered for our young women, and it is earnestly hoped that a large number will arrange at once to enter this work.

Besides the special class work in the normal department, valuable instruction will be given in healthful cooking, dressmaking, physical culture, and bath-room treatment, also in the successful organization and carrying forward of church schools. The college opens September 14; and plans to enter should be made at once. For further information address W. T. Bland, Union College, College View, Neb.

A WORLD PAPER.

Gospel of Health is reaching a continually widening circle of readers. A few days ago a subscription came from China, not long ago one from the Gold Coast. This is as it should be. The *Gospel of Health*, our denominational health journal, should follow the good old REVIEW into every country where there are English-speaking Seventh-day Adventists.

The missionaries who leave the home country, and go to work in some foreign clime, where the conditions are often unfavorable to health, are especially in need of the paper. It sets forth great principles, which enable those who espouse and live them out to live higher, nobler lives, and enjoy freedom from much of the sickness which is now afflicting so large a proportion of mankind. It calls upon God's people to leave the lowlands of Sodom, and get up into the mountain.

These great principles are set forth in language so simple, and explained so clearly, that he who runs may read. Mothers here learn how to prepare healthful food for their children, and how to treat them when sick. Fathers learn what kind of food to provide. Ministers learn the kind of food that will make the best sermons. People of all classes are taught the sacredness of the body, and how it may be kept in health.

The price of the journal is forty cents a year. Subscribers in foreign countries should add 12 cents for postage.

Address *Gospel of Health*, Battle Creek, Mich.

PUBLICATIONS WANTED.

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

Mrs. Lou Welborn, Webster, Tex.
Effie C. Read, Box 309, Girard, Ohio.
George E. Cole, East Enterprise, Ind., papers and tracts.

Wm. Duce, 685 W. Lake St., Chicago, Ill., REVIEW, Signs, Sentinel.

James W. Brando, Inda Ave., Philadelphia, Pa., REVIEW, Signs, Sentinel.

George McDowell, Box 481, La Plata, Mo., Signs, Sentinel, Instructor, and tracts.

J. L. Johnson, 423 Court St., Brooklyn, N. Y., publications for use in ship work, hospitals, prisons, etc.

Obituaries.

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

BROWN.—Died at Amboy, Minn., Aug. 5, 1898, Sister E. A. Brown, aged 58 years. She sleeps in Jesus.
H. F. PHELPS.

SPENCER.—Died at Birmingham, Ala., July 17, 1898, the infant daughter of Clarence and Eliza Spencer.
M. C. STURDEVANT.

GAGE.—Died at Sioux Falls, S. Dak., July 22, 1898, Sister Hattie A. Gage, wife of Alanson A. Gage, aged 45 years, 2 months, 22 days.
ANDREW NELSON.

TRAVIS.—Died at Otsego, Mich., July 26, 1898, Mary E. Travis, aged 73 years, 9 months, 19 days. She had been a firm believer in the truth for forty-two years.
H. NICOLA.

GOODRICH.—Died at Waterville, Me., July 17, 1898, of heart-disease, Sister Amanda Goodrich, wife of Elder J. B. Goodrich. She fell asleep in full triumph of faith.
H. C. BASNEY.

ELDER.—Died at Coleville, Pa., July 22, 1898, Freddie C., son of Brother and Sister Elder, aged about five years. His death was caused by injuries received from a fall.
C. H. MORIAN.

FISH.—Died at Bancroft, Ore., July 14, 1898, of diphtheria, Earl, son of Brother J. G. and Sister Lily W. Fish, aged 9 years, 3 months. Funeral discourse given by the writer.
F. S. BUNCH.

BROWN.—Died at Bordoville, Vt., July 27, 1898, of typhoid fever, Henry V. Brown, aged 54 years, 4 months, 18 days. Remarks at the funeral by the writer, from Heb. 9:27, 28.
H. E. RICKARD.

WINSLOW.—Died at Harvey, Wash., July 6, 1898, Sister Lucy Winslow, wife of Brother Johan Winslow, aged 82 years, 10 months, 23 days. The funeral was held in Sparta, Wis.
I. SANBORN.

COLLIE.—Died at Colorado Springs, Colo., July 31, 1898, of consumption, John Collie. He was converted in 1873 under the labors of Mrs. E. G. White. He died triumphant in the faith.
F. G. WATSON.

PIERCE.—Died at South Lancaster, Mass., March 24, 1898, of pneumonia, my dear mother, Malinda B. Pierce, aged 79 years, 3 months. She had been a strong adherent to the truth for over forty years.
SADIE R. PIERCE.

COCHRAN.—Died at Provo, Utah, June 5, 1898, Mrs. Lena Cochran, aged 35 years, 5 months, 11 days. She accepted present truth a year ago, and was among the number to form the Provo church.
C. M. GARDNER.

ROSENGRENE.—Died near Provo, Utah, March 25, 1898, Brother Christian Rosengrene, aged 54 years, 13 days. He was the first Seventh-day Adventist in Utah, having accepted the truth seven years ago.
C. M. GARDNER.

RUSSELL.—Died at Otsego, Mich., July 27, 1898, Sister P. P. Russell, aged 79 years, 2 months, 16 days. Sister Russell accepted the truth, and became a member of the Otsego church at the time of its organization, about forty-one years ago.
H. NICOLA.

McPHERSON.—Died at Provo, Utah, July 16, 1898, Brother David McPherson, aged 51 years, 5 months, 14 days. He was thrown from a railway car, receiving injuries from which he died a few hours afterward. He accepted the truth about a year ago.
C. M. GARDNER.

MARTIN.—Died suddenly in Madera Co., Cal., July 16, 1898, Minnie Martin, wife of Wm. Martin, aged about 22 years. She was the second daughter of Sister Gilner, of Fresno county, Cal. The cause of her death is not known. She lived a consistent Christian life. Funeral services conducted by the writer, assisted by Elder L. H. Bowen.
FRANK THORP.

Publishers' Department.

"COME, LORD JESUS,"

Will be the title of the August number of the *Words of Truth Series* (No. 14), by Uriah Smith. It will be a 4-page leaflet, and will be sold for 1 cent, or 25 cents a 100. The subject-matter and language of this little leaflet are sublime, and we bespeak for it a wide circulation. Address Review and Herald Pub. Co.

THE NEXT HISTORY TEXT-BOOK

Which we shall issue will be from the pen of Alonzo T. Jones. It will treat of "The Great Empires of Prophecy," covering the period from Nebuchadnezzar, king of Babylon, to the fall of the Roman Empire. This volume will be ready in time for the next school year. Every student of history needs it, every minister needs it, every Bible worker needs it. Your library is not complete without it. It will be a larger book than the former volume, "The Empires of the Bible from the Time of the Flood to the Babylonian Captivity." Let every one who is interested in the stately steppings of God in the kingdoms of men be ready to order this new book as soon as it is issued. Price and further particulars will be given later.

"MAKING HOME HAPPY."

MANY of the REVIEW readers remember with pleasure and interest the series of articles which appeared under the above heading in the *Youth's Instructor*, from the pen of Mrs. L. D. Avery-Stuttle. We are happy to announce that, in response to an urgent demand, the Review and Herald Pub. Co. will issue these articles in book form. This new book is to be such as will reflect credit upon the author and publishers in every way. The artists are already at work on the illustrations, and everything is being done to hasten the publication of the book. It will be issued in two bindings.

September 1 is the date set for its appearance. Just the book for a holiday present. Address all orders to Review and Herald Pub. Co.

Your "Review" Free!

How to secure it.

OFFER NO. 1. We will send you the REVIEW Three Months free of charge, or renew your subscription for Three Months, if you will send us, in return, only ONE new yearly subscription to our magazine, the *Youth's Instructor*, at \$1, the regular price.

OFFER NO. 2. We will send you the REVIEW Six Months, free of charge, or renew your subscription for Six Months, if you will send us, in return, only TWO new yearly subscriptions to the *Youth's Instructor*, at \$1 each, the regular price.

OFFER NO. 3. We will send you the REVIEW Nine Months free of charge, or renew your subscription for Nine Months, if you will send us, in return, only THREE new yearly subscriptions to the *Youth's Instructor*, at \$1 each, the regular price.

OFFER NO. 4. We will send you the REVIEW One Year free of charge, or renew your subscription for One Year, if you will send us, in return, only FOUR new yearly subscriptions to the *Youth's Instructor*, at \$1 each, the regular price.

NOTICE! Your own subscription to the *INSTRUCTOR* will not count on this offer.

For free *Instructor* canvassing outfit and sample copies with which to work, address,

The *Youth's Instructor*.
Battle Creek, Mich.

"STUDIES IN ENGLISH AND AMERICAN LITERATURE."

Book 5 of "Bell's Language Series" is now ready for delivery. This volume contains 599 pages, and will be sold for \$1.75.

We feel sure that those who have studied the preceding volumes, and become acquainted with Professor Bell's method of teaching the English language, will hail with delight the completion of the series. The price-list of "Bell's Language Series" is now as follows:—

Book 1.—"Primary Language Lessons from Life, Nature, and Revelation." 272 pages; cloth, 65 cents.

Book 2.—"Elementary Grammar." 224 pages; cloth, 65 cents.

Book 3.—"Complete Grammar." 281 pages; cloth, 80 cents.

Book 4.—"Rhetoric and Higher English." 375 pages; cloth, \$1.25.

Book 5.—"Studies in English and American Literature." 599 pages; cloth, \$1.75.

Now is the time to order these books. Address Review and Herald Pub. Co., Battle Creek, Mich.

It will pay you to subscribe to the *Words of Truth Series*, issued quarterly by the Review and Herald Pub. Co. Subscription price, 10 cents a year.

An Excellent Opportunity TO SECURE OUR STANDARD BOOKS AT REDUCED RATES.

SOME time ago the branch office of the Review and Herald Pub. Co., at Atlanta, Ga., had a number of our standard books, in English and in the foreign languages, slightly damaged by fire. These books are just as good for study as new ones, the only damage being to the covers. Many of them are simply smoked a little. We herewith give a list of the foreign books, styles of binding that are still on hand, etc.:—

NAME	Style of Binding	Reg'l'r Price	Red'd Price
French.			
LIFE OF CHRIST.....	Cloth, marbled edges..	\$2 00	\$ 75
FROM EDEN TO EDEN..	" " " " ..	1 00	40
" " " " ..	" gilt " " ..	1 50	60
GREAT CONTROVERSY..	" marbled edges..	2 25	75
" " " " ..	" gilt " " ..	2 75	90
" " " " ..	Library ..	3 00	1 00
German.			
LIFE OF CHRIST.....	Cloth, plain edges....		30
" " " " ..	" marbled " " ..	2 00	75
" " " " ..	Half morocco ..	3 50	1 25
" " " " ..	Full " " " ..	4 25	1 50
BIBLE READINGS.....	Cloth, marbled edges..	2 00	75
" " " " ..	Library, " " ..	3 00	1 25
GREAT CONTROVERSY..	Cloth, " " " ..	2 25	90
Swedish.			
BIBLE READINGS.....	Cloth, marbled edges..	2 00	75
GREAT CONTROVERSY..	" " " " ..	2 25	90
SUNSHINE AT HOME...	Cloth, plain " " ..	1 00	40
" " " " ..	" gilt " " ..	1 25	50
Holland.			
BIBLE READINGS.....	Cloth, marbled edges..	2 00	75

These books will be sent, post-paid, at the reduced prices.

We also have a few copies of the following English books—

"Bible Readings," "The Two Republics,"
"Thoughts on Daniel and the Revelation," "Ladies' Guide,"
"Political Speeches of Lincoln and Douglas," "Man the Masterpiece,"
"By Land and Sea," "Patriarchs and Prophets,"
"The Women of Mormonism."

which we will sell at greatly reduced rates.

If any of our people do not have these books, this is certainly an unparalleled opportunity to secure them.

Address all orders, or write for further information, to Review and Herald Pub. Co., 243 South Boulevard, Atlanta, Ga.

There is not a large supply of these books left, so it will be necessary to order right away; for if you wait, the very book that you want may be gone.

"DANIEL AND THE REVELATION" is published in five languages. This week the publishers have in press a new English edition of 10,000 copies. The total number of copies issued so far is 140,000.

A FREE SCHOLARSHIP

To Battle Creek College will be given to every REVIEW reader who is willing to do a reasonable amount of work during the summer. Do you want to go to college next year? Do you want us to pay for your board, room, heating, light, tuition,—for everything but your books and clothing,—during the regular school year for 1898-99? If so, be sure to read the full-page advertisement which will appear in the *Youth's Instructor* for Aug. 25, 1898. This number of the *Instructor* will be issued one week in advance, or on August 18. Send for a sample copy.

Address the *Youth's Instructor*, Battle Creek, Mich., sending two-cent stamp.

WANTED.—The names and addresses of all Sunday-school teachers and superintendents living in your town. Please send these names and addresses as soon as possible to the Review and Herald Pub. Co., Battle Creek, Mich.

Our new 80-page catalogue of French and foreign publications will be sent you free of charge for the asking. Address the publishers.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 19, 1898.

EAST.	8 *Night Express.	12 *Detroit Express.	6 *Mail & Express.	10 *N. Y. & Bos. Spl.	14 *Eastern Express.	4 *N. Shore Express.	36 *Ad'ntle Express.
Chicago City.....	pm 11.00		am 6.50	am 10.30	pm 3.00	pm 4.00	pm 10.00
Michigan City.....	am 12.50		am 8.48	pm 12.08	pm 4.40	pm 5.27	pm 11.50
Niles.....	1.58		10.15	1.00	5.37	6.20	am 1.00
Kalamazoo.....	3.35	am 7.15	11.55	2.08	6.52	7.28	2.35
Battle Creek.....	4.14	7.56	pm 12.50	2.42	7.28	8.00	3.31
Marshall.....	4.42	8.28	1.20	3.09	7.51		
Albion.....	5.08	8.47	1.45	3.30	8.11		4.20
Jackson.....	5.50	10.05	2.35	4.05	8.50	9.15	5.00
Ann Arbor.....	7.00	11.10	3.47	4.68	9.38	10.00	6.08
Detroit.....	8.30	pm 12.25	5.30	6.00	10.45	10.55	7.30
Falls View.....		6.11			5.28		pm 2.15
Albany.....		9.10			6.38		1.30
Niagara Falls.....		6.35			5.58		4.43
Buffalo.....		7.20		am 12.20	6.45	am 5.10	5.30
Rochester.....		10.25		3.13	9.55	7.50	8.40
Syracuse.....				6.15	pm 12.15	9.45	10.45
Albany.....	am 4.30			9.05	4.20	pm 1.25	am 2.60
New York.....	8.15			pm 3.25	8.15	5.00	7.00
Springfield.....	7.40			12.16	8.34	6.19	7.40
Boston.....	10.34			8.00	11.35	9.05	10.34
WEST							
	7 *Night Express.	15 *N.Y. Bos. & Chi. Sp.	3 *Mail & Express.	5 *N. Shore Express.	23 *Western Express.	13 *Kalam. Express.	37 *Pacific Express.
Boston.....		am 10.30		am 5.00	pm 3.00		pm 7.15
New York.....		pm 1.00		10.00	6.00		am 12.10
Syracuse.....		8.35		pm 5.00	am 2.10		pm 12.25
Rochester.....		10.57		6.55	4.15		pm 2.25
Buffalo.....	pm 1.00	11.50		8.25	5.50		pm 3.50
Niagara Falls.....	1.40			8.30	6.23		4.32
Falls View.....	2.07				6.54		5.12
Detroit.....	8.20	am 7.15	am 7.50	am 1.50	pm 12.40	pm 4.35	11.25
Ann Arbor.....	10.00	8.12	9.45		1.38		am 12.30
Jackson.....	11.15	9.10	11.10	3.35	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.21	pm 12.55	4.40	3.50	9.11	3.00
Kalamazoo.....	1.35	10.57	2.13	5.18	4.28	10.00	3.40
Niles.....	3.15	12.31	4.00	6.40	6.05		5.08
Michigan City.....	4.26	pm 1.30	5.20	7.32	7.05		6.06
Chicago.....	6.30	3.00	7.15	9.00	8.50		7.50

*Daily. †Daily except Sunday.

Kalamazoo and South Haven accommodation departs at 6.30 a. m. and arrives at 7.05 p. m. 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.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect May 15, 1898.

EASTBOUND.	LEAVE.
MONTREAL, NEW YORK.	
Bay City, Detroit, Port Huron, and East.....	* 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations..	* 3.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal.	* 8.27 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston.....	* 2.25 A. M.

WESTBOUND.	* 8.52 A. M.
South Bend, Chicago, and West.....	
Chicago and Intermediate Stations.....	* 12.15 P. M.
Mixed, South Bend, and Int. Stations.....	* 7.10 A. M.
South Bend, Chicago, and West.....	* 4.05 P. M.
South Bend, Chicago, and West.....	* 12.55 A. M.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.
8.27 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susp. Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.
2.25 A. M. train has Pullman sleeper to Bay City via Flint; R. & P. M. R. R. Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; daily to Detroit. Daily except Sunday to Mt. Clemens. Through coach to Niagara Falls.
7.00 A. M. train daily through Pullman, wide vestibule sleeping-car to Montreal; also wide vestibule sleeping-car to New York via Niagara Falls and L. V. R. R. Also wide vestibule coach to Port Huron and Port Huron to New York.

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

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

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

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 16, 1898.

PEACE has been granted by the United States to Spain, and has been proclaimed to the world.

THE government and all the people of Spain and the world will accept that fact, and will act upon it.

LONG, long ago, the God of the spirits of all flesh granted and proclaimed peace, by Jesus Christ, to all people in all the world.

AND though this is a fact as really as is this other, yet multitudes of people in all nations will not accept it at all, even though it be proclaimed by many voices.

Is it not singular that the people of a whole nation, and even of all the world, will accept, with full faith and credit, the granting of peace by an earthly government, and yet will not pay a particle of attention to the grant of peace by Him whose kingdom ruleth over all?

THE London correspondent of *Harper's Weekly* says that "the present war marks the close of an epoch, and the beginning of a fresh start, in the affairs of the world, perhaps the most remarkable since the Peace of Paris, in 1763, left the English race in possession of an Indian and colonial empire and the command of the sea."

THE same writer further says that "America is not likely to relax her efforts until she has become one of the two greatest sea-powers in the world. The consequences of the Spanish-American war will therefore be even more serious for other countries, perhaps for England, than for Spain." And this because "the sea-power that America will now organize for herself is envied and feared by every power in Europe except England."

THE Owosso *Evening Argus* of August 9 gives a good notice of the opening of arrangements for the coming State camp-meeting of Michigan, and closes with welcome thus: "The coming of between two and three thousand of these excellent people is welcomed by the citizens of Owosso. The representatives of the Seventh-day Adventist Association who have visited Owosso in the past have made a good impression upon our people." We hope there will be a full attendance. None can afford to stay away. Come.

DO NOT spend your time brooding over sins that are past. Be thankful that they are past; but do not call them back to the present, and look at them in a way to produce despondency or discouragement. If your past sins have been forgiven, pardoned, they should never be recalled, unless it be in the form of a fact in the history of God's dealings with you to excite your gratitude and praise. It is bad enough that you ever sinned and contracted guilt; why should you, then, make it worse by dwelling upon your sin in a melancholy state of mind?

THAT single sentence—"In working as a co-laborer with Christ, man is educated for the work"—on the first page of this paper, expresses a mighty principle in all education.

IN Porto Rico the other day a delegation of priests and Jesuits waited on General Miles to know what provision was to be made for them in the way of support as agents of the church. The general informed them, very truly, that under the Constitution of the United States, to which the island is now subject, no provision at all can be made for them. Good. We hope the principle of this first action in dealing with "the church" in Porto Rico, Cuba, and the Philippines, will be strictly adhered to in all that may follow. We wish, too, that it were followed in the United States, *at home*.

CHAPLAIN CHIDWICK, Roman Catholic, who was on the "Maine" when she was blown up, happened to be with General Miles when the priests and Jesuits made their inquiry; and when they received the general's answer, he comforted them with the information that it would be much better for both them and the church to get their support directly from the people, in offerings freely made because of the respect and devotion of the people. Of course, to the state-supported clergy of the Catholic Church in those islands, it seems like ruin now to have that system broken up, just as it seemed to the Congregational hierarchy in New England when the same system was broken up there. But it was a good thing for the Congregationalists to learn, it is a good thing for the Catholics to learn, and it is a good thing for everybody to learn, that any religion which can not find support in the respect and devotion of the people who profess it, is not worth professing, much less does it deserve support from the state.

IN the perilous times of these last days, when men have a form of godliness and deny the power thereof, efforts are being made to force religion upon all, from the children in the school, up to the men who sit in our legislative halls. In all these efforts there is a compromise between truth and error. The tendency is to lower the standard of piety so that it will be so near the world's standard that it will be popular and easy to be a Christian.

Temperance principles are to be so modified that people can be good temperance people and indulge occasionally, if they are only educated to govern themselves so they will not become intoxicated. There is now on foot an effort to have temperance instruction in our public schools that will teach "the pupils to use alcoholic drinks reasonably." But there is no way to use these alcoholic poisons reasonably. Our youth need to be educated to know that the true principles of health entirely discard the use of these poisons: that the very tasting of them is unreasonable.

Let us have the principle of true temperance, which entirely abstains from everything that has a tendency to tear down the system, and makes a proper use of those things that will build up the human organization. Let us have a religion that will spurn sin of every form, and surrender the life to the leadings of the Holy Spirit.

IN the time of Philip II, about three hundred years ago, Spain possessed an empire of one hundred million subjects.

It is remarkable how the results of the war with Spain have turned the attention of the great nations of Europe to the creation of mighty fleets.

ENGLAND is to spend \$75,000,000 in strengthening her already greatest fleet in the world.

NEXT to England, France has the most powerful navy in the world. And now it is announced that France "proposes to bring her navy up to date in armaments and general equipment."

THE German *National Zeitung* plainly says that "whoever has not the best and most powerful fleet need not enter into a struggle. He has lost the battle before he begins it."

RUSSIA has arranged to spend two hundred and fifty-five millions of dollars on her fleet in the next seven years; and already "day and night the Neva shipyards ring with the clang of the hammer-stroke on men-of-war for a country without colonies or a vulnerable coastline."

YET it is argued that with British steadiness and tenacity; and American youth, vigor, ingenuity, wealth, and natural resources, Russian, German, and French additions to their war-ships will still "leave to America and Britain the mastery of the sea."

IN view of all this, it is with peculiar propriety that a sober and thoughtful British writer speaks of "the troubled times ahead of us." To sober and thoughtful people, these are thrilling times. The nations are angry; that "time of trouble, such as never was since there was a nation," hastens on apace; and the Lord is coming. He is coming quickly. "Even so, come, Lord Jesus."

THE *Northwestern Christian Advocate* of August 10 says: "We quite fear that the portentous moment is near, in which will open a conflict that must shake the world to its center." So do we. It further says, "The question now pending between Russia and England [in China] promises to be the fulminate that may fire the first gun in that awful struggle." That, too, is seriously to be feared.

"SELF-MASTERY is the basis of sanity." Then how important it is that we have a complete mastery over self. This is true temperance. If we know for what purpose we are created, and live to fill that station in life to which we are called, we need to be well balanced. To have a well-balanced mind, and to keep it so, indicates that we have power over every faculty, and have a complete mastery over self. This can not be without a strong mind. This we can have by having the "mind of Christ."

WE trust that our people will comply with Sister Henry's request on page 526. There is a large place for earnest prayers to be lodged in behalf of that for which she asks prayers.