

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

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ABOUNDING GRACE.

MRS. L. D. AVERY-STUTTLE.

My grace shall be sufficient
 Through trials dark and sore;
 Though surges dash, and lightnings flash,
 I've passed this way before;
 And I will never leave thee,
 Then wherefore shouldst thou fear?
 My grace shall be sufficient;
 The Comforter is near.

When evil legions throng thee,
 I'll be thy hiding-place;
 And when in thee with joy I see
 The image of my face,
 I'll bid thee come up higher,
 When all thy tasks are done:
 My grace shall be sufficient
 Till victory is won.

And when in days of sorrow,
 Like dew upon the flower,
 Thy hopes as fair as perfume rare
 Shall vanish in an hour,
 Though all on earth forsake thee,
 I'll never leave thy side:
 My grace shall be sufficient
 Till thou art purified.

And even death's dark valley
 Thy soul shall never fear:
 I'll be thy guide, and by thy side
 I'll journey ever near.
 My rod and staff shall comfort,
 Shall comfort thee for aye:
 My grace shall be sufficient
 Till dawns the perfect day.

WORDS OF WARNING.—NO. 3.

MRS. E. G. WHITE.

"THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

Here, again, the warning regarding the destruction of Jerusalem is blended with the warning of the second advent. The disciples heard Christ's words, but they did not then fully understand them. It was necessary for the Holy Spirit to guide them into all truth, bringing to their remembrance all things that Christ had said to them. They could not understand why he connected the perils of the overthrow of Jerusalem with the perils of the

last days. But those who live in this age may understand Christ's warning, and should place it in the period where it belongs. The gospel must be carried to every kingdom under heaven, and then shall the end come.

Christ knew that the disciples could not comprehend the instruction he had given them in answer to their question, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" He knew the terrible future of the once-chosen people of God; but he knew, also, that his disciples could not then fully understand his description of the fearful scenes to be enacted at the destruction of Jerusalem. In his answer, the two events—the destruction of Jerusalem, and the end of the world—were merged into one. It was in mercy to his disciples that Christ blended these events, leaving them to study out the meaning for themselves.

Christ had made every effort to keep his disciples informed in regard to the truth. He had given them every opportunity to know the truth. He had invited them to put their confidence in him as the Messiah, and in his mission and work, but they had not yet a proper understanding of the nature of his kingdom. They were thrilled with distress as they listened to his lamentation over Jerusalem; but they did not realize the true meaning of his words. Had Christ opened the future to them as he saw it, they would have been unable to endure the scene. To the last, they looked for a temporal kingdom, to be established at Jerusalem. Christ's revelation of the scenes to take place at the destruction of Jerusalem, they associated with his personal coming, when he himself would punish the Jews, but would also free them from Roman bondage. He had told them definitely that he would come a second time, and they thought that probably his judgments would fall upon those who had rejected his love. He would then, they thought, lay low every stone in the temple; for they believed that no earthly power could do this.

But long before Christ's second coming, retribution fell upon the apostate nation, which was still further to show its hatred against Christ by its treatment of his followers.

From the destruction of Jerusalem, Christ passed on to a much greater event,—the last link in the chain of this earth's history,—the coming of the Son of God in majesty and glory. "Immediately after the tribulation of those days," he said, "shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, when they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Christ gave special directions in regard to this event. "Now learn a parable of the fig-tree," he said; "when his branch is yet ten-

der, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation [the generation that saw the signs] shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Christ plainly said that he himself could not make known the day or the hour of his second appearing. Had he been at liberty to make this time known, what need would there have been for him to exhort his followers to maintain an attitude of earnest watchfulness, living, working, and waiting as if their time was not their own, but the Lord's; cultivating fidelity, faith, and love; and purifying the soul through the truth?

Christ told his disciples that the time of his coming was involved in secrecy; yet notwithstanding this, there have been and will be those who claim to know when this great event will take place. Very earnest they are in trying to map out the future, which the Lord has placed in a thick cloud; and notwithstanding their failures, they continue their work. But their reasoning is false, and the Lord has warned them off the ground they occupy; for the coming of the Son of man is God's mystery. "Secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever."

"But as the days of Noe were," Christ continued, "so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Christ does not here bring to view a temporal millennium,—a thousand years in which all are to prepare for eternity. He tells us that as it was in Noah's day, so will it be when the Son of man comes.

How was it in Noah's day?—"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Had man co-operated with God, there would have been no Cain-worshippers. Abel's example of obedience would have been followed. Men might have worked out the will of God. They might have obeyed his law, and in obedience they would have found salvation. God and the heavenly universe would have helped them to retain the divine likeness. Longevity would have been preserved; and God would have delighted in the work of his hands. But the inhabitants of the antediluvian world turned from Jehovah, refusing to do his will. They followed their unholy imagination and perverted ideas. "God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, . . . Make thee an ark of gopherwood; rooms shalt thou make in the ark,

and shalt pitch it within and without with pitch. . . . And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die."

Remember the warning, "As the days of Noe were, so shall also the coming of the Son of man be." It was because of the wickedness of the inhabitants of the old world, that they were destroyed; and to-day the world is following in the same way. No flattering signs of millennial glory are to be seen. Human law-makers open their law-books, and pronounce sentence against those who do not keep their laws. But those who frame and enforce these laws are themselves transgressors of God's law, and their transgression is filling the earth with wickedness. Betting, horse-racing, gambling, dissipation, lustful practises, untamable passions, are fast filling the earth with violence and moral pollution. Bank failures ruin thousands of families. Widows and orphans are left to starve. Every species of indulgence prevails. Men have become so infatuated with vice that they will not listen to warnings or appeals.

"Watch therefore: for ye know not what hour your Lord doth come. . . . Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

This is the day of the Lord's preparation. He says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." The great work from which the mind should not be diverted, is the consideration of our safety in the sight of God. The storm is coming, relentless in its fury. Are we prepared to meet it? Are our feet on the Rock of Ages? Are we one with Christ, as he is one with the Father?

TRUE SCIENCE.

L. A. REED.

For me, it is not enough to know merely that God is at work in the things of nature,—that in the world he is doing all that is done. This is an important thing to know, and it should not for an instant be lost sight of; it is a great and magnificent truth, whose value is incalculable. But, in addition, I wish to know *how* God does these things; for as I study and learn *how* God works, I read, in that, the revelation of his love and goodness.

To ask how these things are done is to ask, also, for the reasons, motives, purposes, and aims of Him who works them out; and to learn of these things is to see revealed the great goodness, tender mercies, and enduring love of God. But there are many who study the *how's* and the *why's* of the material world, and yet do not see anything of God or of God's goodness.

There are three college studies that deal with the processes, principles, and laws underlying the phenomena of the natural world. They are physics, chemistry, and dynamic geology. And yet students study from the first page of the preface to the last page of the last chapter of these books, and from the first day of the college year to the last day, and still may not

once observe, or be taught, God's goodness, which these things reveal. Looking for other things, their minds full of other things, they think little of God; because the naked facts alone are taught and studied as if there were no Creator; or as if, at least, it were not necessary to think of him.

And to justify their course, they say that in order to understand a finely constructed machine, it is not necessary to know anything about the man who invented and built it; and that so we may study the finely constructed things of the world, and pay no especial attention to Him who made the world. I am perfectly willing to grant that this may be done, in a measure. There is a frightful flaw in their argument, which I will not take time to notice; but will simply say that, granted that we may study nature, and pay no especial attention to the Creator, the question I would ask is, Can we afford to do this? The knowledge of God leads to life everlasting; to know God is eternal life; therefore we can not afford not to know God, which is to forfeit eternal life. We would move heaven and earth for the sake of this temporal life; will we not do as much, yes, more, for eternal life?

"My people are destroyed for lack of knowledge,"—the knowledge of God. And though we may study a machine, and get a fair idea of that machine, and yet give no thought to the maker, it is different here. Nature is no machine, independent of, and separate from, its Maker. It throbs with his own life and energy. It thrills with his own impulse. In this sense he is a part of it: though he is over all, yet he is in all. And no mortal can get any just idea of nature while he ignores the God of nature.

Therefore to study nature dissociated from God is to be illogical, unscientific, and irrational. But in these articles we have sought to see God and his goodness. We have no desire to make up anything, to imagine anything to be there that is not there, to study figments of our own conception; but we do desire to see what is really there. We know that God is there, and would see him as he is; and so, calmly, carefully, rigidly, prayerfully, in the light of the Word, we would study the things of the world, knowing that they are the things of God, and that they reveal God in all his goodness, and that this goodness leads us to repentance.

Yes, we know that what "may be known of God is manifest in them [to every one]; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, . . . so that they are without excuse." We will make, then, no excuse. We will say there is no excuse for such study, for such a method of learning. We will study these things as Christ studied them; and thus, "as we behold the beautiful and grand in nature, our affections [will] go out after God; and while the spirit is awed, the soul will be invigorated by coming into contact with the Infinite through his works."—*"Special Testimonies on Education," page 159.*

It is left with us to say which we will have, —human science, which disconnects from God, and binds us to the devil's chariot-wheel; or true science, which is the knowledge of God and his Son, which is eternal life. "*No science is equal to the science that reveals the character of God.*"—*Id., page 17.* "For men to learn science through men's interpretation, is to obtain a false education; but to learn of God and Jesus Christ is to learn the science of the Bible."—*Id., page 15.*

"POVERTY and hardship have ever been the great schoolmasters of the race, and have forced into prominence many a man who would otherwise have remained unknown."

THE ESSENCE AND OBJECT OF LOGIC.

J. O. CORLISS.

(Battle Creek, Mich.)

LOGIC is said to be the science of reasoning, and many suppose the ability to reason technically to be a mark of profound wisdom. While there is a sense in which this may be admitted, it is not an infallible sign of a great mind, but rather the contrary. The mere pettifogger in the courts is often able, by tricky reasoning, to subvert the ends of justice, when the statutes seem clearly defined, because, arguing from certain premises in the case, no one is able to meet the conclusions of his logic.

Take the heathen sun-worshiper, who has never known the first rudiments of modern education. Present to him the gospel of Jesus Christ in the way of argument, and one is astonished at his shrewdness and adroitness in controversy. In fact, he seems able to overwhelm one with reasons for rejecting Christ,—reasons that logic is not able to satisfy, even in the mind of the one trying to refute them. He would appear perfectly at ease with every turn in the process, and view his opponent's discomfiture with the most grim satisfaction.

It must certainly be admitted that this logic of the untutored savage is nothing more than the product of native instinct, since he has had no advantage whatever of modern schools of science. In everything that goes to qualify one for social relations, his mind is a perfect blank. He enjoys none of those things which help to swell the grand total of civilized well-being; he neither knows nor cares anything for that which is recognized in society as good-breeding; even family ties are lightly regarded by him: and yet with all this deficiency in the things that are considered essential to greatness, the savage readily resorts to logic, and is an adept in making it tell against an opponent.

The reason for this is not far to seek. The heathen knows little beyond his bodily surroundings. Whatever he can see, that he acknowledges as a certainty; beyond that he can scarcely be persuaded to trust himself. His mind is therefore held within the limits of his knowledge, and he refuses to let an unseen object come into the place so long filled with that which is purely material, and in open view to the physical sight. No logic in the universe can persuade him of the excellence of that which is grasped alone by faith, because logic knows no more of the unseen than does the reason of the heathen. Logic is based entirely upon material evidence; that is, upon those things that can be weighed and measured by human reasoning. Nothing but these is accepted as evidence in the line of logic.

But faith is the only evidence of unseen things. Heb. 11:1. Faith, however, is not logic. These are as widely separated in kind as are sin and righteousness. Logic makes one *see* a thing through the process of human reasoning, while faith says that a thing is so *because God says it*, even though the evidence of human reasoning be absent. In fact, whatever is established by reason lacks faith, and is therefore a hindrance to Christian growth; because in depending, for the evidence of unseen spiritual things, upon the reasoning power of a finite, erratic mind, which has been darkened by sin, one trusts more in self than in the word of Jehovah.

Yet there are many in the church who say, and even glory in the expression, that they will not accept a thing they can not *see to be reasonable*. The consequence is that after a time so few things that God enjoins seem reasonable that they become stranded upon the shoals of logic; and although nominally members of the church, are really without hope in Christ, because faith acts no part in their daily

lives. How much better off is a church-member in this condition than one who remains outside the church, and lives a life of average morality? Let those answer who have looked into this matter from the point of view of God's word, and then may they see to it that their own lives are not condemned by the judgment they render.

The exhortation of the apostle is to the point right here: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say . . . to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Rom. 12: 2, 3. By this word, God enjoins that every one should think according to the faith given him from heaven, and not in conformity to the world. Everything of the world being material, those in it who are destitute of faith from heaven have their minds controlled by these material objects, and so reason about everything by comparison of the things they see.

To have the mind controlled by the faith of Jesus, which is the "measure of faith" God deals to men, one will accept the word of God as final, without demanding to "see how it can be so." This is not a blind faith, either, as some have maintained; for when God sees a thing, and says it is so, and we receive it thus without being able to see it through the *natural channel of sight*, we do so because our faith puts God's sight where the logical person would have his own. God's sight, being infinite in range, is as much better than ours as the heavens are higher than the earth, and so is worthy of our eternal acceptance. But in accepting his sight in spiritual things, we must give up our own, though our own sight may be retained in viewing material things.

Since God's words to us are the record of what he sees to be for our good, implicitly to believe and follow in the way marked out by those words is to be guided by the eye of God. Ps. 32: 8. It is the indwelling of Christ, — seeing through our eyes, thinking through our thoughts, and exercising faith through our minds. This is having the "faith of Jesus," which is entire dependence on God's word rather than our own faith, which is but the product of our own power of thought. Let us, then, have real faith to guide our lives, rather than the power of logic, that our faith may "not stand in the wisdom of men, but in the power of God." 1 Cor. 2: 5.

HELPING OTHERS.

THERE is one sure thing, — weak people can not help others to be strong, any more than a blind man can show a blind man the way to walk. We can not show another the right way, until we have learned the right way for ourselves; or hold up another by our strength, until we have learned to stand up ourselves and alone.

And yet some hearts always hold this passionate longing to do something to help others, even while they are weak and helpless themselves; and the longing often means that we will be taught to help ourselves first, and through that teaching find the best way to help other people out of a like pit. We break out of our dungeon, perhaps, after a long and terrible experience in it; and the way we have opened out becomes a road for feet less strong or resolute. So we help others by breaking the way for them.

After all, the contemptible selfishness is not to work out our own salvation, but to be satisfied with doing only this. To work out our own salvation is not an end, but a means. Our real work comes afterward. — *Selected.*

THE BURDEN-BEARER.

O, THE blessed promise given on the hills of Galilee,
To the weary, heavy-laden, still is made to you and me!

Many a heart has thrilled to hear it; many a tear
 been wiped away;
Many a load of sin been lifted; many a midnight
 turned to day;
Many a broken, contrite spirit, lonely, sorrowing,
 and sad,
Felt the mighty consolation, heard the heavenly
 tidings glad;
And the dying gazed with rapture, trusting in the
 Saviour's name,
On the land of rest and refuge, when the Burden-
 Bearer came.

Lazarus lies unfed and fainting; Peter sinks beneath
 the wave;
Loving Mary lingers sadly near the Saviour's guarded
 grave;
Blind Bartimeus, by the wayside, begs his bread, dis-
 consolate;
For the moving of the waters at the pool the suffer-
 ing wait;
In the wilderness the lepers wander, outcast in their
 pain;
Paul and Silas, in the prison, bear the fetters and
 the chain;
Mary Magdalen is weeping, friendless in her sin
 and shame:
But their burdens all were lifted when the Burden-
 Bearer came.

Every phase of human sorrow fills the path we
 tread to-day;
Harps are hanging on the willows, souls are fainting
 by the way;
But there still is balm in Gilead; and though here
 on earth we weep,
God, in love and tender mercy, giveth his beloved
 sleep.
On the cloud his rainbow glitters, shines the star
 of faith above:
God will not forsake nor leave us; let us trust his
 truth and love;
And within the many mansions we shall bless his
 holy name,
That to bear our sins and sorrows, Christ, the Bur-
 den-Bearer, came.

— *Selected.*

NOTES ON THE SABBATH-SCHOOL LESSON FOR DEC. 31, 1898.

W. S. CHAPMAN,
(Eagle Cliff, Ohio.)

GEN. 1: 2: Earth was "unsightly and unfurnished." — *Septuagint.*

Gen. 1: 2: Spirit of God moved; that is, fluttered like a bird; hence the use of the dove as a representative of the Spirit from time immemorial.

Verse 4: Notice, in connection, Jer. 33: 20.
Verse 6: Notice Job 26: 7, 8.

Verse 1 says that God created the heaven and the earth, and verse 3 states that God spoke (commanded), and the heaven and the earth were illuminated. Notice the distinction occurring between "created" ("made," verse 7) and "said" ("spake," "commanded"). God created the earth, then commanded the light to appear; God created the firmament, and then commanded the waters to occupy their assigned places. After the division, God commanded life to appear on the earth and in the sea. He created great whales, and commanded them to multiply.

Gen. 2: 1: The Septuagint, Syriac, and Samaritan versions read: "On the sixth day God ended his work," etc.; and Dr. Adam Clarke says this is the "genuine reading."

Verse 3: Notice Joshua 20: 7, margin.

Verse 15: Read last paragraph "Testimonies for the Church," Vol. I, page 568.

Verse 18: Celibacy is not in harmony with God's plan. Even the priests were to marry (Lev. 21: 13), thus proving monkery and nunery radically and spiritually wrong.

Verses 21-24: Read "Testimonies for the Church," Vol. III, page 484.

Gen. 3: 15: "Seed" (Chaldee, *zero-ashta*). The false seed, Nimrod, the founder of sun-

worship, called *zar-adas*, "the only seed." This is the meaning in this verse, as referred to by Paul, in Gal. 3: 16.

Verse 16: Notice Eph. 5: 22-24.

Verse 21: It is inferred, by Biblical writers, that Adam offered sacrifices of animal life, and that the skins were those of sacrificial animals; but these sacrifices were for *sin*, and unless Adam offered the sacrifice before being clothed, and after sinning, the inference is not good.

Verse 24: Notice "Special Testimony to Ministers and Workers," No. 7, page 54, par. 2.

Gen. 4: 3: Notice reading of 1 Kings 17: 7.

Gen. 9: 13: The rainbow, in its beauty and in the promise connected with it, is typical of the glory of Jesus, and of the promise of salvation, through him, from the flood of sin. Notice Eze. 1: 28.

Gen. 11: 4: Notice Isa. 26: 9, 10. "Scatter." See "Empires of the Bible," pages 3, 4.

Gen. 16: 16: Put with it Gen. 21: 5.

Gen. 17: 17, 18: Read Gal. 4: 22-24.

Gen. 18: 6: Four pecks and one pint of meal.

Verses 20, 21: Notice "Two Republics," page 631, par. 2.

Gen. 22: 2: See "Patriarchs and Prophets," page 148. Josephus says Isaac was twenty-five years old. "Antiquities," book 1, chap. 13, par. 2.

Verse 5: Bochart says the word "lad" was used to denote a person twenty-eight years of age. See "Sacred Chronology," page 60.

Gen. 23: 3: See "Empires of the Bible," page 30.

Gen. 24: 55: See "Empires of the Bible," page 98.

Gen. 25: 29-34: See "Testimonies for the Church," Vol. II, page 38.

Verses 34, 35: See "Empires of the Bible," pages 30, 31, sec. 20.

Gen. 27: 4: For age of Jacob, see "Sacred Chronology," page 61.

Verses 29, 37: "Wine" (Hebrew, *tirosh*; Latin, *mustum*; English, "must"); "wine pressed from the grape, but not fermented." — *Webster.*

Gen. 28: 22: See "Patriarchs and Prophets," page 493.

Gen. 31: 13: "Anoint." This is the first place in the Bible where the word is used. See Gen. 28: 18 for previous expression.

Gen. 32: 24, 25: See Hosea 12: 3-6; Gen. 33: 20, margin.

Gen. 35: 5: Typical of fleeing Israel in the last days, as they leave the cities. Notice also "Patriarchs and Prophets," page 469.

Gen. 40: 11: "*Gleukos* — "sweet wine." — *Josephus.*

Gen. 41: 38: See *General Conference Bulletin*, 1897, page 22.

Verse 46: See "Empires of the Bible," page 141, par. 6.

"UNDER the head of 'Biblical Research,' a religious paper describes the visit of a lady to Mount Sinai. Is it because the popular idea of Biblical research is that it is accomplished by traveling in Palestine, that so many people know so little of what the Bible teaches? True Biblical research best begins at Genesis 1, and leaves off at the end of Revelation 22."

"GIBBON devoted over twenty years of his life to the labor of reading for, and writing, 'The History of the Decline and Fall of the Roman Empire.' It is one of the most stupendous literary feats ever accomplished by the labor of one man."

HUMAN writings on religion resemble preaching: they are useful only so far as they illustrate the Scriptures, and induce us to search them for ourselves. — *Fuller.*

The Institute.

HOW CAN THE COLLEGE BEST TRAIN YOUNG MEN FOR THE MINISTRY?

GEO. A. IRWIN.

(Concluded.)

IF I were teaching a class of young men, I should teach them to respect the message, also the messengers whom God has used in the message in the past. There is a tendency on the part of some to speak of some parts of the message in a slighting way. The Lord knew what he was doing when he gave this message into the hands of men to carry forward. God has set his approval upon the message. We must not lose sight of the message in these closing days. It should be taught that the burden of the work is the commandments of God and the faith of Jesus; that we have a message just as distinct as Noah or John the Baptist had; and that the ministry must give this message.

"Young men who now engage in the work of preaching the truth should cultivate modesty and humility. They should be careful how they become exalted, lest they be overthrown. They will be accountable for the clear light of truth which now shines upon them. I saw that God is displeased with the disposition that some have to murmur against those who have fought the heaviest battles for them, and who endured so much in the beginning of the message, when the work went hard."—*Gospel Workers*, page 202.

"He is displeased with those who are ready to find fault with and reproach those servants of God who have grown gray in building up the cause of present truth. Your reproaches and murmurings, young men, will surely stand against you in the day of God."—*Id.*, page 203.

Speaking of young men, we read, further: God designed that they should be so trained in our colleges and by association in labor with men of experience, that they would be prepared for departments of usefulness in this cause. We must manifest confidence in our young men. They should be pioneers in every enterprise involving toil and sacrifice, while the overtaxed servants of Christ should be cherished as counselors, to encourage and bless those who strike the heaviest blows for God."—*Id.*, page 295.

Paul tells Timothy that a soldier does not entangle himself with the affairs of this life. One who enters the ministry should have nothing else to attend to. There is enough in that calling to occupy all the ability and energy that God gives to any man. When the word is rightly divided, as we are commanded to do, it must be learned; and we can learn it only by studying the *truth*, not something outside of the truth. In "Christian Education," under the heading, "The Schools of the Prophets," I read: "The instructors were men not only well versed in divine truth, but those who had themselves enjoyed communion with God, and had received the special endowment of his Spirit. They enjoyed the respect and confidence of the people, both for learning and for piety." The instructors in our schools, who are to lead a company of young men to enter the ministry, should be men just as good as those marked out in the schools of the prophets.

In addition to the study of the Word on such special Biblical subjects as have been mentioned, and teaching young men to be humble, and to endure hardness as good soldiers of Jesus Christ, not entangling themselves with the things of this world,—in addition to these things, the voice is spoken of as an important adjunct in the ministry:—

"It is important for every speaker so to train the vocal organs as to keep them in a healthy condition. . . . Every one should become intelligent as to the most effective manner of using his God-given ability, and should practise what he learns. . . . The voice should be cultivated so as to promote its musical quality, that it may fall pleasantly upon the ear, and impress the heart."—*Special Testimonies for Ministers and Workers*, No. 7, pages 9, 10.

They "should be taught how to breathe, how to read and speak so that the strain will not come on the throat and lungs, but on the abdominal muscles."—*Christian Education*, page 185.

Jesus spoke as never man spoke. There was music in his voice; and the reason he spoke not as man, was because God was his teacher. All the gifts of God to us must be cultivated so as to be used to the best advantage; and the voice is one of these gifts.

"An understanding of the customs of the people, of the location and time of events, is practical knowledge; for it aids in making the figures of the Bible clear, in bringing out the force of Christ's lessons."—*Id.*, page 84.

"God would have us study the history of his dealings with men and nations in the past, that we may learn to respect and obey his messages, that we may take heed to his warnings and counsels."—*Review and Herald*, Nov. 5, 1889.

Teach young men that the work of the ministry is not confined to preaching. Christ did but little preaching; but he did much ministering. The Testimonies have said that there is not enough ministering, but that there are too many set, or prepared, discourses. To *minister*, in the full sense of the word, is to meet the people in every-day life, pray with them, read the Bible with them, enter their homes, and help them in a practical way. The true minister of Jesus Christ will have nine times more work out of the desk than in the desk. When we get down to this personal ministering, when we get close to the people, we shall have their hearts, and can do them good.

Young ministers must be an example to the flock "in word, in conversation, in charity, in spirit, in faith, in purity." We need more ministers. We have come to the time when the loud cry is to go, and some one must proclaim it. There is a work to be done among the poor, and in the slums and the highways and hedges; but as I read the Testimonies, I find that there is also a work to be done in proclaiming the message, "Come out of her, my people:" this is the work of the minister.

There is a growing tendency to speak of the church in a contemptuous way; to speak of other churches as "just as good" as the Seventh-day Adventist Church. The Lord has said that the remnant church is the only church on the earth upon which he bestows his especial regard. Evils exist in the church, but still the church in these last days is to be a light to the world. The church is the only object upon which Christ bestows his supreme regard. The remnant church is going through to the kingdom. Nobody will ever have a message from the Lord saying that this church is Babylon.

"Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world, that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reprov'd, warned, and counseled, is the only object upon earth upon which Christ bestows his supreme regard. . . . God has a church on earth who are lifting up the downtrodden law, and presenting to the world the Lamb of God, that taketh away the sin of the world. The church is the depositary of the wealth of the riches of the grace of Christ."—*Review and Herald*, Sept. 5, 1893.

If we want the wealth of the riches of Christ, we shall find it in the church. Then instead of casting reflections upon the church, had we not better be doing what we can to make this church just what the Lord would have it?

"Through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory. The prayer of Christ that his church may be one as he is one with his Father, will finally be answered. The rich dowry of the Holy Spirit will be given; and through its constant supply to the people of God, they will become witnesses in the world of the power of God unto salvation.

"There is but one church in the world that are at the present time standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren."—*Id.*

"We are not to think that the chosen ones of God who are trying to walk in the light, compose Babylon. The fallen denominational churches are Babylon."—*Review and Herald*, Sept. 12, 1893.

"Let all be careful not to make an outcry against the only people who are fulfilling the description given of the remnant people, who keep the commandments of God, and have the faith of Jesus, who are exalting the standard of righteousness in these last days. God has a distinct people, a church on earth, second to none, but superior to all in their facilities to teach the truth, to vindicate the law of God. God has divinely appointed agencies,—men whom he is leading, who have borne the heat and burden of the day, who are co-operating with heavenly instrumentalities to advance the kingdom of Christ in our world. Let all unite with these chosen agents, and be found at last among those who have the patience of the saints, who keep the commandments of God, and have the faith of Jesus."—*Id.*

We must understand that we have a definite message, and that its force should not be neutralized by what the world calls a "liberal" spirit.

People are showering me with letters, in which they claim to have some special light on this question and on that question, which they have received from the Lord. I believe that the light that God has for his people will be unfolded to them from day to day; but I do not believe these side issues that are constantly arising are of the Lord; for he has said, in this same connection, that "he is leading, not stray offshoots, not one here and one there, but a people."

I am persuaded that there is nothing so ennobling, so invigorating to the mind, as a study of the Bible; and when students begin to get hold of the precious things of God, their minds will expand and grow strong. A mind crowded with a mass of matter that it will never be able to use, is a mind dwarfed and enfeebled, because it is dealing only with commonplace material. It is not necessary for the minister to spend much time in learning technicalities of science, so that he can talk to the people in language that they can not understand. No one needed to be so educated to understand the Saviour. On the other hand, I think the Saviour could understand the technicalities of the scribes and Pharisees and doctors of the law.

May the Lord bless the efforts of those having charge of our institutions of learning, and help them so to arrange the classes and studies that the primary object in the establishment of these institutions may be fully met; and that in the short time yet remaining, many young men may be fitted to act a prominent part in the closing work of the message, when it is given in the fulness of the loud cry.

Woman's Gospel Work.

"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68: 11, R. V.
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Ezo. 7: 23.

"WORKING, O Christ, with thee, working with thee;
 Unworthy, sinful, weak, though we may be;
 Our all to thee we give, for thee alone we live,
 And by thy grace achieve, working with thee.

"Along the city's waste, working with thee;
 Our eager footsteps haste, like thee to be;
 The poor we gather in, the outcasts raise from sin,
 And labor souls to win, working with thee."

THE replies that I have received in response to the "Special Call to Our Women," which appeared in the REVIEW AND HERALD SUPPLEMENT of December 6, have caused me greatly to rejoice, because they reveal the fact that the Spirit of God has been impressing the hearts of our sisters, and brethren as well, with the great need of some specific work for women; and that they are waiting and ready to take hold of this glorious work that has been so clearly defined to us by the Spirit of God.

The work with the cards is on the chain-letter plan. I am not in sympathy with the principle of chain-letters, as employed for raising money; but I do believe in the chain spoken of in Ezekiel: "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Dear sisters, I know that we have in our hands the links of this chain; and if we take hold earnestly and diligently, it will not take very long to cover this entire country with the truth as it is in Christ. As you lead your neighbor to Christ, and she becomes a worker, and in turn leads another to Christ, who also becomes a worker; and as these in turn sit down with friends, and lead them to Christ, and help them to become workers, these four doing the same, and so on, each doing her work as a soul-winner, the increase will be in geometric ratio, until we shall realize the prophetic vision of the "handful of corn in the earth upon the top of the mountains; the fruit thereof should shake like Lebanon." Ps. 72: 16.

We are in the world for just one work, and that is to save souls; we have no other mission. "We are laborers together with God." That means that God shares all responsibility with us. God does not need a foreman, but just a laborer,—one who is willing to obey orders. We must obey orders, and have an intelligent understanding of what God wants us to do.

Suppose your daughter wishes to know how to make her own clothes, and you provide her with material, and give her the necessary instructions, so that if she obeys your orders, her garment will be satisfactory. But as she starts to cut out the garment, she becomes disgusted with the curves and lines in the pattern, and decides to ignore them; and when she puts the pieces together, they do not fit, and the garment is a failure. Who is to blame?—The daughter, of course, because she did not obey orders. But if she obeys orders perfectly, and then the garment is a failure, the responsibility rests upon the instructor. We must obey God's orders so carefully that if there should be a failure anywhere, we could look up into our Heavenly Father's face, and say, "Remember the word unto thy servant, upon which thou hast caused me to hope."

The more I think about our work, the more sure I am that it is not to involve a separate organization, but is to be a movement on the part of women which will touch every line and department of work in which this precious truth is invested, and put life into it as only a woman's ministry can. It is absolutely impossible to carry the gospel to every creature without a woman's ministry. A great many

years ago it became a recognized fact in mission fields that women must have an important part in the work of the gospel ministry; and it is more necessary to-day than it has ever been before.

The editors of the REVIEW AND HERALD have kindly promised us sufficient space in the paper each week for items concerning our work, and we desire to fill it with the most practical and helpful matter possible. The meetings with our sisters here in Battle Creek have been very interesting and profitable; and we shall be glad to pass on to other churches the suggestions, methods, and interesting items of experience that have come to us, hoping that you will exchange reports and experiences with us. Let us hear from every working company of sisters, that there may be a bond of love and sympathy established between us all round the world, such as shall be a support to us all, and bring a continual supply of new suggestions as to the best methods of helping one another to believe in Jesus our Lord, and to labor for suffering humanity.

EXTRACTS FROM CORRESPONDENCE.

"WHEN we realize how short the time is, and the great work to be done, how we ought to bestir ourselves! May the Lord roll the burden of souls upon us as never before, and may each of us to whom you send the appeal answer, 'Here am I, Lord; use me.'"

"I read your 'Special Call to Our Women' in the REVIEW SUPPLEMENT with much interest; for I have been telling our sisters here some of the very things you speak of. I bid you Godspeed in this work you have begun. I have made the remark many times in our meetings that God would surely send something to arouse us out of sleep. How sad it is to see people who profess to be looking for the soon coming of Jesus showing but little, if any, anxiety for the lost!"

"Your precious message came to hand to-day; and I can assure you it did not find me asleep in the full sense of the term, though almost practically so. For years I have had a strong desire to work in the cause, and from time to time have taken up canvassing work in order to come in contact with the people, and thus be able to do some missionary work; but as often as I have started, just so often has something set me aside. This winter I have felt that I must get into the real work for souls, the desire seems almost to consume me, and yet I am not so active in the work as I desire to be. I rejoice to receive your message, and I shall carry it to our little prayer-meeting this afternoon. We will pray over it, and I feel sure that some will gladly take up the work."

PRACTICAL SUGGESTIONS.

A PART of our work ought to be to establish a correspondence with one another. We have not time to write long letters; but bright, spiritual, warm-hearted notes should be exchanged between the sisters of our churches throughout the country, which will breathe out confidence and sympathy. I would like to receive the names of those who are willing to write helpful letters to others, and also the names and addresses of any lonely Sabbath-keeping women who would like to receive such letters.

In every church there should be homes open to the young people, where they could go and be sure of receiving a loving welcome. We are all busy women; but some of us would esteem it a privilege to receive them at our homes one afternoon each week for a good, uplifting visit and a season of prayer, and sometimes an informal meeting. I have often wished that I might become acquainted with the young people in the church, that I might

"mother" them in times of sadness, trial, and temptation. If this matter could be systematically arranged, I am sure it would be a blessing to the young people, and to us who would entertain them.

There are among us many overworked mothers. I have in mind one with six little children, none being able to help her much. Her health is poor; she has to be in bed part of the time, and says she can not think what she has to do, but keeps rushing on as fast as she can. It is likely that this little flock of children will be left motherless if the poor woman has to keep on working so hard. There is a large class of women who live with their children or by themselves, who do not have to bear the burden and heat of the day, and still are good for much light work yet. Now I am impressed that if this class would form themselves into a Lift by the Way, or Helping Hand, band, and spend one afternoon each week regularly at the homes of such burdened women, darning stockings, doing plain sewing, and offering a fervent prayer for the special blessing of God to rest upon the dear sister for health, strength, and guidance, they would strengthen one another, and become a great source of comfort. This would open the way for further acts of kindness, such as taking home an unfinished garment to work on, helping an extra hour or two at some especially trying time, etc.

EXPERIENCES AND TESTIMONIES.

"My heart is with you in this work, and I intend to do all I possibly can. Dear sisters, this is the most blessed work we can possibly do, and we should consecrate all our time to the Lord, for him to use us for the salvation of souls. I was called to see a woman who is very badly diseased, and can never recover. As I sat beside her, my heart ached for her, and I said, What can I do for this poor, sick, diseased soul? We knelt and prayed, and God blessed us. I feel that I must not rest until I have done more for the salvation of souls who are bound in darkness and sin."

"This has been the busiest and happiest week of my life. The Lord has seen fit to give me a home in this earth, as well as the promise of one in the new earth; and I find there is a great blessing in following out the instruction of the Testimonies by throwing its doors open, and inviting young people to my fireside. This week I invited a young man to take dinner with us, who has wandered far into sin, and is what some call a hopeless case. I also invited, unknown to him, two earnest Christian young men, who understood his condition. A pleasant acquaintance was formed, and I am sure the Lord will bless it. The experience was a precious one for me."

"I want to praise the Lord for his wonderful goodness. My heart is so full that I hardly know where to begin to tell what the Lord has done for me. I was so glad when I heard that this movement was to be started among the women. I knew it was of the Lord, and he has witnessed to it already. His Spirit has gone out before us, and is moving upon the people to-day. I believe that our work must begin in our own homes. There had come a critical time in the life of my son; and I knew that if he went on as he had been going, his soul would be lost. I realized what life meant to me with one of my children astray from the fold of God; so when you asked us to write on a slip of paper the name of any for whom we were especially burdened, with tears in my eyes I wrote the name of my son. My faith took hold of the promise of God, but I did not think the promise would be fulfilled so soon. Friday night the Spirit of God touched the heart of my son as it had never been touched before, and he is converted. Dear sisters, there is no limit to the power of the Lord, and he will do wonderful things for us."

Home and Health.

WHICH ARE YOU?

THERE are two kinds of people on earth to-day,
Just two kinds of people; no more, I say.
Not the sinner and saint; for 't is well understood
The good are half bad, and the bad are half good:

Not the rich and the poor; for to count a man's
wealth,

You must first know the state of his conscience and
health:

Not the humble and proud; for in life's little span,
Who puts on vain airs is not counted a man:

Not the happy and sad; for the swift-flying years
Bring each man his laughter, and each man his
tears.

No; the two kinds of people on earth that I mean
Are the people who lift, and the people who lean.

Wherever you go, you will find the world's masses
Are always divided into just these two classes;
And, oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner, who lets others bear
His portion of labor, and worry, and care?

—Ella Wheeler Wilcox.

TO THE SEVENTH-DAY ADVENTIST WOMEN.

WHY should not our own Seventh-day Adventist women supply sufficient matter to fill the Home department in the REVIEW? Why should we be obliged to hunt up matter written by other women, or else have nothing? Had it not been for Sister Henry and two or three others, we should have had to fill this page with such hunted-up matter, through the whole year.

This should not be so at all. The Seventh-day Adventist women are the best women in the world, and not inferior to other women in ability. Why, then, should they not use their ability for the benefit of all, through this channel, which reaches so many thousands?

Upon this subject one sister said that before she became a Seventh-day Adventist, she did considerable writing; but that when she became a Seventh-day Adventist, she thought our papers were too sacred for her to touch with her pen, and therefore had never written anything for them. Is it possible that all but a half-dozen or fewer of our women think that same way?

That is a great mistake, whoever may think it. Is it true that our papers are too sacred for the contributions of our own Christian women; and so the editors are obliged to hunt up, from the writings of other women, matter for these same papers? Is it not perfectly plain that that is not right at all?

It may be that others are hindered by false notions of what it means to write for publication. A good many people think that to write acceptable matter, especially for a home department, they must work themselves up into a sort of ecstasy of imagination, and then soar away off into space and sail around there. But that is as great a mistake as the other. True, too many folks do that way; but what *they* write is not worth printing anywhere — at least in *this* world. And for the simple reason that in this world, people live on the earth: even these who float away into space are obliged, after a while, to come back to the earth, and live and work amid the realities of earth, just like every-day folks.

That is not the kind of matter that is wanted for the Home department of the REVIEW AND HERALD. This is a world of solid and serious realities, and is altogether an every-day affair. Matter that deals with the every-day realities of this every-day world is so earnestly desired for this department that if, in whole pages

there is but one sentence that is valuable, that sentence will be printed. If this is not encouragement, we do not know what would be.

And we know full well, and so do all our sisters, that in the every-day experiences of the thousands of women readers of the REVIEW, there are enough valuable suggestions, lessons, anecdotes, and incidents to make our Home department the best in the world, if only they could find their way into the paper. There are enough true incidents that can be woven into conversational form, without anybody's imagining or inventing "a story" that is all a lie.

Please do not think that what interests and instructs you is too insignificant to be of value to other people. There are thousands of people who are so much like you that the very things that please, cheer, and interest you, will do exactly the same thing for them. Then, sisters, please, each one of you, write up all such things for the REVIEW.

Again: do not think that you must write a great long *article*, in order to produce something acceptable. Three pages, two pages, one page, of note-paper, or even a dozen lines, is long enough, if only it tells something instructive. Of course, if you choose to write a long article, you are free to do so; and if it is good, it will be accepted.

Come now, sisters, we extend to you this hearty and earnest invitation. Will you not *all* respond? We have about made up our editorial mind that if you will not supply this department, we shall fill it up with other matter, instead of hunting up Home department matter from other sources. Do you expect us two men to know more about home and home affairs than do *all* of you women? Come along now, please. What say you?

Ida Carmichael
Uriah Smith

TO OUR BOYS.

MRS. IDA CARMICHAEL.
(Keene, Tex.)

By "our boys," I mean any mother's son to whom this may ever appeal.

As for "our boys," it is an understood thing that they are wont, while standing upon the shadowy border-land of young manhood, to dream of love. And as it is natural, we expect it. While I could say much upon the theme of the sickly, sentimental feeling which often makes itself conspicuous about this time, and is dignified with the name of "love," I wish to turn to a broader, grander theme, — to the noblest of all love-affairs — the love-affair between a big boy and his mother; — the mother who *loves him*, who bore him, who has given the best years of her life to him; — the mother who guided his tiny feet in their first efforts to seek and find out the mysteries of the life he was suddenly becoming conscious of; — the mother who bent above his couch when he tossed restlessly with fever and delirium; who pressed loving kisses upon his parched lips, and laved his aching brow with tender, loving hands. O boys! that mother loved you when no dainty maiden would have deigned to look at you. In many cases the luster of her gentle eye has been dimmed, the spring has been taken from her graceful step, and her dainty white hands have been made callous with much labor at the cook-stove and wash-tub, that you might have the pleasures of life, be kept in school, and always look neat, and be served with fresh shirts and nicely ironed linen suits

in season. And in all probability, as you have grown older, you have, while attired in that same apparel, called upon some maiden fair, to tell her of your love, forgetting the love-affair that you should carry on *at home*.

And let me tell you a sure indication by which to judge of your future conduct, — the treatment that your mother receives, your wife will receive. The boy who is all attention to his mother; who springs to his feet as she enters a room, and sees that she has an easy chair; who gracefully bows to her when meeting her upon the street; who sees that she is served first at the table, and is first to partake of the freshly drawn water, or has the first rose of summer, or the most choice piece of fruit; who springs to assist her down the steps, or has her lean upon his strong arm as they both ascend the stair; who goes even further than to offer these graceful little attentions, and looks after the kitchen wood-box and the water-pail; sees that mother does not milk, cook, wash, iron, or in any way slave her life away when it is in his power to prevent it; — the boy who does this, and even more, — who lays the first-fruits of his first earnings (after an honest tithe has been paid to the Giver of all good) at his mother's feet, — that boy will do "to tie to." He may not be wise, nor rich, nor great; but he will do "to tie to."

In my forty years' varied experience, I have seen many things that I wish I could tell you about. O, that I could save every one of you from the delusive snare, which is set for you by Satan, — the thought that you must pander to the desires of the carnal mind (and "to be carnally minded is death"), in order to have a "good time." Do you think Satan could provide for a better time than could the Creator of the universe? — No, indeed.

Allow me to say that when you get to doing the things you begin to hide from mother, — such things as your first cigar, slangy songs, oaths, irreverence for the house of God, criticism of ministers, and of those who are trying to walk circumspectly, — anything which you would blush to have mother know, — you are in a sad way. You had better call a halt. If you do not, you will one day wish you had. I wish I could tell you what I know about reform-school boys, and young prisoners. How your hearts would ache! You would be surprised to learn what seemingly simple things lead to results so sad.

And then to see those same dear, faithful mothers, — to have them come, and cry out, "O, can't you see my poor boy?" "Won't you please get Mr. Carmichael to take this package to my boy? Tell him I have sold my home and everything I had. I have been to Austin before the governor and the Board of Pardons. I am doing everything to get him reprieved." Another will say, "I will be true to my boy; others led him astray. I will do anything to get him out." How sad it is to hear poor, repentant boys talk of "mother;" or to hear hundreds of prisoners sing, amid the clank of ball and chain and surrounded by guards with guns and pistols, the sweet old words: —

"Take this letter to my mother,
Far across the dark-blue sea;
Take this letter to my mother,
She'll be glad to hear from me."

Yes, mother *is* glad to hear from her erring boy, even if he is behind prison-bars. And in the majority of cases, he would not be there if he had heeded that fond mother's advice.

Boys, to be able to say "No," when tempted by some of your boon companions to enter forbidden paths, is the truest kind of bravery; to be faithful in little things is to be sure to win in great things, while to fail in little things is to fail in great things; and to be kind and gentle to animals is to show respect for mother, and regard for her gentle admonition and ex-

ample. I know of a lesson learned by a talented young man, and learned to his sorrow. He was engaged to a noble girl. He lived just beyond the city limits, and rode in on horseback daily. The young lady's window overlooked a portion of the road he usually took. One morning as he was nearing town, he became very angry at his beautiful horse, and fell to beating him over the head in a brutal manner, not knowing that his act was witnessed by the surprised and pained girl, whom he loved so fondly. The next time he called on her, she quietly drew off the golden circlet, the engagement ring, which he had placed upon her finger, and returned it, remarking that she could trust her future to no man who would so abuse an inoffensive dumb brute. And, boys, any rightly informed girl would fear to link her life with such a man, especially if, added to that characteristic, was a habitual disregard for his mother's counsel.

Remember, "The bravest are the tenderest, the loving are the daring." The truly brave boy can afford to be tender, even to be laughed at; for "the loving are the daring,"—yes, daring to do right for right's own sake, most of all for Jesus' sake, and not the least for mother's sake.

And then, boys, should any of you happen to have a frail mother, how tenderly you should care for her! O, rejoice her heart each day with some little love-token,—a fresh flower, a choice piece of fruit, some act of self-forgetfulness, something to show that you are proud to do her honor! You can not realize how much this will please her, and lighten her burden, and help her to thank God that she is the mother of so manly a child—of a gentleman. If you are not a gentle *boy*, you will never be a *gentleman*.

If you are not acquainted with your own mother, hasten to become acquainted with her. Learn to know her so well that you will venture to throw your strong, young arm around her waist, and place a gentle kiss upon her lips, and say, "Mother, I love you." The inspiration of my life is to have my sturdy boy of eleven throw his strong little arms around me, and say, "Mama, I love you!" Nothing in life is so sweet to a mother as love from her big boy, especially her first-born.

And then, boys, suppose some of you come to the sad day in which you shall stand by a flower-bedecked casket, and with tear-dimmed eyes take a last, long look at dear mother's patient, peaceful face. "At rest at last." My word for it, your heart will ache with a wild regret that you did not love her more, and tell her so. Too late, too late then, to bring flowers, and shed unavailing tears! "For the dead know not anything." One sweet red rose placed gallantly in her hair or on her breast while her true mother-heart beats live and warm, will do her more honor than banks of choice exotics placed over her senseless clay.

Another thing, boys,—never speak disrespectfully of any woman. If any are impure, draw the mantle of charity over their wrongdoings. Remember that such sin is a double sin,—that the commandment applies alike to betrayer and betrayed. Remember that you can not sneer at, cast reflections upon, or indulge in obscene language about, any woman, without dishonoring your mother to a certain extent: and not only *your* mother, but the mother of Jesus Christ himself; for she was a woman like your own mother. Then for Jesus' sake, and for the sake of your own mother and sisters, hold all women sacred. Take not their name in vain. Let no one induce you to indulge in the vile jokes of the day. Show your true bravery by saying: "No, boys; we have mothers and sisters; she is some mother's daughter, some boy's sister." O, for an age of pure young manhood! Then we would see pure young womanhood. My observation has

been from cause to effect on this subject. The cause is usually from the opposite point than that generally held up for censure. Whatever it is, it is generally the *MAN'S* sin first.

Here is a little poem that has been floating across my pathway for years. It is all true:—

"Nobody knows of the work it makes
To keep the home together;
Nobody knows the steps it takes,
Nobody knows—but mother.

"Nobody listens to childish woes,
Which kisses only smother;
Nobody's pained by naughty blows,
Nobody—only mother.

"Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer,
Nobody—only mother.

"Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought,
Nobody—only mother.

"Nobody knows of the anxious fears
Lest darlings may not weather
The storm of life in after-years,
Nobody knows—but mother.

"Nobody kneels at the throne above
To thank the Heavenly Father
For that sweetest gift, a mother's love:
Nobody *can*—but mother."

Boys, you can not know; but I know, and other mothers know.

Now, one parting thought: Be good to mother. You may have sisters, brothers, aunts, cousins, and other relatives; you may marry, and have a good wife; some man might fill acceptably to you the position of stepfather: but you will never have but *one mother*. Love her while you can, honor her while you may; be proud of your mother, make her proud of her son. A blessing upon you, every one, I pray.

GOOD FORM.—NO. 7.

MRS. S. M. I. HENRY.

AMONG the little attentions that should become habits in youth, because they help to that "appearance" which will serve as adornment to every good doctrine, is the placing of the chair in the most comfortable position possible for another; seating grandfather or grandmother, father or mother, at the table; adjusting a light; picking up articles that have been dropped; not waiting to be asked to help if you should see that father, mother, or any one else is looking for something that they do not seem to be able to find quickly; or, if they are trying to save your steps by getting along with some inconvenience which you see might, by a little effort on your part, be made to give place to convenience, coming at once to their help with such cheerfulness as only true courtesy in the heart can give.

No boy nor girl, man nor woman, will lose anything in the long run by that sort of thoughtful care for others that is known as politeness. In traveling, or in passing in and out of a crowded church or hall, the truly well-bred man will never be found struggling in the midst of a jam to get through the door into the best seat, or up into the train before any one else. If he is caught in a jam, he will not elbow people right and left; but, while protecting his person, and those who are depending upon him, from actual injury, will find his own chance of getting out of the tight place by helping others out.

In this selfish world, nothing so quickly touches the popular heart as that sort of Christlikeness which is recognized as politeness to strangers in public places; as gentleness in helping the weak, and taking care not to add to the burdens of those who are hard pressed with heavy responsibilities. The man who obtains control of the highest quality of influence

is the one who has either from childhood been trained to think those thoughts that blossom out into beautiful considerateness, or who has taken himself in hand, and by vigorous self-training, has pruned off the growth of selfish heedlessness, and grafted in the gentler graces of the Spirit.

One W. C. T. U. lecturer had been painfully impressed with the fact that baggage-men had to handle such heavy trunks. This was before so many little wheeled contrivances had been placed at their disposal. She accordingly supplied herself with two small trunks, just alike, in place of one large one, for no other reason than to save the backs of the men. Her kind intention was kept to herself for years, and went unrecognized, until at length one day she encountered a grumpy old baggageman, who seemed to have a special grudge against any woman with two checks. He was from the first moment very uncivil, threatened her with a charge of excess of baggage, and many other dreadful things. She said but little, only went quietly along to the baggage-room, found the two diminutive parcels for him, and waited. He looked at them, then at her, colored like one who was ashamed of himself, and said, "Be them all?"

"Yes, those are all."

"Well, what made you make two of 'em?"

"That is my way of helping to lift one big trunk," she said.

"Your what?"

"My way of helping you to lift one big trunk."

"It is! Well, I never!—you did it to save our backs?"

"Yes; I never wanted any old man, or boy, to strain himself over a big trunk for me, so I divided mine in two."

"Well!" ejaculated the grumpy old fellow, who evidently did not know of anything more to say. His whole heart had suddenly mellowed, his eyes grew red, and his hands trembled, as, taking off his cap, he changed those checks with the air of one who was performing some act of religion. When he came with the two little bits of metal to the waiting passenger, still carrying his cap in his hand, and when she took them with a "Thank you," and put them into her purse, he looked timidly into her face, as if to see if he could possibly be forgiven. She chose not to make much of the incident, so she did not seem to notice his perturbation, but with a simple "Good day," left the baggage-room; but she knew very well that that old baggageman would never forget, and would perhaps be kinder to all the big trunks in the future for the sake of those little twin products of her kind intention.

"BEING sure that you have treated the cause of your dull skin, listless eyes, numerous aches and pains, remember to care not only internally, but to give such external treatment as is needed for your body. I have told my girls many times of the proper method of washing the hair; but now I want to remind them of the necessity of a perfectly clean scalp, and that merely wetting the hair with soap and water is not washing the head, while the hair will lack gloss, grow dry, and break unless the ground on which it grows is kept as nature intended it should be. He is a poor worker who does not look after his tools; therefore remember that dusty brushes will do your hair no good, while five or ten minutes of quick brushing each morning, with a brush in proper condition, will keep your hair looking as smooth as silk."

"WHAT care I what you *say*, when what you *do* stands over my head, and thunders in my ear so loud that I can not hear what you say?"

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 27, 1898.

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FAITH is the expecting the word of God to do what it says, and the depending upon that word to do what it says.

As that is faith, and as faith comes by the word of God, it is plain that the word of God, in order to inculcate faith, must teach that the word has in itself power to accomplish what itself says.

And such is precisely the truth of the matter: the word of God does teach just this, and nothing else; so that it is truly "the faithful word" — the word full of faith.

The greater part of the very first chapter of the Bible is instruction in faith. That chapter has in itself no fewer than six distinct statements that definitely inculcate faith: with the essential connective of the first verse, there are seven.

The inculcation of faith is the teaching that the word of God itself accomplishes the thing which is spoken in that word.

Read, then, the first verse of the Bible: "In the beginning God created the heaven and the earth." How did he create them? — "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was." Ps. 33:6-9. Before he spoke, it was not: after he spoke, "it was." Only by the speaking, it was. What caused it to be? — The word only.

But darkness was upon all the face of the deep. God wished light to be there; but how could there be light when all was darkness? — Again he spoke: "And God said, Let there be light: and there was light." Whence came the light? — The word which was spoken, itself produced the light. "The entrance of thy words giveth light." Ps. 119:130.

There was no firmament, atmosphere. God wished that there should be a firmament. How could it be produced? — "God said, Let there be a firmament, . . . and it was so." Another translation for "it was so" is, "And thus it came to pass." What caused the firmament to be? What caused this *thus* to come to pass? — The word only. He spoke, and it was so. The word spoken, itself caused the thing to exist.

God next desired that there should be dry land. How could this be? — Again he spoke: "God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so."

Then there was no vegetation. Whence should this come? Again God spoke: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."

Again he spoke: "And God said, Let there be lights in the firmament of heaven, . . . and it was so."

Again he spoke: "And God said, Let the earth bring forth the living creature, . . . and it was so."

Thus it was that "by the word of the Lord" all things were created. He spoke the word only, and it was so: the word spoken, itself produced the thing.

Thus it was in creation. And thus it was in redemption: he healed the sick, he cast out devils, he stilled the tempest, he cleansed the lepers, he raised the dead, he forgave sins, all by his word. In all this, also, "he spake, and it was."

And so he is the same yesterday, and to-day, and forever. Always he is the Creator. And always he does all things by his word only. And always he can do all things by his word; because it is the very characteristic of the word of God, that it is possessed of the divine power by which itself accomplishes the thing which is spoken.

This is why it is that *faith* is the *knowing* that in the word of God there is this power, the *expecting* the word itself to do the thing spoken, and the *depending* upon that word itself to do that which the word speaks.

The teaching of faith is the teaching that such is the nature of the word of God; the teaching of people to *exercise* faith is the teaching them to expect the word of God to do what it says, and to depend upon *it* to do the thing which is by it spoken; the *cultivating* of faith is by practise to cause to grow confidence in the power of the word of God itself to do what in that word is said, and dependence upon that word itself to accomplish what the word says.

And "the knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired."

Are you cultivating faith?

HERE are two sentences which, that all may the better see their exact bearing, we set side by side. Both are from the Spirit of prophecy; and both, apparently, were written about the same time in 1898:—

The time has now come when all who are working in Christ's lines will have the mark of God in words, in actions, in character, in their honor of Immanuel.—*Unpublished, copied in Battle Creek, Sept. 20, 1898.*

Many whose characters are now being weighed in the balances of the sanctuary are pronounced wanting, because they do not bring the truth into the practical life.—*Signs of the Times, Oct. 17, 1898.*

Both these sentences speak of "now." One says that "now" there are those who "will have the mark of God;" the other says that "now" there are those who, "being weighed in the balances," "are pronounced wanting."

In the nature of things these two things occur at the same time: each is the counterpart of the other. When the mark of God is set, it is set upon every one upon whom it can be set in righteousness. Not a single soul will be passed by upon whom the mark can be set. And as there go after him the others with the destroying weapons to smite, it is perfectly plain that while the one is passing through to set the mark of God, all "are being weighed in the balances of the sanctuary." And in that weighing it is certainly being decided whether each one shall receive the mark of God, or whether he shall be pronounced wanting. If the balances of the sanctuary in their exactness declare

one "wanting," in infinite sorrow the righteous Lord must pronounce it so; and he with the writer's inkhorn must pass on without setting the mark of God; and he never turns back to go over the ground again. All that remains is for those who go after him to let loose the destroying weapons, and slay utterly. And they begin at the Lord's sanctuary, and even with "the ancient men that were before the house."

It is a most solemn thing to have to write all this. But it is all true; and when it is true, it is a good deal more solemn thing not to write it. For what if, when the sword comes, the people are not warned?

O, we must be ready, now, to receive the mark! And as it is only "the Holy Spirit of God whereby ye are sealed unto the day of redemption," we must now receive the Holy Spirit of God.

"Ask, and it shall be given you; . . . for every one that asketh receiveth." "Receive ye the Holy Ghost."

We can do no better than to print just here the Lord's own message for this very time:—

"The command is, 'Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.' These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented, and humbled their hearts before him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, his power and presence were lacking.

"In the time when his wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul-anguish, which is expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God's honor and a love for souls, will not hold their peace to obtain favor of any. Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm. They mourn before God to see religion despised in the very homes of those who have had great light. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of Satan triumph. God is dishonored, the truth made of none effect.

"The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions his messengers, the men with slaughtering weapons in their hands: 'Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.'

"Here we see that the church, the Lord's sanctuary, was the first to feel the stroke of the wrath of God. The ancient men—those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people—had betrayed their trust. They had taken the position that we need not look for miracles, and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say, 'The Lord will not do good, neither will he do evil. He is too merciful to visit his people in judgment. Thus peace and safety is the cry from men who will never again, lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs, that would not bark, are the ones who feel the just vengeance of an offended God. Men, maidens, and little children, all perish together.'

"The abominations for which the faithful ones were sighing and crying were all that could be discerned by finite eyes; but by far the worst sins, those which provoked the jealousy of the pure and holy God, were unrevealed. The great Searcher of hearts knoweth every sin committed in secret, by the workers of iniquity. These persons come to feel secure in their deceptions, and because of his long-suffering, say that the Lord seeth not, and then act as if he had forsaken the earth. But he will detect their hypocrisy, and will open before others those sins which they were so careful to hide. . . .

"The day of God's vengeance is just upon us. The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land. Those who link in sympathy with the world are eating and drinking with the drunken, and will surely be destroyed with the workers of iniquity. 'The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil.'

"Our own course of action will determine whether we shall receive the seal of the living God, or be cut down by the destroying weapons. Already a few drops of God's wrath have fallen upon the earth; but when the seven last plagues shall be poured out without mixture into the cup of his indignation, then it will be forever too late to repent, and find shelter. No atoning blood will then wash away the stains of sin. . . .

"Not all who profess to keep the Sabbath will be sealed. There are many, even among those who teach the truth to others, who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works. Those who were so familiar with prophecy and the treasures of divine wisdom, should have acted their faith. They should have commanded their households after them, that by a well-ordered family they might present to the world the influence of the truth upon the human heart.

"By their lack of devotion and piety, and their failure to reach a high religious standard, they make other souls contented with their position. Men of finite judgment can not see that in patterning after these men, who have so often opened to them the treasures of God's

word, they will surely endanger their souls. Jesus is the only true pattern. Every one must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him. However high any minister may have stood in the favor of God, if he neglects to follow out the light given him of God, if he refuses to be taught as a little child, he will go into darkness and Satanic delusions, and will lead others in the same path.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost. . . .

"No one need say that his case is hopeless, that he can not live the life of a Christian. Ample provision is made by the death of Christ for every soul. Jesus is our ever-present help in time of need. Only call upon him in faith, and he has promised to hear and answer your petitions.

"O, for living, active faith! We need it; we must have it, or we shall faint and fail in the day of trial. The darkness that will then rest upon our path must not discourage us, or drive us to despair. It is the veil with which God covers his glory when he comes to impart rich blessings. We should know this by our past experience. In that day when God has a controversy with his people, this experience will be a source of comfort and hope.

"It is now that we must keep ourselves and our children unspotted from the world. It is now that we must wash our robes of character, and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake, and make determined effort for symmetry of character. 'To-day, if ye will hear his voice, harden not your hearts.' We are in a most trying position, waiting, watching, for our Lord's appearing. The world is in darkness. 'But ye, brethren,' says Paul, 'are not in darkness, that that day should overtake you as a thief.' It is ever God's purpose to bring light out of darkness, joy out of sorrow, and rest out of weariness, for the waiting, longing soul.

"What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold, and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth, these are receiving the heavenly mold, and preparing for the seal of God in their foreheads. When the decree goes forth, and the stamp is impressed, their character will remain pure and spotless for eternity.

"Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven. Go forward, my brethren and sisters. I can only write briefly

upon these points at this time, merely calling your attention to the necessity of preparation. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour."

— "VERY CONFLICTING." —

SPIRITUALISTS find themselves in an embarrassing position when they lay their own feelings by the side of some of their teaching. For instance, such is the malignity of Spiritualism toward Jesus Christ that its promulgators find it impossible, in their platform utterances, to omit any opportunity to cast a slur upon his name, or even to deny his existence, which seems to suit them better still.

A correspondent of the *Banner of Light* asks why it is that Spiritualist lecturers so often publicly deny the existence of Christ, when noted mediums claim that they have seen him, and conversed with him, in the spirit-world. Here is a poser. Speakers must be deprived of the privilege of denying the existence of Jesus Christ, or else the messages of those mediums who profess that they have seen him must be set down as a fraud. Which shall it be? In this quandary the correspondent appeals to their best authority, the *Banner of Light*, for help. In their reply the editors say that the best scholarship in the spiritualistic school adheres to the doctrine that there was and is such a being as Jesus Christ, as will be shown in a forthcoming symposium; and that their public speakers do not help their cause by denying it.

But some messages from the supposed departed spirits have themselves denied Christ's existence; and the correspondent refers to this, saying: "The testimony furnished by spiritualistic witnesses . . . is the only testimony worth considering." To this the *Banner* replies: "As the testimony of spirits through different mediums is *very conflicting*, each is forced to accept the conclusion of his reason."

This is a frank admission of the worthlessness of the spirit-communications of Spiritualism. Their testimony is "very conflicting," and every one must accept the conclusions of his own reason. What, then, becomes of the proud and high-trumpeted claims that Spiritualism has come as an angel of light, to be the world's great teacher, to impart lessons of truth which could not otherwise be attained? No very important truth nor clear lessons can be imparted by "conflicting" testimony. And if we are obliged to fall back at last, and as the final resort, upon the deductions of our own reason, all this hubbub and flurry about spirit-communications, with the fraud and ill-concealed abominations that have attended the movement, might, without any loss, but a good deal of profit, have been omitted.

To those Spiritualists who are so dead sure that they are right, and are willing to risk their all, for time and eternity, on what the spirits teach, we commend the foregoing admission that the testimony is "very conflicting," and, of course, can not all be true. More than this, many Spiritualists emphatically concede that it is impossible to identify the spirits. You can not tell what intelligence has you under its power. It will pretend to be one thing, but may be entirely another. But when it pretends to be the spirit of any one who has

ever lived here, as a member of the human family, no matter who, and now claims to have come back in a disembodied condition, the Bible at once stamps upon it the brand of Ananias and Sapphira. It comes under the name of what does not exist, and is consequently a forgery and a lie. No one, then, with a mind morally well-balanced, can fail to place it in its proper category.

But with all the fog-bank of uncertainty in which it is enveloped and hidden; with all the evil that has accompanied it, which is open to the light of day, what counter-balancing influence can it show on the other hand? What good has it done? What new truth has it introduced? What new principle has it discovered? What philanthropic agency has it set in motion? What burden has it lifted from the poor and oppressed? How many more hearts has it healed than it has broken? What pledge has it fulfilled? What plea can it urge in its own behalf?—None that will stand alone. The world would soon behold it flying through a gate marked "exit," did not men love darkness rather than light. u. s.

THE NECESSITY OF "IMPERIALISM."

Of the zeal for the spread of slavery in his day, Abraham Lincoln said:—

I hate it because of the monstrous injustice of slavery itself. I hate it because it deprives our republican example of its just influence in the world; . . . and especially because it forces so many really good men among ourselves into an open war with the very fundamental principles of civil liberty, criticizing the Declaration of Independence.

This exactly describes the new American policy of imperialism. This also is causing many to "criticize the Declaration of Independence." Leading men and leading papers of the country, who would naturally be thought ready to keep silent when the Declaration speaks, actually criticize it, and, in fact, repudiate it.

The statement that is now so glibly and superciliously made,—that the people of the newly acquired territory "are not fit for self-government," and must therefore be held in subjection and governed by force "until they shall become qualified for self-government," plainly can not stand a moment in the presence of the great principles of the Declaration of Independence,—that "all men are created equal, and are endowed by their Creator with certain *unalienable rights*, among which are life, *liberty*, and the pursuit of happiness;" and that "governments derive their just powers from the consent of the governed." And simply because such views can not stand in the presence of the Declaration, the Declaration is criticized and set aside.

But who is it that decides, for the people of the new island possessions, that they "are not fit for self-government"?—Not themselves; for they have been fighting and struggling for years against that very claim, put forth by Spain and others. Has the statement any more truth when put forth by Americans, contrary to their own Declaration and fundamental principles? What right have Americans, any more than Spaniards or Russians, to decide for other people that they are not fit for self-government? Wherein is America different from Russia or Spain when she decides for these people that they are not fit for self-govern-

ment, and then counts them rebels, and fights and oppresses them, when they do not accept the decision?

Plainly enough, this whole thing, being in open disregard of the Declaration of Independence, is an "open war with the fundamental principles of civil liberty," and positively "deprives . . . republican example of its just influence in the world." And as that which did all this in Lincoln's day was hated by that great lover of liberty, why should not this which does the same things in our day be hated by every lover of liberty now?

In his day Lincoln said that the Declaration of Independence was "assailed and sneered at, and construed and hawked at, and torn, till if its framers could rise from their graves, they could not at all recognize it." That thing is being done again. At that time it was done in the interests of the spread of slavery; now it is done, and has to be done, in the interests of imperialism. At that time Lincoln said, "If that Declaration is not the truth, let us get the statute-book in which we find it, and tear it out! Who is so bold as to do it? If it is not true, let us tear it out!" And when, at such a suggestion, his audience cried out, "No, no!" Lincoln answered, "Let us stick to it, then; let us stand firmly by it, then." And so it is time to say again.

Thirteen years ago it was published that the United States would yet "repudiate every principle of a republican government." If we are not just now in the time when this thing is being done, how much further will things have to be carried in this direction before we shall be in the time of the doing of that thing?

QUEENSLAND CAMP-MEETING.

THIS meeting, which was held at Brisbane, was one of unusual interest. Brethren Daniels and White, Sister White, and the writer were present; also Brother Semmens, from the sanitarium, with other workers. From the first, the meetings were well attended. The camp was situated on an electric tram-line in one of the suburbs. The people came night after night during the camp-meeting, though their car-fare cost them a shilling each. It was estimated that on some nights there were at least fifteen hundred people present. The tent was filled to overflowing, also the space for ten feet all around it. Many on horseback, in wagons, and on the posts of the fence, listened attentively to every word.

The sentiment toward Seventh-day Adventists has greatly changed in the city. We were at first classed with the Latter-day Saints, then with the Christadelphians. Conversation was frequently heard something as follows: "These are not Latter-day Saints. Who ever heard them speak of Christ as these people do?" The people generally, I believe, came to the conclusion that we are evangelical. Certainly a great victory was gained. Thousands of people heard the truth for the first time.

Brother and Sister Wilson, with Brethren Pallant and Whittle, Mrs. Haskell and myself, and other workers, were left to follow up the interest. What the final result will be, we can not tell; but we hope that a large number will take a stand for the truth. Several have expressed themselves as being in harmony with the views presented, and as wishing to join us. Some have already desired baptism. Urgent

calls have been received from those living in other parts of the city to pitch the tent in their neighborhood, as they have large families, and can not afford to attend the meetings, with their families. We are now making an effort to enter the heart of the city with the tent. We hope to erect it in the city proper, where we can hold noonday meetings, and follow up the interest with house-to-house work.

Christ was the center of every subject presented. At the same time all phases of the truth were woven into the discourses given. "And I, if I be lifted up from the earth, will draw all men unto me," seemed to be the feeling of each one who spoke. The people often remarked, "This is something new, but it is the old truth reset." The harvest is ripe, all ready to be reaped. Christ said, on a certain occasion, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." This was because the woman to whom he had preached went and told the people, "Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him." These experiences of Christ will be reacted in the closing work of the gospel. Shall we not expect it? Has not the time come when we can expect that on the people will be poured the Holy Spirit, and that many others will come in and take the crowns of those who now refuse to move forward with the message?

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." It is the privilege of those who go forth to labor to ask of the Lord rain; and that rain will ripen off the harvest.

S. N. H.

CONSTANTINOPLE TO JAFFA.

HAVING done all it seemed possible to do at present in visiting the Turkish officials, I left Constantinople for Palestine on a Russian steamer, November 2. The ship was well filled with Russian pilgrims to Jerusalem, and Russian marines to increase the force at Crete. The pilgrims were very quiet, and devoted considerable time to reading their Bibles and prayer-books. They were decidedly more serious than the average passenger on the Mediterranean. Most of them were poor people, some of whom had doubtless been economizing for many years, in order to visit Palestine. Doubtless many of this nation will yet accept and rejoice in the truth. Certainly more should be done to give them the message. At Port Said we distributed some Russian tracts among them, and afterward saw one reading a tract to a group, who listened with attention.

At Retimo, Crete, where the Russian squadron is situated, the marines debarked, and were welcomed with music by a band on one of the warships. This was at the time when the powers were taking possession of Crete, and the Turkish troops were leaving.

While steaming past the island, my mind rested on the time when the apostle Paul sailed past on his eventful voyage to Rome; and the time when Titus labored among the churches here, ordaining elders according to Paul's instruction. Judging by the repeated disturbances here, the character of the Cretans is still

much the same as described by Paul, in Titus 1: 12, 13; yet if the gospel reached the people then, it may now, and we expect that the closing warning of the gospel will reach this, the largest island in the Mediterranean.

Before reaching Jaffa, our ship touched at Port Said, remaining from morning till evening. This time I passed with Brother Luzinger, who has been here since May, as ship-missionary. While having free access to many ships, he is not able to sell much reading-matter, as this is not a pay-station. Still, considerable literature has been circulated in French, German, English, and Italian.

Leaving Port Said in the evening, next morning we were at Jaffa, the journey from Constantinople having occupied a week. Here I found Brother J. H. Krum and his wife, who had arrived a month before. It was intended to begin work at Jerusalem, but the Lord opened the way for them first to settle at Jaffa. Soon after their arrival, their only child, aged eight and one-half months, was taken sick with inflammation of the bowels, and died a few hours after I came. Although this was a severe and unexpected blow, Brother and Sister Krum bear it in faith and hope; and now that their treasure is laid away here, they feel doubly bound to this field. Harry was buried in the Plain of Sharon; and when the Life-giver comes, this little rose-bud of Sharon will blossom in unfading glory.

We were rejoiced to see the hand of the Lord so visibly opening the way for work at Jaffa. Brother Krum has rented a house on the main road between the two German colonies of Jaffa and Saron, in which there is room for a fairly large meeting. Being an American citizen, he can hold meetings in his own house without molestation from the Turkish government. The opening of the work here is one of the first-fruits of the Sabbath-school offerings for the Mediterranean field.

At Jaffa I met two persons who have kept the Sabbath nearly a year. While holding different views from us in other points, this is a bond of union. Their minds are open to investigate the truth; they say that if we have light, they desire it.

Jaffa is growing as a trading-port; much of the commerce with Judea and Samaria centers here. Many Europeans are engaged in business here, and among these we hope to find material for a good foundation for our work in Palestine. We rejoice that in the providence of God, and through the liberality of our Sabbath-schools, a preacher of the message is now situated here.

H. P. H.

THE oft-quoted words,—

"O, wad some power the giftie gie us,
To see oursel's as ithers see us,"

may often be as appropriately used by those who claim to be civilized and enlightened as by the uncultivated and the savage. The following incident will illustrate:—

Some Indian Christians in a far Western State were holding a religious meeting, characterized by true devotion and the appreciation of the heavenly hope, in contrast with the vanity of all worldly ambitions. Just as the meeting let out, there came rushing by the house a crowd of white men, who were on their way to take up claims in a reservation that had just been opened to settlers near by. In view of

the mad rush and roar, as, impelled by selfishness and greed to get in their claims first, the white mob tore along, the Indians for a moment stood aghast. But they soon began to gesticulate, and talk earnestly with one another. An interpreter was asked what the Indians were saying, and the reply was, "They are pointing to the whites, and exclaiming, 'Just look at those heathen!'"

U. S.

Progress of the Cause.

NOTES FROM THE FIELD.

DR. J. E. CALDWELL writes that they have just received their first literature in the native tongue, Karatongan. It consists of five hundred copies of Chapter III of "Steps to Christ." This literature was much needed, and will be a valuable aid in their work.

Elder L. R. Conradi lately returned safely from Russia, after an absence of about seven weeks, in which he traveled about five thousand miles. He had interesting meetings. Besides visiting in the south and on the Volga, he spent several weeks at St. Petersburg, Reval, and Riga, on the Baltic. The Lord is opening the way for the advancement of the truth in many directions. The brethren now have "Christian Temperance" and two small tracts in the Lesthonian language, which have passed the censor, and hope to have them all printed by New-year's. They also found a Baptist publisher who took at once a quantity of Lesthonian "Christian Temperance" to circulate through his canvassers.

Brother N. Z. Town, of Buenos Ayres, Argentina, under date of Oct. 5, 1898, writes: "You will be interested to hear of the school project that is on foot here. A brother in Entre Rios offers to give forty acres of land on which to establish a school. There are no buildings whatever, but the brethren of that province have sown over one hundred acres of wheat for the Lord, and with the proceeds of this they intend to put up a school building. The forty acres has a nice crop of wheat growing on it, which the brother will give, making in all nearly one hundred and fifty acres of wheat that will be given to the work. The school will be situated in a good place to accommodate our brethren in Entre Rios, and I believe its establishment is in the order of the Lord."

THE FORDS STORE CASES.

ON December 10 J. H. Rhodes and John Curlett, who were imprisoned thirty days at Centerville, Md., for being Seventh-day Adventists, were liberated, after serving out the full time. About the middle of last September, these men were convicted by the village justice, who also denied an appeal unless the costs were first paid in his court. Being thus forced, they paid the costs, and carried their cases to the circuit court.

Immediately after this trial another member of the Seventh-day Adventist church at this place was arrested and brought before the same justice, who evidently expected to exact the same of this member as of the others; but the International Religious Liberty Association having counsel present at the time of this trial, the case was appealed without costs, or even a trial.

The trial of these cases in the circuit court resulted in the conviction of the first two cases and the dismissal of the last, which was thrown out of court on account of the circuit court's not having original jurisdiction in such cases.

In Maryland the law provides that such cases must be first tried by justice court, and if parties are not satisfied, appeal can then be taken to the circuit court; but this can not be done without first paying the costs of the justice court.

During the session of the circuit court at which the foregoing cases were tried, another member of the church was arrested on the Sabbath, taken to the county seat, and tried under the Maryland laws for "selling goods on Sunday." The penalty for this offense is much greater than for the performing of ordinary labor, and for such offenses the circuit court has original jurisdiction. So this brother, who owns a little store, was charged with "selling goods on Sunday," rather than with the usual charge of "violating the Sabbath," obviously for the purpose of imposing a greater fine. He was convicted and fined \$20; but some one, yet unknown to us, paid the fine, and the defendant went home the same day he was taken to the court.

With the exception of the costs paid in the first cases, the county was burdened with the expense of these trials and the boarding of the two unemployed persons for thirty days; and receiving for this outlay much public criticism, and being convinced that the Adventist cause had been advanced rather than retarded by the enforcement of the present Sunday laws of that State, it is now proposed to pass a law during the coming legislature making the penalty for "violating the Sabbath" a specified term in the house of correction at hard labor, instead of confinement in jail. Such a law would compel Adventists to work out their fines and expenses; and, if so demanded, to work on the Sabbath, or abide the consequences. The National Reform element in several States has now entered upon a legislative campaign with the purpose of securing additional Sunday laws, and also of rendering those now on the statute-books "more operative." There can be little question but that laws as objectionable as that proposed by Maryland will be passed at an early date in more than one State; yet while we have the opportunity, during the agitation and settlement of these important issues, it is our duty to give the third angel's message to those who, in the majority of cases, are innocent in the work they are doing.

D. W. REAVIS.

DETROIT MEDICAL MISSION.

A FEW weeks ago an effort was made by the Michigan Conference and the Medical Missionary and Benevolent Association to open up a work in Detroit for the benefit of a class of people who seldom attend church services. It is well known that the poor do not receive a hearty welcome in the popular churches of today. Too often they feel that they are not wanted. There are other classes that have sunk so low in sin that both priest and Levite deliberately pass them by, making no effort to help them. Samaritan work is needed for these classes, and this is the work our medical missions are doing. In the time of Christ the poor, the publicans, and the harlots were passed by and neglected. When Jesus came, he labored especially for these classes. The accusation was brought against him, "Behold a gluttonous man, and a winebibber, a friend of publicans and sinners." Luke 7: 34. To the poor the gospel was preached, and they heard him gladly. God is now commanding his servants to "go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind,"—the neglected classes.

God's servants everywhere will engage in this work. We can not expect these people to come to church; we must have places of worship, or missions, in the parts of the cities where these people congregate, and conduct

meetings in such a way that they will feel at home. The success that has attended this work in Chicago and other places is marvelous. The poor still gladly hear the gospel. Some of our most successful soul-winners are men who have been rescued by this work. We have no doubt that our work in Detroit will be a great work, and that a better investment than this has never been made by the Michigan Conference. So far, the results have been very interesting. I shall never forget the last meeting I attended here; strong men, some of them partially under the influence of liquor, were heard pleading for mercy, and God heard their cry, and they went to their families changed men. Our Saviour can save the drunkard; nothing is too hard for him; his arm is not shortened, but reaches to the lowest depths.

Will the brethren of Michigan please remember this work and these workers in their prayers? Clothing for the poor, food, and money are much needed, and will be greatly appreciated. During the cold months just before us much suffering can be relieved. Correspond with Elder W. J. Fitzgerald, 426 Trumbull Ave., Detroit, for further information. Address all goods to him, prepaying freight or express charges. D. H. KRESS.

ABOUT November 1 a missionary effort was begun here in a leased hall on Cadillac Square, in the center of the city. The place is called the Star of Hope Mission. Services are held every night, and at 3:30 P. M. on Sundays. The Lord has graciously blessed the work. The gospel has been preached to men of all callings in life, and to those of no especial calling, except that they are called to partake of the "supper of the Lamb." It is wonderful to see the change which takes place in these poor men when the angel of the Lord says: "Take away the filthy garments from him. . . . Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Within the last six weeks, more than forty men and women have made a favorable response to the call to salvation.

The workers at the mission have their hands full, and are constantly receiving calls for assistance from the needy. For lack of food, clothing, bedding, and money, many of these can not be answered. Some aid has been given here, but we shall be grateful if our people will kindly assist us.

When the meetings began, we soon saw the urgent need of a place to care for destitute men. It was proposed to fit up the barn on the rear of the Trumbull Avenue lot for this work, and considerable has been given for this purpose. Soon we shall have a place fairly well equipped for bathing, lodging, feeding, and otherwise entertaining homeless men and boys. Our trained missionary nurses are having interesting experiences, and the Lord is blessing them. The work in this city bears positive evidence that when we walk in Jesus' footsteps, the Father will honor us as he did his Son. W. J. FITZGERALD.

ALABAMA.

BIRMINGHAM.—God is still blessing us, and others have decided to obey the Word. The school work increased till it became necessary to secure another teacher; and now the burden has been rolled upon us to start a rescue home mission in the slums of our city. Accordingly, we have rented a building, and to-day it stands empty, waiting for money to fit it up. This we believe will be done soon; we want to open it on Christmas day.

The police tell me there are ten colored men in this city without food and shelter to one white man. The colored population here num-

bers from twenty to twenty-five thousand. We are greatly in need of money and clothing to help men, women, and children. Does the Lord put into the heart of any of the readers of the REVIEW a desire to help us? If so, please send any favor to the undersigned, at N. Sixteenth St., Fifteenth Ave., Birmingham, Ala. M. C. STURDEVANT.

MICHIGAN.

ACCORDING to appointment, we met with the church at Bancroft, December 1-4. There was a good attendance from the adjoining churches, Durand and Cohoctah being well represented. All branches of the work received attention, the Lord witnessing to the word. As we studied together the work of the Holy Spirit, hearts were made tender, and all seemed determined to stand for God and his truth. We were glad for the help of Elder J. L. Edgar and E. P. Boggs at this meeting.

At Owosso the Lord came near, and we had a profitable time.

At Lansing the Spirit of the Lord came in with converting power, several giving their hearts to God for the first time, and a goodly number being reclaimed. Indeed, this was a season of refreshing, in which nearly the whole church took an active part. We hope to see further good results from the work begun in this meeting, as Elder Kenyon expects to follow up the work with the young by holding Bible studies from house to house. Brethren W. C. Sisley, E. P. Boggs, and A. J. Olsen were present at this meeting.

W. R. MATTHEWS,
E. K. SLADE.

BATTLE CREEK COLLEGE INSTITUTE.

THE results of the first week's work in the institute justify the move. For those students who desired to carry on the regular work, classes have met daily; while those who felt the need of some general instruction in lines preparatory to engaging in some branch of the work, gathered each morning in the chapel.

The work of the institute is not supposed to finish the education of any one, but simply affords an opportunity for students and instructors to study together some of the most essential branches, as outlined by the Spirit of prophecy.

The first hour was devoted to a study of the principles of healthful cooking, these principles being illustrated, as far as possible, before the students. For instance, one lesson was on the subject of unleavened batter-breads, and another on the principles of making rolls, crisps, crackers, and other unfermented dough-breads. Some students have already put their knowledge to the test by visiting families in need of food; and instead of carrying ready-cooked food, have made the bread in the house. Thus a double object is accomplished.

The instruction in English is practical, and those who expect to become church-school teachers find they can easily make the Bible the basis of language study. Professor Oady's lessons in natural science are deeply appreciated; for Christ is made the center, and all lines of nature study are seen to be the study of the manifestations of God's life. The Bible lessons are on doctrinal subjects; in each case Christ is made the center. In the Sabbath question, the students learn how Christ kept the Sabbath; in the sanctuary question, Christ's work in the sanctuary is studied.

After attending the institute in the morning, many students devote the afternoon hours to missionary work in the city. The calls for help for the sick and needy, for cottage-meetings and private Bible studies, are increasing. Some visit the surrounding country, speaking

in schoolhouses and selling papers and books. Two young men visited Kalamazoo in the interests of the quarto-centennial number of the *Signs*, and in six hours sold fifty copies.

A plan which is now interesting the students is the prospective opening of a college mission at Jackson. The object is to have the work so conducted that students can have actual practise in mission work. Students are now receiving contributions of furniture, etc., to fit up the building.

The winter term opens December 28, and plans for work are now developing. Battle Creek College desires fully to meet its new name,—"A Training-School for Christian Workers." Young people wishing to fit themselves for the work should present themselves at the opening of the term.

God's Spirit is the guide; and foolish talk and actions have no place here; for we expect so much of his power that those who resist that influence will drop out. The class work will be more practical than heretofore. Manual training will receive more attention, and every effort put forth will have but one object,—to fit up workers to carry the message to the world. M. BESSIE DE GRAY.

IOWA.

IOWA now has three city missions, which are doing a good work for the poorer classes, and, through them, for the wealthy. In Clinton the chief of police says that the work done has greatly changed for the better that part of the city that had caused the greatest perplexity. We have heard of Seventh-day Adventists in other States, who date their conversion to present truth to their attendance at the Des Moines mission.

We let all know that we are Seventh-day Adventists, and in these missions we teach our faith. At Sioux City we feed about seventy-five persons daily at the lunch-counter. A favorable notice of the work appeared not long ago in one of the papers.

Iowa has a rescue home. Three colporteur-wagons are now working in different parts of the State. During the last quarter, one hundred and fifty persons accepted present truth. Plans have been laid to put the *Signs*, *Life Boat*, and *Instructor* in all the jails, reformatories, and charitable institutions of Iowa. As far as heard from, the officers will gladly receive them. The *Signs* and *Instructor* have been used successfully for several months in the asylums and homes for the blind. Plans have been laid for enlarging the Conference home at Des Moines, and beginning medical work at that place. Perfect harmony prevails among all the laborers of Iowa, and with courage we go forward for another winter's work. CLARENCE SANTEE.

DISBANDED AND ORGANIZED.

THE church formerly known as the Seventh-day Adventist church at Fremont, Ind., has been disbanded. Early last spring the members of the church living in Indiana were granted letters, and have joined elsewhere. About two months ago the remaining members of the church, all living in Michigan, sent me a request, asking to be organized into a church in Michigan. I immediately conferred with the president of the Indiana Conference, who approved of this step. The president of the Michigan Conference was also consulted.

Accordingly, an appointment was made for me to meet with this remnant of the Fremont church, from Thursday to Sunday, November 24-27, for the purpose of making the desired change. Due notice was given to all interested persons, and they assembled in business meeting at the home of Sister Mary A. Hilbish,

News of the Week.

FOR WEEK ENDING DECEMBER 24, 1898.

near Fremont, Ind., Thursday evening, November 24. The writer was chosen chairman of the meeting. It was decided that the church to be organized in Michigan should be known as the church of Seventh-day Adventists in Kinderhook. Following this, the members voted each one a letter, six in all, to join the church to be organized in Michigan. On Sunday, November 27, a meeting was held at the home of Guy V. Abbott, in Michigan, when a church was organized, composed of these six members who had received letters. Others will join soon. From this time their tithes and offerings will come into the Michigan Conference treasury. A written report of this transaction has been sent to the president of each of the Conferences concerned.

May peace, harmony, prosperity, a high attainment of Christian character, and the blessing of the Lord attend this little church, that its influence may spread far and wide to win souls.

I. D. VAN HORN.

IN THE STATES.

(Compiled from the State papers.)

California.

SANTA BARBARA.—One soul joyously followed her Lord in baptism, and united with the church, Sabbath, November 19.

Colorado.

FORT MORGAN.—Two men were baptized, and united with the faithful little company here.

NI WOT.—Five united with the church here, making fifteen associated in church fellowship. Others are keeping the Sabbath, who, it is hoped, will soon become members of the visible body of Christ.

Illinois.

BLOOMINGTON.—The quarterly meeting was much appreciated, "showers of blessing" being received during the season of prayer. A number from without were deeply impressed, most of them publicly expressing their gratitude.

Indiana.

EVANSVILLE.—A continual revival service has been going on here since camp-meeting. November 27 a church of eighteen members was organized.

MIDDLETOWN.—A church with a membership of twenty-four has been organized, twenty-one of whom formerly belonged to the Mechanicsburg church, three having united with them as a result of meetings held here every night for five weeks.

Ohio.

DAYTON.—Two were baptized, and three united with the church, November 27. The workers here take a club of four hundred and eighty copies of the *Signs*, most of which are sold each week.

SPRINGFIELD.—During the last year twenty-two have united with the church, and eight are keeping the Sabbath who have not yet taken this step. One year ago the regular attendance at the meetings was twenty; now it is from sixty to seventy.

Texas.

HURRO.—Seven adults, all Germans, were baptized and joined the church here November 26.

FORT WORTH.—A good work is being done in the Haven of Rest Mission. Two men, who for many years were completely under the power of alcohol, have yielded themselves to God, and are rejoicing in freedom from the power of former evil habits.

—The total number of deaths registered in Michigan during November was 2,185.

—The Iowa Board of Control has unanimously ruled against corporal punishment in any of the State institutions of that State.

—A fire caused by the explosion of a lamp destroyed nearly the entire business portion of the town of Tifton, Ga., December 17.

—Much enthusiasm attended the President on his recent tour through the South, and great applause was everywhere given to his speeches.

—At Terre Haute, Ind., December 19, a fire, supposed to have been caused by an electric wire, resulted in a loss estimated at \$2,000,000.

—An artist, a woman, in Germany, has been sentenced to six months' imprisonment for caricaturing Emperor William's trip to the Holy Land.

—Six factory girls in Chicago were seriously poisoned, December 18, while partaking of a luncheon of which cold roast beef was the principal dish.

—The Baldwin Locomotive Works, of Philadelphia, Pa., has lately received an order for sixteen locomotives for the Imperial Railroad of China.

—Russia and Japan have each lately sought loans in the United States; and the prediction is made that this country will soon pass to first rank in finance.

—December 16 eight persons in a covered wagon were struck by a train at Allenwood, N. J. Five were instantly killed, and the others were severely injured.

—Canadian capitalists have offered \$1,500,000 for Havana's street railways, and will probably get them, having overbidden the United States representatives.

—Now that the holiday season is at hand, it may be interesting to know that it is estimated that American children consume annually toys valued at \$45,000,000.

—At Hillsboro, Ohio, a family of eight were taken seriously ill with trichinosis, contracted by eating pork they had killed. Two have died, and the others are not expected to live.

—One soldier's vote, polled in mid-ocean on the way to the Philippines, reversed the decision in a tie election of Populist and Republican candidates for the Kansas Legislature.

—It is stated in a despatch from Madrid that Aguinaldo demands as a ransom for the 10,000 Spanish prisoners he holds, the \$20,000,000 which America is to pay to Spain.

—News is just at hand that a quantity of brick and mortar used in the construction of a sewer at Barcelona, Spain, collapsed recently, burying scores of workmen. All were killed.

—A striking mark of friendship has been shown the United States by Great Britain in frustrating an attempt to fit out an expedition in Hong-Kong to assist Aguinaldo, the chief of the Philippine insurgents.

—At Guion, Ind., December 18, the spreading of the rails at a curve caused a bad wreck, in which one person was killed, and many others badly injured. Every car was ditched, and two of them were destroyed.

—Mrs. Mary Foote Henderson has set on foot a project for the erection of an executive mansion, at Washington, of white marble and mosaic. Its cost will be about \$5,000,000. The plans are ready to lay before Congress.

—It is said that 54,000 troops will be sent to Cuba for garrison service. Havana will be given 24,000. It is believed by the War Department that this number is necessary effectively to deal with the situation on that island.

—The American Line Steamer "St. Louis," which, during the war, was an auxiliary cruiser in the naval service, is now making regular trips from Southampton to New York. On her last trip she brought the peace commissioners from Paris.

—An aged negress, who deftly placed a hot brick at Mrs. McKinley's feet during the presidential procession at Atlanta, Ga., on a recent cold morning, has been rewarded by being offered a position as one of the White House cooks.

—The Prince of Wales is at the head of a movement of noted scientists and physicians in England to prevent consumption and the spread of tuberculosis among cattle. The queen has just ordered the destruction of thirty-six of her dairy cows, which have been found tuberculous.

—The leading ice-cream manufacturers of Chicago have organized a trust to "freeze out" the small dealers in frozen sweets. At this rate, it will not be very long before every article of commercial value will be under the control of a trust.

—Articles of incorporation for the Continental Tobacco Company were filed with the Secretary of State at Trenton, N. J., December 10, with a capital stock of \$75,000,000. Large companies in several States are united by this great combination.

—An alleged briber of Milwaukee, Wis., who claimed exemption from arrest because he was a member of the State legislature, was denied the same by the supreme court, on the ruling that he should have claimed the privilege during the session of the body, or within fifteen days of its adjournment.

—Jonathan McGee, of Ypsilanti, Mich., aged one hundred and ten years, has just married Amelia Day, aged fifty years. His eyes are bright, he does not wear glasses, and his hearing is good. He has never eaten rich food nor tasted tobacco. He fought in the War of 1812, in the Mexican War, and in the Civil War. This is the third time he has been married.

—Thomas M. Avery has just retired from the presidency of the Elgin National Watch Company, after a continuous service of thirty-one years. When he assumed the presidency, in 1867, that institution occupied a small shop on the bank of Fox River, and employed only seven men. It is now one of the largest watch manufactories in the world, and employs 2,400 hands.

—A vein of rich gold ore, samples of which assayed as high as \$16,418 to the ton, the lowest bringing \$4,324, promising one of the richest mines in the world, has been struck near Canon City, Colo., in what has heretofore been a mine of only ordinary value. A rush of miners and prospectors from other mining-centers is taking place; and the camp is now known as Dawson City.

—The Midland Railway Company, of England, has ordered twenty locomotives of American make, — ten of the Baldwin Company, of Philadelphia, and ten of a firm in Schenectady, N. Y. This is a radical departure from all English custom, and is thought to result from the feeling of friendship generated between the two countries during the Spanish-American trouble. At present there is but one American locomotive in Great Britain.

—The proposed additions to the navy contemplate three 13,500-ton battle-ships, to cost \$3,600,000 each; three 12,000-ton armored cruisers, to cost \$4,000,000 each; three 6,000-ton protected cruisers, to cost \$2,150,000 each; and six 2,500-ton protected cruisers, to cost \$1,141,000 apiece. All these vessels are to carry "the heaviest armor and most powerful ordnance for vessels of their class, to have the highest practicable speed, and great radius of action."

—A despatch of late date from Brussels says: "Advices received here from the governor of the Upper Congo confirm the news that four Belgian traders have been killed and eaten by natives of Upper Ubangi. The governor adds that the traders' escort of thirty soldiers were also massacred; and that another detachment of forty soldiers in charge of white officers, who were proceeding to the assistance of the traders, were surprised by the natives, and all were put to death."

—All the women clerks and stenographers of the Chicago and Northwestern Railroad who have not been in the employ of the company for at least two years are to be discharged, the vacancies to be filled by men. The reason for this is that all vacancies occurring in the business of the company must be filled by promotions; and as women are not adapted to the general work of railroading, they can not be promoted; and while occupying places, they prevent the employment of men, who could be promoted.

—A remarkable engineering feat was performed Sunday, December 18, by the Chicago and Northwestern Railway Company at Milwaukee, Wis. In less than three hours a bridge weighing 215 tons was moved 250 feet to a new foundation. Two scows, sunk with 90,000 gallons of water, were placed one on each side of the center under the structure, and the water was pumped out gradually, lifting the bridge from its foundation. Afterward it was towed to its new resting-place by two tugs.

—*La grippe* is raging in the East. New York City reports 50,000 cases, and nearly all the Eastern cities are more or less affected. At Yale University, New Haven, Conn., over four hundred of the students and fifty of the professors are down with it. In many places of business the majority of the employees are unable to work. There is considerable mortality, especially among the aged. If only these people were readers of the *Review*, they could cure themselves easily; for only week before last, we told just how to cure *la grippe*.

Special Notices.

NOTICE TO CHURCHES.

A NUMBER of church-school teachers will be ready to take up church-school work by the first of the year. Churches that desire to have their children taught by a teacher who wishes to inspire the children with a love for missionary work should write at once to E. A. Sutherland, Battle Creek College, Battle Creek, Mich.

MEETINGS FOR DISTRICT 5, MICHIGAN.

ALAIEDON,	Dec. 28 to Jan. 1
Leslie,	Jan. 2-4
Bunker Hill,	" 5-8
Eaton Rapids,	" 9-11
Brookfield,	" 12-15
Potterville,	" 16-18
Ainger,	" 19-22

Meetings will begin at 7:30 on the evening of the first date of appointment. Meetings at Alaiedon, Bunker Hill, Brookfield, and Ainger will be general meetings. Adjoining churches will please notice. All branches of the work will be taken up.

W. R. MATTHEWS,
E. K. SLADE.

WINTER SCHOOL AT THE BATTLE CREEK COLLEGE.

"THE great crisis is just before us. . . . Now is the time to work. Many more workers ought to be in the field. There should be a hundred where now there is only one. Many who have not been ordained or licensed may work in their own neighborhoods and in the regions about them. If our church-members were awake, they would multiply their resources; they would send men and women to our schools, not to go through a long course of study, but to learn quickly, and go out into the field. Let our Conferences and churches see that our youth are educated in the Scriptures; for the gospel is the power of God unto salvation. If there was ever a time when sacrifice should be made, it is now. Those who have means should understand that now is the time to use it for God."

The Lord is calling upon young men and young women who are desirous of giving themselves to him to prepare at once for the great harvest-field. Any one who understands the Scriptures, and is conversant with the present situation of affairs in the world, knows that there never has been a time in the history of the world when so many openings for carrying the gospel have offered themselves to God's people as now offer. The world is ripe for the gospel. The Lord has entrusted this great work to Seventh-day Adventists; and there are enough of them, if they would put away all sin, and receive the latter rain, to carry it to every nation, kindred, tongue, and people. If these do not surrender themselves to the Lord to do this work, Matt. 22:1-14 will be fulfilled, and that soon.

Why can not our churches everywhere arouse, and sense the situation? We are told that "hundreds of young men should have been preparing to act a part in scattering the seeds of truth beside all waters. We want men who will push the triumphs of the cross. Every church should make special provision for the training of its missionaries; every one who receives the light of truth should be taught to bear the light to others. But the church may inquire whether young men can be entrusted with the grave responsibilities involved in establishing and superintending a foreign mission. I answer, God designed that they should be so trained in our colleges, and by association in labor with men of experience, that they will be prepared for departments of usefulness in this cause. We must manifest confidence in our young men. They should be pioneers in every enterprise involving toil and sacrifice, while the overtaxed servants of Christ should be cherished as counselors to encourage and bless those who strike the heaviest blows for God. *The Master calls for gospel workers. Who will respond?*

"The church is to conduct an aggressive warfare, to make conquests for Christ, to rescue souls from the power of the enemy."

Would it not be a wonderful triumph for God if all in this district who are not actively engaged in missionary work at the present time, would take a brief course in missionary training this winter, to do the work that the Lord is now calling upon them to do?

Those who wish to take advantage of the special work that is being given at the College should send in their names at once. E. A. SUTHERLAND.

CEDAR LAKE INDUSTRIAL ACADEMY.

THIS is the name of the new school established by vote of the Michigan Conference at its last session, at Owosso. The Lord has marvelously opened the way for this school to be started, and we believe that his Spirit will guide in all the work.

The Conference Committee has asked Prof. J. G. Lamson to take the principalship of the academy, and he has consented to do so. It is expected that the school will open for class work, January 16; but the regular opening will not be until the first Monday in April. Until a dormitory is provided, only a limited number of students can be accommodated; and those who desire to enter for the winter term of ten weeks should write immediately to the principal, Prof. J. G. Lamson, 108 Manchester St., Battle Creek, Mich., who will mail instructions and application blanks to prospective students.

Cedar Lake is in Montcalm County, on the Saginaw branch of the Detroit, Grand Rapids, and Western Railroad, and about midway between Grand Rapids and Saginaw. A circular letter to church elders will be sent out this week, giving rates of tuition and the probable expenses of students.

J. D. GOWELL.

OUR CHILDREN.

THE children and youth of Seventh-day Adventists are to act an important part in the closing work of the third angel's message. They will be tested to see if they will obey the commandments of God; and if they fail to bear the test, it will mean eternal ruin to the children and to many parents, especially where parents have been at fault in the training and education of the children. "Special talent should be given to the education of the youth. The children are to be trained to become missionaries, and but few understand distinctly what they must do to be saved. . . . Christ will make them little missionaries. The whole current of their thoughts may be changed."

Our children are to become missionaries, and they should be under missionary teachers, who can train them to work for God. If they are denied this instruction, they are not receiving the preparation for the test. Parents should be careful to do all that God requires of them in placing their children where they can be taught every subject from a Bible point of view. It would be well for all parents to ask themselves if their children are missionaries now.

If parents who are indifferent to church schools could read the reports from some of these schools, and know that little children are out canvassing for the *Signs, Instructor*, etc., doing Christian Help work, and helping in their homes as they have not done in the past, they would understand the difference between children who are missionaries and children who are growing up with selfish habits.

Can the Lord pour out the latter rain upon children who are daily receiving into their minds worldly ideas, which are given to them by their worldly instructors? Are their instructors teaching them such things as will give the children any desire to put away their sins, and seek the Lord for the latter rain? Is the association of your children such that if the latter rain should come, they would be passed by? If children can not receive the latter rain because of worldly instruction and bad associations, will the parents of those children receive the latter rain if this condition of affairs exists as a result of their not having sufficient faith in God to move out and obey him?

The Lord says: "A school should be established, if there are not more than six children to attend. Where there are churches, let there be schools. Work as if working for your lives to save children from being drowned in the polluting, corrupting influences of this life. The youth should be educated in their own churches. Let the church carry the burden for the lambs of the flock in its locality, and see how many can be trained and educated to do service for God. It is a grievous offense to God that there has been so great neglect to make provision for the improvement of children and youth, when Providence has so abundantly supplied us with facilities with which to work. If people would encourage the church in which they are members to establish small, humble school buildings in which to do service for God, they would accommodate their own children within their borders. If parents are not able to send their children to school, let them hire an exemplary, religious teacher, who will feel it a pleasure to work for the Master in any capacity. Let mothers and fathers co-operate with the teacher, and devote an hour daily to study, becoming learners with the children. The work that lies next to our church-members is to become interested in our youth."

As a people, we are praying for the latter rain. Will it come to those who are not honestly following

the instruction that has been given concerning their children? In Joel 2:15-18 we are told that the great work of reform will be to deliver the heritage (children) from the heathen, that they should not rule over them. The rest of the chapter to verse 28 contains promises of blessings to those who will take their children away from the influences of those outside of Christ. Verse 28 and onward tells plainly of the great blessing which comes as a result of having faith in God in this matter. Notice: "It shall come to pass *afterward*, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy." This is the latter rain. We can all see that the latter rain will come to those who obey the instruction of the Lord about the education of their children; it can never come to those who hear this instruction, and excuse themselves on the ground that they are "not able," or their "circumstances will not permit."

It is high time that we awake out of our slumber, and believe that we are well able to do what the Lord has so plainly bidden us to do. It would be better to sell a portion of our land, or dispose of our property, than to have the minds of our children corrupted. Many parents will wake up too late, to find that the characters of their children are ruined. We have lost much by our unbelief; but the Lord says we can now redeem the time. Why do not our churches arouse and save the children?

The Lord has also said that the work of teachers in teaching these children is considered most precious: "Then they can educate and do a work of larger importance than even the minister in the preaching of the word." How can our young men and women continue to teach in the worldly schools, when God says that this work is of such importance? Money ought not to hire a true Seventh-day Adventist to spend a few God-given moments of probationary time in teaching that which is so full of chaff, when they could have the privilege of teaching pure, unadulterated truth to children who would be saved in the kingdom of heaven as a result. Our churches and our people everywhere should sense the responsibility that is placed upon them all in looking after the children and youth.

E. A. SUTHERLAND.

NOTICE!

It is generally known that for three years, from June, 1895, to June, 1898, the Battle Creek Bakery was leased by the Sanitarium management for the manufacture of their special products. But since the expiration of that time, which terminated in a disastrous fire, the proprietor has added valuable improvements to the plant, and put it in first-class running order, and is now prepared to furnish high-grade health-food crackers, biscuits, and cereola at a very reasonable price. We desire, therefore, to call attention to our advertisement in the *Instructor* (No. 52) for Dec. 29, 1898, where prices, terms, etc., are furnished. To dealers, and others who buy in large quantities, we will quote special prices on application. Address all orders to Battle Creek Bakery, Battle Creek, Mich.

JOSEPH SMITH, *Proprietor*.

NOTICES!

FOR SALE.—At College Place, Wash., improved lots or orchard land bearing fruit. This is a good opportunity for those desiring to obtain the advantages of our excellent school and good climate. Address I. R. Bliven, 1431 15th St., Denver, Colo.

FOR SALE.—Good saw- and planing-mill plant, in good order, and doing a fair business, with team, log-cart, wagon, etc.; also two desirable winter homes. All will be sold very cheap for cash. I want to sell, that I may go to Trinidad as a self-supporting missionary farmer. Address W. F. Heacock, Englewood, Fla.

HOME OFFERED.—A good home is offered during the winter to a Sabbath-keeping man desiring to do light work, such as getting up wood, feeding stock, etc. Can not pay wages, but he could earn a few dollars by cutting stove-wood, and selling it at the market. Would rent to a good Christian brother my place to farm next summer, furnishing him everything to work with. For further information, write to D. C. Ryan, Vevay Park, Ill.

ADDRESSES.

ELDER J. C. FOSTER'S permanent address is Sheridan, Mont.

Brother J. G. Wilson's permanent address is Carlton Center, Mich., instead of Burt, Mich., as given in the *General Conference Bulletin*.

Publishers' Department.

If you want to know how you can give away, without money and without price, five or more copies of that precious book, "Steps to Christ," inquire of your State tract society.

"IF'S AND WHY'S OF BAPTISM"

Is the title of the December number of the Words of Truth Series (issued as No. 17, Extra). It is written by Wm. P. Pearce, and is a most interesting discussion of this important question.

This number contains 20 pages, and sells for only 1 cent a copy. Address all orders or subscriptions to your State tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.;

ENCOURAGING WORDS FOR THE "YOUTH'S INSTRUCTOR," FROM THE PUBLISHERS OF "SUCCESS."

In a letter just received from the Success Company, New York City, the publishers of that splendid magazine, Success, among other things "wish the Youth's Instructor success to the amount of a million subscribers."

Have you seen a copy of the premium number of Dec. 8, 1898? If not, you should send for it at once, as it will show you how, by helping the Instructor a little, you can also secure some valuable presents for yourself and friends.

Address the Youth's Instructor, Premium Department, Battle Creek, Mich.

OUR NEW PROPHETIC CHART.

The Review and Herald Pub. Co. has just issued a new prophetic chart, which by far excels anything of its kind heretofore published. The engravings represent the highest skill of the best artists, and are more in accordance with the Biblical descriptions than any previous designs.

DURING THE NEXT YEAR AND A HALF

Your Sabbath-school lessons will be on the life of Christ and his apostles. As a help to the study of these lessons, what better book can you purchase than the "Desire of Ages," the latest and largest book from the pen of Mrs. E. G. White?

The illustrations for this grand work have been prepared by eminent New York artists, and are first-class in every particular. They consist of 38 full-page engravings, 87 illuminated chapter-headings, and nearly 300 small illustrations, and were all made especially for this book.

The work is divided into nine sections. Eighty-seven chapters form a volume of nearly 900 large octavo pages. It is printed on enamel-finished, supercalendered book-paper, and is bound as follows:—

- Cloth, marbled edges, \$3 50
Cloth, gilt edges, 4 25
Library, marbled edges, 5 00
Full morocco, gilt edges, 7 00

Address all orders to your State tract society, or to the 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.

WHAT ARE YOU DOING

To help circulate that excellent little book, "Steps to Christ"? Thousands of copies are being sold, and thus the truth is reaching many hearts. Are you among those who are advancing this good work?

"THE ABIDING SPIRIT."

SUCH is the title of a timely book that will be issued from the press in a few days, written by Mrs. S. M. I. Henry. From the following chapter-headings our REVIEW readers will gain something of an idea of the purpose and scope of this excellent work:

"A GRAND, GOOD LITTLE MAGAZINE."

FROM a letter just received from one of our agents in Lemoore, Cal., we quote the following:—

"I am going to canvass this territory for the 'Desire of Ages,' and shall take the Youth's Instructor with me, and do all I can to secure subscriptions for it. It is a grand, good little magazine."

NOTICE THIS WEEK'S TESTIMONIAL,

And watch for the next one, for the "New Webster's Dictionary and Complete Vest Pocket Library." We have some splendid testimonials from the following well-known educators and representative men:

This week we take pleasure in presenting what Prof. Fredric A. Metcalf has to say in regard to this Dictionary:—

FREDRIC A. METCALF, O. M., WINNIFREDE W. METCALF, Professor of Oratory, Assistant.

KANSAS STATE AGRICULTURAL COLLEGE.

Manhattan, Kan., Nov. 2, 1898.

To whom it may concern:— It gives me pleasure to say a few words in regard to the value of the "Vest Pocket Library" edited by E. E. Miles. I have used it for the last three years, having one continually in my pocket.

FREDRIC A. METCALF, Prof. of Oratory, K. S. A. C.

(Formerly with Emerson's School of Oratory, Boston, Mass.)

THE SABBATH-SCHOOL LESSONS

For the first quarter of 1899, February 7 to March 25, are all on the life of Christ, and will be found in the January, 1899, issue of the International Sabbath-School Quarterly.

PLEASE EXAMINE THE LABEL

On the latest copy you have received of the Youth's Instructor. If it tells you that your subscription expires in December, please favor us with your renewal. The publishers are planning to make the Instructor, during the coming year, even better than it has been during 1898.

Rates, as usual, \$1 a year, 50 cents for six months, or 25 cents for three months. Address the Youth's Instructor, Battle Creek, Mich.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

Table with columns for EAST, WEST, and various stations with times for different services like Night Express, Detroit Accom., Mail & Express, etc.

*Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 8:05 a. m. and 4:15 p. m., and arrive at 12:40 p. m. and 6:20 p. m. daily except Sunday.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK. In Effect May 15, 1898.

Table with columns for EASTBOUND and WESTBOUND, listing destinations like Montreal, New York, Bay City, Detroit, etc., and departure times.

SLEEPING AND THROUGH CAR SERVICE.

8:27 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibuled sleeper to Montreal and from Montreal to Portland daily.

8:52 A. M., 4:05 P. M., and 12:55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

7:00 A. M. and 3:45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

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

The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 27, 1898.

FOR the year 1898, the commerce of New York City exceeded that of London. This, of course, makes New York the leading city of the world.

ELDER F. L. MEAD, and company of eleven, arrived safely in London, after a stormy voyage, and sailed from there, December 16, for Cape Town, South Africa.

THE *Literary Digest* says that the "Massachusetts Supreme Court has unanimously decided that theosophy is not religion." The next thing in order now, of course, will be for that supreme court to decide what *is* religion. Of course that court knows; for Massachusetts has a record on that subject.

THE New York *Tribune* says: "The Vatican need not be afraid. The stars and stripes is a symbol for the protection of all people in the enjoyment of their religion." Yes; that is what the stars and stripes is a *symbol* of, and we wish it were a *reality*. But as for the Vatican's being afraid, there is nothing in it; what is going on now is the best opportunity she has had for more than a hundred years.

SOME time ago there was published throughout the country the report that Russia was about to make a canal from the Baltic to the Black Sea. The consul-general at St. Petersburg says that the Russian minister of ways and communications has informed him that nothing of the kind has been at all contemplated. He says he doubts whether there is money enough in all Russia to build such a canal, even if it were contemplated.

C. W. WALTERS, the Kansas representative who last year sought to have the ten commandments made a part of the organic law of the State, is re-elected; and during the coming extra session of the legislature will again seek to have his pet theory put through. When he introduced the bill before, it was referred to the committee on public roads; and it is said that Mr. Walters went home believing the legislature to be past redemption.

A CORRESPONDENT asked the editor of the *Outlook* to "please give a literal rendering of Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1." The *Outlook*, Dec. 17, 1898, replies thus: "The ordinary translation of all these is close enough to the original to be called literal. Some, however, think that Matt. 28:1 should be rendered, 'At the end of the week.'" This may be of use to our brethren who are met by those who object to the ordinary translation of these verses.

THE National Reform Bureau at Washington calls upon the people to visit United States senators and congressmen "while they are at home for the holidays," "either individually, or by a deputation of preachers and laymen representing the various churches and societies," in the interests of the National Reform legislation that is now before Congress. He mentions also

"petitions, letters, and personal interviews;" and says that "only in the use of all these methods," can success be expected, or even deserved. But even with the use of all these methods, success can never be *deserved*, though it can be *expected*. In the same ratio in which iniquity increases, is the success of the National Reform work certainly assured.

WE are informed by Sister S. M. I. Henry that in connection with the new work of the women, she has already received several anonymous letters; that is, letters with no name signed. And she asks us to announce that such letters will not receive a particle of attention; so it is utterly useless for any one to send a letter with no name signed. Such letters will not even be read; consequently, all the time and effort spent in writing and sending them are simply spent in vain. That is the only right thing to do in such cases. And let all the people say, Amen.

A BROTHER in Ohio, in remitting for his subscription, says: "Enclosed find amount of my subscription for 'our good, large, family paper.' I know the twenty-five or thirty new subscriptions which our deacon has lately obtained in our church for the REVIEW will prove a blessing to us here."

A worker in Missouri writes: "Find enclosed renewal for my paper, and *one more*. I am striving to have it placed in every home of our people; and for those who are studying the truth, there is no publication among us of so practical value."

We trust that each subscriber to the REVIEW will make a special effort to send us at least the "one more" subscriber. Can we not depend on you for that?

SEVERAL times we have told our readers not to send money *in bills* to this Office; because, somewhere between them and us, there is some other fellow, who gets the money, and *does not bring it to us*. One of these sly fellows was caught by the authorities the other day; but do not now think that you can send naked money in letters, just because this one man has been caught. It is not impossible that there are "more of him." It is never safe to send bills in a letter; and of all letters, it is not safe to send bills in a letter to a publishing house.

But more than this, people do not always send money in letters when they say they do. We receive many letters saying that enclosed is so much money, when none at all is enclosed, and none ever was enclosed. The sender forgot to enclose it. One man wrote the second time, saying that he forgot to enclose the money the first time; and then he again forgot to enclose it, and had to write the third time, saying that he enclosed it, which at last happened to be so. But when people are so sure that they have enclosed money that they have not enclosed at all, they are apt to think, when they get no return, that we or some other careless person stole it. If a money-order is obtained, and then is not enclosed, you soon *know* that you

did not send it; and when it is sent, it is safe. Please think of these things. Money is worth sending *safely*.

THE *Christian Work* remarks:—

That is an interesting ray of side-light cast upon the character of Spain's indebtedness, which appears in a circular just issued to the Roman Catholic prelates of the kingdom by the minister of justice. This is the story: It appears that in 1837 certain nuns in various convents were invested with state annuities for life. The youngest of these nuns was then seventeen years old, and the oldest was sixty-six. That was sixty-one years ago. And apparently not a single death has occurred in all that goodly company, for every one of them is still drawing her annuity; or at any rate, the annuity of each is still being paid to some one or other. The youngest of them must now be seventy-eight, and the oldest a hundred and twenty-eight. At last, however, the Spanish treasury has concluded it is time to look into the matter, and ascertain if such extraordinary longevity has really been attained by its pensioners to whom it is paying some \$18,000 a year. So the minister of justice tells the prelates that the venerable nuns must furnish some proof that they are still alive, or else they will be reckoned dead, and their annuities be canceled. It looks as if the prelates could give our Pension Bureau some points.

And such are the sort that the United States government is expected to support with money in Cuba "until law and order are *fully* restored in the distracted island!"

NOT long ago, Wm. T. Stead, of London, had an interview with the pope, and spoke of the United States' having protected the suffering Cubans. And the pope replied in these words:—

Ah, my son, what suffering is being endured in the face of the conflict of two nations that I love,—one for its fidelity through the centuries, *the other* for its virile youth, and for the hope of seeing it enter entire into the bosom of the Catholic Church. *It is marching into it with rapid strides.*

If anybody has any ground for disputing that last statement, we wish he would point it out.

THE *Scientific American* is published by Munn & Co., at 361 Broadway, New York City. It is true to its name, a scientific journal for scientific Americans,—a journal for the home, for the school, for the shop, for the adult, for the child,—for every one who desires to be intelligent in regard to the progress of science, art, discoveries, inventions, and progress of all kinds in this age of discoveries and this home of inventive genius. The more important achievements in mechanics are here set forth and made plain by beautiful illustrations; and all new acquisitions of knowledge in chemistry, astronomy, electricity, geography, civilization,—in short, in everything that shows the progress of the world in these days of intellectual strength and activity, are keenly watched and faithfully noted. A knowledge of these things shows the true significance of the times. Do not side-track yourself, and think the world is standing still; but send for the *Scientific American*, and learn the most and the best that is to be had, in the field that it occupies. Price, in the United States, Canada, and Mexico, \$3 a year.

Messrs. Munn & Co. also publish the *Scientific American Supplement*, *Scientific American Building Edition*, and *Export Edition*, free information concerning which may be had by addressing Messrs. Munn & Co., 361 Broadway, New York City.