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ONE
PENNY

The Outlook

A NEED FOR REFORMATION.

There was a time, not so very long ago, when a boy who wished

Things have changed, however, for the smallest boys may now be seen in our streets openly smoking the pernicious weed.

The almost universal indulgence of this health destroying habit by boys is an evil of

and produce premature decay.

Notwithstanding all that has been said and written by medical men against the use of cigarettes, still the consumption of these evil things goes on increasing, and in "smart" circles in England even



A Group of Natives in Sumatra.—See page 6.

to indulge in the use of cigarettes would resort to surreptitious means to effect his purpose.

national importance, for the use of cigarettes will assuredly undermine the human constitution,

the women have learned the habit; and the use of nicotine by both sexes will certainly acceler-

ate the decadence of the race. It is more than probable that before long many women in other parts of the world will follow the fashion of smoking, which is now being adopted by society women in London.

One would imagine that in order to hinder the rapid development and growth of such an evil habit, all right thinking persons would concentrate their efforts to combat the evil. But according to the London "Express," in a certain Sunday-school in Somerset, cigarettes are given to the boys during the service as a means of increasing the attendance.

Surely such a bait cannot be offered to boys with the sanction of the pastor of the church. What kind of influence can the teachers of a Sunday-school have upon the morals of their scholars when such a soul-and-body-destroying habit as cigarette smoking is encouraged by them? Better by far that the boys should never enter a Sunday-school at all than to be bribed to attend by offers of cigarettes, for whatever good impressions may be received by them from the teachers would certainly be nullified to a large extent by the practise of smoking. That the growing popularity of such a habit should be seized upon in the name of religion, and as a means to attract a congregation, only goes to show how far religious teachers will depart from right principles when once they adopt the customs of the world in order to maintain their popularity.

This event under notice is but a natural sequence to the policy which is practised by so many churches, and which, being followed to its ultimate conclusion, is making them so much like the world in every respect that the closest observation does not reveal any difference between the two.

To-day the church is vying with the world in its efforts to amuse the people. Entertainments of all kinds, calculated to hold the interest of those whom the apostle describes as "lovers of pleasure more than lovers of God," are provided by the church, and many things are introduced into these entertainments which are of a debasing nature, tending

only to deprave rather than to elevate the tastes of those who patronise them.

The fact that such questionable means are used for the ostensible purpose of filling the churches of to-day is a powerful testimony that the church, while possessing the "form of godliness," has lost the power.

This drift towards worldliness on the part of the church is a matter which demands of those who see an element of danger in it to lift up their voices like a trumpet and show God's people their transgressions. Isa. 58 : 1.

Writing on this matter in the "Arena," October 1895, the Rev. Walter Allen Evans said:—

"Evangelical Christianity, born anew in the German Reformation, baptised under the hands of the Puritans and the Wesleys, has already so far apostatised that another reformation is needed to fit the church for the work of the twentieth century. The cold formalism of a utilitarian religiousness, ornate with pomp and ceremony, makes of the church of the present day, to a very large degree, a valley of dry bones greater than that which Ezekiel saw, and as sorely in need of a divine afflatus to give it life. . . . What is the matter with the old bottle that it won't hold wine? The church of the apostles, the Puritans, and the early Methodists turned the world upside down—not by organisation, for they had practically none; but by the irresistible power of deep, moral conviction, unquestioning faith, and a spiritual unction that was the outcropping of a new and divine life. But to-day, instead of one chasing a thousand, and two putting ten thousand to flight, it takes a thousand church members to chase one evil, and then they don't catch it—unless 'there is something in it.' . . .

"The church is made the decoy of the hunters of fortunes; it is utilised as a screen of scoundrels. Yea, it has become a great tree, and respectable sinners, legal robbers, and pious frauds lodge under the shadow of it."

Dreadful, indeed, must be the condition of the church when a minister of the gospel can pen such an outline of the state to which it has fallen. Yet, bad as it is, it is not overdrawn, for the means that have been adopted "to attract the young people to the church," or "to raise money for the cause," have dragged the church into an abyss of worldliness, in which spirituality and the power of God find no place, while, in order to maintain its membership, and thus make some show of activity, it is obliged to cater more and more to the pleasure loving propensities of its votaries.

The whine of the world makes its work ten times harder.

A Hamburg firm of manufacturers of electrical goods has received an order to equip the Chinese Emperor's palace at Peking with electricity. Four steam engines, a dynamo, and sixteen transformers will be required for the purpose.

A lady sanitary inspector has been appointed by the Battersea Health Council whose duties are defined to be, the instruction of mothers in the care of infants during illness, as well as proper methods of feeding them, that sickness may be avoided.

It has been demonstrated beyond all doubt that oyster eaters run considerable risk of contracting typhoid by swallowing the slippery bivalve, for the London Sewage Disposal Committee asserts that oysters with typhoid bacilli come even from beds that are supposed to be unpolluted.

The Chicago "Record Herald" gives an account of the assaulting of a non-union painter employed in the Pullman Car Company's shops. He had been six times assaulted by union men because he would not join a union. The last time he was badly beaten and chased to his room in a boarding-house. Here he secured a pistol and shot his assailant. Questioned as to his reason for not joining a union he said he preferred to spend money for books rather than to pay \$25 (£5) and dues in order to belong to a union.

An interesting educational institution has been established by our American cousins, at Beirut, Turkey in Asia. Besides Arabic, Turkish, French, and German instructors, it has sixteen American professors and tutors. Over 600 students are in attendance, representing Egypt, Greece, Turkey, Persia, and Syria. A school of commerce is also carried on in connection with this institution, the effect of which has been that new markets have been opened, modern tests and machinery introduced, and Oriental business elevated to the occidental standard of morality.

... OUR ... CORRESPONDENTS

A LITTLE WHILE.

BY W. J. E.

Not now, not now, but just a little longer;

Not now, but soon the Saviour will appear.

As I go on my faith and love grow stronger,

He guides my steps and makes His presence near.

And while I wait my soul is filled with gladness

To think that I, unworthy though I be,

Shall hear His voice with not a trace of sadness,

And He will smile a welcome sweet to me.

I would not miss that life that's just before me,

For pleasures here that last but life's brief day.

I know by faith His presence hovers o'er me,

To lead and guide me safely all the way.

MYSTERIES OF THE BIBLE.

BY MRS. E. G. WHITE.

"Canst thou by searching find out God?"

No finite mind can fully comprehend the character or the works of the Infinite One. We can not by searching find out God. To minds the strongest and most highly cultured, as well as to the weakest and most ignorant, that holy Being must remain clothed in mystery. But though "clouds and darkness are round about Him, righteousness and judgment are the foundation of His throne." Ps. 97 : 2, R.V. We can so far comprehend His dealing with us as to discern boundless mercy united to infinite power. We can understand as much of His purposes as we are capable of comprehending; beyond this we may still trust the hand that is omnipotent, the heart that is full of love.

The word of God, like the character of its Author, presents mysteries that never can be fully com-

prehended by finite beings. But God has given in the Scriptures sufficient evidence of their divine authority. His own existence, His character, the truthfulness of His word, are established by testimony that appeals to our reason; and this testimony is abundant. True, He has not removed the possibility of doubt; faith must rest upon evidence, not demonstration; those who wish to doubt have opportunity; but those who desire to know the truth find ample ground for faith.

We have no reason to doubt God's word because we can not understand the mysteries of His providence. In the natural world we are constantly surrounded with wonders beyond our comprehension. Should we then be surprised to find in the spiritual world also mysteries that we can not fathom? The difficulty lies solely in the weakness and narrowness of the human mind.

The mysteries of the Bible, so far from being an argument against it, are among the strongest evidences of its divine inspiration. If it contained no account of God but that which we could comprehend; if His greatness and majesty could be grasped by finite minds, then the Bible would not, as now, bear the unmistakable evidences of divinity. The greatness of its themes should inspire faith in it as the word of God.

The Bible unfolds truth with a simplicity and an adaptation to the needs and longings of the human heart that has astonished and charmed the most highly cultivated minds, while to the humble and uncultured also it makes plain the way of life. "The way-faring men, though fools, shall not err therein." Isa. 35 : 8. No child need mistake the path. Not one trembling seeker need fail of walking in pure and holy light. Yet the most simply stated truths lay hold upon themes elevated, far-reaching, infinitely beyond the power of human comprehension,—mysteries that are the hiding of His glory,—mysteries that overpower the mind in its research, while they inspire the sincere seeker for truth with reverence and faith. The more we search the Bible, the deeper is our conviction that it is the word of the living God, and human reason bows be-

fore the majesty of divine revelation.

God intends that to the earnest seeker the truths of His word shall be ever unfolding. While "the secret things belong unto the Lord our God," "those things which are revealed belong unto us and to our children." Deut. 29 : 29. The idea that certain portions of the Bible can not be understood has led to neglect of some of its most important truths. The fact needs to be emphasised, and often repeated, that the mysteries of the Bible are not such because God has sought to conceal truth, but because our own weakness or ignorance makes us incapable of comprehending or appropriating truth. The limitation is not in His purpose, but in our capacity. Of those very portions of Scripture often passed by as impossible to be understood, God desires us to understand as much as our minds are capable of receiving. "All Scripture is given by inspiration of God," that we may be "thoroughly furnished unto all good works." 2 Tim. 3 : 16, 17.

THE NATURE OF MAN.

MAN'S SPIRIT.

BY W. HOWARD JAMES, M. B., B.S.

Every working mechanism and living organism require some motor power by which they can accomplish their work. The engine, however, is still an engine, although the steam or electricity be cut off, and man is still man though the "spirit of life" be taken from him. He was called man before the breath of life was breathed into his nostrils (Gen. 2 : 7), and he is still called man after this motor power leaves the body. "If He [God] sets His heart upon man, if He gather unto Himself his spirit and his breath; all flesh shall perish together, and man shall return again unto dust." Job 34 : 14, 15. Does this not forcibly bring to our minds that statement of Solomon's concerning the death of man and the beasts—"As the one dieth, so dieth the other; yea, they have all one breath [or spirit]." See Eccl. 3 : 19-21, R.V. That breath

as we have seen, is God's Spirit, God's breath.

Why is the breath of life called "the Spirit of God" (Job 27 : 3); "the breath of the Almighty" (Job 33 : 4); and "the candle of the Lord" (Prov. 20 : 27); My [God's] Spirit? (Eze. 37 : 14.) Why is the power in man called the breath or the spirit of life? If it were only a power like light or electricity surely it would be referred to by the simple term "life." It was "spirit" that was breathed into man, and the function of that spirit is to quicken, to give, and maintain life in our bodies, and the possession of this spirit by the body constitutes the soul. The body plus the spirit is the "living soul."

We look on the Holy Spirit as God's Spirit, and yet one would have great diffidence in ascribing this title to the spirit common to both man and beast. As all power and life come from the Godhead, there must be some connection between this breath, or spirit of life, and the Spirit of God that "moved on the face of the waters" at creation, and who evidently was the agent in the formation of light and the creation of man.

The function of the Spirit is to quicken, to give life. John 6 : 63. It may be maintained that this statement is only made in connection with the Holy Spirit and spiritual life. Is not all life divine? The light created by the agency of the Spirit was a creating light, and exceeded that of the sun, which simply maintains the light and life already created on our globe, and, consequently, was only placed in the heavens on the fourth day of creation after the great work had had its foundations laid.

Man was not only created by the Spirit, but life was given him by the same Spirit. "The Spirit [ruahh] of God hath made me, and the breath [ruahh] of the Almighty hath given me life." Job 33 : 4.

Life must be a manifestation of the one Spirit, for does not Paul in the 12th chapter of 1 Cor., in which he ascribes all the gifts to the same Spirit, make the declaration, "The manifestation of the Spirit is given to every man to profit withal." Verse 7. What is affirmed of the power of God the Father, or God the Son, is

also true of God the Spirit, as we have already shown in the article on "The Power of the Spirit;" and, consequently, this statement of Paul's can be bracketed with that of the apostle John: "That [the Word] was the true Light which lighteth every man that cometh into the world." John 1 : 9.

Has not every man some measure of God's Spirit? We would naturally infer that such was the case from the statement made concerning the Son of man in John 3 : 34. "For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him." Surely one of these powers was the power of life, for this power could not well be separated from the other powers of the Spirit.

We have a typical representation of the Spirit of God in the seven branched golden candlestick, with its seven lamps, which was the light of the temple and tabernacle of God. Although there were seven lamps, still they only constituted one piece of furniture, and typified the one Spirit of God. Zechariah speaks of Christ as a Stone with seven eyes (Zech. 3 : 9); these eyes evidently represent the full power of the Spirit. Man has two eyes, but there is only one sight. The Spirit of God may be represented in type as having seven lamps, but still He is only the one Spirit. Is it not extremely probable that man has one of the eyes, one of the lamps of the Spirit? Have we not the inspired words of Solomon, "The spirit of man is the candle (or lamp, margin) of the Lord searching all the inward parts of the belly." Prov. 20 : 27.

Even the baptism of the Holy Spirit does not signify the full power of the Spirit. On the day of His resurrection Christ breathed on His disciples the Holy Spirit. "And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20 : 22. But that was not the same measure of the Spirit as they received at Pentecost. The disciples had to undergo a special course of mind training and of waiting on God before they were equal to exercising the special gifts of the Spirit. Place too

much steam power into an engine, and that engine will explode and do damage; give man more power than he is fit to bear, and he becomes exalted, loses the humble spirit that was in Christ, and his work is spoiled.

It is the privilege of all Christians to be baptised with the Holy Spirit, and the evidence of that baptism is seen in the fruit of the Spirit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5 : 22, 23. These like the commandments of God can all be summed up in the word "love." We are "to covet earnestly the best gifts," and love is the best gift of all, for does not the apostle tell us "Though I speak with the tongue of men and of angels, and have no love (R. V.), I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing." 1 Cor. 13 : 1, 2. The gift of the Holy Spirit alone brings "love."

CONFESSING CHRIST.

In our mingling in society, in families, or in whatever relation of life we are placed, either limited or extended, there are many ways wherein we may acknowledge our Lord, and many ways wherein we may deny Him.

We may deny Him in our words, by speaking evil of others, by foolish talking, jesting, and joking, by idle or unkind words, or by prevaricating, speaking contrary to truth. In our words we may confess that Christ is not in us. In our character we may deny Him, by loving our ease, by shunning the duties and burdens of life, which someone must bear if we do not, and by loving sinful pleasure. We may also deny Christ by pride of dress, and conformity to the world, or by uncourteous behaviour. We may deny Him by loving our own opinions, and by seeking to maintain and justify self. We may also deny Him in allowing the mind to run

in the channel of love-sick sentimentalism, and to brood over our supposed hard lot and trials.

No one can truly confess Christ before the world unless the mind and Spirit of Christ live in him. It is impossible to communicate that which we have not. The conversation and the deportment should be a real and visible expression of grace and truth within. If the heart is sanctified, submissive, and humble, the fruits will be seen outwardly, and will be a most effectual confession of Christ. Words and profession are not enough.—*Testimony for the Church* No. 23.

GIVE THANKS TO GOD.

Give thanks to God, He emptied heaven
for thee;
He gave His Christ, who died to set thee
free;
And all the gifts that fall into thy life,
And all the concord sent to still thy
soul.
And all the good in which thou hast a
part.
Are but the blood-drops from His
loving heart.
And all the good that's been, is, or
will be,
All that immortal eyes shall ever see—
All came to thee from Him who rules
above,
The great, the good, the all-wise God
of love.
O thank Him, then, with all thy heart
and soul,
And praise Him while His endless ages
roll;
In heart, in word, in deed, show forth
His praise,
So shalt thou live God's own eternal
days.

—M. C. Wilcox.

CHRISTIAN DISCIPLINE.

BY G. E. TEASDALE.

"Behold, God is mighty, and despiseth not any. . . . He openeth also their ear to discipline." Job 36 : 5, 10.

Correct discipline finds its origin in Christ, whose life on earth was a practical illustration of the principle in its application to the lives of those who follow Him.

It is said of Him that "He pleased not Himself," but submitted unto His Father's will. "Nevertheless not as I will, but as Thou wilt," He said, and

"learned obedience by the things which He suffered." Although born of the seed of Abraham, and "in all points tempted like as we are," yet He subjected His inherited tendencies, and lived in strict conformity to the Father's law. This is discipline! Above all created beings Christ could well say, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." "Whosoever doth not bear his cross, and come after Me, cannot be My disciple;" or, as the word disciple signifies, cannot be subject to My discipline. The same process that makes the Master "a merciful and faithful High Priest" will perfect the disciple; for "the disciple is not above his master: but every one shall be perfected as his master." Luke 6 : 40, margin. He further adds, "If ye continue in My word, then are ye My disciples indeed." In order to inspire in the hearts of men faith in His ability to enable them to live according to His word, He Himself came into the world, and lived what He taught.

In the seventh chapter of Romans is described a man who delighted in the law of discipline: "For I delight in the law of God after the inward man" (Verse 22), but at the same time he finds his indwelling desires and passions so strong and so deeply rooted that he is unable to follow the dictates of his will, and live according to the law,—"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Verse 15. Lamenting this inability, he says, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me: but how to perform that which is good I find not." Verse 18. Then realising the awful seriousness of his fearful condition, in agony of soul he cries out, "O wretched man that I am! who shall deliver me from this body of death?" Verse 24, margin. Who will discipline me (my appetites, my passions, my desires) and bring me into subjection to the law which is holy, just and good? Inspiration answers, "I thank God (I have deliverance, Syriac) through Jesus Christ our Lord." Verse 25. He who Himself brought His

whole life into subjection to the law has pledged His word to bring our whole life into subjection to the same law, if we will co-operate with Him by yielding to His Spirit. This is discipline!

While He says, "Without Me ye can do nothing," yet He supplies the response in the words, "I can do all things through Christ which strengtheneth me." With this in mind the apostle Paul exclaims, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

WHO IS THE GREATEST?

BY W. J. R. B.

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18 : 1-3.

By reading Mark 9 : 33-35, we see they disputed amongst themselves as to who should be the greatest in the kingdom of heaven. But Christ turned their question to a more important theme,—who would be there? It will be far better to find out if we will be there before we begin to dispute amongst ourselves which of us will be the greatest.

Children have many characteristics it would be well for us to imitate. First, they are natural. When they want anything they ask for just what they want. They expect to get just what they ask for. They do not come in an affected manner. God wants us to be natural and unaffected in His service and worship.

Second, children are forgiving. While at play they may quarrel, hard things may be said, and very often they come to blows. We might expect them not to play or speak with each other again; but soon all trace of ill-feeling is gone, and they play together as usual. They forgive and forget. God wants us to forgive those who wrong us, like little children.

Third, children believe just what they are told, unless they

have been deceived. When father or mother tells them anything they believe it. Why?—Because father says so. If they disbelieve you it is because they have found you do not speak the truth. Did our Heavenly Father ever tell an untruth? Satan would have us believe that He has, but God is true, and every man a liar. The sin of unbelief is everywhere.

A teacher talking to his class one day told them that he had their welfare at heart. "Do you believe it?" he asked. Everyone said, "Yes." Taking a watch from his pocket he offered it to a boy, but he would not touch it. The spirit of unbelief was contagious, and though the teacher offered the gift to boy after boy, not one would accept it. One little fellow at the end of the class was anxious for his turn to come. It came. He put out his hand and took the watch, and said, "Thank you," and put it in his pocket. Then came the cry, "Did you really mean it?" "Of course I did," was the answer. "But we did not think you meant it. Try us again." "Ah, no! it is too late. Your chance has come and gone, and through your unbelief you lost that which might have been yours."

So with salvation. It has been offered to you again and again, and you have refused it. The time will come when, if unbelieving, we will see what we have lost, but it will be too late.

So the question is not, Who will be greatest? but, who will be saved? Will our eyes see the King in His beauty? We must each be converted, and become as little children. Time is too short, the moments too precious, the issues too tremendous, to waste in idleness. We should seek to enter the strait gate while there is time, because there will be only a few who will find it.

"Since thy Father's arm sustains thee,
Peaceful be.
When a chastening hand restrains thee,
It is He;
Know His love in full completeness,
Feel the measure of thy weakness;
If He wound thy spirit sore,
Trust Him more."

It is faith's work to claim and challenge loving-kindness out of all the roughest strokes of God.—
Rutherford.

World-Wide Field

MISSION WORK IN SUMATRA.

Examples of self-sacrifice and true heroism are possibly more frequently found in the foreign mission field than anywhere else. Those who have left friends and home for the sake of carrying the glorious gospel to the benighted people in heathen lands, exhibit qualities which cannot fail to call forth our admiration. Although many of these devoted servants of God die in their lonely fields of labour, almost unnoticed by the world, God's unerring book of record will one day disclose the details of their lives of self-sacrifice.

Having in previous articles called the attention of our readers to some of the geographical features of the great missionary field, Malaysia, which lies so near the northern shores of our Commonwealth, it will perhaps be somewhat interesting to relate some incidents which were published in "The Christian" concerning the labours of a missionary in Sumatra, who has gone to rest.

In 1889 a public meeting was held in England, at the close of which small pamphlets were distributed among the audience. One of these, which was a letter from a lady missionary on her way to China, fell into the hands of Miss Hester Needham. In this pamphlet a place was mentioned, Mandailing, in Sumatra, which forty years before had asked for Christian teaching, and yet for all these years had met with no response. Miss Needham regarded this as a call from God to offer herself for that field, and forthwith commenced to make arrangements to go there.

"On Christmas Eve, 1889, she arrived at Pansur na Pitu in Sumatra, and there she stayed for three years. For the first few months she was busy learning the language; but by God's help and her own aptitude for languages she very soon got to work; with a native Christian man she went to visit the villages round, and held meetings for

the women. They visited more than fifty villages, under great difficulties, going on foot through streams, over wooden bridges, up steep mountains, through rice fields—and all this in the tropics!

"The interest kept up for some months; then her spine gave way, and she had a time of great illness and pain. From September, 1890, until her death in May, 1897, she hardly ever even sat in a chair, but was obliged always to lie flat. But this, she said in her strong faith, 'rather helped the work;' for the Battas came to see the Christian aspect of sickness and trouble—that of patience, brightness, and perfect trust in God. She had more to bear than we know of—the pain, weakness, and depression of her bodily condition, the death of the missionary's wife with whom she was living, and many other things.

"The work was greatly blessed there, but in January, 1893, she moved on to another station where she seemed more needed. She was carried there on a bed by four men, and again lived in a missionary's family till a mission-house was built. Here she had a larger sphere of work, chiefly in a night school for girls, seventy or eighty coming, who slept on the native mats in the large room after school, going home at daybreak to their work. She had much encouragement here.

"All through these years she was waiting and watching for an opening to go south at Mandailing. At last in July, 1895, the time came; again she bade good-bye to all her friends, and set out, accompanied by a native Christian, his wife, and little children, and a native Christian young woman, with their attendant bearers and porters, on the fortnight's journey to Mandailing. She parted with nearly all her few possessions, and lived like a native as to food and clothing. For nearly two years she witnessed for Christ in that dark, semi-heathen, semi-Mohammedan land. She was forbidden by the government to teach or have any distinct mission work; but was more than content to show to the people what the life of a Christian family is. She had an ever open house for any one who wished to see or hear, or have any conversation; in every way she sought to sow the seed, and start a work which she trusted might be watered and carried on by others.

"In all this life, Miss Needham said she was perfectly happy, and that each year was more full of joy than the last; but all was done in increasing weakness and suffering, partly owing to the bad climate.

"During her fatal illness, the only European within thirty miles, a missionary, was most kind to her. She was nursed by three faithful native Christian men. When the final call came she had her wish of having only her dear natives with her at her death.

"It is impossible, in a short sketch, to give any idea of her life; her entire consecration, joyous faith, and singleness of purpose; her deep love and constant prayer; united with this, her strong will, bright cleverness, and attractive power. Her life was a living sermon to very many; her letters sent regularly for seven years and a half,

were an inspiration to all who had the privilege of seeing them.

"It should be added that Miss Needham, who had, previous to this, aided liberally in the London work, went out to Sumatra entirely at her own expense; and that there, with her own means, she built two 'Princess Houses,' and maintained several Christian teachers."

THE AVONDALE SCHOOL FOR CHRISTIAN WORKERS.

The Avondale School for Christian Workers at Cooranbong, New South Wales, is being greatly prospered.

Both the dormitories are full, there being room for only a few more students. Everyone seems happy, and the teachers all manifest a kindly interest in their pupils. The great majority of the one hundred and forty students are earnestly seeking to qualify themselves for efficient service as workers for God.

The school is conducted on the industrial plan. A large farm and orchard are connected with it, and affiliated with it are important printing and bakery establishments.

The courses of study comprise the following: the Biblical Academic, a four years' course; the Missionary, a two years' course; the Teacher's, a two years' course; the Business, a one year's course. In addition to all this there is a very complete preparatory department.

Every Wednesday, from ten to eleven a. m., a missionary meeting is conducted by the students themselves. These meetings are inspiring, and the hour passes altogether too quickly.

The dining hall is a place of great interest. The students are seated eight at a table, each table having its own host and hostess, a plan that works very pleasantly. No meat or tea are used, and no desire seems to exist for either of them. The "European" plan is followed, each student ordering just what he or she wishes from the daily menu, and paying for no more than is ordered. This menu is ingeniously arranged, and affords a large variety of wholesome and well cooked foods.

Nearly all the foods used are produced by the food factory and

the farm and orchard. Notwithstanding the severity of the recent spell of dry weather, they have been well provided with fruit and vegetables.

The long continuance of the dry weather having threatened the utter destruction of the school crops, it was decided to set apart a day of humiliation and prayer for the much-needed rain. This season proved one of much spiritual blessing, several students testifying that it was the means of breaking up the drought in their own Christian experience. On the following Sunday refreshing rain fell which lasted for several days.

The school is beautifully situated, and altogether it is well worth a visit.

MEETINGS IN HAMILTON, VICTORIA.

The "Hamilton Independent" contains the following concerning a service conducted by Pastor R. Hare in that city:—

"A discourse of rather more than usual interest was given by Mr. Hare in the tent on Sunday night last. In dealing with the social outlook it was stated that human history never presented darker social features than at the present time. A train of coaches one hundred miles long would be required to carry the suicides of last year to their graves. Murders were numerous and wickedness was great, as it was in the days of Noah. The divorce courts were crowned. Over 2,400 divorces were granted in the State of Michigan last year, while in Melbourne, in one court, eighteen divorces were granted in five and three-quarter hours. England had 145,000 sisters of shame, and this condition of social wickedness was multiplied in other countries.

"The political outlook was never more perplexing. This was not for want of legislators, for Australia had fourteen parliaments for 4,000,000 of people. The eastern situation was in itself a world problem. The financial burdens, multiplied by all the nations, was an ever increasing cause of trouble.

"In the religious outlook the issues were none the less dark.

'Having a form of godliness, but denying the power,' was a scriptural photograph of the last days, and this condition was surely reached. Religion had become largely a matter of amusement. Its festivals, parties, bazaars, lotteries, dancing exhibitions, hugging and kissing entertainments, had made the religion of our time very largely a pleasure loving profession, very different to what it was in the days of our fathers. Christendom was as much in need of a reform in these last days as it was in the days of Wesley and Luther."

...Notes...

Brother D. C. Babcock, writing from British Guiana, says that in the place where he has been holding meetings the congregations were so large they could find room in the tent for only one-fourth of those who came.

Brother W. O. James writes from India: "The work in this field is steadily increasing. We find people every day who manifest an interest in the special truths for this time. It is wonderful to see how the Lord goes out before us and prepares the way when we do not see a step ahead."

According to a recent church census taken at New York, U. S. A., only half the population attend church on Sundays. In Protestant churches two women are found for every man, while in Roman Catholic churches the proportion of female worshippers to male is three of the former to one of the latter.

Brother O. O. Fortner in company with Pastor W. S. Hyatt has recently visited several churches in South Africa. At East London a native brother named Moko had been working. He acted as interpreter for Pastor Hyatt, and at the open-air services over three hundred Kaffirs attended, and listened with rapt attention. At Maritzburg, where Pastor Edmed has been holding meetings, there were twenty-five persons who were expecting soon to be baptised.



E. W. FARNSWORTH - - EDITOR.

THE IRON AND CLAY.

When Rome fell, the last of the universal empires belonging to this world in its present state passed away. Before the kingdom was divided the elements of society were such that it was possible for one nation, rising superior to neighbouring nations, to unite them to itself; and thus, one after another, they became incorporated into one vast empire, and the reigning monarch ruled all the world. When Rome fell all such possibilities forever passed away. The iron was mixed with miry clay, and no power of man could weld them. Iron may be welded to iron, and the different metals may be joined to one another; but iron and clay cannot be welded by any known process. Their elements do not have the power of cohesion, and no man or combination of men can unite them together.

We quote the forcible words of another on this point. William Newton, in "Lectures on the First Two Visions of the Book of Daniel," says:—

"From this, its divided state, the first strength of the empire departed; but not as that of the others had done. No other kingdom was to succeed it, as it had the three which went before it. It was to continue in this ten-fold division, until the kingdom of stone smote it upon its feet, broke them in pieces, and scattered them as the wind does the chaff of the summer threshing-floor. Yet through all this time, a portion of its strength was to remain. And so the prophet says, 'And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken.' Verse 42.

"How in any other way could you so strikingly represent the facts? For more than fourteen hundred years this ten-fold division has existed. Time and

again men have dreamed of rearing on these dominions one mighty kingdom. Charlemagne tried it. Charles V. tried it. Louis XVI. tried it. Napoleon tried it. But none succeeded. A single verse of prophecy was stronger than all their hosts. Their own power was wasted, frittered away, destroyed. But the ten kingdoms did not become one. 'Partly strong and partly broken' was the prophetic description. And such, too, has been the historic fact concerning them.

"With the book of history open before you, I ask you, Is not this an exact representation of this once mighty empire? It ruled with unlimited power. It was the throned mistress of the world. Its sceptre was broken; its throne pulled down; its power taken away. Ten kingdoms were formed out of it; and 'broken' as then it was, it still continues, i. e., 'partly' broken; for its dimensions still continue as when the kingdom of iron stood upright upon its feet. And then it is 'partly strong,' i. e., it retains, even in its broken state, enough of its iron strength to resist all attempts to mould its parts together. 'This shall not be,' says the word of God. 'This has not been,' replies the book of history.

"'But then,' men may say, 'another plan remains. If force cannot avail, diplomacy and reasons of state may; we will try them.' And so the prophecy foreshadows this when it says, 'And they shall mingle themselves with the seed of men,' i. e., marriages shall be formed in hope to thus consolidate their power, and, in the end, to unite these divided kingdoms into one.

"And shall this device succeed?—No. The prophet answers: 'They shall not cleave one to another, even as iron is not mixed with clay.' And the history of Europe is but a running commentary on the exact fulfilment of these words. From the time of Canute to the present age, it has been the policy of reigning monarchs, the beaten path which they have trodden, in order to reach a mightier sceptre and a wider sway. And the most signal instance of it which history has recorded in our own day, is the case of Napoleon. He ruled in one of the kingdoms;

Austria was another. He sought to gain by alliance what he could not gain by force, i. e., to build up one mighty, consolidated empire. And did he succeed?—Nay. The very power with which he was allied proved his destruction, in the troops of Blucher on the field of Waterloo! The iron would not mingle with clay. The ten kingdoms continue still.

"And yet, if, as the result of these alliances or of other causes, that number is sometimes disturbed, it need not surprise us. It is, indeed, just what the prophecy seems to call for. The 'iron was mixed with the clay.' For a season, in the image, you might not distinguish between them. But they would not remain so. 'They shall not cleave one to another.' The nature of the substances forbids them to do so in the one case; the word of prophecy in the other. Yet there was to be an attempt to mingle—nay, more, there was to be an approach to mingling in both cases. But it was to be abortive. And how marked the emphasis with which history affirms this declaration of the word of God."

When the heaven-appointed time had come, the prospective King and Ruler of earth appeared; the Son of a virgin mother, born in the town specified by the ancient records, visited by heaven-directed guests, guided by a prophetic star, animated in their appointed march by the sweet strains of celestial music, long before selected for the wonderful occasion. The slaughter of Rachel's innocents piercing the hearts of unconsolated mothers with indescribable grief, the angel visit in Egypt, calling for God's only begotten Son, controlling all diseases and human infirmities, all yielding to His word and touch, sending forth His decree, and hushing the winds to silence, and laying the winds down to rest, and, finally, the predicted traffic of selling the Prince of earth for a specified amount of silver, and the tragical scenes of His death upon the cross, rising again on the appointed morning, triumphing over death and the grave,—all, all transpired exactly in harmony with the prophecies previously written.

**CHILDREN'S
...CORNER...**

NEVER OUT OF SIGHT.

I know a little saying
That is altogether true;
My little boy, my little girl,
The saying is for you,
'Tis this, O blue and black eyes,
And grey, so deep and bright—
No child in all this careless world
Is ever out of sight.

No matter whether field or glen,
Or city's crowded way,
Or pleasure's laugh or labour's hum
Entice your feet to stray,
Someone is always watching you,
And, whether wrong or right,
No child in all this busy world
Is ever out of sight.

Someone is always watching you,
And marking what you do,
To see if all your childhood acts
Are honest, brave, and true;
And, watchful more than mortal kind,
God's angels, pure and white,
In gladness or in sorrowing
Are keeping you in sight.

Oh, bear in mind, my little one,
And let your mark be high!
You do whatever thing you do
Beneath some seeing eye.
Oh, bear in mind, my little one,
And keep your good name bright;
No child upon this round, round earth
Is ever out of sight.

—Selected.

NEWSPAPERS — ANCIENT AND MODERN.

BY A.W.A.

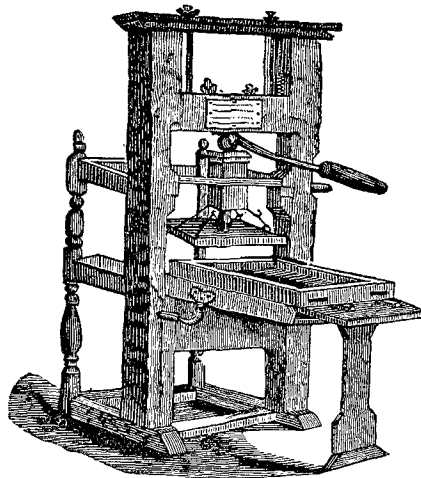
Everybody is fond of obtaining news, and even boys and girls are ready to listen to information concerning things that are going on in the various parts of the world. What a blank would come in our lives if we were cut off from the privilege of getting news.

For hundreds of years during the Christian era our ancestors had no newspapers. The ancient Romans had a magazine called "Acta Diurna," which means, proceedings of the day. In this was published an account of the business in the public assemblies and courts of law, and a list of births, marriages and deaths.

Perhaps you would like to read something taken from one of these ancient newspapers. The following paragraphs are quoted

by Petronius, a writer of the first century of the Christian era, as a specimen of the news which those early papers contained:—

"On the 26th July thirty boys and forty girls were born at Trinalchis estate, at Cuma.

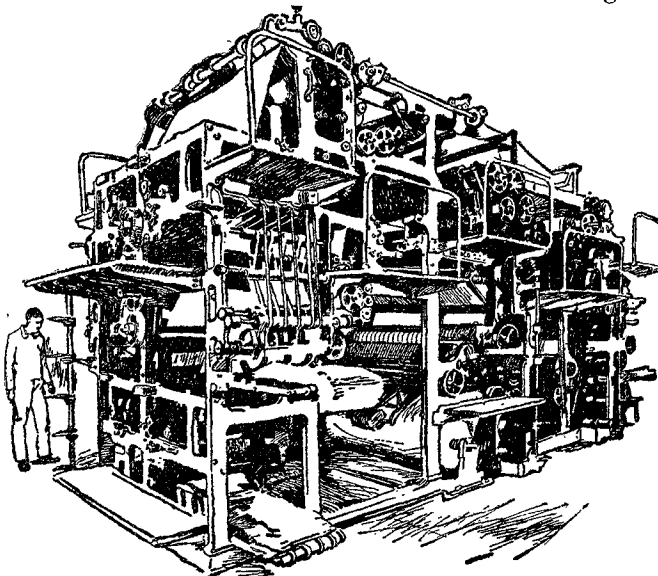


Press of a hundred years ago.

"At the same time, a slave was put to death for uttering disrespectful words against his lord.

"The same day, a fire broke out in Pompey's gardens, which began in the night, in the steward's apartment."

After the downfall of the Roman Empire nothing similar to the "Acta Diurna" appears to have been known until the latter end of the fifteenth century.



Press of To-day.

About that period small sheets in the form of letters were printed at Augsburg, Vienna, Ratisbon and Nuremberg. (Take your map of Europe and look for these places).

In the year 1563, during the war between the Turks and the Venetians, military and commercial information was con-

veyed to the people by the Venetian Government, by means of written sheets. Those desirous of learning the news assembled at a particular place and paid a small coin called a "gazzetta" for the privilege. In course of time the name of the coin was transferred to the newspaper itself, and from that we get our word "gazette."

For many years afterwards, the printed newspapers were very small, nothing to be compared, of course, with the large daily papers, or the illustrated periodicals of to-day. It was not until the printing press developed to the marvellous state of perfection to which it has been brought during the present generation, that it was possible to produce newspapers as we now see them.

GETTING THE WORST.

A boy came to the door of a lady's house and asked if she did not wish some berries. He had been out all day gathering them.

"Yes," said the lady, "I will take them." So she took the basket and stepped into the house. But the boy remained outside, whistling to some birds hanging in their cages on the porch.

"Why don't you come in and see that I measure your berries right?" said the lady; how do you know but I may cheat you?"

"I am not afraid," said the boy, "for you would get the worst of it."

"Get the worst of it?" said the lady; "what do you mean by that?"

"Why, ma'am," said the boy, "I would only lose my berries, and you would make yourself a thief. Don't you think that would be getting the worst of it?"

The boy was right. He who steals, or does anything wrong or mean, just to gain a few pence, burdens himself with a sin which is worse than all the gain. Let this be borne in mind; the one who does a wrong to another always gets the worst of it.—Selected.



WHEN I GO HOME.

It comes to me often in silence,
When the firelight sputters low,
When the black, uncertain shadows
See wraiths of the long ago;
Always with a throb of heartache
That thrills each pulsing vein,
Comes the old, unquiet longing
For the peace of home again.

I'm sick of the roar of cities,
And of faces cold and strange;
I know there's warmth of welcome,
And my yearning fancies range
Back to the dear old homestead,
With an aching sense of pain;
But there'll be joy in the coming
When I go home again.

When I go home again! There's music
That may never die away,
And it seems that the band of angels
On mystic harps at play,
Have touched with a yearning sadness
On a beautiful, broken strain,
To which is my fond heart wording—
When I go home again.

Outside of my darkening window
Is the great world's crash and din,
And slowly the autumn's shadows
Come drifting, drifting in.
Sobbing, the night wind murmurs
To the splash of the autumn's rain;
But I dream of the glorious greeting
When I go home again.

—Eugene Field.

A TALE OF TWO BOYS.

In the 'Ladies' Home Journal' a mother gives an account of how her neighbour's son was educated, and also her experience with her own boy. She says:—

'The Fishes had a boy, Johnnie just the age of our Godfrey. He was a lean, bloodless child with a curved back, and weak, light eyes, staring through spectacles. His father determined that he should be an example to the school. He worked him mercilessly. He could read at four, was in algebra at nine, and construing Cicero at eleven. The boy had a big, active brain, and loved the work. His father coached him every night. 'Work never hurt any brain,' Fish would brag.

'I don't know about that, but it is certain that it hurt the rest of Johnnie's neglected body. Stomach, muscles, heart, and nerves, all broke down. He dwindled every year.

'At fourteen he looked like a boy of ten. But his father drove the harder.

'I mean him to enter the junior class of Princeton at fifteen,' he would say. 'John never disappointed me. He

has been a leader in the school for three years.'

'And poor Johnnie, with his watery eyes and white cheeks, went to work harder than ever.

'One day he fainted in school. He was ill for months, and then the doctors ordered him to go to a farm, live out-of-doors, and not open a book for two years. His brain gave way first. He lost his memory, and what grieved Fish most, he loathed the sight of a book. At the mention of lessons, he would cry and mutter for hours. And in two years the poor child went to his grave.

'I meant to tell you about our Godfrey. He wasn't bright with books, and we would not urge him. Mr. Fish scolded. But we made a farmer of him, and he is now a big, jolly fellow with boys of his own, and clever enough to be in the Legislature. He knows neither Greek nor mathematics. But he is here.'

INSANITY INCREASING IN ENGLAND.

The annual report of the English Lunacy Commissioners shows an enormous increase in madness in England and in Wales. In 1859 the number of insane was 36,762, or one in five hundred and thirty-six of the population. There has been a steady increase from that time up to Jan. 1, 1903, when the number of insane was 113,964, or one in every two hundred and ninety-three of the population. The rate of increase since 1894 has been especially notable, the gain being from 92,067.

There was never such an increase in the number of insane as in the year ending Dec. 31, 1902, the increase over the previous year being 3,251. The number of persons who lost their minds in 1902 alone was 22,581, or almost five hundred a week. The increase was found almost entirely among pauper lunatics. The proportion of lunatics privately cared for to the population is about the same now as it was in 1859, whereas the pauper proportion is twice as high.

A carefully compiled table explains as far as possible the causes of lunacy. The list is headed by drink, to which 23 per cent. of male and 9.6 per cent. of female cases of insanity is ascribed.

Heredity accounts for the greatest number of women lunatics, the proportion being the high one of 24.6 per cent. In the case of men heredity accounts for 18.8 per cent. of insanity. Previous

attacks come next, with 23.1 per cent. of women and 16.2 per cent. of men. In cases of unknown causes men come first, with 17 per cent., and women follow with 15.4 per cent.

The general impression that the increase of lunacy is due to the mental wear and tear of modern life is not supported by the figures. Adverse circumstances, including business anxieties and pecuniary difficulties, account for the lunacy of 6.2 per cent. of the men and 3.8 per cent. of the women; mental anxiety, worry, and overwork, 5.7 per cent. of the men and 5.9 per cent. of women; love affairs, one in two hundred of men and three in two hundred of women. There is about the same proportion of insanity through fright and nervous shocks.

According to the figures of the commissioners, physical rather than direct mental causes are responsible for the great increase in insanity. One case in three can be traced to some disease or disorder.

One-fourth of all those admitted to the asylums are found to have suicidal tendencies. Lunacy is increasing more in the country than in the cities. In Hereford and Exeter there is a higher percentage than in London, yet the average increase of insanity in the capital has attained the enormous figure of five hundred.—*Current Literature.*

HOW TO MANAGE DISOBEDIENT CHILDREN.

Teachers have their severest trials with disobedient children. To instruct the beautiful, the affectionate, the intelligent, is unalloyed delight. But to take an awkward, gawky, unclean, ill-mannered, ill-tempered child, and to work up an interest in it,—to love it, to perform a full measure of duty to it,—this draws upon all the resources of virtue and religion. Yet in the eye of Christian duty, this class present the dearest objects, the first to be attended to, the last to be forgotten. Their restoration to the divine likeness is a work inferior only in quality and in difficulty to an act of original creation. The teacher must stand like an angel by the wanderer, and re-

claim his wayward steps. Love is one of the most potent agencies with children who have never known the luxury of being loved.

Perhaps the child has inherited a defective organisation. When a child suffers under such a hereditary curse, is it a reason why the teacher should inflict upon it the further curse of severity or unkindness? Perhaps the child has been badly governed at home. Does not this constitute the highest claim to compassion?

Self-Control Necessary.

It requires all possible prudence, calmness, consideration, and judgment, wisely to govern a refractory child. Feelings of wrath are as absurd and incongenious in the management of a disobedient child, as they would be in a surgeon when amputating a limb or couching an eye.

Suppose an oculist, as he approached his work, should begin to redden in the face, and tremble in the joints, to feel all the emotion and to put on the natural language of wrath, and should then spring upon his patient like a panther. Are the moral sensibilities of a child less delicate than his physical senses? Does the body require a finer touch, a nicer skill than the soul? Is the husk more delicate than the kernel? Let teachers discipline their own feelings to the work they have undertaken.

How to Command Obedience.

No parent or teacher should ever issue a command without the highest degree of certainty that it will be obeyed. To command a child to do or to abstain from doing what, under the circumstances, he will probably refuse to do or to abstain from doing, is as false to duty as it would be for a general to engage voluntarily in a battle when he was exposed to certain defeat.

None but a tyrant would command a child to bear a weight beneath which he could not stand. This same principle applies to moral efforts. Present no temptation to the child which he has not strength to overcome. Let temptation be increased only as the power of resistance is strengthened. In this way the capacity of the child may grow until his soul is clad in moral mail against the most powerful temptations.—*Hovace Mann.*

THE HOME GARDEN.

“Each home may be a garden, and precious human flowers
Fill all the year with sweetness and the glow of summer hours.
The laughter of the children, the happy, praiseful prayer,
The smiles on aged faces, the peace and plenty there,
The tears that come of gladness and the bright eyes raised above,
Are flowers that owe their culture alone to love.”

CHOICE RECIPES.

Banana Toast.—Moisten slices of zwieback in hot milk. Mash the bananas into a pulp, or cut in thin slices crosswise, and place some on each slice of toast.—*Mrs. A. L. Colcord.*

Baked Pears.—Take good, sound pears, cut in halves, pare, and fill an enamelled pie dish, sprinkling sugar through them; pour in a cupful of hot water, cover tightly, and bake slowly till tender. Serve cold. Or, wash, wipe, and bake whole in a shallow dish, putting in a very little water.—*Mrs. A. L. Colcord.*

Macaroni Baked with Granola.—Break into pieces about an inch in length sufficient macaroni to fill a large cup, and cook until tender. When done, drain, and put a layer of macaroni in the bottom of an earthen pie dish, and sprinkle over it a scant teaspoonful of granola, or zwieback crumbs. Add a second and third layer, and sprinkle each with granola; then turn over the whole a

custard sauce, prepared by mixing together a pint of milk, the well beaten yolks of two eggs, or one whole egg, and one-fourth teaspoonful of salt. Care should be taken to arrange the macaroni in layers loosely, so that the sauce will readily permeate the whole. Bake a few minutes only, until the custard has well set, and serve.—*Mrs. L. T. Jordan.*

Steamed Fruit Pudding.—Tart apple pulp, two cups; sugar, one cup; six eggs; two and one-half cups grape juice; one-half teaspoonful salt; zwieback crumbs, four cups; seedless raisins, one cup; one lemon rind, grated; one tablespoonful vanilla. Mix all well together except the whites of the eggs, which should be beaten stiff and added last. Turn into a buttered mould, and steam or boil for three hours. Serve with sweet cream.—*B. G. Fulton.*

Mock Fish.—Rice flour, one-third cup; one scant teaspoonful butter; one-fourth teaspoonful mace; salt to taste; one cup milk, one tablespoonful grated onion; three cups mashed potatoes. Heat the milk to boiling, stir in the rice flour, butter, onion, mace, and salt. Cook all ten minutes, stirring frequently. Have the potatoes ready, freshly cooked and mashed; while hot add the rice mixture, and put in a large basin to cool. When cold cut in slices, dip in egg and crumbs, put in oiled pan and bake until nicely browned. Serve with parsley sauce.—*E. G. Fulton.*

“Roll round, strange years; swift seasons, come and go;
Ye leave upon us but an outward sign;
Ye cannot touch the inward and divine
Which God alone doth know.”
—*Dinah Mulock Craig.*

TRY THIS!

GOOD NIGHT.

F. E. BELDEN. *Legato.* “When thou liest down, thou shalt not be afraid, and thy sleep shall be sweet.”—Prov 3:24. D. S. HAKES.

1. When soft-ly fades the dy-ing day, - - And mor-tal cares we fold a-way, Then with the last faint
2. And when the deep-er shadows fall, - - And na-ture veil as with a pall, Then pray'rs of eve-ning
3. O Fa-ther, give us sweet re- pose - - From all our earth-ly cares and woes, And grant that heav'n may

REFRAIN.

ray of light All na-ture seems to say Good night. Good night, - good night, May an - - gels
take their flight From lips that soft-ly say Good night. Good night, good night, Good night, good night, May an - gels or - er
greet our sight When we have said our last Good night.

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It is reported that the Cape to Cairo railway is to be pushed to completion as rapidly as possible during the present year. There remains 2,000 miles of railway to be built before it is completed. A million labourers from China and India have been imported, which are to be sent back to those countries at the end of three years.

China is waking up from the condition in which the Japanese war found her, and will yet have to be reckoned with as a power in the earth. The Pekin correspondent of "The Times" shows that the country is advancing in prosperity. Electric light is being more used in the interior. The bicycle is a familiar sight everywhere. The Dowager Empress recently ordered a consignment of motor cars. The native press is showing a much greater knowledge of foreign affairs, and is conducted with creditable independence. Railway construction has made considerable progress during the year.

The Russification of Finland is proceeding apace. A large number of the principal men have been banished from the country for objecting to the Russian proceedings; but as they use their liberty to excite foreign sympathy, the Finnish leaders are to be sent to out-of-the-way places in European Russia for the future, where they can be kept under police surveillance. Official notice has just been given that the Finnish Parliament will be permitted to convene in 1904 only in case the attitude of the Finnish people shall be "peaceful," the Russian officials to decide whether it is or not. In the face of all this

the Russian Minister has lately declared that his principal care is "the happiness and prosperity of the governed." It is under such circumstances as these that the promise should come with peculiar force: "Behold, a King shall reign in righteousness, and princes shall rule in judgment." The earth is full of oppression, but it will soon come to an end, and then "the meek shall inherit the earth."

—Present Truth.

...OBITUARY...

BILES.—Died Thursday, Feb. 4, of consumption, Sister Elizabeth M. Biles, of Adelaide, S.A. Sister Bessie accepted present truth under Elder Curtis' mission to Adelaide some seventeen years ago. She became associated with the canvassing work, and sold "Great Controversy" with some degree of success. After some years our sister became discouraged, but it would seem that the Lord used her sickness as a medium to bring His wandering child back to the fold. A few hours before she died, after engaging in a season of prayer, I said to her: "Sister Bessie, your tired body will soon be at rest, can you fully trust your Saviour as you pass into the dark valley?" Slowly, yet clearly, she answered, "Yes, I can." Friday afternoon, February 5, we laid her to rest in the Payneham Cemetery, awaiting the call of the Lifegiver. We believe that Sister Biles will come forth in the first resurrection. "Blessed are the dead that die in the Lord." The funeral service was conducted by Pastor Woodford.

T. H. CRADDOCK.

DURHAM.—The many friends of Sister Jane Durham, of Ballarat, Victoria, will regret to hear of her death.

On the 2nd inst. a fire occurred in their home, and Sister Durham was severely burned whilst endeavouring to save her only child, an infant ten months old. After suffering intense pain for two days, her life ebbed out, but the little one, though severely burned also, is recovering. Although she was deaf and dumb, she was a most regular worshipper at the services of the Lord's house during the nine years she has been connected with the Seventh-day Adventist church, and manifested at all times a sincere interest in the progress of the work.

The burial service was conducted by Pastor W. A. Hennig, about five hundred persons gathering at the open grave to silently express their respect for the deceased and their sympathy with the bereaved husband and their infant. We have confidence that our sister sleeps in Jesus.

A. W. ANDERSON.

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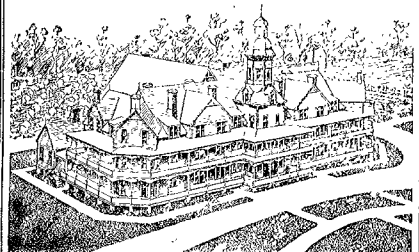
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Rheumatism, Gout, Paralysis, Bright's Disease, Diabetes, Dyspepsia, Diseases of the Nervous System, Diseases of Women, etc.

The Remedies Principally relied on are Water, Massage, Electricity, Etc.
The aim of the Sanitarium is to ease the patient, and not merely to remove a few disagreeable symptoms. It furnishes a place where the sick may receive medical treatment by rational methods.

CORRESPONDENCE IS INVITED.

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