

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 THE FIELD IS 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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JOHN 5: 24.

REJOICE with me, ye saints of God!
 And praise him evermore
 For that blest portion of his word,
 John 5 and 24.

Eternal life, O, precious gift!
 I have it, and adore
 These words my Jesus uttered in
 John 5 and 24.

No condemnation, praise the Lord,
 Who all my judgment bore,
 And left to me his written word,
 John 5 and 24.

O you, my friends who are unsaved,
 Like me in days of yore,
 Get these words on your soul engraved,—
 John 5 and 24.

O, swell the strain, the blood-bought strain,
 Ye saints, forevermore,
 And to lost souls in love proclaim
 John 5 and 24.

— Christian Work.

THE TRUTH REVEALED IN JESUS.

MRS. E. G. WHITE.

WHEN prophets stood in defense of the truth, it was the word of God that was given to them. They understood the work of salvation to be accomplished by the Messiah to come. But after Christ came, after he died as man's sacrifice, after the typical sacrifices were fulfilled by the antitype, the old truth in the typical service was revealed more clearly. In Christ, the representative of the Father, a wonderful truth was revealed to the world. The light from the cross of Calvary, reflected back upon the Jewish age, gives character and significance to the whole Jewish economy; and on this side of the cross, in a special manner, we have the truth as it is in Jesus. Truth communicated through our Redeemer becomes indeed present truth.

What a truth is presented as we gaze upon Jesus in connection with the cross of Calvary, as we see this Wonderful, this Counselor, this mysterious victim, stooping beneath the amazing burden of our race! That the transgressor might have another trial, that men might be brought into favor with God the Father, the eternal Son of God interposed himself to bear the punishment of transgression. One clothed with humanity, who was yet one with the Deity, was our ransom. The very earth shook and reeled at the spectacle of God's dear Son suffering the wrath of God for man's transgression. The heavens were clothed in sackcloth to hide the sight of the divine sufferer.

It was the transgression of the law of God that made this suffering necessary. And yet

men harbor the thought, and give expression to the suggestions of Satan through those who trample upon the law of God, that all this suffering was to make that law of none effect. Deceived and blinded by the great transgressor, they tell the people that there is no law, or that, if they keep the commandments of God in this dispensation, they have fallen from grace. What a delusion is this that Satan has fastened upon human minds!

When the theory that the law of Jehovah is not binding upon the human family is adopted and taught, man is blinded to his terrible ruin. He cannot discern it. Then God has no moral standard by which to measure character, and to govern the heavenly universe, the worlds unfallen, and this fallen world. Could God have abolished the law in order to meet man in his fallen condition, and yet have maintained his honor as Governor of the universe, Christ need not have died. But the death of Christ is the convincing, everlasting argument that the law of God is as unchanging as his throne. In the place of the great sacrifice's abating one jot or one tittle of the Father's law, that sacrifice exalts the law; it proclaims to worlds unfallen and to the fallen race that God's law is changeless, and that he will maintain his authority and sustain his law.

Were the law understood apart from Christ, it would have a crushing power upon sinful men, blotting the sinner out of existence. But by understanding the law in connection with Christ, receiving him by faith as his substitute and surety, man sees himself as a prisoner of hope. The truth as it is in Jesus is an acquaintance with the holy, just, and good law of God, as this law is elevated, and its immutability demonstrated, in Christ. He magnified the law, expanded its every precept, and in his obedience left man an example, that he also may meet its demands.

Then why will men be so deceived, and rush on in transgression, breaking God's law, and teaching others to do the same, rushing on the thick bosses of Jehovah's buckler? Why will they make trial for themselves? Why will they test the justice of God, whether he will venture to deal out to man, unsparingly and unflinchingly, the portion that is expressly declared in the Scriptures for all transgressors of the law? The agonies of the garden of Gethsemane, the insult, the mockery, the abuse, heaped upon God's dear Son, the horrors and ignominy of the crucifixion, furnish sufficient and thrilling demonstration that God's justice, when it punishes, does the work thoroughly. The fact that his own Son, the surety for man, was not spared, is an argument that will stand to all eternity before saint and sinner, before the universe of God, to testify that he will not excuse the transgressor of his law.

God is love. He has shown that love in the gift of his only begotten Son. Yet the love of God does not excuse sin. God did not excuse sin in Satan, in Adam, or in Cain, nor will he excuse sin in any of the children of men. The perverted nature of man may distort the love of God into an attribute of weak-

ness; but light is shining from the cross of Calvary, that man may have correct views, and hold theories that are not perverted.

God has given his law for the regulation of the conduct of nations, of families, and of individuals. There is not one worker of wickedness, though his sin is the least and the most secret, that escapes the denunciation of that law. The whole work of the father of lies is recorded in the statute-books of heaven; and those who lend themselves to the service of Satan, to present to men his lies by precept and practise, will receive according to their deeds. Every offense against God, however minute, is set down in the reckoning. And when the sword of justice is taken in hand, it will do the work that was done to the divine sufferer. Justice will strike; for God's hatred of sin is intense and overwhelming.

The truth as it is in Jesus will teach most important lessons. It will show that the love of God is broad and deep; that it is infinite; and that in awarding the penalty to the disobedient, those who have made void God's law, it will be uncompromising. This is the love and the justice of God combined. It reaches to the very depth of human woe and degradation, to lift up the fallen and oppressed who lay hold of the truth by repentance and faith in Jesus. And God works for the good of the universe, for the good of the rebellious sinner, by causing the sinner to suffer the penalty of his sin.

The plan of salvation is but dimly comprehended by the Christian world. Man, as now taught by men who claim to have a knowledge of the Scriptures, can never know the extent of his fallen, degraded condition; but the mission of Christ will reveal the truth as it is in Jesus. Man can know the depths to which he has sunk only by beholding the wondrous chain of redemption employed to draw him up. The extent of our ruin can be discerned only in the light of the law of God exhibited in the cross of Calvary. The wonderful plan of redemption must be discerned in the death of Christ.

The world by its own wisdom cannot acquire a correct knowledge of the true and living God. When Christ came to this world, clothing his divinity with humanity, the treatment he received from the highest authorities of a nation that professed to know God, made fully manifest the strength of human wisdom and reason. Their reason could not form a correct idea of God through his way and works.

Only through faith in Christ is it possible for man to live the law. Man is not able to save himself, but the Son of God fights his battles for him, and places him on vantage-ground by giving him his divine attributes. And as man accepts the righteousness of Christ, he is a partaker of the divine nature. He may keep the commandments of God, and live. Says Peter: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these

ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

The truth as it is in Jesus is obedience to every precept of Jehovah. It is heart work. Bible sanctification is not the spurious sanctification which will not search the Scriptures, but will trust to good feeling and impulses rather than to the seeking for truth as for hidden treasure. Bible sanctification will lead its possessors to know the requirements of God and to obey them. There is a pure and holy heaven in store for those who keep God's commandments. It is worth lifelong, persevering, untiring effort. Satan is on your right hand and on your left; he is before you and behind. He supplies his falsehoods to every soul who is not cherishing the truth as it is in Jesus. He, the destroyer, is upon you to paralyze your every effort. But there is a crown of life to be won, a life that measures with the life of God. And those who do not close their hearts and minds to conviction will learn what the love of a holy and righteous God is; for it is an amazing principle, which works in a mysterious and wonderful manner to secure the salvation of the race.

HIS RIGHTFUL POSITION.

E. HILLIARD.

(Tonga, South Pacific Ocean.)

THE natural heart is full of pride, envy, jealousy, and malice, and is desperately wicked. The scramble for position on the part of politicians, the desire to be made first in educational circles, and the seeking for notoriety in the religious world,—all demonstrate the utter perversity of the heart unregenerated by divine grace. He who changes his sphere of action from worldly to religious circles, but is not renewed in heart, will carry all his aspirations for worldly honor with him, and will court the highest position in the church. It is true that no one can aim too high, or desire too high a position, provided his only desire is to do the greatest good to his fellow men. "This is a true saying, If a man desire the office of a bishop, he desireth a good work." 1 Tim. 3:1.

There is a rich lesson in the example of Christ for all who court the highest place simply for the honor attached to it, or the emolument that may accrue therefrom. It is found in his dealings with Lucifer. The first thing that created disturbance in God's universe was the machinations of Lucifer to occupy the position that Christ held. Lucifer was defeated, and finally expelled from heaven. Christ did not destroy him. He gave him a place in which to live that was more congenial to him and his followers than the paradise of love and glory. He was permitted to visit other worlds, and he succeeded in usurping a position by deceiving Adam and Eve, and thereby gaining a temporal kingdom for himself. Christ's heart was touched with pity for Satan's subjects; for he knew what his cruel reign would be. He gave up his position in heaven, which Satan coveted, and took upon himself a nature and position much lower than Lucifer had held in heaven. In this position, through the power and influence of Satan, he was most shamefully abused. He was derided, lashed, spit upon, and killed in the most cruel manner. He rose from the dead, and returned to heaven; but he has not yet taken the same position that he held when accused by Lucifer of arbitrarily ruling over the inhabitants of heaven. He has taken the position of pleader for those who have joined Satan in his rebellion. He will occupy this position until all who can be induced to renounce their allegiance to the arch-rebel do so, and then he will come to gather them as subjects of his kingdom. When this is completed, he will take his rightful position,—the same

position that he held when the rebellion took place in heaven. Satan and all his rebellious host will then acknowledge that it rightfully belongs to him. In speaking of this, Volume IV of the "Great Controversy between Christ and Satan," after setting forth the closing scenes in the conflict, says: "The hour has come when Christ occupies his *rightful position*, and is glorified above principalities, and powers, and every name that is named."—*Old edition, page 486.*

For centuries he has not held his rightful position. He took a lower one to reach us. O, what condescension, humility, and wonderful love! If we should be crowded out of a position that we think that we ought to have, cannot we patiently bear it? Cannot we wait until the Lord replaces us, if it is according to his will? Christ has waited for centuries, and cannot we wait, and be glad to wait, until we are placed just where the Lord wants us? May God help us to be faithful and humble, always preferring others in honor before ourselves.

OPEN THE DOOR.

OPEN the door, let in the air;
The winds are sweet, and the flowers fair;
Joy is abroad in the world to-day,
If our door's open wide, he may come this way:
Open the door.

Open the door of the soul; let in
Strong, pure thoughts, which shall banish sin;
They will grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the vine:
Open the door.

Open the door of the heart; let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware:
Open the door.

—Selected.

THE CHURCHES AND THE CITIES.

Christian Work.

CITIES everywhere are the great bulwarks of antichrist. Squalor and disease are natural defenses of sin. Difficulty in securing pure air, pure water, and pure food, tend to put virtue out of reach. Christians seem hardly yet to understand that Christ's mission included healing of physical ills, which are so closely allied with the moral life. Those churches which have recognized this truth have been most successful in winning the good will of the masses, and drawing them into union with Christ.

There is too great a disposition on the part of the rich and the refined to take religious care exclusively of themselves. The gospel is buffeted between selfish wealth and desperate poverty; and Mammon is really the god of both. The omnipotence of wealth sets up a wrong standard. It puts character in the background. It inspires the craze for speculation. It fosters greed and monopolies. It eats out the heart of Christian love. It fills the unsuccessful with bitter disappointment, and encourages them to try visionary remedies. The deepest peril of anarchy is also the peril of avarice—the deadly selfishness of sin. Each is a heart disease which only the gospel can adequately reach and successfully deal with. Anarchism is but the hatred of all human authority, atheism is the hatred of divine authority—the two aspects of the same thing. Christ's royal law and golden rule in every individual heart and life is the only radical cure, and that cure strikes at the root of every moral evil.

While human nature may be in opposition, the divine human nature is all on our side. Sin may abound, but grace much more abounds. What we most need is a strong Christian personality. The greatest work which Christian wealth can do for the world is to bring men, one by one, under the sway of that one su-

preme personality, the Lord Jesus Christ. The only hope for men is in a close, personal relation with a personal Saviour. It is not in masses that men will be lifted out of vice and sin. Society will be purified, institutions will be made better and kept better, only as men are drawn, one by one, to "him who has been lifted up." The crisis in our national life calls loudly for Christian work, and Christian giving, in our home fields. Our cities are the world in miniature. They are the centers which breed and foster vice of every description. They should be made centers of Christian work and activity.

Religion to-day seems to be taking on new and strange features. The drift of the city churches is to the more select and fashionable parts of the city. This constant changing of congregations from "down-town" to "up-town" has resulted in certain districts being characterized as "poor districts." It has worked injury to the poor, in that it has disposed them to abstain from church attendance. The masses have thus been repelled, instead of being sought out by the churches. The churches in many of our cities have endeavored to meet this difficulty by employing traveling evangelists to hold meetings in theaters and rinks and halls, but the remedy sought has seemed to work worse than the disease. Trying to evangelize a city by such union meetings, whether held by pastors or evangelists, is like trying to warm a city by building a bonfire in its center. Such meetings generally leave their converts even further away from Christianity and the churches than they were before.

We must speedily find a remedy for all this or submit to seeing things grow worse still. All social tendencies are toward estrangement. And not only do the higher and lower classes thus drift apart, but the lack of sympathy between them ripens into positive antipathy. The gap becomes a gulf, and it is fast becoming unbridgeable. The churches seem to the lower classes to be associated and identified with the higher classes of society; to be held in the interests of capital and culture. Hence the estrangement from the churches. No matter how far away from the real facts of the case the masses may be, it looks so to them, and has all the disastrous effects of reality. Certain it is, that the churches of Christ to-day, in our cities, are not what the divine Master would have them to be, nor are they doing the work which will best and most beneficently advance his kingdom in the world.

"AT THAT DAY YE SHALL KNOW."

F. W. SPIES.

(Rio de Janeiro, Brazil.)

WHAT a blessed and glorious promise! But what is it that we shall know? Shall we know that we are called Seventh-day Adventists? Shall we know that we are enrolled among the members of some Seventh-day Adventist church? or that some prominent minister of our body has baptized us? Is it this that we shall know? A person may know all this, and yet not know what the Lord Jesus wants him to know. Listen to what he says we shall know: "At that day ye shall know that I am in my Father, and ye in me, and I in you." John 14:20.

We shall not *think* that we know; for as long as we only think that we know, we *don't* know. "Ye shall know." So let us see how the disciples were to *know*, and then we may know how we *can know*. Jesus said to the disciples: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter. . . . Even the Spirit of truth. . . . At that day [when

ye have received the Spirit of truth] ye shall know." John 14:15-17, 20.

Therefore it is plain that in order to know what Jesus says we shall know, we must first receive the Holy Spirit, the Spirit of truth, the Comforter; for when we have received him, "at that day ye shall know." But this Comforter was promised on the condition that they should love him and keep his commandments; for it is impossible for God to send his Holy Spirit in violation of his commandments, or sin. So if we, as his children, who claim to love him, have been doing this, we must confess our sins to him, and in faith claim Christ's righteousness, his keeping of his own commandments. By faith we are to claim this *in us now*. Then he will send into our hearts his Holy Spirit, and then, "at that day ye shall know."

But it may be that some of us have overlooked an important statement in verse 17: "Even the Spirit of truth; whom the world cannot receive." Now some one may ask, "What connection has this with Seventh-day Adventism? The Saviour has said that the world cannot receive the Holy Spirit. We are not the world, nor of it." Well, let us read another scripture with this one: "Love not the world, neither the things that are in the world. If any man [even though he call himself a Seventh-day Adventist] *love the world*, the love of the Father [the very first and essential thing in order to receive the Holy Spirit] is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world," and "the world cannot receive" him. 1 John 2:15, 16; John 14:17.

We have often desired the Holy Spirit, and even prayed for it, but have we considered that the lust of the flesh, and the lust of the eyes, and the pride of life represent and include all sins, great and small; and that these are of the world, and that the world cannot receive the Comforter?

But there is still another sad feature about it, and that is that the world cannot receive the Holy Spirit, "because it seeth him not, neither knoweth him." This was the trouble with the scribes and Pharisees. They were so full of self-love and self-righteousness, the pride of life, or, according to John's interpretation, full of the world, that they could not see—that is, could not recognize—the Holy Spirit's work as Jesus went about his mission in the power of the Holy Spirit. The result was that they attributed the work of the Holy Spirit to Satan. The same is true now. If our hearts are as full of the world as theirs were, if the lust of the flesh and the lust of the eyes and the pride of life occupy our attention, and fill us, as they did the Pharisees of old, the latter rain may be falling in copious showers all around us, and yet we cannot receive it. The world in us will so blind us that we cannot see it, though it be right before our eyes; and we cannot recognize it, even though we see it.

But the message now is that the set time, the time to favor Zion, has come, and this means the outpouring of the Holy Spirit. What, then, shall we do? Shall we not now, once for all, open our hearts to the Sun of Righteousness, and let him so shine into them that his light may disperse all clouds and darkness, and drive away forever all that is of the world? Shall we not confess to God our many sins and shortcomings, and claim the forgiveness and cleansing he has promised, that we may be filled with the Holy Spirit? "At that day [when thus filled], ye shall *know* [because it is to us a blessed, living reality] that I am in my Father, and ye in me, and I in you."

O, glorious knowledge! O, happy experience! O, wonderful reality! May the Lord help us all to make it ours.

A PROBLEM OF LIVING.

Sunday-School Times.

ONE of the problems of living is to pass through the experiences of life without being hurt by them. We are often admonished concerning the seriousness of dying, but it is really a far more serious matter to live than to die. When one has lived well, dying is easy; but life is always hard. It never ceases to mean toil, struggle, self-abnegation, resistance to wrong, earnest effort. Many people are hurt by life. They do not pass through it victoriously. They are wounded in its battles. They are crushed by its burdens. Its antagonisms mar the gentleness of their heart. Its harsh and rude experiences leave their spirit embittered. Its sorrows break their joy.

However, there is a way of relating ourselves to the incidents of life through which we must pass, so that nothing shall work us injury. There is no power in sorrow, pain, temptation, or injustice, which can hurt us, unless in some way we fail in our own duty. No one can really harm us but ourselves. It was a saying of Bernard, "Nothing can work me damage but myself. The harm I sustain I carry about with me, and I am never a real sufferer but by my own faults."

His words are true. When Jesus was committing his disciples to his Father's care, as he was about to leave them in the world, his prayer for them was that they might be kept from the evil. He did not say evils: there is but one evil. He did not ask that they should be kept from struggle, from suffering, from earthly loss, or from wrong or persecution. These are not evils; they have no power to hurt the Christian's true life. The only evil in all the world is sin. So long as we do not sin, we have not been actually hurt. Our body may be mangled, cut to pieces, or burned in the flames; but so long as we do not sin in thought, feeling, or act, we receive no trace of real harm.

THE NUMBER OF THE STARS.

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

SOME years ago Dr. Pye Smith wrote a book entitled "Scripture and Geology," with the ostensible purpose of harmonizing religion and science. But the only thing he really accomplished was to show the relation between his own ideas of religion and his own ideas of science. He sought to harmonize religion and science by attempting to remove the clear, manifest meaning of the Scriptures, that they might not antagonize his own ideas of science. Statements in the Bible concerning science he attributes to the Hebrews. He says that the Hebrews spoke "of the Deity in the language borrowed from those opinions concerning the works of God in the natural world which were generally received," etc.—Page 225.

Thus he considers Biblical references to the works of God to be simply men's ideas of those things. He is not alone in this view: his followers are a host. And to them the Bible, if at all the word of God, is so only in part. It is partly God's word, and partly men's opinions. When it touches science, its knowledge is but the measure of men's ideas; and to the reader is left the impossible task of determining which part is of God, and which is of man. Thus the reader becomes, not a learner from, but a judge of, the truth of the Bible; and the Scriptures are to him anything he pleases to make them. The Book cannot approve nor correct him; for that particular part which opposes him, he claims is *of man*, and therefore not worthy of consideration. The Book is nothing, his ideas of the Book are

everything. But *we* thank God, "because, when *ye* received the *word of God*, . . . *ye* received it *not* as the *word of men*, but as it is in truth, the *word of God*."

And yet Dr. Smith, all unconsciously, has in one place shown that the Bible reveals science-truth ahead of the ideas that were generally received. But he overlooked the fact because, at the time, he was seeking to destroy the manifest force of the text. God commanded Abraham, "Look now toward heaven, and tell the stars, if thou be able to number them." If this text means anything at all, it implies that the stars are beyond all human count. It is therefore the revelation of a great truth of astronomy,—a truth which the telescope has largely demonstrated and explained. But Dr. Smith does not see this in the verse. He takes an entirely superficial view of it. He says: "With a little skill and perseverance, Abraham might have counted all the stars visible, even in his fine climate. They could scarcely have amounted to fifteen hundred."

Now if Abraham could have counted all the stars to which God called his attention, and they were but about fifteen hundred, then this whole passage in Genesis is a piece of nonsense, and presents a stupendous farce. God seems to think the task impossible; he says, "Tell the stars, *if* thou be able to number them." If Abraham had found himself able to number them, we are quite sure he would have obeyed God, and told the number of the stars. But he was silent: the task was beyond him; he was not able to number them. But according to Dr. Smith, it was an easy task,—there were but fifteen hundred. Think of the all-wise Creator's pointing Abraham to fifteen hundred stars, and saying, "Tell the stars, if thou *be able* to number them!"

But as Abraham beheld the countless shining orbs of heaven, God broke upon the awful silence with the revelation of another truth,— "So shall thy seed be." If Abraham saw the stars as they really were, what an overwhelming truth was this: "So shall thy seed be!" Surely it must strain the faith even of Abraham; but Abraham "believed in the Lord; and he [God] counted it to him for righteousness." But according to Dr. Smith's view, all this was done to reveal to Abraham the fact that he was to have fifteen hundred descendants!

Why does Dr. Smith take this view?—He does it extravagantly to show that the Bible often uses extravagant expressions, figures of hyperbole, where not nearly all that is said is meant. And he does this in order that he may in like manner dispose of texts like Gen. 7:19, which declare the universality of the flood. A universal flood is not consistent with his ideas of geology. He says that God promised that Abraham's seed should be as the dust of the earth; but that probably all the human beings that have ever lived on the earth would not equal such a number, and that this promise to Abraham should not be taken just as it reads, but should, instead, be greatly modified. Like the concoctions of the apothecary, it should be well diluted before being taken.

But God did not say that Israel should be of the precise number of the dust of the earth. True, he said, "I will make thy seed as the dust of the earth." But in what respect were they to be made as the dust of the earth?—"So that if a *man can number* the dust of the earth, then shall thy seed also *be numbered*." His seed were to be not of the precise number, but "as the dust of the earth" and "as the sand of the seashore," in that they would be beyond human computation. So God said concerning the stars: "Look now toward heaven, and *tell* the stars, if thou be able to *number them*: . . . *so* [beyond human computation] shall thy seed be." Surely God meant what

he said, and Abraham did well to believe; for John caught a view of that same company, "a great multitude, which no man could number." Take the verses just as they read, and they need no allowance or modification of any kind.

In this text of Genesis we find revealed a truth of astronomy that is far beyond human ideas or human conception, and that modern astronomy itself is only *beginning* to appreciate. I believe God has held that truth before man ever since man took his place on this earth; and nearly four thousand years ago he gave it to Abraham and his seed, coupled with the great truth of the countless number of those who should be saved.

"Of the number and economy of the stars which compose this group [the Milky Way], we have very little exact knowledge. Dr. Herschel informs us that, with his best glasses, he saw and counted five hundred and eighty-eight stars in a single spot, without moving his telescope; and as the gradual motion of the earth carried these out of view, and introduced others successively in their places, while he kept his telescope steadily fixed to one point, there passed over his field of vision *one hundred and sixteen thousand stars*, and at another time, in forty-one minutes, no less than *two hundred and fifty-eight thousand*. At other observations, when examining a section of the Milky Way, apparently not more than a yard in breadth and six in length, he discovered *fifty thousand stars* large enough to be distinctly counted, and he suspected twice as many more, which, for want of sufficient light in his telescope, he saw only now and then."—*Geography of the Heavens*, page 142.

"Wider and wider fields are ever opening before the human gaze. Vaster and vaster universe-depths are ever sought into. And still, boundless fields beyond, unfathomable depths below, reward the utmost efforts of which man is capable. Many different computations have been made from time to time, as to the probable number of stars, bright and dim, near and distant, which may lie within the grasp of the most powerful telescopes yet made. The sum of some sixty or seventy million seems at present to be a moderate reckoning."

"There are stars in the sky so distant that the most huge object-glass ever constructed cannot catch enough of their feeble glimmer to impress their image on the human eye. No man has ever seen those stars from this world; perhaps no man, looking from this world, will ever see a great many of them. And yet those very stars are known to astronomers; and the positions of many of them are marked on the celestial map. You do not need to ask how this can be. You already know that the weak shining, which cannot make itself felt by the retina of a man's eye, can slowly impress its image on the photographic plate. Hundreds of stars, thousands of stars, utterly invisible to man, have had their photographs taken as truly as you have had your photograph taken, only it has been a longer business."

"If the stars which are known, and which can be known, through photography alone, are added to the list of those known through the telescope, the numbers again rise fast. According to one supposition, the total of one hundred million may be fairly given; according to another, two hundred million may be well within the mark. And even this vast mass may still be, for aught that we know to the contrary, as a mere corner in the universe."—*Radiant Suns*."

When we turn to the word of God, and by his gift see into its deeper meaning; and when we look at the stars, and by that same gift see deeper than with this unaided mortal sight, we catch something of the meaning of that truth which declares the host of heaven to be innu-

merable. And with this view we have a new realization of how vast are the multitudes of the saved of God that shall forever walk in white,—the great multitude which no man can number,—and we remember that it was for their salvation that the Son of God left glory and eternal blessedness that he might lead them in their lives from sin unto the purity of God. For their salvation and for our own salvation, he has made us laborers together with him in these, the closing hours of time.

God grant that we may be of that uncounted host, and that we may bring at least one other to swell the untold number. And God grant that we may see him in whose blood these have washed their robes and made them white. And, too, may we see him who is above all, and all in all, and praise him with immortal tongues in the land beyond the stars.

—
"He is my Shepherd; I, his sheep:
I do not wish to know
Whether the way be rough or steep
O'er which I have to go.
If soft and green the mountains be,
I need not ask for more;
If stony, he will carry me,
As he has done before."

VALUE OF TRIALS.

M. E. KELLOGG.
(Battle Creek, Mich.)

DESCRIBING the effects of various experiences upon Christians, the apostle Paul declares, "Tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3-5. So it is the Holy Ghost which sheds abroad in our hearts the love of God, and the presence of the Holy Ghost in the believer makes him not ashamed of the hope that he has obtained. He obtains that hope, then, by the power of the Holy Ghost, working upon and testing his faith, through the providence of God.

In that providence, tribulations have a part. There are various degrees of tribulation. The martyrs gave up their lives for the truth. This would seem to be the height of tribulation; yet one, filled with strong faith, in an hour of supreme spiritual courage and exaltation, might go to the stake or to the scaffold, and not suffer as much tribulation as another would endure through long years of extreme poverty, sickness, and other disheartening experiences which, from various causes, he might be compelled to pass through. The author of the Apocalypse, describing the great host of the redeemed,—the multitude that no man can number,—said of them, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14. There are others than martyrs saved, but all the saved will pass through tribulations. Says Paul, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

Trials are a very necessary part of the chastening of the Lord, and we should be able to discover in them the correcting hand of the Heavenly Father. They are grievous to bear; but in the end, if we receive them in the right spirit, they yield in our lives the peaceable fruits of righteousness. An apostle, who had passed through many trials himself, once penned these words: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some *strange* thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13. God's glory will be revealed in us just as soon as we learn the lesson that each trial is designed to teach us.

Tribulation works, or, in other words, leads, to patience on the part of those who, amid their trials, look to God for grace and strength to bear the ills of life. Daily those ills affect us. We come into contact with them in many ways. They may be small in themselves; but in the aggregate they are so numerous, so persistent and vexatious, that only by the grace of Christ can we thread our way amid them with an equanimity that will not give way to petulance, faultfinding, discouragement, and despair. The duties of life that are generally placed upon us are such that without the constant indwelling of the Holy Spirit, their discharge becomes most uninteresting and monotonous. The same things we did yesterday, we do to-day; the work of to-day must be done to-morrow. Over and over again, the same tasks must be performed; and how easy it is, in such circumstances, to lose all heart in our work, and instead of doing it heartily and joyously, as to God, to do it negligently, dolefully, mechanically, without heart or soul, simply because it *must* be done. Here is where the grace of Christ is needed, that we may regard all these experiences as necessary parts of our education in the great school of the Master. God helps us to learn and to bear, and so, by our trials, to develop that precious trait of character, patience.

UNEQUAL TAXATION.

The Independent.

THE question of equal taxation will become a burning question in this country when people are made to see how monstrous are the inequalities of our present system or systems. State Comptroller Roberts, of New York, recently showed how little personal property the assessors find. Selecting at random one hundred and seven estates passing to heirs, from lists in his office, he states that of these, thirty-four, with personal property ranging in value from \$55,000 to \$3,300,000, paid no tax at all before the death of the owners. The assessment the year before death on all the estates amounted to less than two per cent. of the actual valuation. These men, the comptroller says, were not sinners above their fellows; the cases are simply representative cases.

No doubt similar inequalities exist elsewhere. They certainly do in Chicago; for the Taxpayers' Defense League, organized only last summer, has brought them to light. An estate which passed \$2,000,000 of personal property through the probate court, had paid tax on only \$750; and the heir is assessed for \$500. One large grocery firm was assessed for \$50,000; another, no larger, for \$750,000, afterward reduced to \$95,000. A banker pays on a one-per-cent. valuation, a poor woman on a twenty-three-per-cent. valuation, while a large packing-house escapes altogether.

These are a few of the many instances given by Edward W. Bemis in the *Bibliotheca Sacra*, which also prints an open letter to the Pullman Car Company, from the president of the Taxpayers' Defense League, Z. Swift Holbrook, contending that the property of that company, if taxed as other property in Illinois is assessed, namely, at one tenth of its value, would pay \$200,000 more annually to the city.

"A COLLEGE education is a good thing, but it is not worth any more than it is worth. The young man who supposes that the mere fact of his possessing a diploma is going to be of much help to him in the world is doomed to speedy disappointment. The question that is asked of all comers nowadays is not, 'What college did you come from?' but, 'How much do you know? and what can you do?'"

Evangelistic Temperance.

"GIVE US A CALL."

(SUGGESTED by seeing these words in a saloon notice.)

Give us a call! We keep good beer,
Wine, brandy, gin, and whisky here.
Our doors are open to boys and men,
And even women now and then.
We lighten their purses, we taint their breaths,
We swell up the column of awful deaths;
All kinds of crimes we sell for dimes
In our sugared poison so sweet to taste.
If you've money, position, or time to waste,
Give us a call!

Give us a call! In a pint of gin
We sell more wickedness, shame, and sin,
Than a score of clergymen, preaching all day,
From dawn to darkness, could preach away.
And in our beer (though it may take longer
To get a man drunk than drinks that are
stronger),

We sell our poverty, shame, and woe.
Who wants to purchase? Our prices are low.
Give us a call!

—The New Crusade.

DOTH NOT NATURE ITSELF TEACH YOU?

THE leading question just now in our study of breathing is, How shall the necessary space be created in the chest-cavity to enable the lungs to receive the necessary amount of air seventy times a minute?

We have seen that the lungs and heart together form a cone-shaped body which completely fills the thorax, the inside of the chest, and that the strongly built chest is a protecting cover to the vital organs which form this cone. We have inquired whether the cover of this cone shall be raised in order to provide the necessary space for breath; and we have found the answer to be a most emphatic No. The chest cannot be kept in motion for any such purpose, and the lungs cannot be used to produce such motion, without tending directly to disease and death.

Then as the cover of the cone cannot be moved, can the cone itself be moved? As nature teaches so decidedly that the chest, the cover of the lungs, cannot be lifted for this purpose, does nature itself teach that the cone itself can be lowered so as to provide the necessary space for air in breathing?

Well, as something *has* to move in order to provide the space for the two hundred and thirty cubic inches of air that we must have, and as the chest cannot be moved sufficiently for this purpose, it follows, and nature itself teaches, that the cone itself—the lungs and heart—*must* be moved. How, then, shall this be done?

In describing these organs at the beginning (see cut in first article), we found that the cone formed by the lungs and heart rests upon the diaphragm as upon a floor. If that floor can be lowered, this will lower the cone. And when the cone is lowered, this will give space as really as though the chest were raised; then the lungs will be expanded by the air which will rush in of itself.

Now this is precisely what is done in right breathing. This is nature's way. This is just what God has made these organs to do. And this is why the diaphragm is made as it is, and occupies the place that it does occupy as the floor of the lungs, the base of that cone.

The diaphragm is an arched, or rather, dome-shaped, muscle (as it is arched on all sides), which forms the *floor* of the organs in the chest-cavity, and at the same time forms the *roof* of the organs in the abdominal cavity. The drooping sides of this dome, all around, are formed of muscle, which reaches up over the curve toward the center, but does not extend entirely to the center. A considerable portion of the center of the diaphragm is not

composed of muscle, but is simply a sheet of tendon.

The drooping sides of the diaphragm extend downward along the inner surface of the body to the twelfth rib all around, except in front, where it extends only a very little below the tip of the breast-bone; and the edge is fastened all around to the inner surface of the body. By this it is seen that the edge of the diaphragm where it is fastened all around, is a considerable distance below the top of the diaphragm, except immediately in front. It is seen also that the drooping sides of the diaphragm all around, extend downward *close* to the inside walls of the body.

Now the muscles of these drooping sides of the dome-shaped diaphragm contract, and thus draw *down* the *top* of the dome, which is the *floor* of the cone that is formed of the lungs and heart.

When this floor is drawn down, that which rests upon it—the whole cone-shaped contents of the chest—descends with it. The lowering into a larger cavity of that cone which already only fills the cavity where it is, would leave a space all around and over itself from bottom to top, but for the fact that "nature abhors a vacuum." Therefore as this cone is lowered, and begins thus to make room, the air, which exerts fifteen pounds of pressure to the square inch outside of the body, rushes through the nostrils into the lungs, and causes the lungs to expand till every particle of this larger space is filled as completely as was the smaller space before the cone was lowered. Thus is created the room for that two hundred and thirty cubic inches of air which must be taken in at each breath. And in this way of breathing, it is perfectly plain that it is all accomplished without a particle of exertion being made by the lungs themselves, and without any pressure being brought upon the lungs.

Now we have taken the breath in, how shall it be got out? Let us follow on and see.

It was stated a little while ago that the top of the diaphragm not only forms the *floor* of the organs of the chest cavity, but also the *roof* of the organs in the abdominal cavity. The stomach, liver, etc., *fit up under this roof* just as closely as the lungs *fit down* on the *floor* above. From this it is evident that when this roof descends by the contraction of the muscular sides of the diaphragm, that which is beneath—the contents of the abdomen—is forced downward also. But the abdominal cavity is completely filled already, and there is no vacant place into which to push the contents of the abdomen. Besides, the abdominal cavity is smaller at the lower part than at the upper.

What, then, can be done? That roof is surely descending, and so surely that which is beneath it must be pushed downward out of the way. And this is just right. The Lord has provided for this. It is true that there is no vacant space into which to push these organs. But the Creator made the muscular walls of the abdomen *elastic*, so that when the diaphragm forces down the contents of the abdomen, these elastic muscles are stretched by the pressure against them, the abdomen swells outward, and thus ample room is made for the contents of the abdominal cavity when the contents of the chest-cavity descend by the drawing down of the diaphragm.

Then, when the muscular contraction of the diaphragm has ceased, and the pressure is removed from the elastic abdominal muscles, those muscles naturally return to their former and normal position. This forces the contents of the abdomen back again, up against the diaphragm; this carries the diaphragm upward again to its normal position; and this, in turn, carries the contents of the chest cavity back to their normal position *by contracting the lungs, and forcing out the air* which has been taken

in at the previous inspiration. And still it is all accomplished without a particle of exertion being made by the lungs themselves. They are not required to do any work at all, but are wholly passive, subject to the movement of the diaphragm.

Thus the abdominal muscles, alternating with the muscles of the diaphragm, carry on the motion which alone is right breathing. The principle is that of the blacksmith's bellows. The weights attached to the lower part of the bellows draw it down, the pressure of the air outside raises the valves underneath, and the air rushes in and fills the bellows. The blacksmith's hand presses down the lever, compresses the bellows, and forces the air out. The diaphragm corresponds to the weight on the bellows, the abdominal muscles correspond to the lever, and the lungs are the bellows. As the bellows can do no work except as it is moved by the lever, so the lungs can properly do nothing except as they are moved by the abdominal muscles and the diaphragm. The lungs, as the bellows, are never active of themselves, but always passive; they never act, but are always acted upon.

This, though, is in normal, regular breathing. But when taking a long, full breath, the fullest kind, there is *another motion* added to these, and that comes only as the consequence of these. It is a slight upward motion of the ribs.

In looking at the course of the ribs, it is seen that from back to front they tend downward, instead of pointing straight around. If the front ends of the ribs could be raised so that they would point straight, or nearly straight, around, instead of downward, it would make the chest larger, and so make more room inside. Now there are muscles attached to the ribs, and interconnected from rib to rib over the whole chest, which are put there for the express purpose of raising the ribs to the position in which they point nearly, if not quite, straight around. This is so arranged in order that the deep, full, long breath can be taken, which is taken only occasionally, in addition to the normal, regular breathing; and which, when it is taken, should fill each cell of the lungs to its fullest capacity.

But, as before stated, this motion is only in addition to the regular motion of the diaphragm and abdomen, and is only the consequence of that motion. It can never be properly made, except as it follows the full motion of the diaphragm and abdomen.¹ Thus the only way to elevate and broaden the chest is by "exercising the abdominal muscles in deep breathing."

"THE question of drunkenness or sobriety in an employee is year by year assuming greater importance. The more responsible requirements of these later times mark a new phase in the temperance question. Rapid transit and rapid pretty-much-everything annihilate time and space, and they have also the liability to annihilate a great deal of human life. Those who direct these things, those who are in immediate control, must have clear heads, sharp eyes, and strong arms. There is no place of responsibility in which a drunkard or tippler can by any moral right be put. In discussing this matter, a recent writer very pertinently says, and he speaks the sentiments of all thoughtful persons: 'The conviction is deepening, among employers and laborers equally, to dismiss inebriety from the problem of employment, wages, and labor. Each side plainly sees the injury to all parties imposed by the inebriate.'"

¹ In military tactics there are certain movements that are made in what is called "one time in two motions." The second motion is always the consequence of the first, and cannot properly be made except as it follows the first. Right breathing is also "one time in two motions." The primary, original motion is of the abdominal and diaphragmal muscles. The secondary is the rib motion, and is the consequence of the primary, and cannot properly be made except as it follows the prima.

The Home.

"That our sons may be as plants grown up in their youth, that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

STAY AT HOME.

STAY, stay, at home, my heart, and rest;
Home-keeping hearts are happiest;
For those that wander they know not where,
Are full of trouble and full of care;
To stay at home is best.

Weary and homesick and distressed,
They wander east, they wander west,
And are baffled and beaten and blown about,
By the winds of the wilderness of doubt;
To stay at home is best.

Then stay at home, my heart, and rest;
The bird is safest in its nest;
O'er all that flutter their wings and fly,
A hawk is hovering in the sky;
To stay at home is best.

—H. W. Longfellow.

STUDIES IN CHILD CULTURE.—NO. 35.

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

A QUESTION which is freighted with a heart-break, is before me. It reads: "I must ask you about my children. I am distressed to say that I don't know how to raise them. Whipping doesn't do any good; persuading is of no use; they will not heed one word that I say. What shall I do?"

As I have pondered this question, and tried to read between the lines, I have felt that there has been a great lack somehow, somewhere, when such a thing can be said among a people who have had the light that Seventh-day Adventists have had ever since they have had an existence.

My heart aches for this mother. I would like to comfort her distress, instead of writing one word that may wound her in a new place; but for the sake of children yet to come, I must write a few plain things.

There is no good reason, in these days, for any such ignorance on the part of any intelligent Christian mother. Even before she has any children, she should know how to raise them. This one may not be to blame for her ignorance; but some one is. The necessary truth is stored up, and accessible, as was the corn of Egypt after Joseph had gathered it; and those who are appointed to minister are as responsible for its distribution as he was for the corn. The Bible, the Testimonies, the writings of Dr. and Mrs. Kellogg and others among our people (if we go no further), are within the reach of every church and home among us; and the Spirit of all wisdom is free to every willing soul.

When anarchy in the home has already progressed far enough to lead to such an outcry as this that has come to my ears, it is late in the day to begin. The case looks desperate, hopeless; but it is not. This mother's need gives her a special claim on the eternal Father, and he has provided help for her as soon as she shall begin to help herself.

She asks, "What shall I do?"—The first thing is to inform herself concerning those principles in the violation of which all this trouble has come, and then to apply them most conscientiously.

One prime cause of such perversity is found in the total disregard of health principles, concerning food, drink, dress, fresh air, etc. It has been made very clear in the writings of the church, as well as in human experience, that the use of flesh foods and exciting condiments, and of tea and coffee, will create a condition in the body which is like a deposit of gunpowder in a magazine,—once there, only a spark is necessary to produce an explosion.

With all the poisons which the ordinary foods of even Christian homes engender, at work in the blood and among the nerves and tissues of the growing child, nothing more than a word is needed to stir up the spirit of insubordination. Add to this the uncertain tempers of the father and mother, resulting from the same causes, and we have a condition of utter hopelessness so long as the causes remain in operation.

As a remedy, the home life must be brought to the true gospel basis in all things; a foundation of principle must be laid under the entire structure; a work of cleansing from all that outwardly defiles, must be thoroughly done; and then may be found a place for a Christian testimony, such as God can use to soften or break the hearts of the children into penitence.

One sad thing has come to my notice, and leads my pen almost to falter, many times, in the work before it,—it seems to me that too often these truths are considered unimportant, something even to smile at. So many regard this whole subject of correct physical life as outside the gospel, and are unwilling to acknowledge that the food and drink to which they have been accustomed can be responsible for moral and spiritual perversion. This was a stumbling-block regarding the Testimonies in my experience; for while they were quoted and apparently accepted, they were often disregarded in these points of healthful living.

In one Seventh-day Adventist home where I have been entertained, I was compelled, if I ate anything, to use food such as I had for many years, as a member of the W. C. T. U., utterly repudiated, on the ground of principle; and I was forced to believe that in this home the authority of the Testimonies was rejected, since to reject them on one point must be to reject them on all. When I returned from that trip, I was obliged to cleanse my stomach of the indigestible portions of the food which I had been compelled to take; since then my resource is in a Sanitarium lunch-box. I am glad to say, however, that I do not always need it.

Some who read this may think that I have made a "mountain out of a mole-hill," as regards the relation between food and insubordination; but I believe I have indicated principles and relations which are vital, and which must, sooner or later, be acknowledged by all. God grant that it may not be so late that the case will have become absolutely hopeless.

ONE little grain in the sandy bars,
One little flower in the field of flowers,
One little star in a heaven of stars,
One little hour in a year of hours,—
What if it makes? or what if it mars?

But the bar is built of the little grains,
And the little flowers make the meadows gay,
And the little stars light the heavenly plains,
And the little hours of each little day
Give to us all that life contains.

—Selected.

A TALK TO MOTHERS.

MRS. L. E. LA BONTE.
(Bostwick, Neb.)

I HAVE often been asked, "How can we gain the confidence of our children?" We have the confidence of our children as babes, and unless we have lost it, we have only to strive to keep it; for there is nothing for us to gain except what we have lost.

I consider sympathy, added to mother-love, a great factor in our effort to keep a close and tender hold on our children's hearts. We should never repulse them when they come to us full of their childish troubles, or overflowing with animal spirits; neither should we allow ourselves to become too busy to show an interest in what fills up their day with joy

or trouble. Never speak quickly or impatiently to the children; never deceive them, but be honest with them in everything. They soon learn that we respect and trust them; and in return, they will be sure to tell us everything. We need to watch ourselves lest we find fault, and reprove unwisely. Children need encouragement and praise; our love must be apparent to them. Our words and ways should be tender, and this will inspire the children with confidence in us, and they will love and trust us too much to deceive us. We can hardly realize how far into the future our influence will reach.

Above all things the mother needs *faith*,—genuine, hearty, loving trust in God for help and wisdom to live wisely each hour, both for her own good and for the welfare of the precious souls in her charge. God surely cares for us, and we have only to tell him the special worry of the day, no matter how small, to prove that he cares; for when we take God into our full confidence, as we wish our little ones to do with us, the trouble or care or sorrow will be cured or made bearable. We cannot doubt that this constant intercourse with the Father was the secret of Christ's power. Often, while on earth, he went alone to confide in the loving, sympathizing Father.

IF I KNEW.

If I knew the box where the smiles are kept,
No matter how large the key
Or strong the bolt, I would try so hard,
'T would open, I know, for me;
Then over the land and the sea, broadcast,
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From nursery, school, and street;
Then, folding and holding, I'd pack them in,
And, turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep, deep sea.

—Selected.

WELL-MEANT BLUNDERS.

Harper's Bazar.

WRITE the word "blunder" in large hand, and look at it. How much mischief a blunder may do, and indeed, usually does, with the very best intentions! How lasting are its ill effects, clumsily as it has contrived to bring them about! How stupid it was, and how obstinate it is, and how pitiable altogether is the marring and mismatching and disturbing work that the blunderer manages to accomplish in the home and the community! Now, it is a case of choosing a school or a profession or a line of business for a son; again, it is a question of dwarfing or developing a daughter's mind; or it is legislation for an association, a club, or a parish; a case of too rudely, or too suddenly and abruptly, overturning old customs which are strong in virtue of use and precedent, or of too arrogantly introducing new methods, and so defeating an admirable purpose by a mistake in the initial action. Tact and time would bring about a beneficial change gradually; but the blunderer is reckless, and cannot wait for these slower agencies.

When, as often, it is that other and smaller community of which we are thinking,—the household,—then tact and time will usually straighten out a path; but the well-meaning parent cannot abide in quietness; he must act at once, and his act is a mistake which perhaps is never set right; for home blunders and blunders with children are the worst of all.

We blunder distressingly, too, in very much of our treatment of the aged. Youth, in every period, presses eagerly on to the forefront of the stage. A wonderful, imperious energy

possesses it, and drives it forward to its conquests. This is of necessity, and nobody who has common sense complains of it; the retiring generation has had its day and its opportunity, and it must inevitably recede before the advancing tide of the next. In individual history, however, we blunder shockingly in our attitude toward old people. Half the time we behave as though they had lost reason, desire, and judgment, merely because, physically, they are less vigorous than formerly, and because the house they live in is a little out of repair.

We see this exemplified more sadly than elsewhere in the case of a mother grown old, who has buried her husband, and who must share the home of a child. Perhaps it is impossible for her to remain by herself in the dear old homestead. Possibly she must be like a tree torn up by the roots, and transplanted to new soil. There may be no help in the emergency, bitter though it be.

But why act without consulting her with the most delicate consideration at every step? Why determine for her what she shall do, and where she shall go, and what she shall wear, and whom she shall see, reminding her, in every desolate and sorrowful hour, that she is no longer an independent house-mistress, and treating her as if she were a person under authority? Of all common, every-day, heart-breaking blunders, this is one of the most inexcusable; yet it is seldom other than transparently well-intentioned, and those who commit it are complacently self-righteous in the matter.

Other blunders we make, as, for example, trying to live beyond our means, spending all that we earn, or, still more fatal, more than we earn. We sometimes blunder in our partiality for one child above another, giving advantages to the favorite which mean restricted privileges to the rest of the family. We blunder when we make the father a burden-bearing pack-horse, while the wife and daughters are needlessly extravagant. We blunder when we overwork in any direction,—in toil for money, in toil for pleasure, in toil for ambition,—because the one who overworks burns life's candle thriftlessly at both ends.

We sometimes blunder in trying to set things right. *Laisser-faire* is a good rule in a great many of life's problematic situations. Especially when it is doubtful whether our meddling interference in the business of others—in their love-affairs, in the conduct of their homes, in their choice of a profession—will do any good, let us hesitate long before we act.

Passive neglect may be a blunder; but in a majority of places it is the opposite, and wholesome letting alone is far better than energetic management. Forgiveness for well-meant blundering must be sought by many of us on our knees.

If you have it by you, read E. R. Sill's familiar poem, of which the burden is, "Be merciful to me, a fool!" and then let us all be careful to take its lesson home. It is sad indeed for any of us when—

"Our hard, well-meaning hands we thrust
Among the heart-strings of a friend."

A HUMANE RAT-TRAP.

A RECENTLY issued patent in the way of traps for rats, mice, etc., seems to us worthy of notice. The inventor describes ordinary traps as "at best inhuman and cruel, as they kill the animal more or less quickly, subjecting it to torture arising from its imprisonment, as well as the possibly much greater torture arising from the contemplation of its impending fate," and adds that "these animals soon become very shrewd, it often happening that after a few have been caught and killed, the others become so knowing that it is impossible to tempt them into traps with any kind of

bait." As a more humane and efficient method of ridding a house of these pests, the inventor provides a trap, which, as the rat goes into its wide-open entrance, will spring upon the body of the rat an elastic band to which are attached bells and bunches or tufts of cotton or other material, painted or coated with phosphorescent paint. The rat, it is claimed, will then "immediately run away, with the bells tinkling and the plumes waving, so frightened that he will make a tour of all his holes and runways, meeting all his brethren, and frightening them by the sound of the bells, the phosphorescent tufts, and his fantastic appearance." It would not be strange if this, being kept up for a short time, would drive all the rats away.—*Scientific American*.

AUNT MOLLIE'S LESSON.

EUGENE LELAND.
(Fitch Bay, P. Q.)

AUNT MOLLIE was a genius, though she did not dress in the latest fashion. Strangers unacquainted with her peculiarities did not always give her credit for the genius she really possessed, nor did they always treat her with that Christian courtesy which is due to every one, without regard to dress or station in life. At such times she was equal to the occasion, however; and by her peculiar manner of doing things, she was able to give them a lesson which, though it might not be elegant, was always effectual.

Aunt Mollie never failed to attend church when she was able to go; and she invariably remained to the class-meeting, and had something to say. If there was anything particularly impressive about the service, she was sure to remark it in her testimonies; and those who heard her speak were edified and encouraged by her helpful words. But if any lack of Christian courtesy was observed on the part of any one, she was sure, either by word or act, to administer a reproof so exquisitely put that no one could fail to see the point.

Several years ago Aunt Mollie paid a visit to some friends in one of our Western university towns, where everything was "swell" and "upper crust," especially among the church-going people. Her friends were all Unitarians, and they would not deign to put their heads into an ordinary orthodox church, so she was obliged to go alone to the church of her choice. This particular congregation had one redeeming feature, whatever faults might have been laid to their charge. With few exceptions, they were always in their seats before the time to begin the service. Aunt Mollie also prided herself on being always at church on time, though on this particular morning she had only a minute or two in which to find a seat and to make herself comfortable before the opening hymn was announced.

The few stragglers who stood in the vestibule of the church as Aunt Mollie entered, looked askance at her plain face and old-fashioned attire; but she paid no attention to that. Arranging her belongings as quietly as possible, she opened the door of the church, and proceeded up the aisle, looking to right and left for a seat. The ushers, if there were any, seemed not to notice her as she slowly walked up the aisle toward the pulpit, and the people in the pews did not appear to see that a stranger was looking for a seat, so absorbed were they—in something else.

In the meantime Aunt Mollie had proceeded as far as the front row of seats in the church, but finding that no seat was offered to her, though there were several with but two or three occupants, she turned about, and walked perhaps half-way down the aisle toward the door by which she had entered. Then, taking a large handkerchief from her pocket, she

spread it carefully on the floor, and deliberately sat down upon it.

The lesson was effectual—a comfortable seat was provided her at once. In the testimony meeting that followed, her clear, ringing words, uttered without reference to the incident of the morning, made the people understand that though she did not flaunt any finery or feathers upon her hat, she had some original ideas in her head.

THE FEATHER EVIL.

ALL moralists have assured us that "when lovely woman stoops to folly," she stoops very low indeed. And so when women attempt to emulate the glories of a Choctaw chief or a South Sea Islander, it is not considerations of art or humanity or self-respect that will stop them. Consequently, it is not likely that the insensate votaries of fashion, who disfigure their heads with baskets of artificial flowers (irrespective of the season), virulently dyed scraps of ribbon, twists of steel, and unnaturally clipped or colored bird feathers, will pay any attention to a paragraph in a scientific journal. But we are willing to leave the irresponsible half of creation all their chiffons, their coal-tar dyes, and their scrap-iron, if only they will leave us our birds. The rate at which some of the rarest and most beautiful birds on our planet are being destroyed to gratify this extraordinary taste can hardly be realized. On the 13th of April last, nearly half a million birds were sold at an auction in London, and the details of the consignment were thus given by Mrs. Edward Phillips at the annual meeting of the Selborne Society:—

Osprey plumes,	11,352	ounces.
Vulture plumes,	186½	pounds.
Peacock feathers,	215,051	bundles.
Birds of paradise,	2,362	"
Indian parrots,	228,289	"
Bronze pigeons, including the goura,	1,677	"
Tanagers and sundry birds,	38,198	"
Humming-birds,	116,490	"
Jays and kingfishers,	48,759	"
Impeyan and other pheasants and jungle-fowl,	4,952	"
Owls and hawks,	7,163	"

A similar sale took place in February, and others were to follow in July and October.

It is small consolation to us to think that in a few years the price of these luxuries will be prohibitive; or that, unless fashion changes in the direction of seaweeds or turnip tops, there will soon be no more birds to destroy. Nor can we overlook the terrible suffering involved by this enormous slaughter,—the young ospreys, bereft of their parents, left to die in hundreds; the heron, with the plumes torn from its back, writhing into death.—*Natural Science*.

"THERE are few higher compliments that can be paid to a young woman than that which accords to her the character of an excellent housekeeper."

"IF you want to destroy stumps or logs, or fell worthless trees easily, bore auger-holes into them at an angle, the lower one horizontal, and insert a few live coals. The holes act like flues, and the fire rages."

"A BROKEN chain frequently causes great inconvenience and loss. To be able to mend it speedily, without resorting to the smithy, is desirable. A single strand of wire connecting the divided links will be of small moment, but a dozen strands will make it strong, and will wear for many days. If the wire is put in unevenly, so all the strain comes on a few strands, it soon breaks, and the purpose is defeated. First coil the wire on a smooth stick, then slip it off, and push it through the two links, little by little, until it is all on."

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 8, 1898.

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Do you want to get out of this world into a better one?

If you do want this, you can have it; and if you do not want it, you are a very queer sort of person, and we should like to know more of you.

As such a person as that would be so exceptional as fairly to be out of the list, we take it that *you* would like to get out of this world into a better one.

Why do you want to get away from this world?

Is it because you have to labor so that you are very weary? Very well, Jesus says, "Come unto me, . . . and I will give you rest."

Is it because your burden is so great that you are wearied in bearing it? Then "cast thy burden upon the Lord, and he shall sustain thee."

Is it because your cares are so many and so perplexing? Then cast "all your care upon him; for he careth for you."

Is it because you have so many griefs and so great sorrows? "He hath borne our griefs, and carried our sorrows."

Is it because death reigns, and holds everything under its sway? Ah! but "the sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us *the victory* through our Lord Jesus Christ,"—victory over sin, and victory over death *because* of victory over sin. For, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."

Do you not see, then, that when you are *in Christ*, you are in another world? Christ is the only way out of this world into a better one. If you are Christ's, you are not of the world, because he has chosen you out of the world.

And he is "not far from every one of us." "Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in." And "I will never leave thee, nor forsake thee." And "ye are complete in him."

Now will you be so inconsistent as to want to get out of this world into a better one, and find the way, and *the only way*, wide open to you, and then not go?

Come along, friend, and let us together be "giving thanks to the Father, . . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

WENDELL PHILLIPS said: "At the outset of life I asked God that whenever a thing was wrong, it might have no power of temptation over me, and that whenever a thing was right, it might take no courage to do it. And from that day to this, whenever I have known a thing to be wrong, it has been no temptation;

and whenever I have known a thing to be right, it has taken no courage to do it." This prayer is worthy to be made by every soul; for such a prayer is the secret of all integrity, and the answer to it is integrity itself.

STUDIES IN THE BOOK OF DANIEL.

WHAT was taught in the schools of the prophets? To know this is important, not only for its own sake; but because, when we know this, we know what should be taught in the Lord's schools always. These things are in the Bible. They were written for our learning. And being in the book of Daniel, they are written especially for our instruction and admonition "upon whom the ends of the world are come." In this article we shall have space only to discover and enumerate these studies. What each subject involved will be studied afterward.

Daniel and his three companions were "skilful in all wisdom, and cunning in knowledge, and understanding science." This education, we have found, was acquired in the college, or school of the prophets, in Jerusalem. This statement, therefore, certifies that wisdom, knowledge, and science were taught in those schools.

Another thing that was taught there was *music*. This we know from the fact that the first time that we meet any of the students of such a school, they have "a psaltery, and a tabret, and a pipe, and a harp, *before them*;" and they were playing with such spirit and such power in the Spirit that the man who then personally met them was drawn to God and converted. Thus all the circumstances show that this was trained, harmonious music, played by the students of this school. And this is plain evidence that music was taught in the schools of the prophets.

Another thing that was taught there was *work*, or "manual training," as it would be called to-day. This we know from the record of these schools in the time of Elisha: "And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jordan, they cut down wood." 2 Kings 6:1-4.

This shows that in those schools, *work* was taught and the love of it; because when the school-building became too small for the attendance, the *students themselves* suggested that *they themselves* should build the new and larger house that was needed. There was no thought of hiring other people to do the work, nor of letting it by contract. No; they themselves said, "*Let us go*, . . . and let us make us a place."

And they were also so in love with work that they would borrow tools with which to work; for when one of the axes flew off the handle and into the river, as one of the students was chopping, he exclaimed to Elisha, "Alas, master! for it was borrowed."

More than this, even the principal of the school—Elisha—went with them to the work, and *joined with them in the work*; for he was among those who were chopping on the bank of the river when the ax flew into the water,

All this shows, as plainly as needs to be shown, that work and the love of it, real industry, was taught in the schools of the prophets—the Lord's schools of ancient time.

Another thing that was taught there was *temperance*—healthful living. This is shown by the fact that Daniel and his companions refused the king's dainties and royal food, and the wine which he drank, and *asked* for a simple fare, a vegetarian diet. Dan. 1:5, 12-16. That they were *taught* this in the school of the prophets which they attended, is plain from the fact that this was a thoroughly grounded principle with them, and that in that school they had been educated. And that such was the diet in the schools of the prophets is taught by the fact that in that school, in the time of Elisha, even when "there was a *dearth* in the land," Elisha, giving directions to prepare food, said, "Set on the great pot, and seethe pottage." And in following this direction, "one went out into the field to gather herbs." 2 Kings 4:38, 39. When herbs were gathered in response to the ordinary direction to prepare food, and this when "there was a dearth in the land," surely this is strong evidence that a vegetarian diet was the regular diet in the school. This is confirmed by the further recorded fact that "there came a man from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he [Elisha] said, Give unto the people, that they may eat." Verse 42. Here was a man bringing a present of provisions to the principal of the school, and he brought only food from the vegetable kingdom.

All this is evidence that a vegetarian diet was the diet of the students and teachers in the schools of the prophets; that this temperate way of living was a part of the instruction; and that temperance was so inculcated as to become a living principle in the lives of the students.

Another thing taught there was *law*—statutes, justice, and judgment. This was directly commanded to be taught: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. . . . What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons." Deut. 4:5-9. "Justice, justice, shalt thou follow." Deut. 16:20, margin.

Another thing taught there, and this "*specially*," was *morals*; for after urging upon them the obligation to teach carefully and diligently the statutes and judgments of the Lord, he commanded them to teach to their sons and their sons' sons, "*specially*," the ten commandments which they heard, said he, "the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me

all the days that they shall live upon the earth, and that they may *teach their children*. . . . And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

Another thing taught there was *history*: "When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand. And the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes." Deut. 6:20-22. This study was not confined to the history of the deliverance from Egypt; it embraced all as it was given in the sacred writings. We know that this history was one of the studies of Daniel; for the form of government, having three presidents, one of whom was chief, which was introduced by Daniel as prime minister in the days of Darius the Mede, was adopted literally from the records of Israel as to the government of David.

Yet another thing taught there was *poetry*. This was an essential accompaniment of the teaching of music, and the songs of worship of which their music was composed. With all this, of course, reading and writing were taught.

We find, then, that the course of study in the school of the prophets embraced at least the following studies:—

- | | |
|------------------|----------------|
| 1. Wisdom, | 7. Temperance, |
| 2. Knowledge, | 8. Morals, |
| 3. Science, | 9. Law, |
| 4. Manual labor, | 10. History, |
| 5. Music, | 11. Reading, |
| 6. Poetry, | 12. Writing. |

All these things are written in the Bible for us. They center and are emphasized in the book of Daniel specially for the last days. We are now in the last days. These things are specially for us. The instruction given, the course of study in the schools of the prophets, is instruction for the Lord's schools for all time. This is the instruction that belongs today in every school that makes any pretensions of being a Christian school.

In this study, all that we have attempted is to find *what things* were taught in the schools of the prophets. We have not studied each particular subject to know what was embraced in the teaching of that thing. It will now be worth while to study each one of these studies that was taught in the Lord's schools. It is evident, from the simple list of studies, that the field was not by any means a narrow one. And when we shall study each particular subject, this will be yet more apparent.

THE LAST DAYS.

THE appointment of Governor Griggs, of New Jersey, to the office of attorney-general of the United States, is to be celebrated February 18 by prominent men of New Jersey, at the Waldorf-Astoria hotel in New York, with a dinner costing \$100 a plate. No one can rightly dispute that those who have money

are at liberty to spend it as they choose. At the same time no one can truthfully dispute the fact that there are thousands upon thousands of people who will draw invidious comparisons between a dinner costing \$100 a plate and the reduction of from ten to twenty-five per cent. in their own wages, which are already so low that they can scarcely live.

The New York *World* justly comments on the situation as follows:—

There are many who will speculate upon what could be done with this \$3,000 to be expended upon a single dinner.

The cotton-mill workers in New Bedford, for instance, will be interested in this banquet. The oldest worker, who is able to make \$6 a week by the hardest kind of labor, may find food for comment in the fact that powerful political rulers will each eat and drink \$100 worth in a few hours. The old cotton-spinner would have to work 1,000 hours to earn that sum.

And those all over the country who are out of employment will think about this dinner, and speculate upon how much could be done with the money expended on it. There are sufferers in this city, like the garment-makers, whose condition would be bettered by it. They will have difficulty in realizing that a single individual can consume \$100 worth of food and drink at a single meal. That would keep many a family in victuals for months.

But the feast will no doubt take place without thought of this suffering. The thirty will sit at a table adorned with beautiful flowers,—violets, orchids, and roses. There will be rare old vintage wines with every course. The rarest delicacies that can be found the country over will be placed before the hosts and their guest.

And the Scripture portrays the situation exactly when it says of the "rich men" of "the last days:" "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth. . . . Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in a day of slaughter." James 5:1-5.

"YEA AND AMEN."

"FOR all the promises of God in him are yea, and in him Amen, unto the glory of God by us." 2 Cor. 1:20. There is no good we can crave which is not embraced in the infinite promises of God's word. They contain more than we can ask or think. Their object is to help us to escape from both the spirit and the corruption of the world, by holding out before us something so much better that we shall thereby become partakers of the divine nature; for Peter testifies: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

This being the object of the promises of God, it is important that we know how so to use them that that object may be secured to us through them, as the Scripture contemplates. And it appears from the texts quoted that not only is the marvelous boon of sharing in the divine nature conferred upon us, but we are thereby enabled to enhance the glory of God among our fellow men. This follows from the last clause of 2 Cor. 1:20, which reads: "Unto the glory of God by us."

First, we should recognize the dignity of these promises. They are the promises of *God*. There is no higher state of exaltation, nor source of power, faithfulness, and glory, from which promises can come to us. We esteem the promises of faithful and true men,

and prize them according to the honor, dignity, and power of the position the maker occupies. How, then, should we regard the promises of the great God?

Secondly, they are ever *his* promises. He never repudiates his authorship of them. After the lapse of ages they are as much his as when he first uttered them; they never grow old, and never outlaw. The character of God is their unfailing guaranty, and it is his glory to work out all events in a way to fulfil them.

Thirdly, consider their vast range; for Paul's affirmation takes them all in: "For *all* the promises of God," etc. They contain blessings of every conceivable description, adapted to every circumstance, state, or condition in which the people of God can ever find themselves. There are blessings provided for those who are penitent, as in Isa. 55:7; Jer. 3:12, 13; for those who believe (John 3:16, 18; 1 Peter 2:6); for those who serve (Ps. 37:3; Acts 10:35); for those who pray (Isa. 45:11; Ps. 145:18); for those who obey (Isa. 1:19); and for those who suffer. Matt. 5:10-12; 1 Peter 4:12-14.

Fourthly, consider the stability of these promises. Two words are taken to express this. One, the word "yea," would be adapted to the Greek mind and fit the Gentile world; the other, the Hebrew word "amen," would fit the Hebrews; and the use of the two, indicates that the promises are for all. Thus they are confirmed beyond the possibility of any alteration. But let it be noticed that it is all "in him" (Christ). He is the surety of God's unalterable purpose, to carry out all that he has promised; and the certainty that he will do so, is demonstrated to us in the fact that the most difficult provisions of the problem are already accomplished,—the incarnation and the atoning death of the Son of God. So the apostle well says: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Fifthly, the last clause of the verse (2 Cor. 1:20) expresses the result of our thus regarding and treating the promises of God: "Unto the glory of God by us." It must redound to the glory of God, when we glorify him for his great love in making to us so many precious promises; when we glorify his power in his keeping his word, by the grand operations of his providence; when we glorify him by our faith in expecting the things he has promised, thus honoring his veracity; and when we can testify to a captious and unbelieving world, in our own experience, that his promises have been verified unto us, according to his word.

But how do the promises enable us to become partakers of the divine nature?—Because we cannot contemplate the characteristics of the divine Ruler, in giving and carrying out his blessed promises, without being incited in our own lives to the same noble principles and purposes, not forgetting the place which Christ occupies in all these things; for it is "in him" that the promises are "yea," and "in him" that they are "amen." Frederick Temple, D. D., Bishop of Exeter, in his "Rugby Sermons," gives these good thoughts on this point:—

We doubt whether these promises have strength as well as truth; whether they are not mocking voices, calling us over mountains which we can never climb; and still to us there is the same

answer, and that answer is the life of Christ. To every doubt about our duty, and about our Father's love, and about our own hope of reaching him, the life of Christ forever answers: Yea, they are the promises of God; yea, they are certain to be fulfilled; yea, you shall have strength to share in their fulfilment. You may trust them when they call, you may follow where they lead, you may hold by them in the darkness, you may call upon their aid when you are defeated; for to all of them the life of Christ, the love and holiness that speak in his life and death, forever say "Yea," and forever, "Amen." This is the fixed purpose of Christ—to fulfil the promises of God; and so the servants of Christ will reflect in their lives the same fixed purpose, which shall grow with their growth, and increase with their strength, and give steadiness to their youth and energy to their manhood and fire to their old age; for how can he vacillate or change, who has the deep purpose of his life called into activity, and upheld with unchanging firmness, by the knowledge of the power of Christ?

Another writer, F. Teat, says:—

If thou lean upon the promises of God themselves, and not upon Jesus Christ in them, all will come to nothing. . . . Whence is it that so many souls bring a promise to the throne of grace, and carry so little away?—They lean upon the promises, without leaning on Christ in the promises.

The promises have been compared to the clothes we wear. If there is life in the body, they warm us, and so contribute to our health, vigor, and activity; but if the life is gone, the clothes do us no good whatever. Where there is the life of faith in the heart, the promises afford strength and comfort; but where this is lacking, they do no good, any more than it would do to put extra clothing upon a dead body, or to pour cordial down the throat of a corpse. U. S.

BETWEEN TARTARUS AND GEHENNA.

THIS seems to be the location of the inhabitants of the earth to-day. Tartarus, according to the best Biblical critics, is a name which applies to all the interplanetary spaces,—those cold, dark regions which exist between the habitable worlds of the universe, where no atmosphere diffuses light, or catches and holds the radiation of heat.

"Gehenna" is used in the Scriptures to denote that place in which the wicked will perish under the agency of devouring fire. Where is this?—Facts, repeatedly coming to light, seem to show that all the elements and the very material which will constitute the coming Gehenna, are already in existence, and not a great way beneath our feet. Thus, in a "Record of Scientific Progress in 1897," published in the "World Almanac for 1898," we find this statement:—

Some accurate information has been obtained in respect to the temperature of the earth's crust below the surface. In an oil-well at Pittsburg, Pa., a depth of 5,386 feet has been reached. A flow of gas was struck at 2,185 feet, and at 2,350 feet the temperature was 70°, and at 5,000 feet it was 120.9°, which would indicate a temperature of 127° at the bottom. Assuming that the temperature increases at this rate, at the depth of ten miles it would be sufficient to fuse most rocks and many of the metals.

With these facts as data, is any other conclusion possible than that the whole interior of this great globe is a fiery mass, of such a degree of heat as to be incapable of being expressed by any numerical symbols? And what is a thin crust of ten miles or so, on a globe, in this condition, eight thousand miles in diameter? Then let some convulsion such as will be a concomitant of the scenes of the last day

(Rev. 16:18), break up this crust, as the fountains of the great deep were broken up at the flood, and would not the resulting fiery deluge answer accurately to that "lake of fire" which the Scriptures predict as occupying so prominent a place in the scenes of the last day?

The atmosphere of our globe is supposed to extend upward some forty-five miles, lifting Tartarus that far away from us in that direction; and a crust of earth some ten miles in thickness shields our feet from the fires of Gehenna beneath. But in that day the atmosphere will perish; for "the heavens being on fire shall be dissolved" (2 Peter 3:12), and depart "as a scroll when it is rolled together" (Rev. 6:14); and so Tartarus will drop plumb down to the earth, and the fires beneath will come to the surface; and thus Tartarus and Gehenna, between which we now stand, as on a narrow isthmus, will come together. Then woe unto those who have made no provision, by an interest in Christ, to be taken away at that time from the earth, to meet the Lord in the air! U. S.

EDUCATION OF THE NEGRO.

In a masterly article in the *Independent* of Jan. 27, 1898, Booker T. Washington points out the essential weakness of the education that has been given to the negro in the South since the war, and also prescribes the only true remedy; and his prescribed remedy is infallibly the infallible one. He says:—

Negro education immediately after the war in most cases was begun too nearly at the point where New England education ends. Let me illustrate: one of the saddest sights I ever saw was the placing of a three-hundred-dollar rosewood piano in a country school in the South, that was located in the midst of the "Black Belt." Am I arguing against the teaching of instrumental music to the negroes in that community?—Not at all; only I should have deferred those music lessons about twenty-five years.

There are numbers of such pianos in thousands of New England homes; but behind the piano in the New England home, there was a hundred years of toil, sacrifice, and economy; there was the small manufacturing industry, started several years ago by hand-power, now grown into a great business; there was ownership in land; there was a comfortable home, free from debt; there was a bank account.

In this "Black Belt" community where this piano went, four fifths of the people owned no land, many lived in rented one-room cabins, many were in debt for food-supplies, many mortgaged their crops for the food on which to live, and not one had a bank account. In this case how much wiser it would have been to teach the girls in this community how to do their own sewing, how to cook intelligently and economically, housekeeping, with something of dairying and horticulture, and to teach the boys something of farming in connection with their common school education; instead of awakening in these people a desire for a musical instrument which resulted in their parents' going into debt for a third-rate piano or organ before a home was purchased. These industrial lessons should have awakened in this community a desire for homes, and would have given the people the ability to free themselves from industrial slavery to the extent that most of them would soon have purchased homes. After the home and the necessaries of life were supplied, the piano could come: one piano lesson in a home is worth twenty in a rented log cabin.

Only a few days ago I saw a colored minister preparing his Sunday sermon just as the New England minister prepares his sermon. But this colored minister was in a broken-down, leaky, rented log cabin, with weeds in the yard, surrounded by evidences of poverty, filth, and want of thrift. This minister had spent some time in school studying theology.

How much better would it have been had this minister been taught the dignity of labor, theoretical and practical farming, in connection with his theology, so that he could add to his meager salary, and set an example to his people in the matter of living in a decent house, and correct farming. In a word, this minister should have been taught that his condition, and that of his people, are not that of a New England community; and he should have been so trained as to meet the actual needs and condition of the colored people in this community. . . .

I stated in the beginning that industrial education for the negro has been misunderstood. This has been chiefly because some have got the idea that industrial development is opposed to the negro's higher mental development. This has little or nothing to do with the subject under discussion; and we should no longer permit such an idea to aid in depriving the negro of the legacy, in the form of skilled labor, that was purchased by his forefathers at the price of two hundred and fifty years in slavery.

I would say to the black boy what I would say to the white boy, Get all the mental development that your time and pocketbook will afford,—the more the better,—but the time has come when a larger proportion—not all, for we need professional men and women—of the educated colored men and women should give themselves to industrial or business life. The professional class will be helped in proportion as the rank and file have an industrial foundation so that they can pay for professional service.

Whether they receive the training of the hand while pursuing their academic training or after their academic training is finished, or whether they will get their literary training in an industrial school or college, is a question which each individual must decide for himself; but no matter how or where educated, the educated men and women must come to the rescue of the race in the effort to get and hold its industrial footing.

I would not have the standard of mental development lowered one whit; for with the negro, as with all races, mental strength is the basis of all progress; but I would have a larger proportion of this mental strength reach the negro's actual needs through the medium of the hand. Just now the need is not so much for common carpenters, brick-masons, farmers, and laundry-women as for industrial leaders,—men who, in addition to their practical knowledge, can draw plans, make estimates, take contracts; those who understand the latest method of truck-gardening and the science underlying practical agriculture; those who understand machinery to the extent that they can operate steam and electric laundries, so that our women can hold on to the laundry work in the South that is so fast drifting into the hands of others in the large cities and towns.

And we hesitate not a moment to say that all this is just as good for white people as it is for colored people. It is all just as good for all Seventh-day Adventist schools, and for all Seventh-day Adventists everywhere—grown people and youth—as it is for the Tuskegee school and for the colored people of the South. And compared with our study in the book of Daniel this week, who can say that it is not entirely Scriptural?

ARMENIA.

In a letter dated Dec. 16, 1897, and published Jan. 26, 1898, Dr. Geo. H. Hepworth, who is traveling in Armenia for the *New York Herald*, reports a long interview with a representative Armenian, in which occurs the following passage:—

"It does not lessen our loyalty to the home government to know that, centuries ago, we were an independent people. We prefer to live in Turkey than to abide in any other country; for we have more freedom here, and if the Turk would simply be fair to us, there would be no trouble. We do not want to emigrate. We have a strong affection for our home; and if allowed even a modicum of liberty, we should be prosperous and happy."

"Then you are looking forward," I said, "to converting yourselves into a Bulgaria?"

He smiled sadly: "A wild dream of folly, my friend. You have traversed this country, and can see that such a hope would be the dream of a fool. We do not live in a section by ourselves, we are not accustomed to the use of arms. If you have investigated the subject, you have found, here and there, Armenian villages, but surrounded on all sides by half a dozen Kurdish villages. In the majority of instances there are in the Kurdish villages, ten, twenty, perhaps thirty, Armenian families. What preparation is it possible to make for autonomy? The revolutionists may make their living out of agitation; but we poor creatures are made to suffer for their idiocy. I assure you that no one fears the revolutionist as the average Armenian fears him.

"Ah," he concluded, "we were a happy people then. We paid large taxes, we had large business interests, we were contented and prosperous. But the treaty of Berlin and the interference of England! If Europe would let us alone, we might still have a future; but as it is, we seem to be a doomed people. Europe has interfered in our favor, and ruined us. She has aroused the worst passions of the Turk against us, has excited his suspicions, and left us in the lurch, to die or live, as God may will. Alas! my ruined country."

From personal knowledge, acquired in Turkey itself, we can confirm this as a fair statement of the case. If England and some missionaries would endeavor to dissipate all idea of separate government for the Armenians, instead of favoring it, the Armenian difficulty would be speedily settled, and the Armenians would indeed have "more freedom" there. Armenian revolutionist agitators are the curse of Armenia.

Progress of the Cause.

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

IN THE SCHOOLS.

UNION COLLEGE.—The Lord is blessing Union College. His Spirit has come in at different times, and taken control of our Bible class.

N. W. KAUBLE.

MT. VERNON ACADEMY.—The work of the academy this year has moved very quietly but steadily forward, and there has been a constant upward tendency manifested throughout the school. Nothing startling or sensational has occurred, and yet there has been a good growth in spirituality on the part of many of the students, and a certain settling down upon the promises, and into the work of God, which is indeed gratifying. Some are beginning to inquire what they can do for the Master while in school; and they are answering their own question by going into the city to seek for the needy, the destitute, the interested, and any others whom they can help. Books and papers are being sold, tracts distributed, Bible readings held, and the necessities of the poor provided for as far as possible. Many openings are found, and the people seem anxious for such instruction and help as our young people can give. This, in turn, inspires the students with greater zeal; and we hope the blessing of God will be added so that some permanent good will be done.

The influence of this spirit is also bearing fruit in the school. While there has not been what would be called a revival, conversions have been made, and a deepening experience and a more earnest purpose have been coming into the lives of the younger members of the school. Every indication points to the fact that the Lord is in this school, and to his name we ascribe praise.

J. W. LOUGHHEAD.

THE SECOND SCHOOL IN BRAZIL.

IN my report of the openings for school work in Brazil, and the great demand for consecrated teachers to enter them, no mention was made of the call for a school from our people in the state of Santa Catharina. I will write about it now, and tell how the Lord answered their prayer.

A few months ago Elder Graf visited the churches in this state. A brother in the Brusque church put this question to him: "Brother Graf, what will become of our children?" The wife of the man stood at his side to hear the answer; but when no definite reply could be given, tears came to their eyes, which spoke more loudly of their real need than the question itself. From this moment Elder Graf began to think earnestly what could be done for these dear souls. The Lord helped us; and on Brother Graf's return to Curitiba, he found Brother Krämer ready to take charge of the school in that place. This left Brother Stein free to go to Brusque, and open a school there. He did so at once.

It was the privilege of the writer to be present at the opening of this school. It was a pleasant occasion indeed, one not to be forgotten by any one who was present to enjoy the blessing which came to old and young alike. What made the occasion especially solemn and dear to us was the fact that several young brethren and sisters consecrated themselves wholly to the cause. A Bible class for these young Christians was started. They are poor; but the older brethren who have homes and means, intend to see them through. Let this noble example of our Brusque brethren be followed by our people everywhere.

Among the students in this school is a young man who, two months before, was a persecutor of the people of God. He is a son of the man who almost killed the writer with a club because two of his children were converted. At the time the old man struck me, the son, with several others, stood at his side with a gun to shoot us down. A few days later the instigator of this mob was struck by the angel of the Lord, and now he can neither speak nor use his limbs. This brought fear upon all. Soon afterward, the young man spoken of was converted, and is now in the Bible class. He gives promise of becoming, like Paul, a mighty man of God. His father has also confessed his sins. To the Lord be all the praise.

At the opening of the Brusque school, Elder Graf had the privilege of adding eleven dear souls to the church by baptism. The church now numbers sixty-nine.

We thank the Lord that he has given us another school. But we must have many more. O that the Spirit of God would move upon consecrated hearts to come and feed the lambs and sheep in the Lord's pasture! Where are the German teachers for Brazil?

I am now with Elder Graf in Rio Grande do Sul. In my next report I will tell something about what the Lord is doing in this state.

A. B. STAUFFER.

DISTRICT 2.

ST. PETERSBURG, TERRA CEIA, AND BARTOW, FLA.—Brethren Crisler and Huffman were with me, January 10, 11, at St. Petersburg. We had excellent meetings with the company in that place, who number about a score. Others came in to hear at evening meetings. Our meetings seemed to be of much encouragement to those who had lately accepted the faith there.

Although St. Petersburg is a small place, it is one of the most beautifully situated towns I have seen in Florida. It commands a fine view of Tampa Bay, and is sufficiently elevated to have good drainage all around. Unlike the

streets of heavy sand in Tampa, its streets are well kept, and covered with a coating of phosphate, making a hard pavement above the Florida sand.

January 12-16 we held nine meetings with our people in the Terra Ceia church, Brethren Crisler and Huffman each speaking once. It was the privilege of the writer to give seven talks on the rise of the Advent message and the gifts of the Spirit. This is the largest and oldest church of Seventh-day Adventists in Florida. Although it was a very busy season here when our meetings were held, being in the midst of seeding-time, our gatherings at night and on Sabbath and First-day were largely attended by those outside our church. All listened with the best attention to the truths presented. The members of the church expressed themselves as greatly encouraged by the meetings. I do not see why, with faithful effort, many more may not be added to the Terra Ceia church.

January 18-20 Brother Huffman and I each spoke three times to a small company of our people at Bartow. During the meeting three persons were received into the church,—two by letter, and one on profession of faith. The talks seemed greatly to encourage this people. Brother George I. Butler lives eighteen miles from Bartow. We had hoped to see him at this meeting, but he was unable to be present, on account, so we understand, of the feeble condition of Sister Butler's health. It was a disappointment to this company, some of whom embraced the truth under his labors, that he could not meet with us. He and his wife have the prayers of this company, and ours also, in their afflictions.

J. N. LOUGHBOROUGH.

GENERAL MEETINGS IN MINNESOTA.

SAUK CENTER, HUTCHINSON, GOOD THUNDER, AUSTIN, AND PINE ISLAND.—It was my privilege to labor in meetings held in all these places in connection with different laborers. The attendance was not as large at some of the meetings as we had hoped for. When I look back eighteen or twenty years, and remember how we used to go from twenty to fifty miles, and sometimes farther, to attend such meetings, and how glad we were to meet the brethren and hear the message, I am led to ask, Have we lost our first love? Do we love His appearing as we did then? Is the Advent spirit dying out? May God revive it now that we are so near the coming of the Lord.

We had good meetings. The Lord came near; and as we studied the Word, and the Testimonies of warning, reproof, and counsel, and especially of judgment, a spirit of confession came in. Some had been doing wrong in their families, others had been robbing God in tithes and offerings, and some confessed to pride and selfishness. We had some droppings of the latter rain.

ANDREW MEAD.

CALIFORNIA.

SALINAS.—Since I last reported, the Lord has blessed me in my work. I began meetings with the Santa Cruz church, August 21, and continued until September 25. There is much prejudice in that place, and not many attended the meetings; but thank the Lord, the church was blessed, and a few souls took their stand for the truth, and one was baptized.

I then began labor in the Soquel church, four miles from Santa Cruz, laboring there from September 29 to November 7, during which time the new church, which is free from debt, was dedicated to the Lord. The spirit of confession came in, wrongs were righted, and the Lord drew us together by the cords of love. Here, likewise, a few accepted the truth for these times.

November 8-14 I was at Watsonville, where Elder A. J. Osborne and Brother A. G. Wilber have been laboring.

November 20 I began meetings with the San José church. Here, too, the Lord showed his willingness to bless his people. Backsliders were reclaimed, confessions were made, and many determined by God's help to walk in harmony with all the light that comes from God's word. Two dear souls were converted.

January 3 I was called to Oakland to attend the meeting of the Conference Committee. While there, further plans were discussed and set on foot for starting Christian Help work in San Francisco and Oakland, as has been recently mentioned in the *Signs of the Times*.

January 9 I returned to Watsonville, and assisted Elders Osborne and H. H. Dexter in organizing a church of fifteen members. The prospect is that five or six more will soon unite with this church.

Elder H. H. Dexter and I began work at Salinas, January 16. We rented a store for \$20 a month. We knew of but one Sabbath-keeper here when we came; but at our first meeting there were four Sabbath-keepers present, representing three families. We trust that souls will be found here who will rejoice in the present truth. H. F. COURTER.

NEBRASKA.

I HAVE visited all the churches in the Loup River district, and found all of good courage. Meetings were held on Hays Creek, five miles east of Arcadia, for three weeks, when the schoolhouse was closed to meetings on account of school. Six families have begun to keep the commandments, and most of them have united with the Sabbath-school in Arcadia. This is very encouraging to this young church.

A Sunday sermon was preached in town on Sunday, and the congregation offered the pastor twenty dollars if he would let me occupy his pulpit the next Sunday to speak on the Sabbath question one hour. It was refused. We shall reply in our hall, however, and give truth-seekers an opportunity to hear. My courage was never better in the work.

GEORGE H. SMITH.

SOUTH CAROLINA.

IN JUNE I went to Louisville, Ky., where I spent the summer assisting Elder J. W. Collie in tent work. We were blessed with good audiences. Many manifested a good degree of interest to hear the truth of God's word, and a few took their stand for the commandments of God and the faith of Jesus.

The last of October I came to South Carolina to aid in sounding, in this State, the gospel invitation, "Come; for all things are now ready." Comparatively little has yet been done here, but the work is onward, and we hope for great things from the Lord.

December 13-19 a general meeting was held at Spartanburg, at which a goodly number were in attendance. Elder Allee was present during the first part of the meeting, and all were benefited by his practical and deeply spiritual presentation of Bible truth. Elder J. N. Loughborough was present during the entire meeting, and occupied a part of the time each day with his inspiring narrative of the wonderful works of God among his people from the beginning of the first angel's message to the present time. It was a rare privilege for those assembled, most of whom had recently come to a knowledge of the truth, to listen to these evidences that this work is of God, and that God's hand is still working for his chosen people who have made a covenant with him by sacrifice. They were encouraged to stand firm upon the rock of truth, and go on to victory and triumph with the message.

Elder J. O. Johnston and the writer were also present, and assisted in the meetings. Better than all else, the Spirit of God was present, and added his power and testimony to the Word as it was presented. On Friday, December 17, Elder Johnston baptized three precious souls. The following Sabbath was a precious day as we waited before the Lord and listened to his word. Four persons were added to the Spartanburg church. On the last day of the meeting the ordinances of the Lord's house were celebrated, many of those present enjoying this privilege for the first time. A precious season of refreshing from the presence of the Lord was enjoyed. Elder Johnston and myself are now spending a short time with the church at Brushy Creek. B. F. GOWDY.

WYOMING.

CHEYENNE.—We arrived at this city, January 18, and found that the court-house had been procured for our meetings, with lights and heat free of charge. A furnished room for living had also been engaged. We got out bills, and with the help of two sisters soon notified the people of our meetings. We have had one meeting, with twenty persons present. There are six Sabbath-keepers in Cheyenne, who are ready to take hold of the work in any way they can, and especially in the way of music, which is a great help to us.

Cheyenne has about eight thousand people; and we are here for hard work. Our rooms are in the Tilden Block, Room 12, one block east of the Union Pacific depot. If any of our brethren should pass through the city, we invite them to call on us.

January 21.

O. S. FERREN,
C. H. ABBOTT.

TEXAS.

BEREA AND CORSICANA.—December 22 I went to Berea for the week of prayer. On account of bad weather, I did not reach there until Sunday. The scattered condition of the church prevented a full attendance, but we did the best we could, and the Lord blessed. The Holy Spirit came in from the very first. On the second day of the meeting seven children, from seven to fourteen years of age, gave their hearts to the Saviour, and on Tuesday they were baptized. The next day a young man who had been very wicked and discouraged, threw away his tobacco, gave his heart to the Lord, and was baptized. Two more joined by recommendation, making ten additions in all to this little church. Two brethren who had also been slaves to the tobacco habit, gave it up, we hope forever.

Upon arriving home, our youngest daughter, aged nine years, gave herself to the Lord, and united with the Corsicana church. To God be all the praise for these good meetings, which have left us much encouraged.

ELISHA TAYLOR.

NORTH CAROLINA.

HILDEBRAN.—Since my last report I have established a circuit; and by the blessing of the Lord, I shall expect to see fruit from this method of labor. Our congregations are not large; but as it becomes known that we shall hold meetings regularly at each place, the number will increase. Many have expressed their gratitude for the meetings. As our school buildings are now nearly completed, we expect to devote our entire time to this work.

Thirty-one are enrolled on our school register. Each morning one hour is spent in Bible study. We feel well paid in seeing the young people here enjoying the school so much, and we are thankful to the Lord for it.

While it has taken much hard labor and self-denial on our part, we have sought the Lord at every step, and his blessing has been with us. We have received \$118, for which we thank God and the donors. The schoolhouse is large enough to seat seventy students, and the dwelling has twelve good-sized rooms.

We are of good courage in the Lord, and place ourselves, with all we have, upon the altar, to be used according to his will.

D. T. AND A. SHIREMAN.

NEW YORK HARBOR MISSIONARY WORK.

SEVEN months ago I was called to labor in New York Harbor with Captain Christiansen; but upon arriving at my field of labor, I found that the captain had made all arrangements to return at an early date to Norway, his native country.

Upon finding that I was to be left without the captain's help, and with everything strange and new to one unacquainted with this work, I began to inquire, "What shall I do? How shall I begin to work?" Having had nearly twenty years' experience on the water, the handling of the boat "Sentinel" did not trouble me; but I was uncertain how to approach the class of men on these ships, steamers, barges, and canal-boats; for a great many of the masters and officers are atheists, and it is hard to approach such persons with religious literature. On the other hand, we find many noble men aboard these ships, who receive us gladly.

One beautiful morning we left our moorings at the dock, and headed out for the vessels at anchor in the harbor, going from ship to ship with the message of glad tidings, being received by some gladly, while others laughed and scoffed. We came alongside a large coal-laden vessel bound for Providence, and boarding her, found all hands on board. The captain of this vessel had his family with him. He and his wife were both unbelievers, and did not want any of our books or literature. They had a bright little girl about seven years of age, who was present. The mother said that the children often asked questions about the Bible and Jesus, but she had no time to talk of such things with them.

Having "Gospel Primer" with me, I presented it with the prayer that I might get those people interested. The lady looked the book through, and bought it for the little girl; and in selling this book the Lord opened the way so that the captain and his wife began to ask questions, and with God's help I answered them. The questions were about the Sabbath, and I gave a Bible reading on the change of the Sabbath, which they saw clearly from God's word. The captain's wife said, "Those are facts," and seemed to be glad. Before leaving this ship, I sold two copies of "Gospel Primer," one of "Great Controversy," and one of "Steps to Christ," besides establishing God's word to be the truth, which they both acknowledged.

I could mention other circumstances, but will not this time. As we come on board ships and steamers, we are asked, "Where is your mission?" Our answer is that we have no mission except the little boat "Sentinel." Brethren and sisters, do you realize that to make this work a grand success, we need a place where we can have a reading-room and writing-material and a place for meetings in the evening, so that when sailors come ashore, they can hear present truth?

I am fully convinced that the Lord wants just such a place in Greater New York. Who will be the first to help in this enterprise? There are ships coming from all parts of the world, and going to all parts of the world; and every kindred, nation, and tongue is represented. Among this class of men there

are warm hearts, although they are sunk in vice and sin. I remember boarding an out-bound ship, going to some part of China, in September. I talked to the men of the lives that they lead, and of their future prospects; and before leaving them, after having services aboard the vessel, they made a plea, almost every man of them, for a place where they could go and hear the truth as it is found in God's word. So you see there is need of just such a place in Greater New York. Who will be the first to help start the enterprise?

J. L. JOHNSON.

News of the Week.

FOR WEEK ENDING FEBRUARY 5, 1898.

ITEMS.

—The primary election and revenue reform bills passed the Illinois House, February 2.

—A plan to create a national Bureau of Commerce has been started on a hopeful footing at Washington.

—A board of naval engineers who have been experimenting with oil as fuel, have made a highly favorable report.

—A bill introduced into the New York Legislature permits theatrical performances on Sunday. Many actors oppose it.

—The Teller "silver" resolution, passed by the Senate, was defeated in the House, Monday, January 31, by a vote of 182 to 132.

—The manuscript notes of the sermons of Rev. Timothy Edwards, father of Jonathan Edwards, have been presented to Yale.

—January 31 a cannon exploded at the proving-grounds at Sandy Hook. Several officers were present, but only one man was hurt.

—Owing to a shortage of the potato crop in Germany, 2,000 barrels of spirits have just been ordered from Peoria, to be shipped to Hamburg.

—Secretary of Agriculture Wilson will soon make a trip to Florida to investigate tobacco-growing. He thinks Florida may raise as good tobacco as Cuba.

—A record kept by the Chicago *Tribune* shows that last year there were no less than 6,600 suicides. The number greatly exceeds that recorded of any preceding year.

—Starvation, destitution, robbery, lawlessness, no placers discovered in the last eight months,—this is the gist of affairs in the Klondike, as reported by the United States special commissioner.

—Seven Chicago police captains, lately appointed, have been remanded to their former positions by order of the civil service commission, their appointment having violated the civil service rules.

—Archbishop Kain (Catholic), of St. Louis, has written a letter warmly commending the charitable work of the Salvation Army, and will assist at the public reception of General Booth when he visits that city.

—Australia is suffering from a plague of heat. The temperature at midday rises to 124° to 124° in the shade, and in the sun stands at 160°. Spontaneous combustion has carried off many houses, barns, and even standing crops.

—Ex-premier Crispi, of Italy, has cast his influence in favor of Captain Dreyfus. He admits that France is in a delicate position, but thinks no consideration of policy an excuse for refusing to retry a prisoner whose guilt is doubtful.

—Roach's shipyard at Chester, Pa., has concluded a contract to build for the Standard Oil Company the largest tank steamship ever constructed in this country. The ship will be 164 feet in length, 48 feet beam, and 23 feet deep, and will be built to carry oil in bulk.

—Germany has placed an embargo on American fruit. The pretext of the German authorities is the fear that plant-diseases will be introduced from this country. All importation of live plants will be prohibited; but Ambassador White has secured the limitation of the embargo to fruit infected with lice or scale.

—The first day of February was marked in the New England States by the worst snow-storm since the great blizzard of 1888. In Boston, business was suspended; wires were broken, killing many horses, and causing fires, which the fire department could not reach. At night large portions of the city were in darkness.

—The month just past was the warmest January for twenty-six years. The excess of temperature over the established mean was 176 degrees,—an average of about six degrees. Instead of the customary northwest blizzards, heavy rain and snow-storms from the southward swept over the Western States. These storms have benefited the farmers beyond calculation, say the weather reports.

—Congress is paying attention to the railroad ticket "scalping" business. About a week ago it was discovered that many Chicago scalpers were selling counterfeit passes. Now some Cincinnati ticket-brokers have been caught selling pauper passes stolen from the mayor's office. The bill now before Congress will make all tickets purchased in good faith by passengers transferable, and will prohibit traffic in every other kind of ticket except by authorized agents.

—There is fair prospect that the annexation of Hawaii will be approved by the Senate. The friends of annexation base their arguments on the commercial and industrial advantages it would bring; while its opponents warn the country of the corrupt and ignorant population, composed of natives and Asiatics, which will be brought into the Union. There is also a controversy between those who favor a large navy, and regard Hawaii as the key to the Pacific, and those who are demanding better coast-defense, and a strictly defensive armament. A further serious objection is that Hawaii is no republic, but a bureaucracy, and under present conditions must remain so. To admit such a political body would, it is said, be a dangerous error.

Special Notices.

NOTHING preventing, I will meet with the East Thetford, Mich., church, Sabbath and First-day, February 12 and 13. Let every member make an effort to be present. Will some one meet me at Clio, Friday, February 11, at 11 A. M.?

J. L. EDGAR.

In company with Brother F. D. Starr or others, I will attend meetings in Tennessee and Kentucky as follows:—

Lane,	February 10-13
Trezevant,	" 14, 15
Hazel, Ky.,	" 16, 17
Springville, Tenn.,	" 18-20
Columbia,	" 23, 24
Nashville,	" 25-27
Murfreesboro, Tenn.,	February 28 to March 1
Edgefield Junction, Tenn.,	March 2, 3
Bowling Green, Ky.,	" 4-6

J. N. LOUGHBOROUGH.

MACEDONIAN CALLS FOR LABOR AMONG THE FRENCH SOLICITED.

Will any of our brethren who know of good openings for ministerial labor among the French in Michigan or in Canada, write to me at 172 Kalamazoo St., Battle Creek, Mich., giving information that may help to determine where God would have me labor next? This invitation is also extended to all other North American fields; for my interest in those of our tongue is by no means circumscribed by any State or country boundaries. And will those of our brethren who know of French communities near them or at a distance from them, from which they have not yet received calls for help, so besiege the throne of grace in behalf of those communities and even of isolated French individuals, laboring for them with voice or pen, or with both, and with French literature, that Macedonian calls will come in from the French as fast as French ministers and other French workers, such as colporteurs and Bible workers, can respond to them? By grace divine, we will unite with you in this good work.

D. T. BOURDEAU.

CANVASSERS' SCHOOL AT KEENE, TEX.

A SCHOOL preparing for the canvassing work will be held at Keene, beginning February 20, and continuing four or five weeks. The district canvassing agent, S. C. Osborne, will be in attendance from the beginning to the close. Our State agent will do his part in the work, and other efficient help will be provided, so that the work will be conducted to the very best advantage for those who attend. While the books that will be used in canvassing will be studied, the study of the Bible will be made the chief feature of the work. The Lord is calling upon all to do the work that he designs for them to do, and I am sure that it is his will that many shall go out and carry our publications to the people, since he has said that "if there is one work more important than another, it is that of getting our publications before the people."

Besides the regular book canvassing work, the work of selling and obtaining subscriptions for our papers, especially the *Signs* and *Sentinel*, will be considered. Room and fuel will be provided free for those who come from a distance, so that the expense of attending the school will be very light. But let no one come without bringing bedding. Please do not overlook this point. We expect a large attendance, and are sure that many will go out from this school qualified by a better knowledge of the Word, and endowed with the Spirit of the Lord, to do the work that God gives them to do. All should be in the field at work by the first of April, so come prepared to go directly from here to your work, if possible.

C. MC REYNOLDS.

SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

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

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

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

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

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

PROXIES.

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

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

G. C. TENNEY, Sec.

"MODERN SPIRITUALISM."

IN Rev. 3:10 we read of an "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." That hour is just before us. Modern Spiritualism will be a very important factor in bringing about the condition of things to which the prophet refers. Matt. 24:24; 1 Tim. 4:1; Rev. 16:13, 14. How important is it that we should be thoroughly informed in regard to the true character and future work of this terrible delusion, — important not only for our individual safety, but also for that of our friends and neighbors, who, unless they are thoroughly enlightened in this matter, are sure to fall into the last and most captivating delusion of the arch-enemy of our race.

"Modern Spiritualism," by Elder U. Smith, is not only the latest, but also the best, book on the subject which it discusses. The writer entered upon his career as an editor about the time that Spiritualism arose, and has filled that position ever since. From the very necessity of the situation, therefore, he has been compelled thoroughly to inform himself

in regard to the nature, origin, and tendency of the terrible deception which has arisen in these last days, and which, as a public teacher, it was his duty to expose.

I heartily commend the work of Elder Smith to the careful and prayerful study of all who desire to become thoroughly acquainted with the subject of modern Spiritualism.

WOLCOTT H. LITTLEJOHN.

TRAVELS OF PAUL.

IN studying the missionary journeys of the apostle Paul, it is always much easier to learn the location of the places where he labored, and also much more interesting, if you have a map showing the same.

The REVIEW AND HERALD Publishing Company has such a map, with the routes taken by Paul traced in red ink, so that any one can see at a glance just where he was on any of his missionary trips.

Size of map, 3 3/4 x 5 1/2 ins. Price, post-paid, 5 cents. REVIEW AND HERALD PUB. CO.

THE EASTERN QUESTION IN THE LIGHT OF GOD'S PROMISES TO ISRAEL.

J. P. JENSEN writes of this book: "I have read it and find that it throws much light on the subject; none can read it without being benefited thereby."

J. R. Calkins says: "I like the book. It is written in a direct, clear, and concise style. I believe it says some things that are not said in our other books."

THE "YOUTH'S INSTRUCTOR" CLUBBING LIST.

We take pleasure in offering to our readers, at the special prices indicated below, the following periodicals and magazines, when they are taken with the Youth's Instructor for one year.

THE "INSTRUCTOR" WITH —

Table listing various publications and their prices, including The Scientific American, The New York Voice, Signs of the Times, Ram's Horn, American Sentinel, Literary Digest, Men, Baptist Union, Good Health, Christian Educator, Self Culture, Review of Reviews, Medical Missionary, The Missionary Review, Success, The Cosmopolitan, The New Crusade, Learning by Doing, Pacific Health Journal, Bay View Magazine, and Word and Works.

Those ordering the Instructor and Word and Works for one year, will also receive, free of charge, Rev. I. R. Hicks's well-known almanac.

Those desiring to take advantage of the above offers, should send all orders to the REVIEW AND HERALD Pub. Co., Battle Creek, Mich.

EMPIRES OF THE BIBLE.

"HISTORY, properly studied, is but the study of the grand purposes of God with men and nations. It is evident, therefore, that the proper study of history can be made only upon the basis of the word of God—the Bible."

This work simply brings together, from the best obtainable sources, leading facts in the history of the empires of the Bible, that the plain lessons which those facts teach may be discernible to all who read.

Price of "Empires of the Bible," bound in cloth, only \$1.50. REVIEW AND HERALD PUB. CO.

Obituaries.

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

Tschopp.—Died at Udall, Kan., Jan. 23, 1898, Mrs. Mary L. Tschopp. She was born May 23, 1868. A husband and four children are left to mourn.

Burnham.—Died at Harlan, Mich., Jan. 28, 1898, Sister Jane A. Burnham, aged 80 years, 4 months, 11 days. A few years ago she accepted the Sabbath, and has since been a faithful member of the Seventh-day Adventist church at Matherton, Mich.

Wickham.—Died in Battle Creek, Mich., Dec. 2, 1897, Mrs. Clara May Wickham, in her twenty-fifth year. Sister Wickham was a believer in the third angel's message, and died in hope of having a part in the first resurrection.

Moore.—Died in Klamath Falls, Ore., Jan. 17, 1898, of consumption, my son, J. H. Moore, aged 34 years, 5 months, 24 days. He received a knowledge of the Seventh-day Adventist faith several years ago, but never fully embraced Christianity until last July, when he gave bright evidence that he was a child of God.

Williams.—Died in Monument, Colo., Nov. 27, 1897, Mrs. Catherine Colver Williams, aged 81 years, 6 months. She was born in Berkshire county, Mass. She was converted at an early age, and lived a useful, active Christian life.

NOTICES.

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

HELP WANTED.—I would like to correspond with a Sabbath-keeping truck-farmer, who understands his work. Work all the year. Single man, German, preferred. Address Chas. Ericksen, League City, Tex.

A BROTHER who is engaged in conducting a church school at Morley, Mich., desires to obtain "Spirit of Prophecy," Vol. III. "A Solemn Appeal," and "Sketches from the Life of Paul," by Mrs. E. G. White. Any one who has any of these books, or all of them, and would be willing to sell them, will please correspond with H. W. Johnson, Morley, Mich.

TYPEWRITER WANTED.—Is there some friend who has a good Remington, or other standard pattern, typewriter that he will donate or sell cheap to the Graysville Academy? A class in shorthand will be formed at the beginning of the spring term, February 2; and if a typewriter can be secured, instruction in typewriting will also be given.

PUBLICATIONS WANTED.

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

J. A. Traugh, Palatine, W. Va.

John W. Stephens, Calhoun, Ill.

Mrs. C. E. Tenney, Houston, Tex.

Geo. J. Lloyd, 122 S. Warren St., Trenton, N. J., can use five hundred copies of the Signs, Instructor, and Little Friend each week, in missionary work in hospitals and prisons.

H. Clay Griffin, Ozark, Kan., writes that the company at that place, composed mostly of women and children, are unable to purchase Sabbath-school song-books and kindergarten supplies.

Mrs. Martin Reynolds, Berlin, Mo., has all the papers she needs at present.

J. W. Buckland, Box 236, Great Bend, Kan., has all the papers he needs at present.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect November 21, 1897.

Table for EASTBOUND and WESTBOUND train departures from Battle Creek, including destinations like Bay City, Detroit, Port Huron, and Montreal.

Table for SLEEPING AND THROUGH CAR SERVICE, listing train numbers and departure times for various routes.

8:22 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.

2:25 A. M. train has Pullman buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R.; Pullman sleeper to Bay City via Flint; Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; Pullman sleeping car to Montreal via Port Huron, Hamilton, and Toronto Through coach to Niagara Falls.

8:42 A. M., 4:05 P. M., and 12:55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

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

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

Large table showing train schedules for Michigan Central, including destinations like Chicago, Detroit, Buffalo, and Niagara Falls, with columns for time and service type.

Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 8:05 a. m. and 4:15 p. m., and arrive at 12:40 p. m. and 6:20 p. m. daily except Sunday. O. W. RUGGLES, General Pass & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

The Home School.

NEW TESTAMENT GREEK.

LESSON VI.

General Review (Written).

1. WRITE from memory the Greek alphabet (capitals and small letters), with the English equivalent of each letter. (See Lesson 1.)
2. Write the vowels, and classify them. (See Lesson 2.)
3. How are the diphthongs formed? Give the English equivalent of each. (See Lesson 2.)
4. Explain and illustrate breathings. (See Lesson 3.)
5. Classify the consonants. (See Lesson 4.)
6. Give rules for dividing words into syllables. Illustrate each rule. (See Lesson 4.)
7. Explain and illustrate quantity. (See Lesson 5.)
8. How many and what accents are there? How are words named according to accent? Illustrate. (See Lesson 5.)
9. Give the English equivalent of each of the Greek punctuation marks. (See Lesson 5.)
10. Write from memory all the Greek words and sentences that you have learned in the preceding lessons.
11. Divide the words into syllables.
12. Write the pronunciation and meaning of each.

NOTES.

Our Greek students are again reminded of the importance of preserving each lesson that appears in the REVIEW. Back numbers from the beginning of this series can be had for three cents each. It is well to preserve the papers on a REVIEW filing-board, costing twenty-five cents; or one can be made of heavy pasteboard, with shoe-strings for laces. Several have asked whether it would be possible to have these lessons printed on a separate sheet, so they could be preserved, while the REVIEW itself could be used for missionary purposes. This would also give one more page in the REVIEW for general matter instead of the lessons. We want to hear from our Greek students and others on this point. Would you be willing to pay the actual cost of an extra sheet devoted entirely to the interests of the *Christian Educator* plan of home study? If so, please state it in your next lesson.

Remember to send a money-order for \$1.40 immediately if you cannot procure a grammar at a lower price. The grammars will be mailed as fast as the orders are received, and the next lesson will be based on references in the book; consequently, the lessons in the REVIEW will hereafter be somewhat longer, and will omit all explanations found in the grammar. Include in your money-order the first month's tuition fee, if you desire the personal assistance of the teacher on each lesson. The monthly tuition will begin with the review lesson in this paper.

Some have been in doubt just what was expected to be written. Write every "Written Exercise" in the lessons.

All are invited to send in the lessons regularly to the *Educator*, whether they pay the fee or not. They will always receive such attention as was indicated in the REVIEW of January 25, page 67. We want the name of every Greek student who has not yet been reported in the REVIEW, with an answer to the question at the end of the first paragraph of these "Notes."

ADDITIONAL GREEK STUDENTS.

D. Burt James,	North Loup, Neb.
T. H. Purdon, and five others,	Rutland, Vt.
Mrs. J. B. Gerald,	Montgomery, Ala.
Harriet Fisher,	Battle Creek, Mich.
H. J. Farman,	Amherst, Nova Scotia.
W. J. Johnston,	Covington, Tex.
Mrs. W. J. Johnston,	"
W. Leininger,	Ione, Cal.
W. F. Owen,	Eddyville, Neb.
Total to date, 109.	

NOTE.—It is very desirable to close this list next week. We trust all who have not done so will immediately send in their names.

NATURE STUDY.—NO. 6.

WE have, up to this time, considered in an elementary way the subjects of evaporation, the weight and composition of air, energy, friction, the interdependence of animal and plant life, and the proper food of each. We have seen that the air absorbs all the moisture that rises from the earth, and supports it in the form of clouds; that these clouds, when cooled, may again fall to the earth as rain, snow, or ice, to be again evaporated from the surface of the earth, rivers, lakes, and seas; and that the motive energy for this perpetual change all comes from the heat of the sun. We have also seen that under the heat and light of the sun, plants draw their food from the soil and from the exhalations of animal life; that animals get their food ultimately from the earth, through plant growth; and that at death the animal gives back its body as material for the food of other plants.

So, both in the organic and inorganic worlds, there is a continuous circuit of changes caused by the transformation of energy. Everything in the world is related. Nothing exists for itself alone. The most opposite elements have their attractions for, and relations to, one another. Water will extinguish fire, and fire will produce water. When the blacksmith wants to make the hottest fire, he puts water on the coal; and the hottest furnaces are fed by a jet of steam blown through the coal-grates.

But you want to be convinced that fire will produce water? Notice the—

EXPERIMENTS.

Set a pitcher of cold water in a warm room. Hold the bottom of a cold, empty basin close to the spout of a teakettle of boiling water. Light the lamp-wick, and immediately put around it a cold lamp-chimney. (The chimney can be cooled, if necessary, by wrapping a damp cloth around it, taking care that the chimney is entirely dry outside and in before putting it over the flame.) In each of these experiments notice carefully what happens; then—

STUDY.

1. Does the pitcher "sweat;" that is, does the moisture on its outside come *through* the glass from the inside?—No. Where does it come from?

2. Where does the dew come from overnight on the grass and stones? Do the stones "sweat," or does the dew come from the air?

3. Where does the moisture come from on the bottom of the basin? (Plain case, is n't it?) Did it "sweat" through from the *inside* of the empty basin? Is it proper to say that such things ever "sweat," in the sense of "perspire"?

4. Where did the moisture come from which you saw inside the lamp-chimney immediately after the wick was lighted?

Notice that although the chimney was *cold*, the moisture was deposited *inside*, next to the flame. And there was apparently no steam coming from boiling water. However, could you *see* the steam from the teakettle until it was cooled by the air or basin two or three inches away from the spout? Then there *might* have been some steam coming away from the lamp flame, which you could not see until it was cooled, like dew, on the inside of the chimney.

5. If you heat a cold lamp-chimney over a stove, will it show moisture, either inside or out? Then *heat* alone will not produce moisture on the surface of a substance that has no moisture inside.

6. When you first noticed the moisture in the lamp-chimney, was not the air outside the chimney probably more moist than that inside? Then why should you see the moisture nearest to the flame?

7. Do you conclude that the moisture was produced by the flame; that is, that fire produces water?

EXPLANATION.

Water is composed of hydrogen and oxygen, and air is composed of nitrogen and oxygen. The oil of the lamp is composed of hydrogen and carbon. When you notice this carefully, you will see that under certain conditions the hydrogen of the oil might combine with the oxygen of the air in the right proportions to produce water. This is exactly what happens when the lamp-wick is lighted. The water produced by the combustion is at first deposited on the cold glass; but after a minute or

two, the chimney becomes too warm to condense it, and so it passes off invisibly in the "draft." The withdrawing of the hydrogen of the oil leaves the carbon free to be consumed, and the lamp flame is simply a stream of burning particles of carbon. Shut off the "draft" so that these do not burn perfectly, and they become visible as smoke; or hold a cup in the flame so that combustion is hindered, and the carbon particles are deposited as soot.

HOME STUDENTS

Who are using the "Nature Study" lessons in their family schools are specially requested to send their names (not for publication) to the *Christian Educator*. These lessons were begun by request, and we desire now to ascertain how useful they are thought to be. The lesson on page 66 was more difficult and abstract than the rest, but it seemed desirable to illustrate and define the terms used, in order that they might be understood in subsequent lessons. It is intended to make these lessons simple enough to be understood by most children who are not old enough to go to school, and at the same time give some mental exercise to the parents themselves. The lessons should go *through the parent's mind* to the child's, just as with Mrs. Henry's "Home School" lessons in the *Educator*. In this way the parents can direct the children in performing the experiments, and thus adapt the lessons to the ages of all in the family. The lessons should be *done*, not merely read from the paper. Nature is not a type-printed page.

Now we want to hear from you. You have noticed that the Greek students are reporting promptly. Above one hundred are now enrolled, and more are coming. We want your names also, with any questions that arise. You have no fee to pay, but we would like to have you answer the question at the end of the first paragraph of "Notes" to the Greek lesson. Please write a postal card to-day to the *Christian Educator*.

ANSWERS TO THE "EDUCATOR" QUERIES.

SPECIAL SCHOOL NUMBER.

3. THE words mentioned in this question are frequently mispronounced. Study them from a good dictionary.

4. "Anchoret" is preferred to "anchorite" in the Standard Dictionary. *Errata* is a Latin word meaning "errors to be corrected." Its singular form is *erratum*.

5. *Verbum sat sapienti* is a Latin quotation frequently used. It means, "A word to the wise is sufficient."

6. Recently we heard of "psychology" being defined thus: "Psychology? Psychology? Why, that means the doctrine of the immortality of the soul." No, it does n't, exactly. Psychology is defined as "the science of the human soul and its operations." Previous to the last half-century, this subject was commonly called *intellectual, mental, or metaphysical science*, just as what is now more generally called "ethics" was formerly called "moral philosophy." This illustrates the classical meaning of psychology. (In such connections "classic" means the standard or accepted form.) "Modern psychology" is more largely physiological and experimental. It studies the brain, nerves, functions, more than the theoretical aspects of the mind. Its tendency is entirely against the idea of the immortality of the soul, and in the direction of regarding man only as a finely organized animal. Neither the "old" nor the "new" psychology is complete or correct in itself. "Synthetic" psychology should include the truth from both sides.

QUESTION.—What is *your* psychology? Can you clearly distinguish the difference between "body, soul, and spirit," according to the Bible? Do you think all of these terms, or any two of them, mean the same thing? Let us have some answers.

7. "The Cattegat" is a channel helping to connect the North and Baltic seas. One of our denominational schools is situated a few yards from its bank. What is the name of this school? (See "Special School Number" of the *Educator*, page 49.)

REMEMBER that you can have a sample copy of the January *Educator* if you wish to study and criticize the proposed course of study for the Christian college. Send name and address.

The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 8, 1898.

CHINA is already spoken of as "the new sick man of the East."

ANOTHER series of our promised illustrated articles will begin—sometime, we are quite sure. We are so sure of this, because for more than three weeks we have had the promise that they would be sent to us "in a few days."

THE *Youth's Instructor* is itself worth all that it costs to any subscriber. But in addition to this, you see by its clubbing list that you get with it any one of a number of other good papers for much less than the price of both. You will see that the clubbing list printed this week is larger than the former one. And we are free to say that in all the list there is no better publication for the purpose than *Success*. The young folks who have for their regular visitors the *Youth's Instructor* and *Success*, and who make sober and industrious use of them, are richer than Rockefeller. Parents can bestow no more valuable gift in wholesome reading than these two splendid magazines,—the *Youth's Instructor* (weekly) and *Success* (monthly). Both for a whole year for only \$1.75.

ALL over this land there will be celebrated, February 12, the birth of Abraham Lincoln. Had it occurred to you that the REVIEW AND HERALD Publishing Company prints the best collection of Lincoln's speeches that there is in existence; and that just now is the best time in all the year to call the attention of the people to this excellent book? This is the truth, whether it had occurred to you or not. The book is so arranged that it gives, in the very words of Abraham Lincoln, the vital history of this nation in the most important period since the establishment of the nation. The *principles* of the book are eternal; and this discussion of the principles is for all time. In this time of celebration, when his name will be in the minds and upon the lips of multitudes of people, this best book of his speeches should also be brought to their attention. If you do not do it, you let slip a great opportunity. And if you *cannot* do it, you are sadly behind the times. Will you not awake and arise to this great opportunity?

THE third international convention of the Students' Volunteer Movement will be held in Cleveland, Ohio, February 23-27. A delegation of fifteen hundred is provided for. This is a missionary movement among students of colleges, "to lead students to a thorough consideration of the claims of foreign missions upon them as a life-work." Its watchword is, "The Evangelization of the World in this Generation." This is right. The Lord told his disciples, as he ascended to heaven, "Go ye into all the world, and preach the gospel to every creature." This was done in *that* generation. And it was, and is, always intended by the Lord that each generation of Christians shall preach the gospel to every creature *in that generation*, and so to continue to the end of the world. The power of the Holy Spirit is sufficient for this. The great trouble has

been that the power of the Holy Spirit has been so largely left out of the lives of the generations of Christians which have passed since that first mighty generation. But now the time has come when the fulness of the Spirit is again poured out, and the work for the world can be done by the generation which so receives the Holy Ghost.

TO THE STOCKHOLDERS.

AGAIN we call the special attention of the stockholders of the REVIEW AND HERALD Publishing Association to the annual meeting to be held March 17 next. Proxy blanks are being sent to all the stockholders, so that all who *cannot* be present may be represented in the meeting. It is urged that every stockholder be present in person, and himself consider the interests of the institution of which he is part owner. There are hundreds of stockholders of this association, yet for years it is doubtful whether there have been fifty of these present at any one meeting; while the great mass of the proxies were lodged in the hands of about a half-dozen men. Thus the property and business, amounting to hundreds of thousands of dollars, belonging to hundreds of people, and involving one of the principal interests of the cause of God,—all this, for years in succession, has been left entirely in the hands of about a half-dozen men. That is neither business nor religion. And much less is it religious business, or business religion, as this institution, with its great interests, assuredly is.

It is high time, it was high time years ago, that these stockholders should awake out of sleep, and religiously attend, in a Christian-business way, to the religious business of which they are the owners and guardians. By all means be personally present at this next meeting, if it is possible. If this is not possible, and you must send proxy, then name as your proxy the president of your Conference, or some other responsible person *outside of Battle Creek*, who you know will be present. This will give to as many as possible the consideration of the business that must be transacted. Do not fail to attend to this immediately upon receipt of your blanks.

All this is just as applicable to the stockholders of all our other institutions as it is to those of the REVIEW AND HERALD Publishing Association. It is hoped that all will carefully consider it, and act accordingly.

THE WILLARD HALL MEETINGS.

THE meetings in Willard Hall in the Woman's Christian Temperance Temple, are well attended, and the interest is excellent. From five hundred to seven hundred or more—business men, ministers, and people generally—are present every Sabbath. This is a great opportunity for the presentation of the truth. The coming of the Lord, Christian temperance, the gospel to the poor, the gift of the Holy Spirit, and Christ as God and as man, with Christ as all in all of the services, are the subjects that, so far, have been presented.

We are told that the large halls of the cities must be obtained, and the great truths of the third angel's message be presented in them. There is no finer hall in Chicago than Willard Hall. And here an audience is assured, because it is an understood thing that there is always to be meeting there at the noon hour. All this is at our disposal each Sabbath for forty dollars a month. But it will have to be all given up and lost, if the means is not provided for paying the rent. Neither the Illinois Conference Committee nor the General Conference Committee, both of which are interested in this, has any way of manufacturing money. If we had, the whole matter would be settled. But the only way that these committees can have any money is for the money to be contributed. Now have you enough interest in having the great truths for this time presented in this great hall, in the best spot in Chicago, to this large audience,—have you enough interest in this to help pay this rent? or will you let this great opportunity be lost?

Of course we are not saying that this hall shall be held *forever*. We ought surely to use it several months, however. The rent for *two* months has been paid. And only two weeks yet remain to be used of the second month. What, then, shall be done? Shall this opportunity be used? or shall it be thrown away? The response that is given to this call, *in money*, will decide the question. Please now, *think* on this soberly before God, pray over it, and then send your response either to Elder Will D. Curtis, 324 Dearborn St., Room 560, Chicago, Ill., or to Elder L. A. Hoopes, Battle Creek, Mich.

ANNUAL SPRING COUNCIL.

It has been decided to hold this meeting in Battle Creek, beginning March 10, 1898. The Auditing Committee and the General Conference Committee will convene on the above date; and other organizations, such as the Foreign Mission Board and General Conference Association, during the progress of the meeting, at dates that will be announced by their respective presidents. Matters of importance, having a bearing upon all phases of our work, will be considered at this council; hence it is important to have a full attendance of the brethren composing these various committees and boards. GEO. A. IRWIN.

LOOK AT THIS!

BATTLE CREEK COLLEGE is offering some special courses of instruction. One of these begins February 29, and is designed especially for missionary teachers and business men. Several interesting courses begin May 24, lasting three months. The regular tuition for one of these three months' courses is fifty dollars. The *Good Health* Publishing Company offers a scholarship in any of them for *only fifty subscriptions to Good Health*. This scholarship will entitle the holder to free room, board, tuition, light, washing, etc.

If any cannot secure fifty subscriptions to the magazine, they can get thirty-five, and add fifteen dollars, and the scholarship will be granted them. Or they can send in twenty-five subscriptions, and add twenty-five dollars.

For further information, sample copies of the magazine, book of instructions, etc., address *Good Health* Pub. Co., Battle Creek, Mich.