

The Advent REVIEW AND HERALD And Sabbath

"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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COURAGE.

WHO fails to strike when 's assailed,
For fear of selfish pain or loss;
Who weakly cowers when right is nailed
Upon the proud world's heavy cross;
Who fails to speak the splendid word
Of bold defiance to a lie;
Whose voice for truth is faintly heard
When party passions mount on high;
Who dares no struggling cause espouse,
And loves no path by martyrs' tread;
Whose timorous soul no call can rouse
To dare to stand alone with God,—
That man is coward, and no deeds
Of valor done on fields of strife
Can prove his courage. Battle meeds
Are naught beside a tested life.

Who dallies with temptation's lure,
Nor hurls his tempter to the ground;
Who champions not the weak, the poor,
Whom power and strength with cords have
bound;
Who bows obsequious to the strong,
And crushes what he knows is weak;
Who palters with a deadly wrong,
And dares no vengeance on it wreak;
Who crouches 'neath opinion's lash,
Nor dares his own true thought proclaim;
Who never with an impulse rash
Ran on before his time—is tame,
Is coward, and no work uprears
Which lasts. God's edict from on high
Says, Courage shall outlast the years,
But every coward soul shall die.

—Hattie Tyng Griswold.

PARENTAL RESPONSIBILITY.—NO 1.

MRS. E. G. WHITE.

In the education of their children, parents should begin early to establish in them correct methods and habits; for the early education of the youth shapes their character in both their secular and religious life. Their minds should be directed in profitable channels of thought. Their occupations should be such as not only to benefit themselves, but to teach others the development of thought and labor that will be for their present and eternal good.

Children may be trained for the service of sin, or for the service of righteousness. Solomon says, "Train up a child in the way he should go: and when he is old, he will not depart from it." This language is positive. The training that Solomon enjoins is to direct, educate, develop. But in order for parents to do this work, they must themselves understand the "way" the child should go. It is impossible for parents to give their children proper training unless they first give themselves to God, learning of the great Teacher the precious lesson of obedience to his will. The mother should feel her need

of the Holy Spirit's guidance, that she may herself have a genuine experience in submission to the way and will of the Lord. Then, through the grace of Christ, she can be a wise, gentle, loving teacher of her children.

Fathers and mothers are responsible for the health, the constitution, and the development of the characters of their children. No one else should be left to see to this work. As parents, it devolves upon you to co-operate with the Lord in educating your children in sound principles, keeping their minds open and impressible by the inculcation of Bible truth. This will develop strong characters.

DIET.

In too many cases the parents are only grown-up children. They are not intelligent teachers; they do not realize the responsibilities that rest upon them. In their ignorance of the wants of their infants, many parents think that they can be fed upon those things which they themselves eat. They have no knowledge of what constitutes a proper diet. Many mothers have come to me, saying, "My baby does not thrive. It is poor and fretful and sick. What is the matter with it?"

"What do you give your child to eat?" I have questioned.

"The same food that we ourselves eat,—a little bit of everything,—a little tea, coffee, potato, beer, and meat."

This variety of food is unwholesome for the parents, and is much more so for the child. The child has but a small stomach, and should have regular periods of eating, and then it should not eat too largely. Overeating crowds the stomach, and distress is the result. The "stuffing" process has placed many a little child in its narrow bed, just because of the ignorance of the parents. Let the child dress simply, and eat of the simple and most wholesome diet. Let him not be indulged, and tempted to eat more than he should. This will ruin the digestive organs before he can become intelligent upon the important subjects of how to eat, how to dress, how to exercise, in order to retain health. The youth who are not perseveringly educated to respect the laws of their own being, will easily turn aside from the laws which God has ordained for their spiritual life.

THE SPOILED CHILD.

In some families the wish of the child is law. Everything he desires is given him. Everything he dislikes, he is encouraged to dislike. Indulgence is supposed to make the child happy, but it only makes him restless and discontented. Indulgence has spoiled his appetite for plain, healthful food, and for the plain use of his time; self-gratification has done the work of unsettling his character for time and for eternity.

A great mistake is made when the lines of control are placed in the child's hands, and he is allowed to bear sway in the home. But this has been done, and will continue to be done, because fathers and mothers are blind in their discernment and calculation. The

child who is not carefully and prayerfully disciplined will be unhappy in this life, and will form such unlovely traits of character that the Lord can not unite him with his family in heaven. There is a very great burden to be carried all through the life of a spoiled child. When his will is crossed, he is aroused to anger. In trial, in disappointment, in temptation, he will follow his undisciplined, misdirected will.

Children who have never learned to obey will have weak and impulsive characters. They may profess to be Christians, but how sad is their experience. They seek to rule, but have not learned to submit. These half-educated children are without moral strength to restrain their wayward tempers, to correct their wrong habits, or to subdue their uncontrolled wills. That mother who, knowing what is best for the spiritual and physical help of her child, yields to his tears and importunity, will, through her own training, be pierced through with many sorrows.

The heavenly intelligences can not co-operate with fathers and mothers who neglect to train their children, and who allow Satan to make the youthful mind an instrument through which he can work to counteract the working of the Holy Spirit. The youth may profess to be converted, but the character will reveal whether or not the neglected work of the parents has been overruled by good. What sin can be greater than that of allowing children to be spoiled by mismanagement? When these children have families of their own, they carry their defects with them, and thus the neglect of parents to deal faithfully carries evil from generation to generation. Thus the world is deprived of the moral power of rectitude and integrity which it should have.

The happiness of every child may be secured by strong, even discipline. A child's truest graces consist in modesty and obedience,—in attentive ears to hear the words of direction, in willing feet and hands to walk and work in the path of duty. And a child's true goodness will bring its own reward, even in this life. The early years are the time for the training process, not only that the child may become most serviceable and full of grace and truth in this life, but that he may secure the place prepared in the home above for all who are true and obedient. In our own training of children, and in the training of the children of others, we have proved that they never love parents and guardians less for restraining them from doing evil.

The future of society depends on the education and training of the youth of to-day. Parents, a solemn work is resting upon you. The greatest power, the efficient gospel, has its effect in the well-ordered, well-disciplined family. The children are not to be treated as dolls, made to be dressed and undressed,—idols, to have affection and indulgence lavished upon them, and parental self-sacrifice cater to their impulses. They are to learn to obey in the family government. They are to form a symmetrical character, of which God can approve,

maintaining law in the home life. Christian parents are to educate their children to obey the law of God. The reasons for this obedience and respect for the law of God may be impressed upon the children as soon as they can understand its nature, so they will know what they should do, and what they should abstain from doing.

God requires obedience of every human being. Upon this our eternal future depends. In obedience to the law of God we shall form a beautiful character. "The law of the Lord is perfect, converting the soul." Children should be taught to respect every word that proceeds out of the mouth of God. Parents are ever to magnify the precepts of the law of the Lord before their children, by showing obedience to that law, by themselves living under the control of God. If a sense of the sacredness of the law takes possession of the parents, it will surely transform the character by converting the soul.

Parents, never prevaricate, never tell an untruth by word or deed. If you want your child to be truthful, be truthful yourselves; be straightforward and undeviating. Even a slight prevarication should not be allowed. If the mother is accustomed to be untruthful, the child will follow her example.

The work of "breaking the will" is contrary to the principles of Christ. The will of the child must be directed and guided. Save all the strength of the will, for the human being needs it all; but give it a proper direction. Treat the child's will wisely and tenderly, as a sacred treasure. Do not hammer it to pieces; but by precept, by true example and love, wisely fashion and mold it until the child comes to years of responsibility. Then still guide with your counsel, bringing your child up in the nurture and admonition of the Lord.

THE TRUE LIGHT.

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

In a number of places in the Word, Jesus Christ is spoken of as the Light of the world. We can all see the appropriateness of this, and also many reasons why he should be so called. But we consider the expression to be a figure of speech; Jesus Christ is spiritual light because he is like natural light. Truly, there is a likeness here, but have we a right view of the figure?—I fear not.

We read that the light of which John bore witness "was the true Light, which lighteth every man that cometh into the world." John 1:9. This light is Jesus Christ; but why is he called the *true* Light? Is he the *true* Light because the ordinary lights are *false*? What is the significance of that word "true," as here used?

In the original of the New Testament, there are two Greek words which, in our version, are translated "true." These two words are *alethes* and *alethinos*. *Alethes* means truthful; i. e., not false. *Alethinos* has a meaning that I cannot express by any English equivalent; but we may illustrate the use of the two words.

In John 5:31, 32, the word *alethes* is used: "If I bear witness of myself, my witness is not true [truthful]." Again, in John 10:41, we have a similar use of the word *alethes*: "John did no miracle: but all things that John spake of this man were true [truthful]." But the word *alethinos* is used in such constructions that the word "truthful" does not seem to be at all the proper word to supply. For instance, "the true riches" (Luke 16:11); "true bread" (John 6:32); "true vine" (John 15:1); and "true light" (John 1:9; 1 John 2:8) could not be read "the *truthful* riches," "the *truthful* bread," etc. And never is the word *alethes* used in statements like these just given.

To get at the real meaning of the word *alethinos*, let us take another example: In Heb. 8:2 we have the expression, "the true tabernacle." And this *true* tabernacle is contrasted with the one which man pitched. If you have a clear idea of the sanctuary question, you will now see something of the significance of this word "true." The tabernacle which man pitched was a real tabernacle, for God dwelt in it; but it was not the "*true* tabernacle." And neither do we think the meaning here is that the heavenly tabernacle is a *truthful* tabernacle, in contrast with the earthly as the *false* tabernacle. What, then, is the meaning of the expression, "the true tabernacle"? In Heb. 9:24 we have the answer; for we read that the holy places made with hands are the *figures* of the *true*. In this passage, *true* is contrasted with *figures*. The earthly tabernacle served unto the *shadow* and *example* of the heavenly: it was a *pattern* of the *true*.

Thus the bread of our tables is not the *true* bread, since it is but a *shadow* and an *example* of the heavenly bread; it is a *pattern* of the *true* Bread. And if this bread of ours only sustains our perishing bodies, it has not done all that God designed that it should do. True, God meant that it should sustain these mortal bodies of ours; but he also meant that it should teach us of the *true* Bread, which can sustain us unto eternal life. And so with each of the others; they were meant to teach us of higher and more perfect things, of which they are but the shadow, the pattern, and the example.

Therefore, we conclude that our idea of the figure is all wrong. Jesus Christ is not bread in a figurative sense. O, no! he is bread in the *true* sense. The bread of our tables is bread only in a figurative and shadowy sense. It is not the *bread* that sustains our lives, but the virtue of Jesus Christ; for "in him we live, and move, and have our being." Thus is he the true Bread, and the true Vine, and the true Light. And this light that shines to these physical eyes is not the true light. Of course it is light; no one disputes that: but all its energy and vigor and essence are of Jesus Christ. He is the true Light, the very Light; while physical light is but the shadow, and not the perfect image, of the true.

WILL YOU RECEIVE HIM?

R. A. UNDERWOOD.
(Mesopotamia, Ohio.)

MANY who are looking for, and desiring, the baptism of the Holy Spirit are in the position occupied by the Jews who were looking for the first advent of Christ. "He came unto his own, and his own received him not."

Why did they not receive him?—*Their ideas* of the coming of the Messiah were so different from the true manifestation of the Son of God that they "knew him not" (Acts 13:27); therefore they "received him not." It is true that they were without excuse, because they had the Scriptures that were very plain as to the way Christ would come, and these they read every Sabbath day. But they put their own interpretation upon these Scriptures, so when Christ came in a way different from what they expected him, they would not receive him. Christ says of the Holy Spirit, "If I depart, I will send him unto you." "Receive ye the Holy Ghost."

Should the Holy Spirit come to you *as he is*,—the representative of Christ, the prime minister of God's kingdom of grace, the "third person of the Godhead,"—would you know him? If you do not know him, how can you receive him? He *has come; he is by your side*, asking you to *receive* him; but how can you, while you do not know him?

A short time ago I attended a general meeting, and a dear brother, whom I had not seen

for several years, met me at the station. He stood on the platform, not six feet from where I stepped from the train. He was *looking* for me. I knew him, and stepped close to his side, and looked right in his face, to see if he would recognize me. But no; he was looking for some one who would appear different from what I did. Finally I called him by name, and asked him of his welfare. "This is not Elder Underwood!" he exclaimed. I said, "Yes."

He continued, "I was looking for a different man."

When he *knew me*, he *received* me most heartily. He saw me, he might have heard of me and seen my work, but *he could not receive* me until he *knew* I was the man he was looking for. And until he had evidence that I was the one he desired to meet, he paid no attention to me, no matter how near I was to him, nor how long I waited to be received.

DO YOU KNOW HIM?

We may be affected by the influence of the Spirit, and yet not know him *as he is*, and hence not receive him. When we enter upon the field of inquiry concerning the Spirit, that we *may know him* so that we *may receive him*, we tread upon hallowed ground; yet with humility we may follow on to know what the Spirit has revealed concerning himself and the wonderful plan of salvation.

THE WORK OF THE SPIRIT.

The office and work of the Spirit is a subject of all-absorbing interest. A study now on this topic will aid us in learning, later on, *what* he is, as well as *who* he is.

First, he reproves and convinces of sin. "When he is come, he will reprove [margin, "convince"] the world of sin." John 16:8.

Secondly, the Spirit makes the change in conversion. We read concerning Saul: "The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be *turned into another man*." 1 Sam. 10:6. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived. . . . And such were some of you: but ye are washed; but ye are sanctified, but ye are justified *in the name* of the Lord Jesus, and *by the Spirit* of our God." 1 Cor. 6:9-11.

Thirdly, the Spirit makes intercession for the saints. "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the *Spirit himself maketh intercession* for us with groanings which can not be uttered." Rom. 8:26, R. V.

Fourthly, the Spirit seals the saints for an endless life of glory. "In whom [Christ] also after that ye believed, ye were *sealed with that Holy Spirit of promise*." "Grieve not the Holy Spirit of God, *whereby ye are sealed* unto the day of redemption." Eph. 1:13; 4:30.

Fifthly, the Spirit receives the light from Christ, and gives it to the world, through prophets or otherwise. Christ says: "He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." John 16:14, 15. "He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 3:13. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. "When they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost." Mark 13:11. While "eye hath not seen, nor ear heard," of the things that God hath prepared for those that

love him; yet "God hath revealed them unto us by his Spirit. . . . Now we have received, . . . the Spirit which is of God; *that we might know the things that are freely given to us of God.*" 1 Cor. 2:9-12.

Sixthly, the prophet of God is simply the visible mouthpiece (Ex. 4:15, 16), through whom the Holy Ghost speaks. "For the prophecy came not in old time by the will of man: but holy men of God *spake as they were moved by the Holy Ghost.*" 2 Peter 1:21. The sweet psalmist of Israel said, "The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23:2. Again, we read, "This Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas," etc. Acts 1:16. "And when they agreed not among themselves, they departed, after that Paul had spoken one word, *Well spake the Holy Ghost* by Esaias the prophet unto our fathers," etc. Acts 28:25.

Seventhly, the Spirit does not speak of himself, but he glorifies Christ. "When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me." John 16:13, 14.

Eighthly, the Spirit delivers the saints and directs their work. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6. The case of Philip and the eunuch illustrates this. "The Spirit said unto Philip, Go near, and join thyself to this chariot." And when his work was done for the eunuch, "the Spirit of the Lord caught away Philip." Acts 8:29-39. Again: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being *sent forth by the Holy Ghost*, departed unto Seleucia," etc. Acts 13:2-4. Being sent by the Holy Spirit, they would be under his direction; hence we read: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden by the Holy Ghost to preach the word in Asia, after they were come to Mysia, they essayed to go into Bithynia: but *the Spirit suffered them not.*" Acts 16:6, 7.

Ninthly, the Spirit raised Christ from the dead. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Peter 3:18; see also Rom. 8:11.

What shall we say more? I can do no better, in closing, than to quote the following from the pen of Mrs. E. G. White, in the REVIEW AND HERALD of Oct. 26 and Nov. 30, 1897:—

Wherever we are, wherever we may go, he is always there, *one given in Christ's place, to act in his stead.* He is always at our right hand, to speak soothing, gentle words; to support, sustain, uphold, and cheer.

The Holy Spirit ever abides with him who is seeking for perfection of Christian character. The Holy Spirit furnishes the pure motive, the living, active principle, that sustains striving, wrestling, believing souls in every emergency and under every

temptation. The Holy Spirit sustains the believer amid the world's hatred, amid the unfriendliness of relatives, amid disappointment, amid the realization of imperfection, and amid the mistakes of life.

Why should we not know the Holy Spirit, and receive him in his fulness? Who can not see that the Holy Ghost is the prime minister of Christ's kingdom of grace in the work of the salvation of a lost world?

CONFIDENCES.

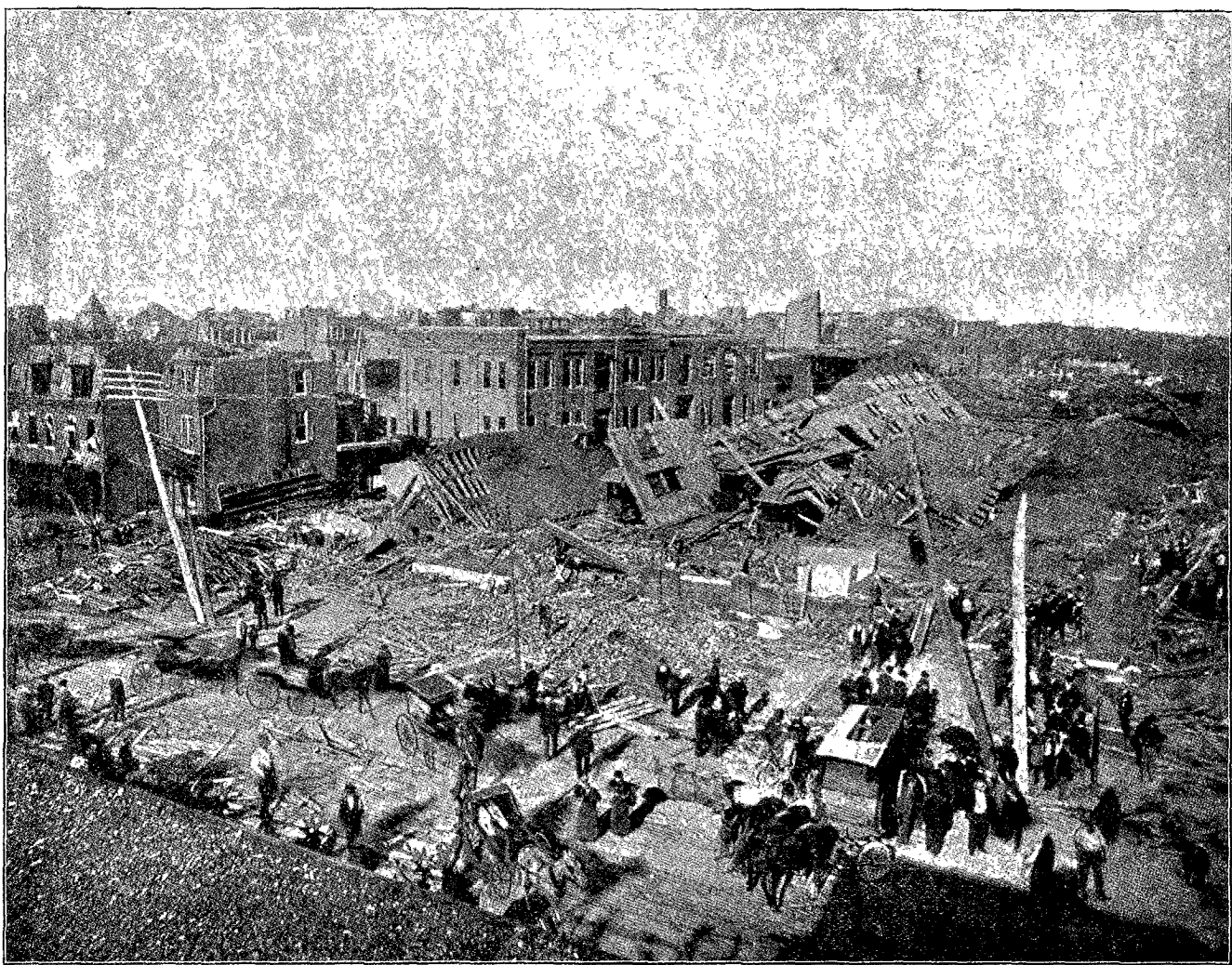
It is better to be too reserved rather than too much given to confidences with ordinary acquaintances. The most momentous affairs of your life are of little consequence or interest to the greater part of the people you meet. What you have suffered or done is of little moment to them. You may be burning with your wrongs, and bursting with anxiety to relate them to somebody; but to ninety-nine out of every hundred people you meet the story would be only faintly amusing. It would

THE SIGNIFICANCE OF STORMS.

A. O. TAIT.
(Oakland, Cal.)

PREVIOUS to this century, history records the occurrence of but few great storms; and when the hurricane or earthquake is mentioned, it is described as something not only terrible, but also unusual. But not the least among the marvelous signs of this time, is the frequent occurrence of wind- and hail-storms, cyclones, tidal waves, etc., with their disastrous effects. Statistics are not needed to convince any man of thirty-five or forty years, that these storms have greatly increased during the last quarter of a century.

Twenty-five or thirty years ago, when the whirling cyclone began to make such frequent appearances on the plains of Kansas and other prairie States, it was confidently affirmed that "these storms had always raged there," that "the level character of the country was peculiarly fitted to produce them," and so on.



View of the immense power-house of the Union Depot Railway Company, showing the extent of the wreck, and the thoroughness of the awful work of the St. Louis storm, 1896. It is a word-picture in itself.

hardly be remembered by them two hours after you had told it.

It is a good plan to think over these truths, to keep them in one's heart, and promptly to quench in one's self the egotistical longing to tell that little "tale of woe" to any one who will sit still and listen to it. We are not likely to be sorry that we refrained from speaking. We may be very sorry that we did speak.

The bitter lesson that we, as individuals, are of small account to the world at large, is one not easy to learn. But it must be learned, if we would carry strong, healthy minds in our bodies. We must find consolation and compensation in ourselves for the ills of life, and then it will be easier to break ourselves of the wretched habit of always looking for a confidant.—*Harper's Bazar.*

"THOSE who stand upon the ground where the Lord has placed them, will receive the mercies he has promised."

We were told that "the reason that we had not known of them before, was that the country was not sufficiently populated for the storms to be reported."

It is not a little amusing to hear men talk so knowingly of what has "always been," and in the same breath tell us, "*Only no one was there to report it.*" If "*no one was there*" to make the report, then how can any one tell the conditions that existed? A man does not need a university education to enable him to see the point. All that we may say of the times and places when and where "there was no one to report," is pure speculation. And, indeed, how many there are who can be fed on simple speculation; yet these very persons will talk knowingly of their visionary theories, and would try to have you believe that they are "thoroughly scientific." There is nothing that we need more to guard against in this age than baseless speculations. The word of God gives us enduring facts. Cling to these. This word

says, plainly: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:17-21. And another scripture tells us that "great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21:11. Here we are very plainly told by the Lord that

WITHOUT A RIVAL.

If the Holy Spirit is not allowed to live without a rival in the heart, he will not abide there. He will not compete with things, nor with people, for your attention and your affection. If you are occupied in heart and thought with anything but himself, he will not occupy you; and if you give an ear to other voices, he will cease to speak, and you may seek in vain to know his will. You will soon find yourself in an unequal contest with darkness, and discord will fill your being, and manifest itself in your life.

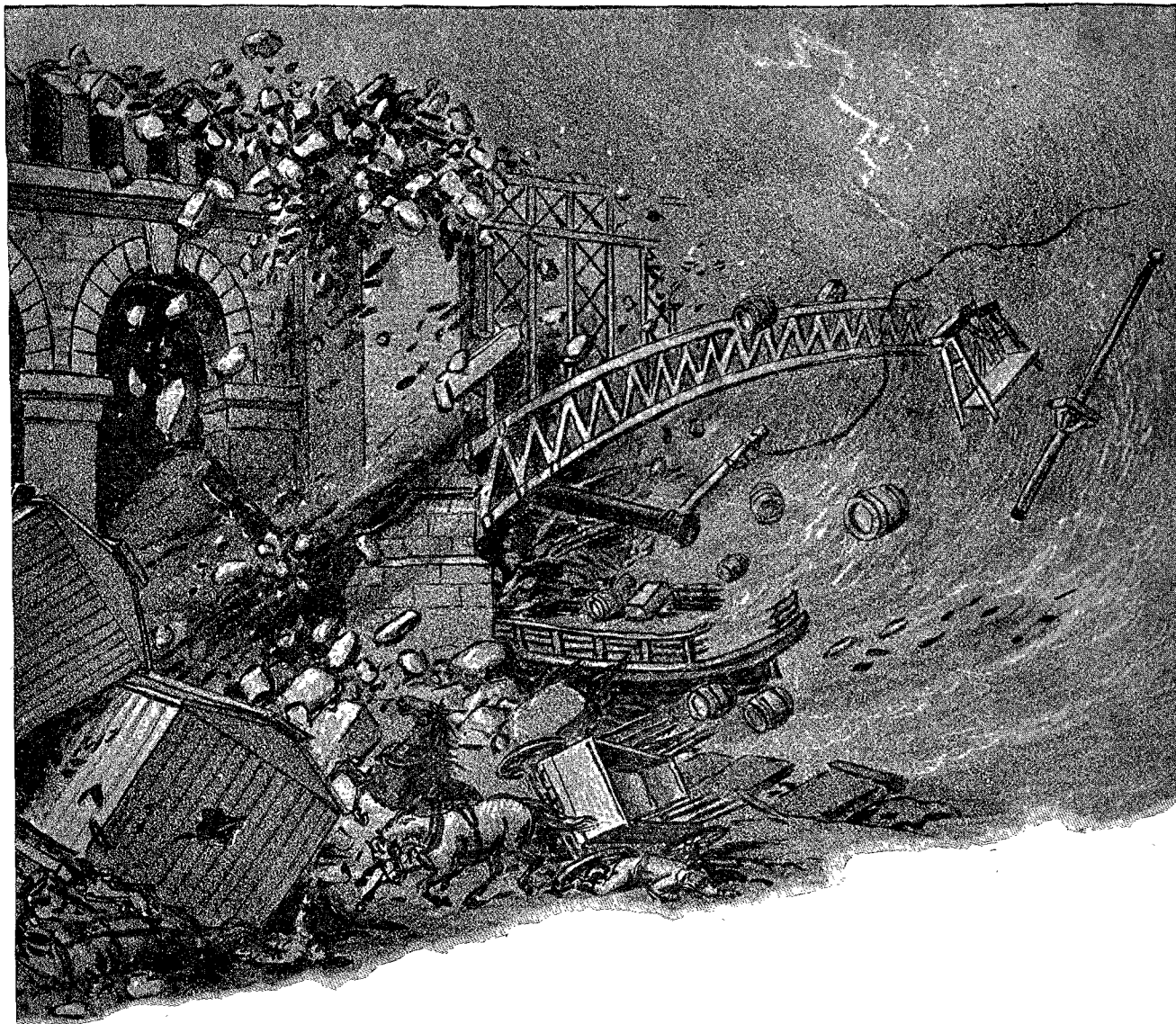
His sheep must not know the voice of a stranger; they must know only his voice, and it will be easy following him. How shall you know?—Be still to know. Knowing only him will fill your being and your life with harmony, and enable you to quiet the discord in other

yard. No human being can possibly have such an interest in his vineyard as our Lord has. It is the treasure of his infinite love.

He gives much more thought to it than he does to all heaven. Day and night his eyes are upon his cause and his people. And he does a great deal more than to look upon these treasures of his heart; he puts his whole soul into caring for them and keeping them. Referring to his vineyard, he says: "I will water it every moment: lest any hurt it, I will keep it night and day."

Notwithstanding the interest which Christians have in the cause of Christ, it would wither and perish if he himself did not "water it every moment." Not a moment passes without the Lord's refreshing his vineyard. Upon it he lets fall each moment the dew of his abundant and invigorating grace.

In the night seasons, while his people are asleep, the Lord keeps watch and ward of his cause. At times his servants may be slack and negligent, but the Lord is incessantly vigilant in keeping his vineyard. The enemy may seek to hurt it, but the Lord stays the hand of every foe; for he keeps his cause "day and night."



Destruction of the east end of Eads' bridge during the great St. Louis storm.

he "will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke;" also that there will be "fearful sights and great signs" from heaven.

Now when the Lord, "in the last days," shows his wonders in heaven above, and signs in the earth beneath, and when these "fearful sights and great signs" are appearing, it will not be something that "has always been," "only there was no one there to report it." As these signs of the coming of the Lord appear, they will be more and more marked unto the end. They will be sufficiently clear to carry with them the positive conviction that they betoken the judgment-day.

Men may deride it as they will, but it is nevertheless a fact that God has undertaken to give signs to convince the world that the end of all things is at hand. To say that these signs, as they are seen, will not carry with them just such a conviction as God intends, is to limit his power and wisdom.

"ECCLIASTICISM is religious despotism."

lives, and give to them harmony instead.

So, beloved, refuse to have your mind and heart occupied with anything that is not of him. Hear his voice, see his face always, meditate on his ways and works, commune with him, and his life will fill and flow through every part of yours, until every act of your life will glow with characteristics of himself.—*Selected.*

IN THE LORD'S KEEPING.

C. H. Wetherbe, in *Christian Work*.

THE Lord's cause is represented in the Bible as a vineyard. Concerning it are these words: "I the Lord do keep it." It is a thrilling thought that millions of Christians are deeply interested in the safety and perpetuity of the Lord's cause; but more uplifting still is the thought that above and beyond all the care and concern of all Christians in the world for the cause so dear to their hearts, is Christ's care for his cause. He throws the whole of his almightiness into the keeping of his vine-

THE leading of the Holy Spirit is to an entire dependence on him,—a reliance only, entirely, and constantly on the Holy Ghost. No leaning on self, or friends, or dogma, or doctrine; on experience or circumstances; on interests or affiliations; on feeling or faith, but on him. He may take all these away if they interfere. He wants you, he is striving to get you, he will allow nothing to get between him and you; and the kindest thing he can do is to remove anything or everything on which you may lean or look, and the wisest thing you can do is to let him. Let go of things, and receive him. This is his darling wish concerning you,—that your dependence may be on him.—*King's Messenger.*

"THE kingdoms of intellect and of grace are not identical, neither are they hostile. True learning and religion march side by side, not force to force. Brains do not exclude from heaven, and piety is no bar to knowledge."

The Sermon.

CHRISTIAN MANLINESS.

ALONZO T. JONES.

(Concluded.)

In that passage where Christians are spoken of as poor (2 Cor. 6:8-10), it is said that they are chastened and not killed; sorrowful, yet always rejoicing; "as poor, yet making many rich; as having nothing, and yet possessing all things." George Müller was more than a seven-times millionaire, yet he possessed nothing. That is just what the genuine Christian experience is.

Read the first psalm. There it is said of the godly man, "And whatsoever he doeth shall prosper." He will be a prosperous man in business, in work, everywhere. Of course it will take time, because his former training has been the other way; he must *grow* into the true way. We are to be merciful and kind to him,

because he is poor. But at the same time we must be sure that he gets true Christianity in his soul. And when he has that grace, he will soon grow into a prosperous man; for "whatsoever he doeth shall prosper."

Now let me read from Job 22:21-25: "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver."

In these times of controversy over the question of money,—whether it shall be gold or silver,—you see that *Christianity* is what the people need. Whether the money shall be gold or silver is neither here nor there. Get genuine Christianity, and then the other will come; you will "lay up gold" and "have plenty of silver." The message for Seventh-day Adventists to preach is neither gold nor silver, but *Christianity*, which means both gold and silver. All must be taught, however, and must be trained in, this kind of Christianity. Now do not get a wrong idea here of what is "plenty." If I need nothing, even though I have nothing, I have a plenty. If I need what costs a nickel, and have the nickel, have not I a plenty? So it is with that which costs a dollar, or any amount. There is a misconception and a wrong education as to what is a plenty, which comes from depending upon what is of the world. People of this world think that a certain amount is a plenty; but when they get that, they have not even enough,—they must have *more* and yet *more*; until the amount reaches thousands, and even millions, and yet they are not satisfied. The Christian has a plenty all the time, because his dependence is upon God. God is with him,—he is one with him,—they are joined together. God knows what his need is; and when his dependence is upon God, and his energies are springing from God, he will work the works of God, and the fruit will be to the glory of God. And though as poor, he will be making many rich; though as having nothing, he will be possessing all things. That is true prosperity. Again read the Word: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones. Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:5-10.

What are all these verses in the Bible for?—They are there to tell to you and me that the man who is a Christian is all right. They are not intended to tell that he will be rich as *the world* calls rich, but he will have plenty, and whatsoever he doeth shall prosper. That is Christianity.

The whole philosophy of Christianity is God manifest in the flesh. God says that he is our strength, he is our wisdom, his Spirit guides the mind. He himself is there. He is all in all to the Christian. When a man who has gone all his life without God, joins himself to God, and God's life becomes his life, God's strength becomes his strength, God's wisdom becomes his wisdom, then has not he ability that he did not have before? and is not this ability given to him to use? When he has received God, and has Christ dwelling within, the very life of his life, his strength, his wisdom, has not he a power, a wisdom, an intellect,—ability of every sort,—that will make him more than he ever could

have been without Christ? Then do you not see—it is as plain as A B C—that the man who professes to be a Christian, and does not make a better success in this life than before, has not Christianity? He is cheating himself by a mere outward profession of the thing, and is simply robbing himself of what belongs to him in this world and in the next.

It is proper now to treat a matter of fact respecting the point I mentioned as to those people who say, "Well, if I can get a situation where I can keep the Sabbath, I will do so." Just as certainly as they do that in order to be Christians, they will be babies right along. They will simply be baby Seventh-day Adventists. If one of them should get a position in the Review and Herald Office, or the Pacific Press, or the Conference, he would go to it because the institution or the Conference wants Sabbath-keepers of course forever; and as his Sabbath-keeping depends upon his having a position, it follows, logically enough, that he must have that place forever, as if it were an infirmity, and expect to remain there forever. And going there expecting that he will remain forever, and being a baby anyhow, his Christianity being only a form, he does not put forth divine energy so that his work is efficient, and does not pay for his keeping in whatever position he may be placed. It is a dead loss to keep him; and when the Conference or the institution decides that because of the loss, it can not keep him any longer, and finds a man who can work, and who has divine energy and application, and will put them into his work, and is a man who amounts to something,—when such a man is employed in the place of the other one, then the man who is dismissed is a bigger baby than ever; and he will make war against the institution and against the Conference, and enlist all his cousins and aunts and his first wife's relations, and have them buzzing around the manager with the cry, "Why did you discharge such and such a one? Why should you throw him out of his employment? How is he to make a living, now that you have thrown him out? He will have to give up the truth, in order to make a living, and you will be responsible," etc.

That is just the way it works. And right here in Battle Creek this doctrine of Christian manliness needs to be preached, because here are situated these vast institutions that employ so many hands. Here is where there are more of our people than anywhere else, and in the very nature of the case, it is here that these baby Seventh-day Adventists are most likely to come.

Now, these babyish people, when they see the truth and want to accept it, think if they can only get to Battle Creek, where they can get a position, or where they can make a living off the rest, so that they "can keep the Sabbath," they will accept it. That is so, and you know it. This present week I received a letter from a man who said he had a shoe store in which was a \$5,000 stock of goods. He said he had heard the message preached last year, and said he was converted, but that he could not keep the Sabbath and carry on his business where he is, because he is obliged to keep his store open on the Sabbath. And he wanted to find a place where he could shut his store on the Sabbath, and "so keep the Sabbath." He wanted to know if there was not an opening for a shoe store in the part of Battle Creek where the Adventists live, also what was the prospect for success with a grocery. I was obliged to tell him that in this part of town, there are two shoe stores; that between the Office and my home, four blocks away, there are six groceries, and that in a radius of five blocks there are six other groceries, making at least twelve groceries in a radius of five blocks; and therefore he might judge for himself as to the openings for either the shoe or the grocery business.

And I told him more than this. I told him what I would tell to everybody,—that his whole idea was a mistaken one. I told him that if he could not keep the Sabbath where he is, he could not keep it if he were in Battle Creek; that if he should come here as he proposed, and set up a business, so that he "could keep the Sabbath," he would not be keeping the Sabbath when it was done. His religion would be only a form, and his "Sabbath-keeping" only Saturday-keeping, with no Christianity and no virtue of any kind in it.

I told him yet more than this, and still what I would tell to everybody of that kind,—that his letter showed that he was mistaken about his conversion. I told him that if he had been really converted last year, he would have closed his store tightly the first Sabbath after he was converted, and that it would have been closed every Sabbath since. I told him that if he was really converted, he would be keeping the Sabbath just where he is, and would not be looking around for some other place where he "could keep it;" and he would make his Sabbath-keeping regulate his business, and not his business regulate his "Sabbath-keeping," which in that case would not be Sabbath-keeping at all.

When people of this kind come to Battle Creek, or any other Seventh-day Adventist center, in order to keep the Sabbath, they come as babies, and they will remain babies as long as they stay. A good many of this class of people are here and at other centers already. Therefore I say that it is essential that this kind of Christianity—this true Christian manliness—be preached right here in Battle Creek.

I state as a vital principle that no man is qualified for any position of any kind in any Conference or institution of Seventh-day Adventists until he is able to make his way prosperously outside of it. When he can do that, he does not care whether he gets a position in Seventh-day Adventist institutions or not: he is independent of them,—he is independent of everybody and everything but Christ; and Christ within himself is his life, his strength, his wisdom, his all in all. He does not have to fawn and palaver, for fear he may not have the favor of the president of the Conference, and so lose his "place." If he works in the office of publication, he will not always have his eye on the foreman, and swing this way or that way, in order to keep his favor, for fear of being discharged. No; he is there, and expects to remain there, solely because of the value of his services. He is just as independent of that place after he gets it as he was before, and just as independent out of it as in it. He does not care whether the president of the Conference, or the foreman, or the general manager looks askance at him or not. He is not working for the president of the Conference, nor for the foreman, nor for the general manager. He is working only for God, with the eye of God upon him. And he cares not whose eye may inspect his work. He will not be so jealous of his "place" that he is constantly apprehensive that some one else will get his "place." The man who puts his dependence only in God, and serves God, and goes into Christianity because God is in it,—that man is never afraid of losing his place. His place is with God, and no man can take it. He is not afraid of losing his place; for wherever he is, he is with God, and that is his place. If God calls him to another part of his great workshop, and gives him another piece of work, he still has his place. He is where God has called him, he is where God wants him, and he cannot lose his place. He does not get his place from any man, and no man can take it away from him.

Therefore, "Watch ye, stand fast in the faith, quit you like men, BE STRONG."

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.

NOT ALL THE GOLD IN KLONDIKE.

WITHIN my little cottage,
Are peace, and warmth, and light,
And loving welcome waiting
When I come home at night,
The polished kettle's steaming,
The snowy cloth is spread;
And close against my shoulder,
There leans a smooth brown head.
Her eyes are lit with laughter
(They light the world for me);
"For how much would you sell me?"
Now tell me, sir!" cries she.
'Tis then I answer, somehow,
Between a smile and tear,
"Not for all the gold in Klondike,—
The gold in Klondike,— dear!"

When the cosy tea is over,
With many a frolic fond,
I sit and read my paper;
And from the room beyond,
I hear the clink of china,
The tread of nimble feet,
And broken bits of singing
That somehow ripple sweet.
I hear a rush and rustle
Behind my easy chair;
Short, chubby arms enclasp me,
And choke me unaware!
Into my arms is tumbled
A crinkled golden head,
A ball of fluffy whiteness
That ought to be in bed.
She asks her mother's question,
I kiss the answer clear,
"Not for all the gold in Klondike,—
The gold in Klondike,— dear!"

In dim and dusty office,
I dig my bits of gold;
I suffer not with hunger,
Nor perish with the cold.
My nuggets need be tiny
(I dig them with a pen),
But the gold of Yukon's gravel
I leave for other men.
My treasure lies exhaustless,
My claim is staked with care;
What is all the gold in Klondike,
Since I'm love's millionaire?

— Anon., in *Leslie's Weekly*.

THE INVENTIVE CHILD.

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

CLOSELY associated with the argumentative child, perhaps in the same family but rarely in the same person, is the inventive child,—the embryo revolutionist in material things; and of all honest-hearted creatures, he is the least understood and appreciated. In fact, the ordinary home has no use for him, as he is. He was born a generation too soon for his own comfort, or that of those who have the care of him.

He has become numerous enough to constitute a problem all by himself, with which the unknowing and perplexed parent and teacher is in a constant struggle.

The genius for invention is one of the most interesting in its development, and to the eyes that are open to read it, is fairly scintillant with prophetic light. This gift is one of the most marked features of that "likeness" in which man was created, and must arouse reverence in any thoughtful mind, especially when it is clearly manifested in the little child, who, all untaught, often against all teachings, and may be in the face of constant discouragement, keeps working away to find an outward expression of some thought which has dropped into his mind from the "manifold wisdom of God;" and who, with a brain all too small, a limited vocabulary, and utterly lacking in skill, stumbles and staggers, in his essays to express himself,

under obstacles such as would discourage anything but a vital principle of truth, such as is at work within him.

The father and mother, not being in the secret of God as concerns their child, have settled upon a certain course of their own for him, which lies directly at right angles with that "bent" which is shaping his inner life; and sooner or later one or the other must break down and give way, or both fall into the heap together.

When I was young, I had a playfellow who was always whittling and "making things that were of no earthly use," according to the notions of his father and mother. They were very zealous church people, and had "consecrated" this child to "the service of God," meaning thereby that he was to be a "minister;" i. e., a "preacher." They never, as long as they lived, were able to comprehend that the ministry of God could include the handling of material things and the transaction of business; and as for "dabbling in inventions," that was "pure devilry."

My friend made a most heroic struggle for the opportunity to study in certain branches of technicology; but his was a gentle nature, and when he found that he must fight, all the way, if he ever expressed what had been revealed to him, he gave up; took the course in college which his father prescribed; was graduated from a theological seminary an infidel and a misanthrope, caring so little about life that he never attempted to use the education which he had acquired in any way further than to earn a living as a clerk in a drug store. He chose a drug store, as he said, because there was nothing there to recall to him the dreams of his boyhood, but everything to make him forget. He died a few years ago, without ever having, during his more than fifty years, really "got hold of anything worth either living for or dying for," as he used to say, with a gentle pathos peculiar to him. "Father and mother were good folks," he would say, if occasion called for such vindication; "but I must have been a sort of changeling from the first, I guess; for we never could come to any kind of understanding about what I was to be."

There is no doubt, in my mind, that vast stores of inventive power, which might have helped in the work of God in the world, have been lost, or diverted to unholy ends, because of the quenching processes to which it has been often subjected in the childish mind. Everybody accepts the little practical conclusions of inventive reasoning as a matter of course, and wonders how he ever got along without them, never stopping to realize for a moment what must have been the experiences of the inventor before he had anything practical to show for his queer ways. It takes a lifetime to make such a thing as a fountain pen, a telephone, or a safety-pin a possibility.

If the child in your home seems always to be in search of something, help him to find it, if it is to be found. If he must find it by new combinations of familiar things, give him the largest liberty in the use of whatever is at hand. If he must "work it out of whole cloth," by entirely new and unheard-of processes, do not despise nor make light of his effort, even if you can make nothing out of it yourself. As long as he sees anything in two sticks lying crossed on the carpet, or those tangles of wire under your feet, do not denounce them as "litter," but respect them, and draw out some expression of his thought concerning them. So train him to freedom in opening up to you all his little plans and dreams, that you will be able to interpret the otherwise meaningless signs of ideas which he leaves behind him with each departed hour. Mental footprints they may be, which point toward the place where his life-work is waiting for him; and which, if you do not too hastily obliterate, and so lose the

clue, will be of untold value in suggesting the course to be pursued in his education.

Every gift of God to man can be made to serve some practical end. It is only when it is despised, and left to grow wild, that it becomes vicious, foolish, or "more ornamental than useful." The principles of science expressed in the great guns which mean nothing but war and destruction of life, are just as true as those that, through the signals of the lighthouse, speak of hope and safety. Science is seeking, and is sure to find, new and startling manifestations in countless forms as the age ripens to its close. By its strange powers, which are free to all, and which possess such a peculiar fascination, Satan will be able to lead many astray, and to destroy much that is good; and by these same powers, as much as by any other manifestation of God, the testimony of Jesus will be extended to the ends of the earth.

Keep firmly hold of the inventive child; tie him to you by all that is most tender, so as to preserve him and his prophetic gift to the cause of truth. The spirit of invention, like any other medium of truth, must be either a "savor of life" or a "savor of death" to those who are "exercised thereby."

THE GOOD HOUSEKEEPER.

How can I tell her?
By her cellar,
Cleanly shelves and whitened wall;
I can guess her
By her dresser,
By the back staircase and hall;
And with pleasure
Take her measure
By the way she keeps her brooms,
Or by peeping
At the "keeping"
Of her back and *unseen* rooms;
By her kitchen's air of neatness,
And its general completeness,
Where, in cleanliness and sweetness,
The rose of order blooms.
— Lester Leigh, in *Good Housekeeping*.

COVETOUS BROTHER ALLISON.*

* * *

FARMER ALLISON was a thrifty and energetic man, who, in spite of a disability received while in the army, had secured a neat home, and with a small pension allowance he was able to live comfortably, and had some money to spare. He was disposed to do good with his means, rather than to accumulate it. He had a large family, composed partly of his own children, and partly of those whose care he and his estimable wife had taken upon them. Some of his brethren in the church were tempted to look with envy upon what they regarded as his good luck, while they discontentedly considered their own struggles with poverty. That he was a good, kind brother, nobody could deny. He was ready to help the poor, and always responded to the call for money; but still there were some who whispered about that Brother Allison did not do as much as he used to. They were afraid he was getting covetous. They noticed that he seemed to wince when the hat went round, and that he was not as liberal as he was at first. This being talked over considerably, a breeze of suspicion was raised, which Brother and Sister Allison felt, though no formal complaint was made against them.

Foremost among those who thought and talked that Brother Allison was becoming covetous, were some families that were principally noted for their improvidence. They thanked God that they could say, with the poet, "No foot of land do I possess; no cottage in this wilderness." Yet they had the idea that the

*Republished by request.

world in general, and such men as Brother Allison in particular, owed them a living. They knew when Brother Allison's quarterly allowances were due, and it almost always happened that they had some pressing need of money about that time.

These circumstances came to our knowledge at one of these seasons. Brother Roy, whose property consisted of a shiftless wife and a lot of children, came to the Allison home for the loan of ten dollars. It was a small amount, and would be a great help just now.

"I don't like to refuse you, Brother Roy," said Mr. Allison, "and yet I shall need all my money."

"But I will have it for you in a week or two," was the reply.

"Well, if I can be sure of it, I can accommodate you."

"You can; you will have it all right," said Brother Roy, and he got his money.

That was two years ago, and that money is not paid yet. A year later, Brother Roy felt that he wanted some more money, as winter was coming on; and knowing that Brother Allison had plenty, he went to him, saying: "Brother Allison, I haven't got around to settle up that little bit of money you let me have; I don't suppose you have missed it. Now I need fifteen dollars more, and if you can let me have it, I will try to pay you all up in a month or so. I don't know how I am going to get along. I have a doctor's bill to pay, and if you will let me have the money, I will give you a mortgage on my cow." Brother Allison thought that a mortgage would probably stir the man to do something, so in order to help him, and also to get what he had already lent, he gave him the money required, and took the mortgage.

This ran another year. Brother Allison needed the money; for Brother Roy was only one of numerous other brethren (?) who were living in the same way. At the end of another year Brother Roy came around again, and said: "You didn't come to get your cow, and now she has gone. I sold her. But I knew, as you were a brother in the church, that you would not care. Now I want another very small favor. If you will let me have six dollars, I will pay you all I owe you."

Even Brother Allison could not stand that, and said that he needed all his money this time. Brother Roy went home angry, and denounced this covetous man in severe tones, declaring it would be a long, cold day before he ever got his pay for what he had done.

Brother Allison was disheartened; for it pained him to turn any one away, and yet he felt he had duties to his family and to the church. As they were retiring for the night, he said to his wife: "I have belonged to this church for ten years, and have all along felt that I wanted to bear my part, but I do not see how I can respond to the calls that are coming in for money. I know I am already looked upon as being indifferent to the cause and covetous, but the fact is, I have been borrowed to death. Those who call me 'brother' think I am made of money, and that I ought to lend them all they ask for. To lend to a brother is, in their minds, the first and greatest commandment; but to pay a brother in the church is one of the last things they think of doing. They think I don't need it. They promise to pay in two weeks, and never speak of it again, until I am driven to ask them for it, and then they think I am mean. I would rather lend my money to outsiders; for they would expect me to deal with them on business principles. They would expect to pay, and would not take the advantage of church relationship for depriving me of my dues. Brother Roy now owes me twenty-five dollars, and Brother Jenkins, seventy-five; and they declare they will never pay, because I have refused to keep

up lending, though I might have compelled them to do so."

"I hope," said the wife, "that we shall be able to send Willie and Amy to college this year. You know they need it, and have been counting on it so much."

"No, we can not do it. I have five hundred dollars owing to me in small sums that might have been paid, and that were promised faithfully in a short time. O, how much good I might do with that money! It is a shame!"

"Yes," said faithful Mrs. Allison, "but how could you refuse them?"

"I do not need to refuse them," said the husband; "if they would only do as they agree, I could favor them. I am willing to help my brethren; but when they make a promise, I do wish they would keep it. But they seem to think it is all in the family. Well, I am going to be more careful."

"Then they will call you more covetous," was the reply.

"I suppose they will. But if I lend less, I can give more." And Brother Allison blew out the light.

REAL OR SHAM?

Two women were driving past a handsome house.

"If I had the money to buy that house, I would own it before I was a week older," declared one.

"I would not," said the other. "I could not live in the style that such a place demands."

"O, I should not mind that," said the first speaker. "I would do all my own work, and deny myself almost everything, to have my home present such an appearance to the eyes of the public."

"And I," said No. 2, "would rather have my cottage, and be *genuine* through and through. I detest the thought of unbleached muslin under velvets and satins."

"But the world sees only the velvets and satins. It does not know of the unbleached muslin."

"But I know!" was the prompt response.

Too many people have the notion that as long as the outside of the cup and platter presents a fair appearance, the condition of the inside is of little consequence. On account of this desire to keep up an appearance of a state of affairs that does not exist, men and women work themselves into their graves. The woman who, as wife, mother, and housekeeper, determines to live only as well as she can afford, and never consents to entertain or dress more extravagantly than her means justifies, will be a happy woman. She may have longings for beautiful and expensive trifles; but were she to possess them unfairly, it would be at the expense of her self-respect. There is a world of comfort in the thought that one is, in her manner of living, just what she pretends to be; and that there are no ugly interiors or under-surfaces to be carefully hidden, lest their exposure cause one to blush for her hypocrisy.—*Harper's Bazar*.

COURTESY.

A MEMBER of a tourist party traveling abroad was always complaining of the uniform lack of courtesy in the people he met. He was forever being snubbed and insulted. Another member of the same party finally told him he would accompany him through the streets of London, and would address strangers of all ranks in life whom they met, and assured him that they would receive, in every instance, nothing but courtesy and kind treatment. They started on their tour. The one who

proposed the experiment would often stop persons on the street, and ask them all sorts of questions as to where they could find this or that place of interest, and how to get to it, etc. He would detain boys who were hurrying to perform errands; merchants who were occupied with business concerns; women, gentlemen, noblemen, and people of all classes; and, in every instance, the two were treated with the utmost courtesy. Nearly every one accosted seemed interested in their inquiries, and was only too glad to assist them if possible. The secret was in the kindly tone and courteous manner in which the people were approached.

Action and reaction are equal. We receive what we give. The world is a whispering-gallery, and will return a harsh or a pleasant tone, according to that which we give out. The world is a mirror, and will reflect the faces we present to it. If we smile at it, it will smile back at us. If we look at it with a contemptuous expression, we shall get a reflection in kind.—*Success*.

GOD'S HOME.

THEY built a temple to the mighty God,
Of marble, porphyry, bronze, and painted glass,
With high-arched doors, from dawn to dawn thrown wide,
Through which its thronging worshipers should pass;
And never yet had church or temple raised
In form so adequate to heaven its dome.
Clear voices chanted in continual praise;
"Well pleased is God," they said, "with this, his home."

And yet, from heaven, God saw and pitied them.
"O, blind!" he said; "how long will they not see
The truth I showed to them in my dear Son?
A house not made with hands my home should be;
Down from my throne I bend me, and draw near
Where weak, repentant souls cry out in prayer.
Each heart that turns to me from misery,
In palace, street, or lane,—my home is *there*."
—*Judith Spencer*.

TO PRESERVE STRAWBERRIES WHOLE.

SELECT the finest and largest strawberries, with the stalks on, before they get too ripe. Lay them on a dish. Beat and sift twice their weight in double-refined sugar, and sprinkle over them. Take a few of the ripest strawberries, crush them, and put them in a jar with their weight in sugar. Beat and crush very small, cover close, and let them stand in a kettle of water until they are soft, and the syrup has come out of them; then strain through a muslin bag into a pan, boil, and skim well. When this syrup is cold, put in the whole strawberries, and set them over a slow fire until they are milk-warm, then let them stand until quite cold; set them on again, and make them a little hotter; do this several times, until they are clear, but do not allow them to boil, as boiling will bring away the stalk. When the strawberries are cold, put them into jelly-glasses, stems down; fill the glasses with the jelly; cover with paper dipped in melted paraffin, and seal.—*Harper's Bazar*.

"CLOTH can be made water-proof by the following process: Take of powdered alum and sugar of lead each an ounce, and stir them into a gallon of rain-water. When this mixture is clear, pour off and use the upper liquid. Scotch tweed or any closely woven cloth may be water-proofed by being immersed in this for twenty-four hours, then dried and pressed. Although this process renders the material water-proof, it will not prevent the heat of the body from being thrown off, neither will it injure the texture of the cloth. Many Englishwomen are adopting this method of rendering their bicycle suits impervious to rain."

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 10, 1898.

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God paid a mighty price for sinners. He paid the greatest price that could possibly be paid, even by him.

"He gave his only begotten Son;" and "in him dwelleth all the fulness of the Godhead bodily."

Now why did he pay that awful price?

Was it because man, of himself, was worth the price? or was it because that which man had lost was worth the price?

It was not because man, in himself, was worth it; for "they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."

It could be, then, only because what man had lost was of such inestimable value that it was worth all it cost to restore it to him.

Men are apt either to think that because they are worth nothing in themselves, the Lord could not have given so much for them, or else to think that in themselves they are worth all that the Lord paid for them, and therefore they are sufficient of themselves, without God. And Satan does not care which of these views is adopted, as either is effective for his purpose; that is, that they shall not accept the Price.

But while it is true that men, in themselves, are not worth the price that God paid for them, that which man had lost is worth, *to men*, all that it cost; and God is so abundantly good, so perfectly generous, that he gave all that it is worth, which is the greatest possible price, in order to make it forever sure to men who, of themselves, are worth nothing.

Therefore for men to accept the Price in all its fulness, that they may enjoy, in all its fulness, all that the Price has brought to them, is to do the greatest honor to God,—and the greatest honor to themselves by doing the greatest honor to God.

O, "the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind!"

"He hath chosen us."

He hath chosen us *in Christ*.

"He hath chosen us in him *before the foundation of the world*."

"He hath chosen us in him before the foundation of the world, *that we should be holy and without blame before him in love*."

"Ye have not chosen me, but I have chosen you."

He has chosen all; for it is written, "Look unto me, and be ye saved, all the ends of the earth."

He chose all, simply because he wants all to have what is infinitely better than is this world, or anything that is of this world.

And the only purpose for which God ever chooses anybody is that he should be holy and without blame before him in love.

He has never chosen some to salvation and the rest to destruction.

He has never chosen many to salvation and the rest to destruction.

He has never chosen anybody for anything but salvation, for anything else than that he should be holy and without blame before him in love.

He has said that this is what he chose us for, and it is eternally so. What blindness of unbelief it is, then, that men will not let the Lord have them, when he has chosen them for so good a purpose as that—and for no other purpose whatever! "Yield yourselves unto God."

"SIN SHALL NOT HAVE DOMINION."

"Sin shall not have dominion over you."

That is the faithful word of God, and it is the eternal truth.

What is that promise worth to you? Is it worth its face value to you? or are you obliged to discount it?

If sin does have dominion over you, then of what benefit is that word to you? And if that word is of no benefit to you, then, so far as you are concerned, why should it be in the Bible?

And if sin does have dominion over you, then of what use is any part of the Bible, what use is the Bible itself, to you? In reality, what is salvation itself, what is Christ, to you, so long as sin has dominion over you?

No, no! salvation is *deliverance* from the dominion of sin.

Christ *breaks* the cruel power of sin, and sets the prisoner *free*.

Christ, and in Christ, is the *FULL-FILL*-ment of that glorious promise, "Sin shall not have dominion over you."

And that promise is worth its full face value, every hour of the day, to every believer in Jesus.

Sin shall not have dominion over you, because you "are not under the law, but under grace."

Grace is able to deliver you from the dominion of sin, both because it is stronger than sin, and because there is much more of it than there is of sin.

Grace is of God; sin is of the devil. Grace is therefore as much stronger than sin as God is stronger than the devil.

Grace being of God, and sin being of the devil, there is as much more of grace than there is of sin as there is more of God than of the devil and all his works.

Therefore "where sin abounded, grace did *much more* abound."

Grace much more abounds in order that "as sin *hath reigned*," "even so might grace *reign*."

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." But let grace reign.

If sin has the dominion, change sovereigns and realms this instant. Give grace the dominion. Then "sin shall not have dominion over you: for ye are not under the law, but under grace."

God does not want sin to have dominion over you. He wants grace to have the dominion. Will you let him have what he wants, to-day—even while it is called *to-day*?

STUDIES IN THE BOOK OF DANIEL.

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom."

Belshazzar had been associated with his father, Nabonadius, in the rulership of the kingdom. This is why it was that when Belshazzar would offer the highest possible position and reward to whoever would read for him the terrible writing on the wall, he could bestow only the position of "the *third* ruler in the kingdom."

This was next to the king himself. And if there had been but one king, Daniel, in the position to which he was raised, would have been the *second* ruler in the kingdom. Having been by the king exalted to the highest position, next to the throne, he was accordingly clothed "with scarlet," and they "put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom."

And now the two kings being out of the way, when Darius the Median, and Cyrus the Persian, his general, came to inquire into the affairs of Babylon with respect to establishing order and reorganizing the realm, they found Daniel in his royal robe and the insignia of the highest office. And when they asked him about the affairs of the kingdom, its revenues, etc., they found him to be so thoroughly informed, and so able, that they took him into their council, and gave him the chief place in the reorganization of the kingdom.

"It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." Dan. 6:1-3.

This arrangement of three chief officers, of whom one of the three was chief, corresponded to the governmental system established by David,—as any one can see by reading 1 Chron. 11:6, 11, 12, 21,—and plainly could have been adopted only at the suggestion of Daniel himself.

A new people had now come upon the scene of action. Another kingdom and other rulers were now called by the Most High, and given a charge concerning the world. These must be taught the knowledge of the true God and the principles of his truth. God would now further use his captive people to extend the knowledge of God and the principles of his truth to all peoples, nations, and languages. And he would make the wrath of man to praise him.

When the other presidents and princes saw Daniel preferred before themselves, they were, like all politicians, dissatisfied. And when they saw that he was likely to be yet further promoted, they determined to break him down utterly. Accordingly, the whole company of them formed a conspiracy, and diligently "sought to find occasion against Daniel concerning the kingdom." But with all their diligence, and with all their suspicious and prejudiced care, "they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him."

What a commendation is that for a man of business in public affairs! Think what a test it was that was put upon Daniel. Everything that occurred in his daily business was watched and spied upon with the closest possible scrutiny, and with the definite purpose to find every fault that could be found. Every document that passed his hand, every item of business that arose in connection with his office, every direction that he gave, even every word that he spoke, was watched with the most jealous and suspicious prejudice. Yet these envious men exhausted every device and every means of information, only in vain. And such men were compelled to confess their complete failure. No fault, and not even an error, could be found in Daniel's conduct of the business of the empire.

There was, however, one last resource which, by a trick, they might employ. They knew that he feared God. They knew that his service of the Lord was actuated by such firm principle that, in rendering that service, he would not dodge, nor compromise, nor swerve one hair's-breadth, upon any issue that might be raised. "Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

But even in this, there was nothing upon which they might base an "occasion." In order to find it, they would have to create it; and create it they did. Pretending to be great lovers of their country, and to have much and sincere concern for the honor of the king and the preservation of the state, they "assembled together to the king," and proposed "to establish a royal statute, and to make a firm decree" that whosoever should ask any petition of any God or man for thirty days, save of King Darius, should be cast into the den of lions.

They presented the matter in such a plausible way, and with such evident "care for the public good," that Darius was completely deceived, and "signed the writing and the decree."

Daniel knew that the writing was signed. He knew that it was now the law,—and the law of the Medes and Persians, too, which altered not. Yet, knowing all this, "he went into his house," and "kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." He knew perfectly that no law of the Medes and Persians, nor of any other earthly power, could ever of right have anything to say or do with any man's service to God. He went on just as he did aforetime, because, practically and in principle, all things were just as aforetime: so far as concerned the conduct of the man who feared God, any law on that subject was no more than no law at all on that subject.

"Then these men assembled, and found Daniel praying and making supplication before his God." Of course they found him doing so. They expected to find him doing so. That was precisely what they "assembled" for. And Daniel was not afraid that they would find him doing so. He did not go out and advertise that he would do so; neither did he dodge it when his regular time came to pray. He simply proceeded "as he did aforetime."

Then these men hurried away to the king, and asked him: "Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of

thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day."

Then the king awoke to the fact that he had been trapped, and he "was sore displeased with himself, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him." But the conspirators were persistent to defeat every effort which the king could make. And they had a ready and unanswerable argument against everything that might be proposed. That argument was, The law, the law. "Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed."

There was no remedy; the law must be enforced. Daniel was cast to the lions. The king gave him the parting word of faith, "Thy God whom thou servest continually, he will deliver thee," and went to his palace, and passed the night in fasting and sleeplessness.

"Then the king arose very early in the morning, and went in haste unto the den of lions," and "cried with a lamentable voice," "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

And to the delight of the king, Daniel answered: "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." That is divine testimony that innocency before God is found in the man who disregards any law touching his service to God. It is also divine testimony that the man who disregards such laws, in doing so does "no hurt" to the king, to the state, or to the government.

"Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." Dan. 6:25-27.

In one of our Lord's parables (Luke 15:7) he says: "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." This joy is experienced by Christ and the angels of God. There are epochs in every one's life which are occasions of joy to his friends; but the real occasion for true joy is revealed by this language from the lips of Christ. It is not when one is born into the world, or completes successfully a course of study, or succeeds in business, or attains to some important office. There may be gratification, under proper conditions, in all this; but the angels do not consider any of these the most important events in a human life; but it

is when such a one gives his heart to God. For these beings of a higher world regard man from the true point of view as a candidate for the joys of eternity; and while success in the things of this world depends on a good many contingencies, salvation depends wholly on coming into harmony with God. It is repentance that secures this, and this, consequently, that interests the angels of God, is the one event in a person's life which is the true occasion for sincere and intelligent joy. To give one's self to Christ is better than to conquer a city.

U. S.

PEACE.

PEACE is defined to be "a state of tranquillity; freedom from disturbance or agitation; calmness; repose." The opposite of this would be "a state of anxiety; distress; agitation; and trouble of spirit." In this condition the Lord evidently does not want his people to be; hence the rich provision he has made by which to save them from this condition, and the abundance of promises he has given to meet their needs in this respect. One of the very titles God has chosen for himself is "The God of Peace." And how Christ assured the hearts of his disciples, by declaring that he would leave with them a peace such as the world could not furnish and could not destroy,—a peace which passeth understanding. Isaiah says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3.

Will not a mind stayed on the Lord naturally be as calm as the Lord was? He knew what was coming on the earth; he knew what strife and commotion, wars and revolutions, would sweep over peoples and nations; he knew the dangers, trials, and perplexities his own cause would have to encounter: yet his attitude was calmness itself; he gave way to no painful mistrust and forebodings.

And he is calm in all his works. A great and mighty force is just now at work in the world of nature. The expanding leaves, dilating buds, and springing grass are changing the whole face of nature; yet not a sound is heard; no tumult is raised; no commotion fills the world with dread. Cyclones and tempests may rage over the surface; but the great globe itself goes calmly on its way, and the sun, moon, and stars are quiet in their courses. How calm, then, should the Christian be, who stays his mind on Him who upholds, by the word of his power, all the mighty spheres in the immensity of his universe!

"Because he trusteth in thee." That trust will hold the Christian, though all the din and terror of war and conflict may encompass his path. Soon the glad reign of peace will spread its sheltering wings from sea to sea and shore to shore; and wars, impiously waged in the name of the Prince of Peace, will forever cease.

U. S.

THE greatest achievement to be accomplished in practical arithmetic is set before us in 2 Peter 1:5-7: "Add to your faith virtue; and to virtue knowledge," etc. The root of this word "add" means "a chorus," showing that these graces are not to be treated as isolated elements, and the work on each one to be finished before any other one comes into the account; but all are to be joined together, in a grand exhibi-

tion of the principles of the gospel of Christ, — a chorus to celebrate the triumphs of grace in the Christian heart. Or, to use another illustration, these principles are like the scale in musical notation; having sounded all the notes in one octave, we are not to stop then, but go right on to the higher octave, and so on, ever ascending till the highest note possible is reached. The word "add," in 2 Peter 1:5, and the word "ministered," in verse 11, are parts of the same verb, as much as to say that if we will add to our graces here, God will abundantly "minister" to us, or "add" to our glory, in the everlasting kingdom of our Lord and Saviour, Jesus Christ. U. S.

THE HEAVENS DECLARE THE GLORY OF GOD.

THE present time is, especially with God's people, an age of reformation. We have been given the light of health reform, to prepare us physically for the kingdom. We have had great light on Bible truth, to prepare us spiritually for the kingdom. In both these things we are called to be separate from the world, and follow in the footsteps of Jesus. We have also been shown the light of true education, to prepare us intellectually for the kingdom; and shall we not, in our educational work, separate ourselves from the world, and walk in Christ's way of teaching? The Word becomes the voice of nature and its true expositor, while Christ himself and his teachings are a living commentary on both the Word and nature.

If I would know the language of the sun, I take the Word, and read every instance where the sun is mentioned. I take that as its language, and find it verified in the life of the Son of God. God himself declares, "The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." Christ says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. To illustrate "the good will of him that dwelt in the bush," Moses, under the inspiration of the Lord, enumerates some of the blessings of the sun, the moon, and the dew in causing the earth to bring forth its precious fruit. The sweet psalmist of Israel said: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard [the voice of the heavens by day and by night]. Their line is gone out through all the earth, and their words to the end of the world."

The apostle to the Gentiles quotes this scripture to show that the gospel was preached to all the world. He says that they, the heavens, are the living preachers of the same gospel which he preached; and that this was spoken of by the prophets. The people could not call upon Him in whom they had not believed, and they could not believe in him of whom they had not heard, and they could not hear without a preacher, and they could not preach except they were sent; but every whit of God's creation utters his glory. Ps. 29:9. Says the apostle, "Their sound went into all the earth, and their words unto the ends of the world." Compare Ps. 19:1-4 with Rom. 10:12-18.

The wandering stars, to which is reserved the blackness of darkness forever, God has used to represent the wicked and their awful fate.

Can we not, in all this, see that not only is the wisdom of God revealed in Christ and his word, but also that in nature the same infinite wisdom is taught? Nature, the Word, and Christ reveal God to the human race. So the true object of all scientific research, as well as of nature study, is to know God, in whom are hidden all the treasures of wisdom and knowledge, and whom to know is life eternal. How fitting that we unite with the great and learned apostle in exclaiming, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. 11:33. S. N. H.

A NEW YORK paper points out that Spain, with all her burdens and misfortunes and ill successes, has now received a blow that may well throw her into despair: It is the blessing of the pope, which has been bestowed upon her cause, her armies, and her conduct of the war with the United States. Ever since the so-called "Invincible Armada," which Spain sent in 1588 to conquer England and wipe out Protestantism, every enterprise which has had the pope's blessing has met with disaster, defeat, and ruin; and the paper boldly avers that a nation, even with doubly more favorable circumstances and resources than those of Spain, could hardly survive such a calamity as this. It might be well for the pope to remember, as others will remember, that he has not the influence he had when kings were employed to hold the stirrups while he mounted his horse, and another king was kept barefoot in the snow outside the pope's palace, till he had done sufficient penance to appease his anger. U. S.

"THOU SHALT NOT STEAL."

It is a recognized principle in economics that there are just two ways in which men can receive money honestly,—one is to inherit it, or have it given to you; the other is to work for it, or in some way render an equivalent.

There is, indeed, an exceptional way,—that is, to find it. If reasonable effort has been made to find the owner, and he can not be found, your right to it is good against all others. Yet it is held by you always subject to claim by the original owner, or his rightful heirs or assigns. Thus ownership by finding is so uncertain that it can never be considered as indeed real, and therefore is no real exception to the principle.

Truly, then, there are but two ways in which men can get money honestly,—one is to inherit it, the other is by rendering an equivalent. And if you and I do not either inherit or render a just and honest equivalent for the money that comes to our hands, then we are not honest, we have stolen. When we are employed for labor or service of any kind, we come dishonestly by just the portion of wages that we receive beyond that for which we render an equivalent by work or service; we steal just that much. That is the truth. Therefore it is a leading question for everybody in this world to ask himself, Am I rendering an equivalent for what I receive, or am I stealing a part?

Perhaps the majority of Seventh-day Adventists are constantly receiving money in payment for service. It therefore devolves upon each one of us to ask this question, first of all, Am I rendering a just equivalent for that which is paid to me? I must be sure that I do render that just equivalent. And if I am certain that I have *not* rendered that just equivalent for the amount that is paid to me, then I must refuse to receive that portion for which I have not rendered the equivalent. Because surely I do not want to steal; for I am serving God, I am keeping the commandments, and one of them tells me I am not to steal.

I am not to take what does not belong to me. But if I have not rendered an equivalent for what I have received, I have something that does not belong to me; and when I take that which does not belong to me, I am stealing. But this we cannot do; for we are to be honest, we are to provide things honest in the sight of God and all men.

Yet there are thousands of people, and there are some even among Seventh-day Adventists, who profess to believe in the commandment which says, "Thou shalt not steal," but who do not always think whether they are rendering a just equivalent for what they receive. What they think of is to get through the day's work, to get the hours filled up, and get the pay for it; and that is as far as their questioning goes. But that is not honest. They get through the hours in a dishonest way.

We can cite an illustration of this in such a way that everybody can notice it and see it. Take the Review and Herald House, the Sanitarium, the Pacific Press, or any other institution. At the Review and Herald Publishing House there are employed two hundred and sixty-two people, and ten hours count for a day's work, as in all such institutions.

Suppose that each one in that institution loses only one minute in the ten hours; that is, that one single minute with each one passes unemployed, passes idly, carelessly,—two hundred and sixty-two minutes of a day are gone for nothing; and two hundred and sixty-two minutes are four hours and twenty-two minutes. That is nearly half a work-day gone; and this institution has to pay out money for nearly half a day's work that it never gets. And the hands who take money for idle minutes take just that much money that does not belong to them. You can see that plainly enough. True, it is but a little money that is thus taken for nothing, as it is but a minute of time that is idled away. But it is stealing just as certainly as if it were a larger sum.

Yet who of the hands, from the youngest apprentice in that Office to the president, will say that many days pass in which he does not lose a minute? How many are ready to say that every single minute is honestly occupied and honestly worked in, through the whole ten hours, from the time the clock ticks the time that he is to go to work, until the whistle blows for him to stop? O, Christian honesty means something!

When only one minute a day lost by two hundred and sixty-two persons amounts to nearly half a day, what will two or three minutes or five minutes amount to? Take it at five minutes. Suppose we find five minutes misspent,—not five minutes idled away at one time, but distributed through the ten hours,

a few seconds here, and a few seconds there, as can be very easily done,—the result is that 1,310 minutes are gone; and 1,310 minutes make more than two whole days. I mean two whole *work-days*, of ten hours a day. Ten hours are only 600 minutes; and two work-days are only 1,200 minutes. But here are 1,310 minutes idled away. Then more than two whole work-days go, by each one of two hundred and sixty-two employees simply allowing five minutes to slip idly by, only a few seconds at a time. But when that is done, you see plainly that the institution pays out for nothing more than two whole days' wages of a man. And with wages at a dollar and a half a day, this makes more than three dollars a day. And in a year the institution would thus be absolutely robbed of more than \$913. With only one single minute idled by each one, the robbery amounts to about \$200 in a year.

That amount of money is simply taken by somebody to whom it does not belong. And those who take it thus have stolen just that much money. I do not mean to say that each one that has lost one minute or five minutes a day, has stolen the whole amount. I do mean to say, and it is the truth, that he has stolen his proportion of the whole amount. And each one who idles away one minute or five minutes, and takes money for it, is as certainly dishonest as if he had robbed the institution of the whole amount.

It is important, then, that every employee everywhere shall insist that he himself shall improve honestly every minute as it passes; that he shall not idle away, or let pass by carelessly, one single minute, but shall improve it honestly, so that the institution or the individual shall have a just equivalent for what is paid as wages. "Thou shalt not steal." Thou shalt be honest.

What is a just equivalent?—Let us see. When I am employed by another, it is not a just equivalent for what he pays me if my service simply equals in value what he pays me. My service must be worth a little more, at least, to him, than that which he pays me, or else it is no benefit at all to him—I am causing him to do a losing business, and he is better off to let the thing alone, and employ nobody. And if every one can employ nobody, then I can get no employment, and what shall I do? All can see that plainly enough. Then it is plain that the very object of a man's employing me is that he shall get some benefit from it. And for me to render a just equivalent for what he proposes to pay me, I must make my work so valuable to him that it shall be a benefit to him to employ me.

If all the Seventh-day Adventists who are employed by other people would have it their settled and constant aim to make their service of so much benefit to their employers that the employers would want their service, there would not be one tenth of the number of Seventh-day Adventists losing their places, even for keeping the Sabbath. When every Seventh-day Adventist reaches that point in the keeping of the commandments of God, where he will seek earnestly, and study carefully, and work honestly, to make his service the most benefit to the one who employs him, then Seventh-day Adventists will be the last ones that employers will ever want to do without. Employers will not want to discharge us,

even though we keep the Sabbath; they will want to keep us.

And the Lord wants Seventh-day Adventists to be just as thoroughly faithful and honest as that; so that men of the world, infidels, heathen, or what not, will be glad to employ us and keep us in employment. It must come to that. We are not living up to the privilege of the calling wherewith the Lord has called us unless we make that our sober Christian ambition so far as business and work are concerned.

But it is too much the case that even Seventh-day Adventists are too ready to get through the day and get their wages. Any heathen can do that just as well as a Seventh-day Adventist; but it takes a Christian to fill up the day so honestly that when the day's work is done, the employer is pleased, and wants the man to work another day. Thus it must be, in the field, on the farm, in the shop, for people of the world, or for our own brethren and in the institutions and Conferences of the cause of the Lord. Only thus can we keep from stealing in the matter of labor and wages; only thus can we provide things honest and in the best way in the sight of God and all men.

UPON every problem of life, the Scriptures throw some direct instruction, or some side-light which, if candidly studied, would prove a solution of the difficulty. Our Lord gives a notable parable, in the light of which the troublesome labor problem of the present day could be easily settled. It is the parable of the vineyard, in Matthew 20. The householder went out to hire laborers, with perfect freedom to hire such persons as he might choose, and at such times as their services might be needed. A certain amount of wages was agreed upon, each party having freedom to consult his own interests in the matter, and act accordingly. When some were disposed to find fault with his manner of settlement, the employer justly contended that no one had any cause for complaint, as each one received the full amount of what was agreed upon; and further, that he had a clear right to do what he would with his own. In the whole transaction there is not a trace of the usurpation and tyranny of trade-unionism, presuming to decide that a man shall not work if he wishes to work, and that employers shall hire or dismiss such men as the union organization may say, and pay such wages as they may dictate, whether the state of business can afford it or not. If the principles laid down in the Scriptures could be allowed to govern in this world, there would be no trouble.

U. S.

HE KNOWS ALL ABOUT IT.

It seems wonderful, the tenacity with which people cling to preconceived theological ideas, when there is no warrant in the Scriptures for them. This is particularly true concerning the state of man after death.

In the face of the plain declarations that "the dead know not anything," and that in the very day that they die, "their thoughts perish," and many more equally strong, it sounds strange to hear the *Sunday-School Times* talking, as it does in a late issue, of the "larger knowledge that death may bring." Others have stumbled here also. A few

days ago we picked up a popular subscription book, in which was an article entitled, "The Christian in Heaven." It was written by John S. C. Abbott, D. D., and begins thus:—

The question is often asked, "If Christians in heaven know all that is transpiring upon earth, suppose a sainted mother sees a son or daughter here going in the ways of ruin, how can she be happy?"

Then come these words: "This is a mystery which God has not yet explained to us."

Yet on the theory that this "unexplained mystery" is a truth, the author seeks, in beautifully turned sentences, to demonstrate that it is true, and in harmony with God's eternal purposes, without, however, producing one single text of Scripture in its support.

In the New York *Witness* of April 13 a subscriber asks this question:—

Do you think Christians go right to heaven when they die? If so, why does it tell about sleeping in the grave until the resurrection day? I have given a good deal of thought to this subject.

The answer will be read with interest:—

How do you expect to arrive at a solution of such a question by thinking about it? You might as well try to evolve out of your own brain a knowledge of past history as to evolve out of it a knowledge of future events.

If you want to know history, you must seek instruction from those who know it, or from the books which they have written. If you want to know what happens after death, you must seek instruction from Him who alone knows all about it. To try to think it out is worse than a waste of time.

Perhaps you mean that you have been trying to reconcile the apparently conflicting statements in the Bible on the subject. But that also is a hopeless task. Whenever a well-defined difference of belief between candid Bible students in regard to any doctrine has existed for a considerable length of time, it is evident that there must be a good argument on both sides. . . .

To dispute over a difference of understanding of some spiritual truth, when both sides of the argument can apparently be proved from the Bible, is to exhibit a grievous lack of perception of the bigness of truth and the comparative narrowness and weakness of the human intellect.

This is about as much satisfaction as honest inquirers receive from modern theologians; and it is simply because the would-be doctors of the law do not take their own medicine. He "who alone knows all about it" has revealed it to his children in unmistakable terms, and so plainly that a wayfaring man, though a fool, need not err therein. God is the author of truth; and will he, in his word, treat this vital subject in so ambiguous a manner that "both sides of the argument can apparently be proved," and so blindly that it will be a "hopeless task" to search after the truth? What a travesty on the intelligence of God!

The reason there is a "well-defined difference of belief between candid Bible students" on this question, is simply that some of them take the Bible just as it reads, while others seek to harmonize *their ideas* of the matter with what the Scriptures actually teach.

In these days, when this fundamental principle of Spiritualism is undermining and permeating all Christendom, what the Bible says about the dead should be known by all; and when it is known, it should be believed.

He "who knows all about it" has told all about it; but what he has told about it will not blend at all with what has been told about it by those who, like Socrates, Plato, *et al.*, knew nothing about it.

W. E. C.

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.

NORWAY.

I CAME to Christiansand the 12th of March, and since that time have labored at Christiansand, Mandal, Lillesand, Arendal, and Christiania. Brother H. Hansen held meetings in Christiansand, where he resides, also in Mandal and Lillesand. The interest is best in Mandal. Some opposition meetings have been held, but this has only increased the interest, and caused some to search the Scriptures more carefully.

I was in Arendal somewhat over a week, and held meetings partly in the little hall the church uses, partly in the Baptist church, and partly in a larger hired hall. Our brethren were strengthened in the faith, and others also met with us and were blessed. They desire very much to have a laborer to work in the city; many inquired when they could have a chance to hear what we believe.

Since the last of March, I have labored in Christiania, with the exception of a short trip to Frederikstad, where Brother Castberg is at work, and where he has received many blessings. We have had good meetings, and it is encouraging to see so many listening attentively to present truth. May we all be wholly sanctified to the Lord, according to our Saviour's prayer: "Sanctify them through thy truth: thy word is truth."

Elder O. A. Olsen, who has lately arrived from Africa, has made us a short visit, and it is indeed interesting to hear him relate what the Lord is doing in that part of the great harvest-field. It is especially heart-touching to hear the earnest calls for help that continually come from the natives. May the Lord give us the right missionary spirit, and enable us to work in such a way that the blood of souls may not be found on our garments. Brother Olsen and the writer now go to Sweden.

Christiania, April 12.

L. JOHNSON.

WASHINGTON CITY NOTES.

THE war with Spain is the topic of all-absorbing interest here, as everywhere; every one is anxious to get the latest news, and the newsboy with the "extra" is in great demand.

To the student of prophecy, the point of special interest in this war is: What bearing is it likely to have upon the other nations of the world? Will it ignite the fires of universal strife, which will mark the close of this world's history? The indications are that foreign powers will not interfere, at least for the present. It is, however, a fact that some who hold high official positions fear that complications will arise before the war is over.

The real motive for the interference of foreign nations, whatever their statement might be, would be the fact that they are extremely jealous of our nation, on account of its marvelous growth in extent, wealth, and power. For if this nation should continue to grow for another generation as it has in the past, it could not only meet any combination of foreign powers, but could, if united, impose its will upon the world. No one is better aware of this than are the nations of the Old World; and if an opportunity should present itself whereby this nation could be crippled, and its power reduced, they would doubtless avail themselves of it.

Probably no war has ever been entered upon that has excited so much interest as this, for the reason that there has been no great war since the introduction of modern implements of warfare, for which hundreds of millions of dollars has been expended by the nations. These are to a great extent an unknown quan-

tity in actual warfare. The present war will test them.

The Sunday rest bill lies quiet at present, but those who are seeking its enforcement are by no means quiet. Not even the excitement of the war in the least abates their ardor and activity. April 17-24 was set apart "as a time for special prayer for the imperiled Sabbath" by the different Sabbath organizations, and as many churches and young peoples' and temperance organizations as they could influence. They were exhorted to pray for the passage of the Sunday rest bill for the national capital; that those States and Territories which have no Sunday laws might secure them; and that existing laws might be better enforced, etc. It is urged that these prayers be followed up by active efforts in writing to congressmen, and sending petitions to Congress, for the passage of the Sunday rest bill, and that "Sabbath-defense leaflets" be circulated from door to door in every town and city.

The signs of the times that indicate the near coming of our Lord are certainly of a nature to awaken every true child of God to earnest endeavor and activity. GEO. B. WHEELER.

A MEDICAL MISSIONARY TRIP.

It fell to our lot recently to visit some of our churches in the eastern part of Wisconsin, in the interests of the medical missionary work. Our first stop was at Green Bay, where we held nine meetings with the brethren and sisters, and were made to rejoice over the interest manifested in the health principles and the work for fallen humanity. All those who owned farms dedicated them to God and his work, and will, as far as their circumstances permit, take in rescued persons to help. Several studies were conducted in "Healthful Living," the brethren asking many questions, and showing a lively interest in the subject. When it was explained to them that the *Gospel of Health* is full, every month, of information on these subjects, and had been started for the express purpose of helping our people to form correct ideas of gospel health reform, they gladly subscribed for the journal. Some said they would have done so before, but had labored under the mistaken impression that it was to be sent free to REVIEW subscribers.

After stopping a day at Robinson, we proceeded to Sturgeon Bay and Claybank, where the little company of Sabbath-keepers received with glad hearts the news that they could, by making missions of their homes, and taking in some of those whom Christ has called the least of his brethren, share in the grand work of rescuing lost and perishing souls. Here, also, the health principles were accepted gladly. The brethren and sisters seemed to realize that the time has come for God's people to train themselves for the conflict right before us. Active missionary work was started in Sturgeon Bay, four permanent cottage meetings being arranged for, and openings found for others as soon as the brethren can hold them.

A portion of the day was spent in visiting the residents who are not Adventists. One of these opened her house for a cottage meeting. The subject announced was "Rescue Missions," and people from all over the village turned out. The house was crowded, and chairs had to be brought from several of the neighbors' houses. Over fifty were present. The people were so anxious to hear more that they stayed long after the meeting proper was dismissed, in order to ask questions. One young man gave his heart to God.

Leaving Sturgeon Bay, we visited Flintville, Neenah, Clintonville, New London, Fond du Lac, and Oakland, finding, at all these places, the same interest and hearty desire to co-operate in the Lord's work. Many interesting experi-

ences might be mentioned, did space allow. Everywhere the Lord had gone out before us, and in a wonderful manner prepared the way. In most cases we came on very short notice, or with no appointment at all ahead of us; but there seemed no difficulty in getting the brethren together. And while the meetings were intended especially for our own people, some were attended largely by others, who listened intently and with tears in their eyes while we told of the power of God to save the lost. Evidently, some were surprised to learn that Seventh-day Adventists were carrying on such a work of rescue. They had formed very narrow ideas of us, but went away from these meetings feeling differently.

It was indeed refreshing to us to come in close contact with so many earnest-hearted brethren, and tell them of the good things the Lord has in store for his people. They seemed ready and waiting for just such a message. Many were already at work; others were praying for light and guidance, that they might take it up; and still others felt the need of something, but knew not what. The whole gospel, holding up to view that Saviour "who forgiveth all thine iniquities, who healeth all thy diseases," will satisfy every longing soul, and fill the hungry soul with goodness. The Lord has a high standard for his people, and he is also supplying in abundant measure the grace which is sufficient to bring all up to the standard.

In most of the churches visited, the brethren decided to organize reading circles for the systematic study of the health principles. The members of these circles will meet once a week, or less often, as the case may be, and take up the new series of studies in health reform which will soon appear in the *Gospel of Health*. The leader of the circle will be in correspondence with some one in the Sanitarium at Battle Creek, and can thus receive fresh information from time to time, with which to vary the program. These circles will certainly accomplish a great deal of good. There is a crying need of persons educated in the health principles: Sickness is becoming more and more prevalent, and this will continue to be the case. How important that the Lord's people should be thoroughly trained and educated concerning the laws of the body, so that they may properly observe them, and, by the blessing of God, enjoy perfect health.

Twenty-eight farms and four homes were dedicated to God, and opened up for missionary purposes. Rescued people have already been sent to some of these, and arrangements are now being made to supply others. These dear brethren assume some risk in taking up this work; but the Lord will bless them for it. What a privilege to make educational institutions of our homes and farms, taking in the poor, needy, discouraged ones, and training them for God! This will be an object-lesson for our own children, besides saving souls who would otherwise go down speedily to ruin.

A. B. OLSEN, M. D.,
M. E. OLSEN.

IN THE STATES.

(Compiled from the State papers.)

Kansas.

GALENA.—A corps of Bible workers here, in connection with the nightly preaching service, has succeeded in arousing much interest. The meetings are all well attended, and it is hoped that good results will ensue.

IOLA.—At a short series of meetings, four united with the church. The occasion was an interesting one.

JEWELL.—The work has been revived, and regular services are held in a schoolhouse four

miles from town, with a promising outside attendance. A few cottage meetings have been held, and there will be more as the way opens.

NICKERSON.—Meetings are being held in the Congregational church, with a good hearing.

OTTAWA.—The brethren and sisters here are doing a good work in dispensing help to the needy, holding cottage meetings, etc.

SALINA.—Two Bible workers are having an interesting experience here; and from the present outlook, the place will soon be prepared for a tent effort.

WICHITA.—A live company gathers to worship from Sabbath to Sabbath. The brethren are of good courage. Four were added to the church at the quarterly meeting.

Minnesota.

ALBERT LEA.—Two were lately baptized and united with the church. Five others have made application to go forward in this ordinance, but were prevented from doing so at this time. The workers are all of good courage.

New York.

NORTH COHOCTON.—Four have yielded to the claims of the truth as the result of meetings held here. Others are deeply interested.

UTICA.—Meetings are in progress here, and an earnest effort to get the truth before the public is being put forth. It is too early to report results further than to say that the interest and attendance have steadily increased since the meetings began.

Texas.

ADHALL.—As the result of a four-weeks' meeting, a small company was raised up, and a Sabbath-school of twelve members organized.

CORSICANA.—A Sabbath-school of eighteen members at the Fish Tank school-house has been organized, and a lively interest is manifested in the work.

FORT WORTH.—The church is doing a good work. Perfect harmony exists. Two have lately united with the church, and six or eight others are about ready to take their stand for the truth.

LAWDALE.—A series of meetings has just begun. There is a good interest, and it is hoped that visible fruits will ere long appear.

SECOND CREEK.—A course of meetings has begun in a schoolhouse, and the interest and attendance are good. The people are friendly, and it is hoped that the seed sown will spring up and bear abundant fruit.

Wisconsin.

EUREKA.—At a meeting held here a short time ago, one person was baptized.

LUCAS.—A good interest is developing through a course of meetings.

SHAMROCK.—Eight united with this church as the result of a recent series of meetings, and many more are interested. It is hoped that some of these will walk out in the light.

WAUPUN.—Meetings are in progress, and there is some outside interest. The effort is a great encouragement to the brethren and sisters, and there is a spirit of co-operation to make the work as profitable as possible.

NEW MEXICO.

HAGERMAN.—Meetings were begun at this place, March 14, by Elder M. Larson, assisted by Brethren C. A. Corbit and Arthur Johnson, and continued for five weeks. During this time the church enjoyed much of the blessing

of the Lord. Eleven persons, most of them children of Sabbath-keeping parents, decided to consecrate their lives to the Master's service. Others were convinced of the binding claims of God's law, but lacked the moral courage to violate the customs of their fathers. We hope that some of this number may yet choose to follow God rather than tradition.

As a result of the meetings, the church was encouraged, and the Sabbath-school strengthened. The Sabbath-school now numbers over fifty, with a good average attendance.

M. C. CORBIT.

MICHIGAN.

DETROIT.—Since our last report, several have been converted at the Star of Hope Mission. Last Sunday evening, four received baptism, two uniting with this church, and the other two with the church at Birmingham. Three of these were the result of Brother Nash's work at Birmingham the past winter. Sister Henry recently spent a few days with us. Her long connection with missions enabled her to give us much valuable instruction. April 27.

A. O. BURRILL.

The work at Beaverton looks promising. Nine are now keeping the Sabbath, and others are interested. If a series of meetings could be held here this summer, many could attend who can not get out to meeting in the winter.

I attended the good quarterly meeting at Edenville. Two were taken into the church, and the Lord's blessing was present. The church school at this place is meeting with success. April 7-12 I was at Temple. The quarterly meeting was held, and nine were added to the church, six by baptism. A good interest in our work was manifested by the people. April 15-18 I visited the company at the Russell schoolhouse, southwest of Clare. All seemed much encouraged. I shall try to visit them again soon.

J. C. HARRIS.

UPPER COLUMBIA.

The Helping Hand Mission at Walla Walla, Wash., will be conducted for at least a year on North Second street. While we have not finished painting and papering the house, we have from seven to ten lodgers every night, and from eight to fifteen to feed at each meal. A Chinese school, with a good interest, is carried on in connection with the mission, by students from the college.

Contributions of fruit, vegetables, bread-stuffs, wheat preparations, and wood will be very acceptable.

S. H. CARNAHAN.

FLORIDA.

FORT OGDEN.—We are glad to report that the interest is still good here. The Lord has greatly blessed in the presentation of his truth from the desk, as well as by visiting from house to house, holding Bible readings, and praying with and for the people in their homes. Notwithstanding the war spirit prevalent in the land, many honest hearts are ready to hear the blessed message for this time. As the result of efforts put forth thus far at this place, twenty-five or thirty have signified their determination to walk in the light. Many others are interested.

We have given away about three thousand pages of tracts, sold twelve dollars' worth of books, taken six yearly subscriptions to the REVIEW, and received over twenty-six dollars in contributions. We are of excellent courage in the Lord.

April 26.

M. G. HUFFMAN,

A. C. BIRD,

C. P. WHITFORD.

RELIGIOUS LIBERTY ASSOCIATION.

WE believe that the friends and supporters of the religious liberty work will be interested in a few facts and figures relative to the efforts of the International Religious Liberty Association in an educational way, by means of literature.

Our record of books, tracts, and periodicals distributed during 1897 indicates that the aggregate number of pages circulated was fully four million. Based upon the list price, its total value exceeded six thousand dollars. It should be remembered that our record is not complete, since items of minor importance were not incorporated.

Of this amount, more than one and one-half million pages were distributed among our legislators, State and national. Much might be presented in evidence of good results among this important class. More than a million pages were devoted to the Baptist clergy. It is only a few days since a Baptist minister gratefully acknowledged the receipt of "Baptist Principles," received nearly one year ago. Let us pray that the dew of God's grace may still water the seed sown, causing it to spring forth to bear fruit unto eternal life. The remaining portion was distributed among every class in those localities, where favorable opportunity was presented for effective work in this manner.

These figures should suggest many serious thoughts. It is worth noting that this literature is the very best that has been produced during our experience in opposing the "reform" movement. The arguments presented have been tested. Believing that they present the teaching of that word concerning which the Author has said, "It shall not return unto me void," we are confident that the actual value of the matter thus put in circulation is beyond our power to estimate.

When we compare this work with what we ought to have accomplished, we sense a feeling akin to humiliation. Let those who read this remember that the record of the work for 1898 depends upon the support given the association. Have you, reader, fulfilled all your duty in this respect? An organization, in itself, is worthless. It can be living and effective only as its members act. Those desiring to render support, financial or otherwise, should communicate with the recently appointed secretary, D. W. Reavis, 39 Bond St., New York City. Your co-operation is needed. Come with us, and "in the name of our God we will set up our banners."

H. E. OSBORNE.

News of the Week.

FOR WEEK ENDING MAY 7, 1898.

—The one colored member of the United States Congress is named White.

—It is estimated that 1,130 passenger-trains arrive in and leave Chicago daily.

—There is not a peer in the House of Lords who was there at the beginning of Queen Victoria's reign.

—The pope does his private writing with a gold pen, but the pontifical signature is always written with a pen made from the feather of a white dove.

—Col. Oliver H. Payne, famous because of his connection with the Standard Oil Co., has just given to Cornell College \$500,000 to establish the new Cornell Medical College in New York City.

—Hot-water lamp-posts are to be erected in four parts of London. A gallon of water, boiled by the heat of the ordinary gas-lamp, will be supplied, day and night, for a halfpenny, on the penny-in-the-slot principle.

—Gaust is the smallest republic in the world. It has an area of one mile, and a population of 140. It has existed since 1648, and is recognized by both Spain and France. It is situated on the flat top of a mountain in the Pyrenees, and has a president, who is elected by a council of twelve.

—United States Minister Woodford sailed for the United States, April 30.

—It is computed that soldiers, when marching, take 75 steps a minute; in quick-marching, 108, and in charging, 160.

—The E. Howard Clock Co., of Boston, well known the country over, has assigned, with liabilities reaching \$500,000.

—Helen Gould has offered \$100,000 to the government as a token of her love for her country and sympathy with Cuba.

—It is declared, on the authority of a Swiss scientist, that microbes do not exist in mountain air at an altitude of over 2,000 feet.

—In Germany one man in 213 goes to college; in Scotland, one in 520; in the United States, one in 2,000; and in England, one in 5,000.

—Frank J. Gould, son of the late Jay Gould, has recently turned dog-fancier, and has just paid \$20,000 for three St. Bernard dogs.

—Not less than 10,000 carrier-pigeons will be used by the Navy Department for service between the fleet at Havana and the mainland.

—A Flint and Pere Marquette freight-train near Flint, Mich., was wrecked on the morning of April 28, and fifteen freight-cars were demolished.

—The Ohio Legislature has given trial juries the option of saying whether a first-degree murderer shall be killed by electricity or imprisoned for life.

—The president of the Hampshire county national bank, of Northampton, Mass., is missing, and with him, according to the State bank examiner, from \$75,000 to \$100,000.

—Two brothers, aged fourteen and sixteen years, at Council Bluffs, Iowa, were playing American and Spaniard one day last week; and the younger shot the elder, with fatal results.

—A resident of Quitman, Mo., owns 42,000 acres of land; one of his sons, 4,000 acres; and another son, 8,500 acres. All their farms are held well in hand by an extensive system of telephones.

—Of the 135,000 men and boys employed in the coal-mines in South Wales, 120,000 are on strike. This has resulted in a great rise in the price of coal. Many ships have been unable to obtain cargoes.

—At Fond du Lac, Wis., on the morning of April 18, a special double-header freight-train and the Green Bay passenger-train collided on a bridge. One man was killed, and several were severely wounded.

—April 28 the steamer "Servia" was burned and sunk near White Fish Point, Lake Superior. The crew were all saved, but everything else was lost. The value of the cargo and boat was \$120,000.

—One out of every six inhabitants in France has an account at the state savings-banks. The amount at the credit of the depositors in 1896 was £136,000,000. No single individual can have more than £60 to his credit.

—Famine and small-pox are said to be killing men, women, and children at an alarming rate in Porto Rico. The conditions in the interior are horrible. Children are perishing of starvation, and the villages are petitioning the government for succor.

—Wm. Bestor and Wm. Fuller murdered an aged couple at Black Earth, Wis., and afterward burned the bodies. They were tracked, arrested, tried, found guilty, sentenced, and landed in prison for life within eighty hours from the time the crime was committed.

—Albert Fouch, of Chillicothe, Ohio, became so frightened at the thought of having to go to war that he endeavored to amputate the first finger of his right hand with a knife, so he would be unable to pull the trigger of a gun. He failed for want of nerve.

—To Queen Victoria has recently been sent a memorial signed by 336,350 women, setting forth the fact that since her reign began, 800 convents have been established in England, with 20,000 women now in them, and praying that the government will take speedy measures to inspect their condition, management, etc.

—A company, with an authorized capital of \$2,500,000, has been organized in Kansas to put into practical operation the theories of Eugene V. Debs. It proposes to purchase a tract of land, probably in western Kansas, and form a great colony, in which every line of business shall be represented. The stock is to be issued in shares of \$10 each.

—Mrs. Mahala Bentley, of Bloomington, Ill., whose mother was with Daniel Boone at the siege of Boonesboro, and whose mother's sister was the first white child born in Kentucky, has entered upon her second century of life. She is reported to be as active as most women of 60, and apparently has vitality to carry her over to the next century, when she will have lived in three centuries.

—The pope dispensed last year no less than 38,000 benedictions, which brought into the pontifical treasury 500,000 francs. The greatest portion came from America.

—One of the most novel ideas of modern trade is that of the preparation of the skins of eels for articles of commerce. The skin, when prepared, closely resembles leather, but is more pliable, which quality it does not lose by age.

—John Waltz, a Spaniard, was captured at Port Eads, April 28, with several undeveloped films and maps in his possession, descriptive of the river and the government works near New Orleans. General Graham will appoint a military commission to try him; and if he is found guilty, he will be shot.

—The telegraphic despatches indicate that never in the history of the world has there been such a widespread shortage of wheat. One man, Mr. Joseph Leiter, practically controls it all. All Europe is after wheat, and it is now selling for \$1.70 a bushel, with every indication that it will go still higher.

—Owing to the hurry in filling orders for the United States government, an explosion occurred at the Atlantic Dynamite Company's plant, near Dover, N. J., April 8, blowing six men to atoms, and badly wounding four others. Brave workmen heroically saved the large powder-magazine from fire. Ten buildings were destroyed.

—The consuls-general of Ecuador, Nicaragua, San Salvador, Honduras, Costa Rica, and the republic of San Domingo, all of whom have been interviewed with respect to the attitude of their governments, declare that their countrymen sympathize with Spain, but that their respective governments will observe the strictest neutrality.

—The suspense of the past week in regard to the particulars of the naval engagement between Commodore Dewey's Asiatic squadron and the Spanish at the Philippine Islands is now broken. May 7, news came to the effect that against great odds as to numbers, he entered the Manila harbor, engaged the Spanish forces, both land and naval, destroyed eleven of their war-ships, silenced the battery at Cavite, and is now in complete control of the bay. This was all accomplished without injury to any of his vessels or the loss of a man. The Spanish loss was very heavy. Dewey is now turning his attention to assisting in protecting the Spanish sick and wounded. The news of this naval victory has been received everywhere in the United States with the greatest enthusiasm, and the President has appointed Dewey acting admiral, in recognition of his services. The next dramatic event will be the engagement that, at the time of this writing, is hourly expected to take place between Admiral Sampson's command and the Spanish fleet, which has been reconnoitering for some time past at Cape Verde Islands, but which left there some days ago. The whereabouts of this fleet is not known.

Special Notices.

THE annual session of the Minnesota Tract Society will convene for the transaction of business in connection with the Conference and camp-meeting to be held in Minneapolis, May 31 to June 6.

C. W. FLAIZ, Pres.

THE Pennsylvania Tract and Missionary Society will hold its annual session in connection with the State camp-meeting at Harrisburg, June 2-12. Election of officers, and matters pertaining to the canvassing and missionary work, will be considered.

I. N. WILLIAMS.

THE twentieth annual session of the Pennsylvania Conference of Seventh-day Adventists will be held in connection with the State camp-meeting at Harrisburg, June 2-12. Aside from the regular business, other matters of importance will be considered. It is hoped that there will be a full delegation at the first meeting of the Conference, which will convene at 10 A. M., June 3. The Pennsylvania and Reading railroads will no doubt give reduced rates to all who apply to our State secretary in time.

I. N. WILLIAMS.

WISCONSIN CAMP-MEETING.

THE next annual Conference and camp-meeting of Wisconsin will be held at Sparta, June 2-13. A grove in the southeastern part of the city has been secured for the occasion, and every reasonable effort will be made for the convenience and comfort of all who may attend.

The regular reduction of fare has been secured on the certificate plan. This applies only in Wisconsin. The Chicago and Northwestern, and the Chicago, Milwaukee, and St. Paul railways run trains into the town. All the roads in the State operating in the Western Passenger Association will sell tickets to junction points for the meeting.

We expect good ministerial help from abroad, and all the laborers in the Conference will assist in the meeting. Services will be held in German, Scandinavian, and English.

The stirring events of this time show that we have no time to lose in doing our work. Every Seventh-day Adventist in Wisconsin should attend this camp-meeting.

Good tents, at reasonable rates, will be pitched upon the grounds.

WM. COVERT.

RAILROAD RATES FOR MINNESOTA CAMP-MEETING.

THE railroads of this State have favored us with reduced rates for the camp-meeting when the purchase price of ticket is over fifty cents. Tickets will be on sale from May 27 to June 2. Tickets purchased before or after these dates will not be good for return.

When you purchase your ticket, be sure to get certificate of purchase, or receipt, from the agent, and be sure that it is properly stamped. Bring these certificates with you, and hand them to D. P. Curtis as soon as possible after reaching the grounds. They will be signed and returned to you, and will enable you to return home for one-third fare, if used before June 10. If you should use more than one road, take certificate each time you purchase a ticket.

C. W. FLAIZ.

CAMP-MEETINGS FOR 1898.

DISTRICT ONE.

Quebec, Standstead Plain,	June	1-6
Pennsylvania, Harrisburg,	"	2-12
New England, Beverly, Mass.,	"	9-19
Atlantic,	" 23 to July	3
Virginia,	Aug.	11-22
Maine,	" 25 to Sept.	5
Vermont,	Sept.	1-11
New York,	"	8-18
West Virginia,	"	8-18

DISTRICT TWO.

Alabama,	June 24 to July 3
Mississippi,	July 6-12
Louisiana,	" 13-20
Georgia,	" 22-31
North Carolina,	Aug. 5-14
Cumberland Mission Field,	" 19-28
Tennessee River Conference,	" 26 to Sept. 4
Florida,	

DISTRICT THREE.

Wisconsin, Sparta,	June	2-13
Ohio,	Aug.	11-21
Michigan (local), Paw Paw,	May 26 to June 6	
“ “ Lakeview,	June	16-26
“ (general)	Aug.	18-28
Indiana,	Sept.	1-11
Illinois,	Aug. 25 to Sept. 4	

DISTRICT FOUR.

Iowa,	May 26 to June 5
Minnesota, Minneapolis,	" 31 " " 6
South Dakota,	June 21-27
North Dakota,	" 7-13
Manitoba,	" 30 to July 8

DISTRICT FIVE.

Texas,	July	21-31
Arkansas,	Aug.	4-14
Missouri,	"	11-22
Colorado,	" 25 to Sept.	5
Kansas,	Sept.	8-18
Oklahoma,	" 22 to Oct.	2

DISTRICT SIX.

California (central meeting),	May	5-14
Upper Columbia,	"	12-22
North Pacific,	"	19-29
California (State),	June	2-12
" (northern),	" 23 to July 3	
" (southern),	July	21-31

The arrangement indicated above for the time of the camp-meetings is the recommendation of the committee appointed for that purpose. The committee consulted with about fifteen Conference presidents before the report was submitted. Should there be any changes in the dates, they should be made in consultation with the district superintendent.

The arrangements for laborers for the camp-meetings have been left with the respective Conference presidents and their district superintendent.

L. A. HOOPES, Sec. Gen. Conf.

NOTICE!

I HAVE received many letters recently from brethren in the East, asking me whether the town of Telluride, Colo., would be a good place for Sabbath-keepers to settle. These inquiries come as the result of a notice which appeared in the REVIEW sometime ago, and also in a recent number. I wish to say that Telluride is a gold-camp, a town of about four thousand inhabitants. It is situated in a gulch, between two high mountains. Its altitude is about nine thousand feet. There are but few ranches near the town. On them can be raised hay, oats, etc.

I could not advise our brethren to go to so high an altitude to live. There are, however, many places in lower altitudes in Colorado that are very healthful; and if it should be necessary for people to change their location, these lower altitudes would be preferable.

J. M. REES.

PUBLICATIONS WANTED.

JOHN F. ANDERSON, Liverpool, Tex., desires publications.

P. M. Howe, St. Thomas, Ontario, would like REVIEWS, Signs, and Sentinels.

B. D. Shumate, Birmingham, Ala., desires copies of REVIEW, Signs, and Sentinel.

John M. Wagner, Cor. Windsor and Hampden Sts., Reading, Pa., desires publications.

Mrs. H. Gibson, Pawnee and Sixth Sts., Leavenworth, Kan., would like papers and tracts.

R. H. Garrett, Fordsville, Ky., desires late, clean copies of our publications sent post-paid.

Birdie Watson, Box 459, Portage la Prairie, Manitoba, desires Youth's Instructors and health publications.

The tract and missionary society at Fort Worth, Tex., desires late, clean copies of our publications, especially REVIEW, Signs, and Sentinel, sent to James T. Lynch, 810 Monroe St.

Mrs. Frances Thomas, Sallisaw, I. T., has sufficient papers for the present.

NOTICES.

WANTED.—Any one having Nos. 7, 13, 17, and 245, of the Bible Students' Library, will confer a favor by sending them to William Ward Simpson, Battle Creek, Mich.

ADDRESSES WANTED.—Mrs. Martin Reynolds, of Berlin, Mo., who is very ill, desires the addresses, at once, of Brethren Will Bennett and Gordon Reed, of Illinois, and David Miller, of Michigan.

FOR SALE.—Three lots in Battle Creek, Mich. Easy terms. Or will exchange for outside property, preferably in Washington, Oregon, or California. Address G. F. Knapp, 51 Howard St., Battle Creek, Mich.

Publishers' Department.

"OBJECTIONABLE FEATURES ELIMINATED."

THE publishers of "Bell's Language Series" have just received the following letter from a superintendent of public schools in Minnesota:—

"PRESTON, MINN., —"

"Review and Herald Pub. Co.:"

"GENTLEMEN: I have examined with interest 'Bell's Language Series.' Objectionable features—diagrams and kindred plans—are eliminated, and the subject—language—is made the basis of the Series. The selection of sentences is admirable, teaching both language and literature. I am glad that technical grammar is not the author's hobby.

"Very truly yours,

"E. E. LOCKERBY, Supt. Public Schools."

THIS UNIQUE SERIES CONSISTS OF—

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

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

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

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

Book 5.—"Studies in English Literature." (In preparation.)

These books claim the attention of practical educators everywhere. Address Review and Herald Pub. Co., Battle Creek, Mich.

SPEAKS FOR ITSELF.

"THE EMPIRES OF THE BIBLE," by Alonzo Trévér Jones, published by the Review and Herald Pub. Co., Battle Creek, Mich., is the first volume of a contemplated series reviewing the history of the world, with the purpose of showing God's dealings with the children of men. This volume covers the period from the deluge to the Babylonian captivity. The author does not claim so much to write a history as to compile a history from the best that has been written; and any one who has read any of Professor Jones's books, or heard his lectures, knows that he has the knack of getting together the cream of any subject he has under consideration. I can heartily recommend this volume to those interested in historical research, or in the thought of God in history. This book, like former works by the same author, is one that leads to thought and investigation, and adds greatly to the stock of general information.—Rocky Mountain Husbandman.

"Empires of the Bible" contains 410 large pages. Price, only \$1.50.

"LOOKING UNTO JESUS, OR CHRIST IN TYPE AND ANTITYPE."

THIS is the title of a new and interesting book soon to appear, from the pen of Uriah Smith. It aims to present, at one view, the holy nature, the exalted position, and the supreme work of Christ, as the Creator and Redeemer of this world. A correct view of the position and work of Christ as Redeemer being of paramount importance now, this volume gives special attention to his priesthood, and the types and shadows and ceremonies by which this was foreshadowed, from creation to the cross.

No book now before the religious world presents so clear and comprehensive a view in so small a compass, of both the philosophy and the *modus operandi* of that mystery of mysteries, the incarnation and sacrifice of Christ, as does this book.

The light of both Scripture and history is concentrated upon this great question, and conclusions of the most thrilling nature, unthought of by the ordinary reader, are brought out in a manner to present the Bible in a new light, and make new impressions upon the heart of the reader. In all the range of religious literature, there is no book like it.

"Looking unto Jesus" will contain 280 pages and numerous engravings. The illustrations have been prepared especially for this book by our New York artist.

The price of the volume will be announced later. Address Review and Herald Pub. Co.

THE "TENT-MEETING SERIES"

Is composed of two-page leaflets, many of which are illustrated. These present, in a brief and impressive style, important Bible truths. They are just the thing to hand out at camp-meetings, tent-meetings, or other public gatherings, to awaken an interest in the topics presented. They are also of a nature to cause many to search the Scriptures for answers to a number of vital questions which they propose. The very low price (10 cents a 100) at which they are furnished puts them within the reach of all, and they should be distributed in liberal quantities. The following numbers have already been issued:—

- | | |
|------------------------------------|--|
| No. | No. |
| 1. Our Sure Guide. | 17. Plain Language. |
| 2. The Interpretation Is Sure. | 18. Be Not Deceived. |
| 3. Four Great Monarchies. | 19. Does God Mean What He Says? |
| 4. Do You Know? | 20. A Perversion of the Scriptures. |
| 5. A True Picture of Our Time. | 21. Harmony of the Law and the Gospel. |
| 6. What They Say About the Law. | 22. Will You Have Right to the Tree of Life? |
| 7. Who Changed the Sabbath? | 23. Does This Mean You? |
| 8. Interesting Tracts. | 24. Have You a Carnal Mind? |
| 9. Whose Testimony Will You Take? | 25. God's Call. |
| 10. Questions and Queries. | 26. The Hour of His Judgment Is Come. |
| 11. Some Things We Do Not Believe. | 27. Are You Guilty? |
| 12. Don't Try to Improve It. | 28. Behold, I Come Quickly. |
| 13. Why Do You Keep Sunday? | 29. An Invitation. |
| 14. Duty to Man. | 30. A Neglected Book. |
| 15. A Promise. | 31. Will You Stand Clear? |
| 16. A Good Promise. | 32. A Warning. |

In view of the very low price (10 cents a 100, post-paid), we can not break packages of 100 in which they are put up. Secure a supply for the coming tent- and camp-meeting season now. Order from your State tract society, or from the Review and Herald.

"ALARM OF WAR" IN GERMAN.

In reply to the inquiries of a number of State tract societies and German churches, I will say that the new and timely tract, "The Alarm of War," is now printed in German, and is ready for shipment. The answers to about two hundred German letters mailed from the Hausfreund office to elders, officers, and leading members of German churches and scattered companies, indicate that there is —

A SURPRISE IN STORE FOR STATE TRACT SOCIETIES.

From all directions we get a hearty response. One small German church in a southwestern Conference, writes that it wants a *thousand copies to start with*—the entire supply which that Conference had thought of ordering for all the German churches within its borders. Will not this Conference be surprised?

Brethren, let us push the German work. Order a good supply of "The Alarm of War" in German without delay, if you have not already done so. Do not forget the *Christlicher Hausfreund*, our little German paper, but push it with all diligence. The price of the tract is 2 cents, and a special rate will be made on the Hausfreund for house-to-house work. Let us hear from you, and let numerous orders be sent to the Review and Herald Pub. Co.

THEODORE VALENTINER.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect November 21, 1897.

EASTBOUND.		LEAVE.
Bay City, Detroit, Port Huron, and East.....	+	7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations...	+	8.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal...	+	8.22 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston.....	+	2.25 A. M.

WESTBOUND.		
South Bend, Chicago, and West.....	+	8.42 A. M.
Chicago and Intermediate Stations.....	+	12.15 P. M.
Mixed, South Bend, and Int. Stations.....	+	7.10 A. M.
South Bend, Chicago, and West.....	+	4.05 P. M.
South Bend, Chicago, and West.....	+	12.55 A. M.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

8.22 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; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susp. Bridge, and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2.25 A. M. train has Pullman 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.

WESTBOUND.

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

CONNECTIONS AT DURAND.

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

* Daily.

† Except Sunday.

A. S. PARKER, Ticket Agent, Battle Creek.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

EAST.		3	12	6	10	14	4	36
		*Night Express.	(Detroit) Accom.	(Mail) Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Atl'ntic Express.
Chicago.....	pm 9.50			am 6.50	am 10.30	pm 3.00	pm 2.00	pm 11.40
Michigan City.....	11.40			8.48	pm 12.08	4.40	3.30	am 1.34
Niles.....	am 12.48			10.15	1.00	5.37	4.25	4.25
Kalamazoo.....			am 7.15	11.55	2.08	6.55	5.33	4.05
Battle Creek.....	3.00		7.56	pm 12.50	2.42	7.35	6.05	4.43
Marshall.....	3.30		8.23	1.20	3.09	7.56		5.10
Albion.....	4.00		8.47	1.45	3.30	8.15		5.34
Jackson.....	4.40		11.05	2.35	4.05	8.67	7.20	6.25
Ann Arbor.....	5.50		11.40	3.47	4.58	9.47	8.10	7.80
Detroit.....	7.20	pm 12.25	5.30	6.00		10.50	9.10	9.00
Falls View.....						am 5.23		4.18
Susp. Bridge.....						5.58		4.43
Niagara Falls.....						5.58		4.43
Buffalo.....					am 12.20	6.45	am 3.10	5.30
Rochester.....					3.15	9.55	5.50	8.40
Syracuse.....					5.15	pm 12.15	7.45	10.45
Albany.....					9.05	4.50	11.25	am 2.50
New York.....					pm 3.25	8.45	pm 3.00	7.00
Springfield.....					12.16	8.34	2.36	9.32
Boston.....					3.00	11.35	5.20	10.45
WEST		*Night Express.	*N. Y. & Bos. & Chi. Spl.	(Mail) Express.	*N. Shore Limited.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....			am 10.30					pm 7.15
New York.....			pm 1.00		am 5.00	pm 3.00		am 12.10
Syracuse.....			8.55		pm 5.00	pm 2.10		am 12.25
Rochester.....			10.57		6.55	4.15		am 2.25
Buffalo.....			11.50		7.50	5.40		pm 3.50
Niagara Falls.....					8.30	6.23		4.32
Falls View.....						6.54		5.12
Detroit.....	pm 8.20	am 7.15	am 7.50	am 1.50	pm 12.40	pm 4.45		11.25
Ann Arbor.....	9.40	8.12	9.18		1.38	5.55	am 12.30	
Jackson.....	11.15	9.10	11.10	3.35	2.40	7.30	1.35	
Battle Creek.....	am 12.40	10.21	pm 12.55	4.43	3.52	9.11	3.00	
Kalamazoo.....	1.35	10.57	2.13	5.18	4.32	10.00	3.45	
Niles.....	3.15	12.23	4.00	6.40	6.05		5.08	
Michigan City.....	4.28	pm 1.22	5.20	7.32	7.05		6.06	
Chicago.....	6.30	3.00	7.15	9.00	8.50		7.5	

*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.20 p. m. daily except Sunday.

O. W. RUGGLES,
General Pass. & Ticket Agent, Chicago.GEO. J. SADLER,
Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., MAY 10, 1898.

THE blood that counts in the Christian warfare is the blood of Christ.

THE best protective armor that was ever devised is the "shield of faith."

NO LAW of man ever contributed to the stability of the government of heaven.

THE best declaration of independence is an acknowledgment of dependence on God.

THERE is tremendous power in a thirteen-inch shell, fired from a modern navy cannon; but there is infinitely greater power in one word of God.

THE church is about the only body of intelligent people in civilized lands that can not see that the future of the world is dark with the clouds of war.

IF God can not preserve the Sabbath in the earth without the aid of civil governments, it is because he can not preserve Christians; for Christians always observe the Sabbath.

YOU can not appreciate the Sabbath unless you appreciate God; and you can not appreciate God so long as you think you must have the help of an earthly power to enable you to do right.

"THE Sabbath was made for man," and when God had finished making it for man, he gave it to man—to every man. And what is needed now is not more of the gift, but more people to accept the gift and appreciate it.

ALL the foregoing notes are taken from only one page of the *American Sentinel*. We put them in here only to give a taste to those who are not subscribers to the *Sentinel*. You can see for yourself that these are good; and the long articles are good in the same proportion.

THE board of health of Chicago has issued a bulletin to the effect that all hydrant water of the city should be boiled before using, as the raw hydrant water is, without doubt, responsible for a large share of the typhoid fever and acute intestinal diseases that are growing alarmingly prevalent in that city. This advice should be heeded by all who live in cities and villages, or whose wells are so shallow as to receive surface-water.

IT is said that a Chinaman once came to a missionary, and requested baptism. Being a stranger, the missionary asked the Chinaman if he had ever heard the gospel. He replied, "No, I have never heard the gospel, but I have seen it." The fruits of the Spirit are what convince an unbelieving world of the genuineness of Christianity. There ought to be seen, in the daily life of every Seventh-day Adventist, so much genuine Christianity that a stranger seeing his good works, though ignorant of the faith he professes, will be led to inquire, "Lord, what wilt thou have me to do?"

At least some of the bread of the ancient Egyptians "was made of roughly ground barley flour."

In their religious zeal a good many Christians are found to be "fighters of sinners." The Master was known as the "Friend of sinners."

In a sermon the other day, Dr. Talmage very suggestively, and very truthfully, remarked, "The religion of Jesus Christ will produce a revolution in our churches."

It is said by the editor of the *Review of Reviews* that "the simplest definition" of British Africa "is this: All Africa that is comfortably habitable by white men, is under the British flag or under British protection."

As AN evidence of the financial standing of Montana, we note in the *Bivouac* that during the past quarter, \$1,190.41 was paid in as tithe. We are glad to note the growth and healthy condition of the work in this mission field.

In time of peace and regular routine, the population of Spain decreases at the rate of 150,000 a year. The total population of Spain itself is only 16,000,000. She has lost 100,000 of her young men in the Cuban war alone.

THE partition of Africa among "the powers" is thus: France, 3,000,000 square miles; Germany, 884,000 square miles; Great Britain, 2,190,000 square miles; Italy, 549,000 square miles; Portugal, 825,000 square miles; the Boer Republics, 178,000 square miles. Morocco, Egypt, the Sudan, and Liberia occupy together 2,435,000 square miles. Thus 11,000,000 square miles of the 11,500,000 of which Africa is composed, is occupied.

THAT "Africa Number" of the *Independent* is all that it promised. The map of Africa that goes with it is large, plain, and clear, and the lines and colors are clearly defined. Every tract society secretary, every librarian, and every one interested in missionary work, especially in Africa, ought to have a copy of this number of the *Independent* and the map. Only ten cents for both together. Address the *Independent*, 130 Fulton St., New York City.

IN 1768 Russia partially occupied Poland, under a pretext precisely akin to that upon which she and the other powers have entered China,—“to keep the peace.” The result was that Poland was divided up among certain of the "powers." It is not in any way difficult to know what the outcome will be in China, so far as China itself is concerned. The kings of the West have irrevocably become "the kings of the East." And the waters of the Euphrates will soon be "dried up," that "the way of the kings of the East" may "be prepared."

AN exchange publishes a despatch from Rome on the 3d inst., just after the news was received concerning the defeat of the Spaniards at the Philippines, as follows: "His Holiness is quite prostrated by the news from Manila. He has expressed his horror at the terrible loss of life, and repeatedly said that he could wish to have died before seeing such a war." The

loss of men reported from Manila was four hundred. But the pope has seen a war going on in Cuba for three years straight ahead, in which Spain has lost one hundred thousand men, and more than that number of the people of Cuba have perished, all of which he saw without being at all prostrated, but could still stand up, and give Spain his "apostolic benediction."

SIGNOR CRISPI is Italy's greatest living statesman. He has been prime minister of the kingdom more than once, we believe. He has many and determined political enemies. Especially because of his outspoken opinions on the politics of the papacy, "he has no more determined antagonists than are to be found among Romish ecclesiastics." A short time ago he said of Spain, "It is the priesthood," absolutely sovereign everywhere, which has led that fine country into ruin." "Through an ever retrograde spirit, the clergy has done irreparable damage to the Latin races." Of Europe in general, he says: "Europe resembles Spain from a certain point of view. Anarchy is dominant everywhere. To speak frankly, there is no Europe. The European concert is only a sinister joke. Nothing can be expected from the concert of the powers."

It is refreshing to find, once in a while, a man who actually believes that the Bible, and the whole Bible at that, is an authoritative message from God to him. Such a man was the late George Müller. Just previous to his death, he said:—

Though brought up from my earliest days to be a clergyman, I cared nothing at all about the Bible and from my fourteenth year to my twentieth, never read a single chapter of it. But for sixty-eight years and three months,—since July, 1829,—I have been a lover of the word of God, and that uninterruptedly. During this time I have read considerably more than one hundred times through the whole Bible with great delight. I have for many years read through the whole Old and New Testaments, with prayer and meditation, four times every year. I also state, to the glory of God, as his witness, that in my inmost soul I believe that all the books of the Old Testament and the Gospels, Epistles, and Revelation of the New Testament, are written by inspiration. This I have to the full believed ever since my conversion.

THE VALUE OF FOREIGN COINS.

OFTEN our brethren, in their reports from foreign fields, make use of the name of the money in circulation in the country from which they write. Comparatively few Americans are familiar with the value of foreign coins in dollars and cents, and therefore the terms used are not as intelligible as they otherwise would be. Below we give the value of a few of the more common coins, expressed in even numbers:—

A florin (Austria) is 40 cents; franc (France), 19 cents; peso (Cuba), 93 cents; crown (Denmark), 27 cents; mark (Germany), 24 cents; pound sterling (Great Britain), \$4.85; rupee (India), 40 cents; lira (Italy), 19 cents; yen (Japan), 99 cents; ruble (Russia), 77 cents; peseta (Spain), 19 cents; piaster (Turkey), 5 cents; krone (Scandinavia), 27 cents; shilling (English), 25 cents.

Others might be given, but these are the principal coins used in the countries where our missionaries are situated.

W. E. C.