

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 THE FIELD
 IS THE WORLD

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

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THE DYING YEAR.

MRS. L. D. AVERY-STUTTLE.

(Battle Creek, Mich.)

DECEMBER'S winds are chill and drear;
 They moan around my cottage door;
 A requiem for the dying year
 They sadly chant with ceaseless roar.

The white snow forms a winding-sheet
 To wrap the old year's stiffening form;
 The hours pass by with noiseless feet,
 Nor pause they for the wintry storm.

The flowers are gone from hill and glen,—
 The flowers that filled our hearts with cheer;
 With them we fain would deck his shroud,
 And strew them on his cheerless bier.

E'en thus our years are hurrying by;
 We know not which may be our last,—
 Which seals our record-books on high,—
 Our alpha and omega past.

So may we live, through earth's brief hour,
 That, when shall set life's westerling sun,
 And angel fingers close the books,
 Our Judge may say, at last, "Well done."

"HE WAS WOUNDED FOR OUR TRANSGRESSIONS."

MRS. E. G. WHITE.

"Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days." This was the only charge that could be brought against Christ. But these words had been misstated and misapplied. Christ had said, "Destroy this temple, and in three days I will raise it up. . . . But he spake of the temple of his body."

Priests and rulers, with many others, taunted him with this false statement. While he hung upon the cross, it was repeated in mockery by the scribes and Pharisees, and echoed by the multitude. "They that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself." But though misstated, Christ's words were being fulfilled. Publicity was given to them, and they were made more impressive by the proclamations of his enemies.

"Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him." Would

they have believed on him had he come down? — No. In the resurrection of Lazarus a convincing proof had been given of Christ's divinity. It was not evidence that the priests and rulers needed. This they had; but in spite of it, they sought for false witnesses, that they might mislead the minds of the people, and prejudice them against the truth.

In the parable of the rich man and Lazarus a representation is given of those who refuse light. While the rich man was suffering the punishment of his sins, he asked that Lazarus might be sent to warn his brethren, lest they also share his fate. Abraham is represented as saying to him: "They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Yet to the Jews one had come who had been raised from the dead. Among them was Lazarus, who had lain four days in the grave, but who was now a living witness of the power of Christ. But in spite of this, the priests not only plotted to put Christ to death, but Lazarus also; for he was likely to be an obstacle in the way of killing Christ.

Those who placed Christ before the world, hanging on the cross between two thieves, bruised and wounded, bore a testimony to his work. Many heard the words of mockery addressed to him as he hung on the cross; for they were spoken in no whispered tones. Thus a testimony to Christ's claims was borne in the hearing of thousands. Many minds entered on a track of thought that increased in intensity and earnestness as they searched the Scriptures for themselves. The conviction forced itself upon their minds that Jesus was the Messiah.

Those who in derision uttered the words, "He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God," little thought that their testimony would sound down the ages. But although spoken in mockery, never were words more true. They led men to search the Scriptures for themselves. Wise men heard, searched, pondered, and prayed. There were those who never rested until, by searching the Scriptures and comparing passage with passage, they saw the meaning of Christ's mission. They saw that free forgiveness was provided by him whose tender mercy embraces the whole world. They read the prophecies regarding Christ, and the promises so full and free, pointing to a fountain opened for Judah and Jerusalem. Hope sprang up in their hearts as they read the words:—

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the

Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land be any more termed Desolate: but thou shalt be called, Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. . . . Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him."

Never before was there such a general knowledge of Jesus as when he hung upon the cross. He was lifted up from the earth, to draw all unto him. Into the hearts of many who beheld the crucifixion scene, and who heard Christ's words, was the light of truth to shine. With John they would proclaim, "Behold the Lamb of God, which taketh away the sin of the world." Truth is truth, and will remain truth, and in the end will triumph gloriously. The lamp of life is trimmed by the hand that lighted it. The Jewish leaders sought to remove it from the earth, but it shone on, and irradiated the world. Christ rose from the grave, and over the rent sepulcher of Joseph he proclaimed, "I am the resurrection and the life." Men in this age will repeat the history of the past. By their falsehoods they think that they can quench the light of the world, but their efforts only make the light shine brighter.

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." As Christ's mother stood by the cross upon which he hung, she realized the truth of the words spoken by Simeon, when he took the infant Saviour in his arms and blessed him. "Mine eyes have seen thy salvation," he said, "which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marveled at those things which were spoken of him. And Simeon blessed them; and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed."

That time had come. The hearts of the persecutors, the revilers, the murderers, were indeed revealed. Attributes which form character were developed. Unbelieving Israel took sides with the first great apostate.

Christ, bearing the sin of the world, seemed to be deserted; but he was not wholly left alone. John stood close by the cross. Mary had fainted in her anguish, and John had taken her to his house, away from the harrowing scene. But he saw that the end was near, and he brought her again to the cross. Even in his dying hour, Christ remembered his mother. He saw her distress, and he said to her, "Woman, behold thy son! Then saith he

to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." This thoughtful care lifted a weight from Mary's mind; she would no longer be obliged to choose her own home, and run the risk of offending her relatives; for Christ's wish was law. Christ knew what she most needed,—the tender sympathy of one who loved her because she loved Jesus.

"Now from the sixth hour there was darkness over all the land until the ninth hour." Human passions were raging at the foot of the cross when the earth was bereft of the light of the sun. The Sun of Righteousness was withdrawing his light from the world, and nature sympathized with her dying Author. A great darkness clothed the earth as with sackcloth of hair, and enshrouded the cross. It was as if the sun in its noonday splendor had been blotted out. Thus was represented the night of woe that was settling down on the Jewish nation.

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" These words would not be misunderstood, but priests and rulers interpreted them to suit their own understanding. With bitter contempt and scorn, they said, "This man calleth for Elias." Jesus said, "I thirst." These words, which should have awakened compassion in every heart, were held up to ridicule by the priests, in whose hearts humanity was eclipsed by satanic malignity. One of the hardened Roman soldiers, touched with pity as he looked at the parched lips, took a stalk of hyssop, and dipping it in a vessel of vinegar, lifted it to the Saviour's lips. But from the mockers came the words, "Let be, let us see whether Elias will come to save him."

This scene was transacted in the sight of heaven and earth. Angels beheld the pitiless scorn and contempt shown to Jesus by those who should have acknowledged him as the Messiah. To this length they were led when unrestrained by the Lord of heaven. So it is with all religious zealots who separate from heavenly influences.

Again came the cry, as of one in mortal agony, "It is finished." "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." Christ, the Majesty of heaven, the King of glory, was dead. The Jewish leaders had crucified the Son of God, the long-expected Messiah, him (so the people had hoped) who was to bring about so many reforms. They refused the only One who could save them from national ruin.

"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." Those who had induced the people to release Barabbas and crucify Christ, now trembled with terror. They were conscious of the wicked deed they had done. They realized that they had shed the blood of the Son of God. This blood they had invoked on themselves, saying, "His blood be on us, and on our children." Christ had prayed, "Father, forgive them; for they know not what they do." But they made this prayer an impossibility; for they would not be convicted, they would not repent and be converted.

Christ has said, "If they have persecuted me, they will also persecute you." There is no greater evidence that Satan is working than that those who profess to be sanctified to God's service persecute their fellow beings because they do not believe the same doctrine that they themselves believe. These will rush with fury against God's people, stating as true that which they know to be untrue. Thus they show that they are inspired by him who is an accuser of the brethren, and a murderer of the saints of God. But if God permits tyrants to do with

us as the priests did with his Son, shall we give up our faith, and go back to perdition? It is not because God does not care for us that he permits these things to be; for he declares, "Precious in the sight of the Lord is the death of his saints."

With Satan at their head to imbue them with his spirit, men may afflict God's people, they may cause pain to the body, they may take away their temporal life; but they cannot touch the life that is hid with Christ. We are not our own. Soul and body, we have been bought with the price paid on the cross of Calvary; and we are to remember that we are in the hands of him who created us. Whatever Satan may inspire evil men to do, we are to rest in the assurance that we are under God's charge, and that by his Spirit he will strengthen us to endure. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight."

The time is soon to come when the Lord will say, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Those who love God need not be surprised if those who claim to be Christians are filled with hatred because they cannot force the consciences of God's people. Not long hence they will stand before the Judge of all the earth, to render an account for the pain they have caused to the bodies and souls of God's heritage. They may indulge in false accusations now, they may deride those whom God has appointed to do his work, they may consign his believing ones to prison, to the chain-gang, to banishment, to death; but for every pang of anguish, every tear shed, they must answer. For every drop of blood drawn forth by torture, for all they have burned with fire, they will receive punishment. God will reward them double for their sins. They have drunk the blood of the saints, and have become intoxicated with exultation. God says to his ministers of judgment: "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

SCIENTIFIC FARMING.

J. N. LOUGHBOROUGH.
(Chattanooga, Tenn.)

WHILE laboring last summer in one of the Western States, I passed through a section of country where they said their wheat crop was only from three to seven bushels to the acre. They were then plowing their land for next spring's sowing of wheat. I noticed that the plowing was about three inches in depth. They said that if they plowed deep, the soil would dry up; and yet their complaint was that the reason they had no more wheat to the acre this year was because the soil had dried before the crop matured.

Just then, in my regular reading in the Bible and the Testimonies, I came across some statements that were of deep interest to me, as having a bearing on the question of "short crops"

and the cause of the same. In "Instruction on Educational Work," 1894, we read:—

"There is hope in the soil, but brain and heart and muscle must be brought into the work of tilling it.

"The seed placed in thoroughly prepared soil will produce its harvest.

"False witness has been borne in condemning land which, if properly worked, would yield rich returns.

"A mere *surface* work is done in cultivating the soil."

In the testimony of the prophet Isaiah, I read: "On all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle." Isa. 7:25.

As I read this text, I said, Surely here is something deeper than "surface work." The blade of the mattock is more than one foot in length. If this implement is thrust its full length into the earth, it will surely give us a *thorough* working of the soil. With the soil thus stirred, there could be a removing of all roots that would produce "thorns" and "briers." It is intimated quite strongly that the result in produce, either in grasses or grains, will be good; for it says, "It shall be for the sending forth of oxen, and the treading of lesser cattle,"—calves, sheep, and goats. The quotations given above look to me like good instruction in true "scientific farming."

THE SIXTH COMMANDMENT.

J. W. WATT.
(St. Louis Falls, S. Dak.)

"Thou shalt not kill." At the present time there is developing in this world a people of whom it is said, "Here are they that keep the commandments of God." Not that they profess to keep them, and fail; but they *keep* the commandments of God,—they keep them just as God designed they should be kept.

In Matt. 5:21-24 the Saviour teaches us that if we keep the sixth commandment, we shall not hold aught against our neighbor; and as we are taught that all persons with whom we come in contact are our neighbors, therefore we cannot have any ill-will toward any one on this earth if we keep this commandment.

Jesus says, "Judge not, that ye be not judged." Matt. 7:1. If we judge our fellow men, we by that act condemn them, and condemnation means death in the end; for no man who is justly condemned can be saved. If he can be truly condemned, he is guilty of sin; and no sinner can enter heaven if he remains a sinner. If I, then, judge my fellow man, by that act I have said he is worthy of death. But God has not given judgment into my hands, because he knew I would not be capable of judging. Therefore I have taken into my hands a work which the Lord has not given me to do, and have been guilty of breaking one of his commandments. Who, then, will receive the greater condemnation, I or the other man?—I!

We read, in James 4:11: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." This scripture sets before us a more important phase of this subject than that which we have already considered. If we judge and condemn our fellow men, we judge and condemn the law; and if we judge and condemn the law, we judge and condemn the *Lawgiver*, who gave us the law. This would be exalting ourselves above God. What more did Satan ever try to do?

The law of God is a law of love; for "God is love." A God of love could give forth

nothing but a law of love, for the law must be like its author in character. Those who keep the law must keep it in the spirit of him who gave it,—the spirit of love. No part of the law can be kept in any other spirit. Now we all well know that if we love our fellow men, we shall not judge and condemn them, and thus be found fighting against God.

Taking this view of the subject, we can understand why God has said we should stop our ears from hearing of blood. Isa. 33:15. We are to be so filled with love that we will not listen to an evil report spoken by another; we shall have no desire to have any part in this awful sin of evil-speaking, which is contrary to the spirit of heaven. We shall find no evil-speaking or judging one another in the heavenly world. No, no! There, all is love.

All who enter heaven will be commandment-keepers, not commandment-breakers, and they will learn to keep them in this world. "The change from earth to heaven will not change men's characters." Is it not time, then, that no evil report should be heard from any one who has a knowledge of the third angel's message?

Truly the commandments of God are exceed-

"PREPARE WAR, WAKE UP THE MIGHTY MEN."

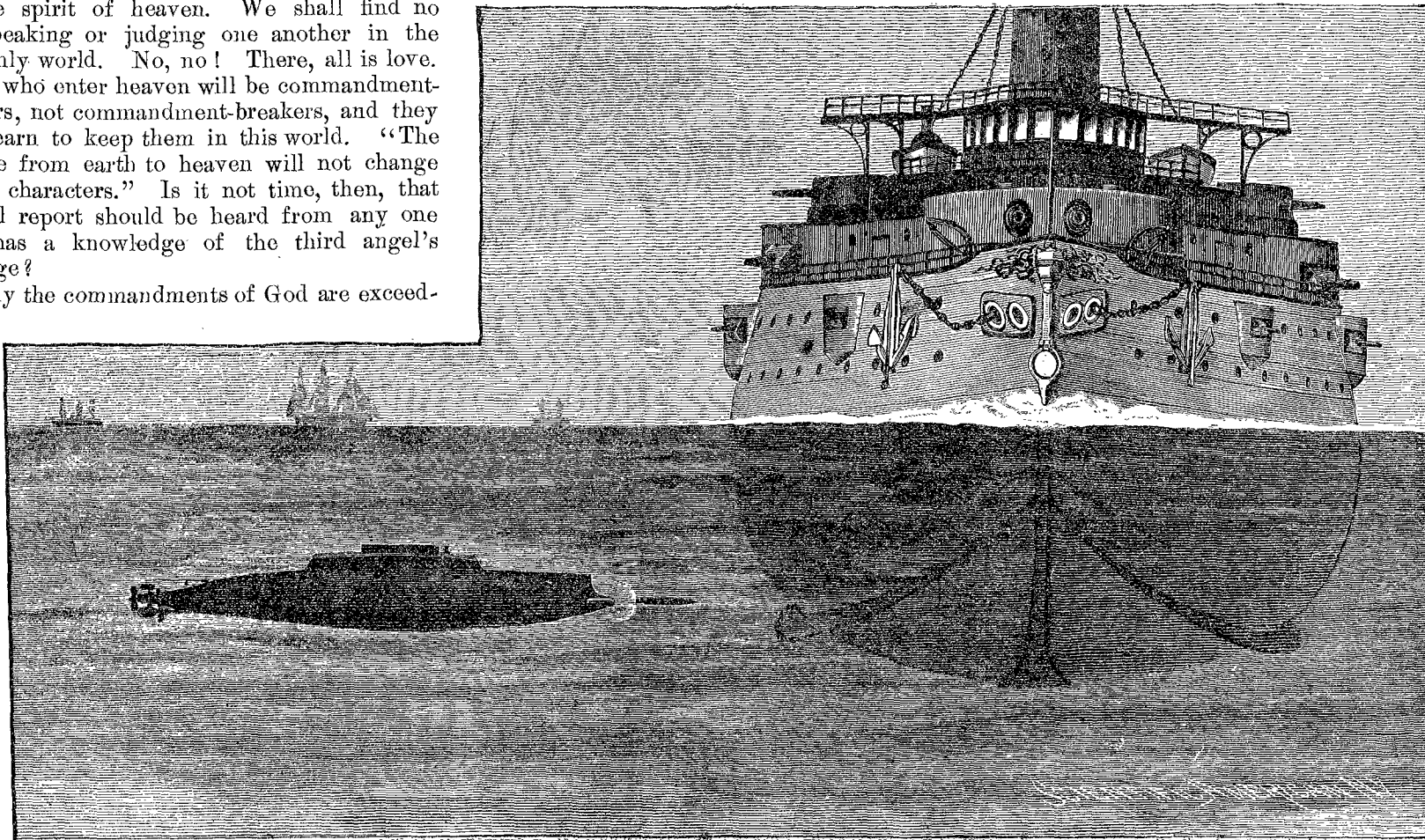
A. O. TAIT.
(Battle Creek, Mich.)

"PROCLAIM ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to

in the texts quoted in previous articles. How clearly does the Word of God inform us that the "last days" will be made to resound with the "waking up of the mighty men," in their maddened efforts to "prepare war"!

In previous articles the great guns and men-of-war that are now being prepared in fulfilment of these prophecies, have been considered. But the torpedo-boat, armed with the most destructive of all modern weapons,—the torpedo,—has not been described.

There is no field in which the genius of man is more drawn out than in the development of



By permission of the "Scientific American."

The submarine torpedo-boat ready to discharge her torpedo against the man-of-war. Without any knowledge of an approaching enemy the great war-ship will be suddenly destroyed.

ing broad. May the Lord help his people to see the depth of his holy law, and by his grace be able to keep it.

"GO, PREACH."

MRS. M. E. DURKEE.
(Graysville, Tenn.)

CHRIST said, "Go, preach." There are many ways to preach the gospel. It is not all done from the pulpit. The smallest act, as well as the greatest sacrifice, if done in the spirit of the Master, will preach the gospel.

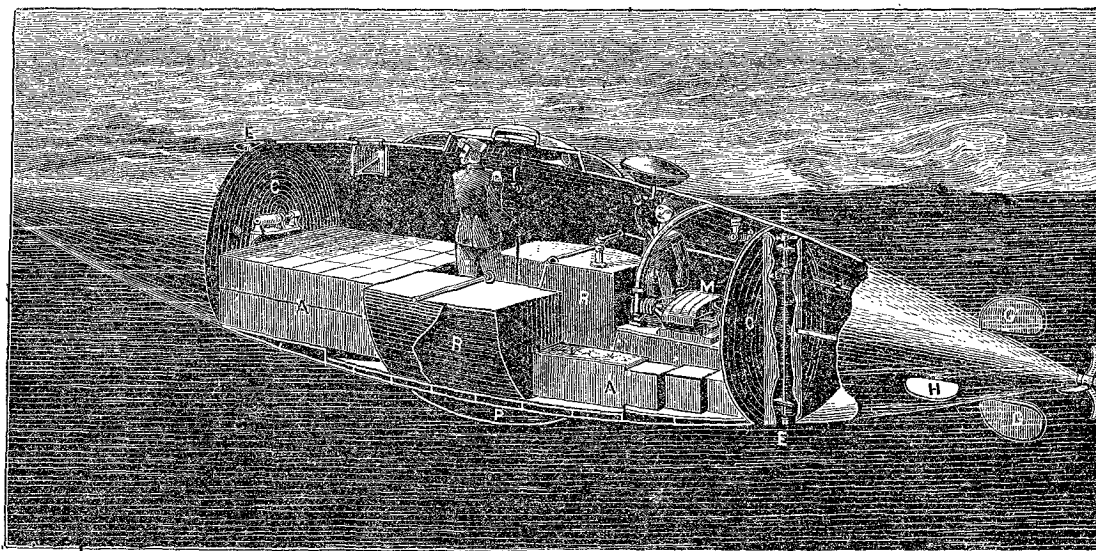
Not alone the spoken word or the printed page, but also the feeling heart of sympathy for others' woes, and the kind manner that renders gifts acceptable,—these are ways whereby some who can neither go to foreign lands nor send others there, may preach the gospel.

Nimble hands and willing feet may perform services of love for the needy. Some may be eyes for the blind, feet for the lame or weak ones, or ears for the deaf. These little services, if done for the Master, preach for him. Gathering up garments for the poor, writing missionary letters, and mailing our good papers,—all these things, if done for Christ's sake, are preaching his everlasting gospel. If the desire is, first of all, to win souls to Christ, then our preaching will not be in vain.

To feed the hungry and clothe the naked, is Christlike. The heart is more often touched to receive spiritual truths if the wants of the body have first been relieved. Therefore let us all obey the command, "Go, preach."

come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wick-

"high explosives." Nitroglycerin, dynamite, melinite, etc., in all their various compounds, are being continually experimented with in order to compress within the least possible space the most powerful explosive. And the modern torpedo, charged with the well-nigh



By permission of the "Scientific American."

The submarine torpedo-boat with side cut away, showing a view of the interior.

edness is great. Multitudes, multitudes in the valley of decision: FOR THE DAY OF THE LORD IS NEAR IN THE VALLEY OF DECISION." Joel 3:9-14.

The foregoing scripture presents the same truth in regard to the "last days" that is given

inconceivably vast power of these explosives, is well reckoned as the deadliest of all inventions for destruction.

The marine torpedo of to-day is a veritable log of steel, pointed at the front end, and provided at the rear with a screw propeller that

is driven by electricity from a storage-battery within the torpedo itself. There is a large percussion-cap on the point in front; and when the torpedo strikes the object at which it is aimed, it explodes, with terrible results, the charge of dynamite within.

All the large war-ships have half a dozen or more of these torpedoes on board, and the various nations are now providing themselves with "torpedo-boats." The torpedo-boat is built light, in order to have the highest possible speed. It carries no guns except a few

Of course the "Encalada" went down immediately, only her mast remaining above water to mark the spot. So great is the explosive energy stored in one of these torpedoes, that the big man-of-war, with its seemingly impenetrable armor, is torn open and sunk almost like a wooden toy.

The "submarine" torpedo-boat, shown in our accompanying cuts, is also about perfected, and is looked upon as a most important adjunct to the modern navy. The reader will see, from the illustrations, that the plan is to have

realization of the great fact that the "nations are angry," and that the "unclean spirits" have already gone to the "kings of the earth and of the whole world, to gather them to the battle of that great day." The sincere student of the Word of God can come to no other conclusion, and knows in his heart that time is *very* short.

When we take into account, in connection with these "signs of the times," the wonderful power that God is now pouring upon those who are consecrating themselves to his service, and consider how souls are at present coming into the truth in a day, when a few years ago it took weeks and sometimes even months to reach them, who can doubt that we are even now in the very midst of that time when God has set his hand to "finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth"?

The work is most truly closing very rapidly. Some will heed the Word of God and see it; and, seeing it, they will zealously work in every way they can speedily to proclaim to the world the joyful news that Jesus is about to return. There will be others who will drown themselves in the cares and the so-called pleasures of this world, and hence will not heed the rapid flight of the third angel as he speedily flies to the ends of the earth with the closing notes of the everlasting gospel upon his lips. In just a little time from now they will join in that wailing cry, "The harvest is past, the summer is ended, and we are not saved."

Brethren and sisters, friends,—all,—*now* is the time to be up and doing; "for the day goeth away, for the shadows of the evening are stretched out."

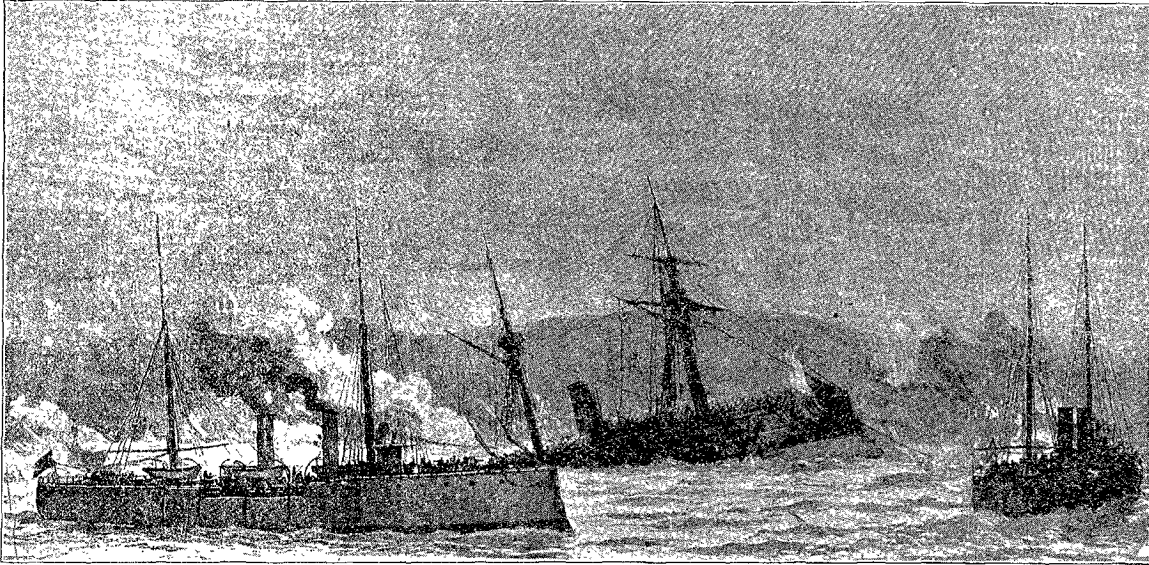
PERSONAL DECISION.

THE surest mark of a weak character is the tendency to shift upon others what ought to be decided in person. Not only does this trait exhibit instability of mind, but it usually indicates insincerity of purpose. Those who oftenest ask advice usually seek it from a prejudiced source; and the man who falls into the habit of transferring important questions from the forum of his own conscience or judgment to that of his neighbors' or his friends', seeks a change of venue only to confirm some secret wish, while appearing to escape responsibility.

It is the mark of a fine character when a man dares to decide all life's issues for himself, from the putting on of his overshoes to how to serve his God.

What the world needs is not wind-engines but steam-engines,—self-centered forces, which do not wait for favorable winds to blow, but generate their own powers of propulsion. Better make a dozen mistakes than never make a decision. One Luther is worth a regiment of Erasmuses; in the long fight between a hero and an empire, the hero always wins. No man becomes a Christian who lingers to "confer with flesh and blood." The question of our personal allegiance to Jesus Christ is not one that we can transfer to any other court than that of our own conscience; and "he who hesitates is lost." No one else can decide this duty but the individual, and it may be reserved to no other time than *now*.—*Interior*.

SOMEHOW after the critics have shown to their own satisfaction that there is nothing especially authoritative in the Bible, men feel that there is. The Bible speaks to them in a tone that no other book can rival. It searches out the deep things of the Spirit, and reveals a man to himself and God to him. You may explain just how the books of the Bible were written, and make everything in it very human and commonplace, but you cannot get rid of the divine element in it that appeals to every one who honestly studies it.—*The Watchman*.



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The "Almirante Condell."

The "Blanco Encalada."

The "Almirante Lynch."

The short but disastrous fight between the torpedo-boats and the big man-of-war.

small "rapid-fire" pieces, and depends on keeping out of the way of the big cannon of the men-of-war, while it shoots out its torpedoes with the most destructive results.

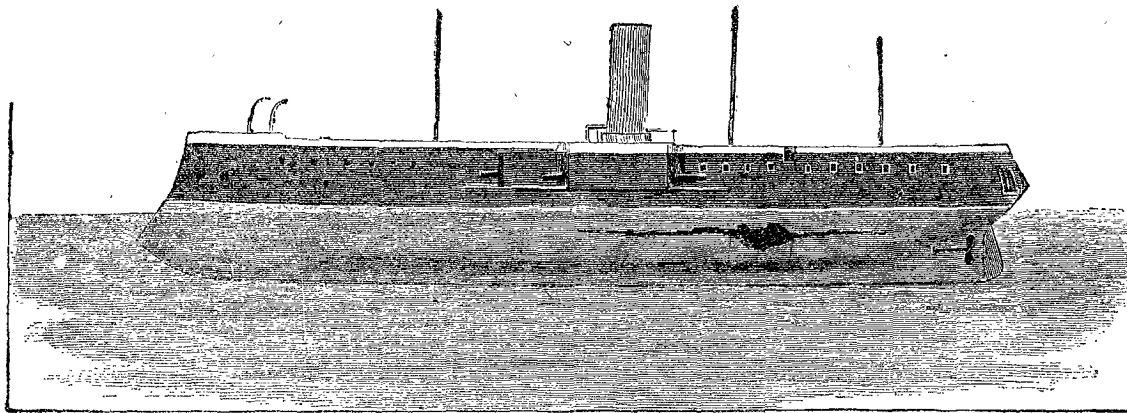
The torpedo is shot through the surface of the water out of a pneumatic tube or gun. As soon as it is shot out, the electric propeller with which each is provided begins to work, and the torpedo goes straight on her course to her object, several miles away. The only thing with which fittingly to compare the results is the convulsions of an earthquake.

What these torpedoes will do is forcibly presented in the accompanying illustrations

this boat advance under the water, and when at a proper distance, discharge her destructive torpedo at the unsuspecting enemy's ship.

Still another vessel, called the "torpedo-boat-destroyer," is worthy of mention in this connection. The terrible destructiveness of the torpedo-boat, as she casts out her torpedoes, has led to the construction of a boat with light armor, equipped with "rapid-fire" guns, and arranged for the highest possible speed. It is hoped with these vessels to run down the enemy's "torpedo-boats," and destroy them before they can get in their deadly work.

And so the manufacture of death-dealing



By permission of the "Scientific American."

The "Encalada," showing the rent in her side, fifty-six feet long, sixteen feet of it in the center being four feet wide.

of a fight of only a few minutes' duration between the iron-clad "Blanco Encalada" and the two torpedo-boats, the "Almirante Lynch" and the "Almirante Condell," during the civil war in Chile a few years ago. The "Encalada" was lying at anchor in the harbor, and the two torpedo-boats, under cover of the night, came swiftly into range, and discharged their torpedoes. The "Encalada" saw her antagonists coming; but being taken by surprise, only a few shots from her guns could be fired, and none of these struck the torpedo-boats; one of the torpedoes from the "Lynch" struck her, and blew a hole four feet wide and sixteen feet long in her side, making a further rent of twenty feet each way from this main break.

instruments goes on. One nation prepares a weapon that it thinks cannot be excelled, and immediately another is devised to render it powerless by doing a more destructive work. What is considered the very best weapon today is found to be far behind the times tomorrow. All the great nations are becoming hopelessly bankrupt in their maddened efforts to keep themselves supplied with the most recent and improved weapons.

It is not intended to make these articles exhaustive. We cannot attempt to give more than a small part of the evidence which shows the great preparations for war that are being made; but it is hoped that enough will be presented to arouse every one who reads to a

Evangelistic Temperance.

THE ONLY TRUE TEMPERANCE.

TEMPERANCE is self-control. But no man can in all things control himself, *by himself*. He was not created for any such thing; he was created to be controlled by God, yet at his own will. Man was not created to be himself, alone, without God; he was created to be himself, alone, *with* God. Thus he was not created to control himself by his own power alone; he was created to control himself by the power of God. And it is only with God, and by the power of God, that any man can fully, in all things, control himself. That is only to say that it is only by the power of God, and as he lives with God, that any man can be truly temperate in all things.

This was true in the beginning. But the man chose not to abide with God, subject to God, and controlled by the power of God. The deceptive words of another were listened to, and through yielding to the temptation of the suggestion that he should be like God, he became unlike even a true man. He became, not only subject, but *enslaved*, to the new master. And being thus enslaved, from that day to this every man has been unable to control himself; but has been controlled by another, *against his will*. That is only to say that all the people of the world are naturally intemperate — without self-control.

Here is the divine record of human intemperance: "I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into the captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"

This being the divine record of intemperance, the way of deliverance from it is the way, and the *only* way, to temperance. And here it is: "I thank God through Jesus Christ our Lord."

But, you say, that is the gospel. True. And that is why gospel temperance — evangelistic temperance — is the only true temperance. The gospel of Jesus Christ restores man to his place with God, sets him free in God, and allies with his will the power of God, enabling him to exercise in all things, true self-control, which is true temperance. Thus true temperance embraces the whole man, because the only true temperance is gospel temperance, and the gospel embraces the whole man.

Therefore it is written, "The very God of peace sanctify you wholly; and . . . your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." And again, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind,"—your *bodies* a living sacrifice and renewing of your mind,—"that ye may prove what is that good, and acceptable, and perfect, will of God."

Again: "Ye are not your own; for ye are bought with a price. Therefore glorify God in your *body*, and in your spirit, which are God's." And again: "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, . . . saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God."

Without holiness no man shall see the Lord. Yet to perfect holiness we are to be cleansed from all filthiness of the flesh as well as of the spirit. But the Lord cannot do this for us without our intelligent, active consent, without our willingness, without our co-operation.

Our whole spirit, our whole soul, our whole body, must be surrendered to him definitely in every point, in order for him wholly to sanctify them. Our bodies and spirits must be abandoned to him, in order for us to glorify him in body and spirit. Our bodies must be wholly presented to God, in order to be acceptable to him; our minds wholly yielded to him, in order to be transformed by him.

Is this so with you? Is your body, with all that concerns it, wholly surrendered to the dictates of his will, so that he can control it? Is this whole sacrifice offered daily to him, or are you still keeping something back? Without holiness no man shall see the Lord; and without wholeness of the offering, there can be no holiness in it. And without wholeness and holiness, there can be no true self-control, no true temperance.

THE W. C. T. U. AS AN EVANGELIZING AGENCY.

MRS. S. M. I. HENRY.

(Sanitarium.)

THE Department of Scientific Instruction, which has secured educational legislation in all but four of the States of the Union, by which it is made obligatory that temperance principles shall be taught in connection with physiology in all the schools drawing public money, grew out of the same old complaint which the Lord made through the mouth of Hosea when he said, "My people are destroyed for lack of knowledge." So I might go on with every department of the more than forty which are scheduled in the national plan of work. I have already related, in the address to Sabbath-keepers, which has been published in leaflet form, how the Sabbath Observance Department originated, so I will not take space here to repeat. But if my readers will trace back any one of these departments to its starting-point, as I am sure they will be able to do, they will find in the Word of God, as expressed in the Bible or in the needs of humanity, a gospel reason for its existence. There have crept in human defects, perversions of principle, such as must of necessity result in any organization which is so large as necessarily to include many who lack in actual consecration, and who fail to be always led by the Spirit of God.

But, as I have intimated heretofore, I believe more and more, since attendance upon the recent conventions, that this great body of women was called into being by God himself, organized by him, and has a work to do in the world which can be done by no other organization. I fully believe that the prophecy found in the sixty-eighth psalm and the eleventh verse, which, in the Revised Version, reads, "The Lord giveth the word: the women that publish the tidings are a great host,"

is fulfilled in the Woman's Christian Temperance Union. There has never been any other organization of women to whom it could refer; and those who understand the motives and methods of our work as I have tried to set them forth in these articles, will see that in everything that they are doing, they are, to the best of their understanding of what it means, publishing the Word of God to the world.

We believe in the whole gospel, as it relates to the prenatal life of man, and as it should control in everything which comes into his life, all the way up through the processes of eating, drinking, athletics, resting, study, pleasure, voting, worshiping, marriage, and the begetting of his own children. This has been our view of the gospel, from the beginning; and when you remember that this beginning was in 1873, you will see how closely allied have been our aims and purposes with those which are represented in the medical missionary work of our own denomination.

In one remarkable way, God has set his seal upon all this work; and that is in the pouring out of his Spirit upon the women as they have been engaged in it. They have been brought to a standard of Christian living, to a practical unselfishness, to a broad and Christlike charity toward one another, which could have been produced only by the indwelling of the Spirit of God. A great many women who were not Christians were from the first interested in our temperance and hygienic work. Many of these were not even believers in Christ; they had been drawn under the influence of the peculiar forms of skepticism which prevailed among women, as well as men, twenty-five years ago, and was considered advanced thought; and these women have, almost without exception, become Christians as a result of the work which, as W. C. T. U. women, they must do.

PICTURE the wondering, thirst-famished cattle,
Dazed by the street traffic's deafening rattle;
Mid the clatter of hoofs and the roar of the wheels,
With drivers and dogs close onto their heels;
And think, as you look in each terrified face,
'Tis the fear-stricken food of a civilized (?) race;
A people CALLED Christians in motive and deed,
With kindness to animals part of their creed.

—Selected.

SOME time ago a man came to my office, who desired an examination for poison. He believed that his wife had poisoned him, and wanted a divorce. He had the symptoms of one who had been poisoned. We gave him a test breakfast, and found portions of meat in his stomach, which had been there for two days. Poisons had been generated; and on tracing back to the time when he thought he was poisoned, it was found that he had eaten oysters, the effect of which was to poison his whole body. At another time he had taken veal, which produced the same effects. I prescribed for him a diet of granose and fruits, and he followed the diet of health foods on returning to his home. Some time afterward he called at my office, desiring to introduce me to his wife, with whom he is now living happily. This illustrates the difference between the man who is drunken and fallen in the streets from the effects of liquor, and who knows the cause of his misery and drunkenness, and the man who is just as truly drunk from wrong habits of eating, overeating, etc., and yet does not know the cause. And this is why the Saviour speaks of there being more hope for the publicans and harlots than for the self-righteous Pharisees. The one class realize their condition, and are willing to remove the cause; while the Pharisees know not that they are wretched, and poor, and miserable, and blind, and naked. They say they have need of nothing. The Lord says they are blind, and yet they are not willing to remove the cause of their blindness.—*Dr. D. H. Kress.*

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.

MY PRAYER.

HEAR my cry, O Lord! be gracious unto me;
Let my prayer arise importunate to thee.

Let thine ear attend, and listen while I pray
For thy hand, dear Lord, to guide me every day.

Teach me all thy will, lead me in thy way,
Make me wholly thine, teach me what to say.

Give me, of thyself, word and deed and power;
Help me grow like thee more and more each hour.

Let my life reflect daily more of thine,
Until thou shalt dwell in this heart of mine.

Keep me close to thee, guided by thine eye;
Let me live in thee, by thy love brought nigh.

Every day and hour help me, Lord, to be,
Until life shall end, growing more like thee.
—Emma G. Dietrick.

STUDIES IN CHILD CULTURE.—NO. 29.

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

"IF a mother talks to a child, and tries to correct any evil, and the child answers, 'Well, but papa does so,' what shall she do then?"

A question like this, which, in one form or another, is constantly being asked by women, ought to make the father in any home stop and think. The first work of that mother is with the father. First, see to it that you are in such spiritual relation to God that you can claim his help in your endeavor, and that by a true life you have compelled your husband to believe in the truth as you represent it, and then take him into confidence. Many a home is spoiled and the children as well, because the conscientious convictions of the wife and husband are locked up in their own hearts. They do not follow the instruction given in Deuteronomy 6, and talk of the truth of God while going about the routine work of every-day life; or if they talk of it, it is as *doctrine*, not as *experience*. It is one thing to have the law of God on the walls of the house and on the tip of the tongue, and quite another thing to have it in the heart, with the living spirit of the love that made it, breathing all through it and out into the whole being.

The children should, if possible, grow up to respect the father, and to believe in him as a man; but if to do that, they must believe in wrong principles, there is no other way for the mother but to teach the truth at all hazards, as well as how that truth must be lived out in the life. This done every day by precept and example, she must leave the Spirit of the Lord to do the rest. I have seen many demonstrations of the correctness of this method of meeting a great difficulty. I knew a mother who had three sons to rear under the direct influence of a drunken father in a city. It seemed that no good thing could come out of that wretched home for those boys; but the faithful Christian mother conquered, by the grace of God, and made clean men out of her boys; and all together, by and by, they succeeded in rescuing the father and transforming the home.

Another had for the father of her son a man not only bad in every way, but also a saloon-keeper. The home was just above the saloon. At an early age the boy was required by the father to go down into that saloon to work. The mother had foreseen the evil, and prepared to meet it, as well as she could, from before the birth of the boy. She had taught him all the principles of a life pure and noble, together with reverence for the father, and pity for him in that he was as yet blind to these principles,

a victim to his own corrupt nature. The boy grew up with the ambition to help his mother save his father, to remove the stain of that saloon from the family name, and to make a true Christian home.

When the father announced that the time had come when David must "go to work," his own pleadings as well as his mother's protest prevailed for a time to postpone the evil day; but at last it came, and there was no remedy; he must go, or defy his father and leave home. This did not seem the time for such extreme measures, especially since the mother had succeeded in gaining a concession to the effect that David was not to be compelled to handle the liquors in any way, only to look after the place, keep the books, and see that everything was kept as nearly right, from a business standpoint, as such a business could be. On many accounts that mother would have chosen a complete separation for herself and her boy from the man who was so unmindful of his obligations, but he was her boy's father; she had solemnly and honestly taken him for better or worse, believing him to be a true and good man. She had a sense of responsibility which her boy, young as he was, had come to share with her, so she could see nothing before them but to allow the father's claim of a legal right in his son until he was of age, accept the concession which had been made, keep as close to her boy as possible, and trust the rest with God, who knew the motive which led her to take the risk. She knew that the boy was bound to her by the most tender cords. She had been faithful in her teaching, so that he appreciated the situation; and at last it was without fear, but with faith and courage, that she let him go.

It would require a long chapter to tell of what passed in the years before he was twenty-one, for they were eventful; but it must suffice to say that when at last that day of his legal freedom came, he was in a position to dictate terms to his father, and yet with a patience born of a great purpose. He spent the day and night in reasoning with him, utterly refusing ever again to enter the saloon, as such, but pledging himself to stay by any legitimate business that his father should choose to open up at the old stand; and at last, just before day broke, the old man yielded, and the twenty-one years' war, in which honor and soul had been the stake, was practically won; for from this point, in this father's case, the step to a full surrender to Christ was a short one; and he ended his days in the peace which, next to the atonement of the world's Redeemer, had been bought for him by the love and sacrifice of his wife and child.

In such a case as that which is brought to notice in the question at the head of this paper, the only safe way is to leave everything to the arbitration of truth; the father's personality should be left out of the question entirely. Hold up the standard, and by consistent life and teaching, bring each member of the family to measure by it instead of by any human being. When the child discovers that father, mother, or any other person falls below the standard which has been set up by him who alone knows how we ought to live, do not attempt to deny the fact, nor yet excuse it; only show how these failures on our part are what made Christ necessary. In this way such a failing, instead of becoming an occasion of faultfinding and criticism, will serve as an opportunity to point some portion of the gospel story.

"WE treat our friends with courtesy, and bow our heads in reverence at the name of Deity; shall we, then, remain indifferent to the pleadings of the Comforter, which is to keep us in 'perfect peace' (Isa. 26:3), and seal us unto the 'day of redemption'? Eph. 4:30."

PROTECTION.

PROTECTION for what?—For copper and steel;
Protection for wool, for beef, and for veal;
Protection for yarn, for dry-goods, and toys;
Protection for mules,—but none for the boys!

Protection for tin, for hairpins, and wax;
Protection for iron, for toothpicks, and tacks;
Protection for gum, for brushes, and combs;
Protection for lace,—but none for the magazines!
—*Southern Temperance Magazine.*

PRINCIPLE RATHER THAN POLICY.

ELSIE A. BROWN.
(*Watrousville, Mich.*)

"AUNT RACHEL," said Ethel Grey, "may I claim a portion of your time this evening? I have an important matter about which I desire to speak with you."

"To be sure you may," answered Aunt Rachel, her manner plainly indicating that it was no very great sacrifice to grant the request of the gentle girl at her side.

"Then will you please come to my room? We shall there be free from interruption."

"Certainly, dear."

When they were seated in the place of retirement, the girl began. "Aunt Rachel," said she, in a low voice, her sweet face flushing slightly, "that which I wished to talk with you about is a very delicate matter, and I cannot decide what is best for me to do; so, hoping that you may be a help to me in making a right decision, I come to you for advice. You have always shown an unselfish interest in me, and I know I can rely on your judgment, and trust your love."

It was true. Aunt Rachel, though a woman of deep experience, had not grown careless of "the things of others;" her own trials had only the better fitted her to sympathize with the interests of others. This disposition, freely manifested, had won the warm admiration and confidence of her niece.

"Auntie," continued Ethel, "Mr. Waltham asked me, last evening, to become his wife."

There was a moment of silence; then Aunt Rachel, with a voice which, in spite of herself, was a little unsteady, asked, "What was your answer, Ethel?"

"Why, I told him I should be obliged to consider the matter; for I did not feel that I could decide a question of such import without time for reflection. Now, Aunt Rachel, what is your judgment of the matter? He is not a Sabbath-keeper, but says that for my sake he will keep it, if I will become his wife."

There was another pause, and then Aunt Rachel asked, "Would you feel really free to trust a man to whom you stood in place of God, Ethel?"

"Why, auntie, I don't think I quite understand you! I am sure I don't want to assume any such responsibility."

"No, dear; I am sure you do not; but when you consent to let a man do, for your sake, what he would not do for God and principle's sake, you are assuming just this position. This is one of the many snares the enemy uses to catch unwary feet. But, my darling, if love to God does not prompt your lover to obedience, my advice, since you have asked it, is to be careful how you repose trust in his promises, be they made with ever so much assurance. Though he might think to keep God's law for your sake, he could not do so; for it is written, 'Without me ye can do nothing;' and, 'Whatsoever is not of faith is sin.' The effort for your sake would not be pleasing to God, since he demands the first love, and has given commandment, 'Thou shalt have no other gods before me.' Do you see the principle, Ethel?"

"Yes, Aunt Rachel, but I had not thought of the matter in this light before."

"You can see, can you not, that to keep the Sabbath for your sake rather than from principle, would be to do it for policy's sake? And, 'Can two walk together, except they be agreed?' Now, my dear girl, what agreement could there be between your Sabbath-keeping from principle and his from policy? True marriage, Ethel, is the perfect union of tastes, principles, and aspirations. A companionship without this union would be such as the Word refers to when it says, 'Be ye not unequally yoked together with unbelievers.' A man willing to do because somebody else does, can no more be considered a believer than if he did not do at all. Doing when the heart is not in it, is, in a great and important sense, not doing at all. In fact, Ethel, to do a thing in which we have no faith is to act the part of a hypocrite.

"Now, dear, I do not wish to wound your feelings, and should hardly have spoken to you thus plainly had you not requested my judgment and advice; but since you have done this, I feel that I must 'give the trumpet no uncertain sound.' Still I would leave you free to act upon your own convictions of truth and duty."

"I'm sure, auntie, that I have reason to thank you for your faithfulness to me, and the plainness with which you have spoken; and I see as never before the necessity of being actuated by true principle in all that we do. By God's grace, I will not lend my influence to encourage any one in the performance, *for my sake*, of anything which would not be done for God's and principle's sake. I would not encourage to a false hope of obtaining the reward given only to believers."

Aunt Rachel drew the noble girl close to her side, and pressing her lips to the white forehead, whispered, "God will surely aid you, my darling, in giving up for his sake anything that savors not of him. And you will stand as a beacon-light to him whom your love would fain bring to salvation."

THE NECESSITY OF OBEDIENCE.

FREDERICK GRIGGS.
(Battle Creek College.)

In his second epistle to Timothy, Paul gives a list of sins which will prevail in the last days, calling these days "perilous" because of the prevalence of the sins enumerated. Among the other evils of which he speaks, is "disobedience to parents." Not only are children disobedient to parents, but they, with others, are also unthankful. It is not too much to say that it is largely because of this unthankfulness that they are unholy and without natural affection.

Since unthankfulness lies at the foundation of so much evil, it is important that the child should be taught continually to observe the blessings of his own home, and to speak of the same. The best way to teach him to do this is to observe and recount these mercies ourselves. When, in family worship, we ask for many things, and thankfully enumerate but few of the many blessings and comforts which we already have, we are teaching our children to be unthankful for what we do for them. I think it is safe to say that many a child obtains his idea of the character of God from his parents. The degree of love and obedience which parents have for God is generally the measure of the child's love and obedience.

Love is the foundation of all true obedience. When God gave the commandment, "Honor thy father and thy mother," it was clearly intended that love should be the motive for this honor and the obedience resulting from it; for "love is the fulfilling of the law." But children cannot love their parents unless they are

worthy of their love; and so, after all, the responsibility for the condition which Paul, centuries ago, pictured as existing in the times in which we live, is largely chargeable to parents.

The necessity for true obedience exists in the fact that therein alone is liberty found. In the beginning Satan made man feel that by obedience to God, he was deprived of his liberty and personal rights; and he has ever sought to instil this idea into the mind of man. We hear a great deal to-day about personal liberty and personal rights; this principle is a prominent feature of the great child-study movement now sweeping over the country. When rightly understood, this is a grand idea; but unless it is understood in a right sense, it will certainly lead to anarchy and rebellion, both to God and man. In one way it might seem a very unreasonable thing for God to prohibit the use of the fruit of a certain tree in the garden of Eden. And it was, if, as Satan suggested, it was a tree to make one wise. But the knowledge which it imparted was a knowledge "of good and evil;" and man did not need this knowledge, for it was bondage. God's requirements are for man's good; and by obedience to his requirements, man manifests a loving confidence which is pleasing to his Heavenly Father, for it enables him to do more for his child.

God requires many things of his children of which they cannot, at the time of the requirement, see the reasonableness; but if they are true children of God, they will submit to the requirement because of the *confidence* that these requirements are for their good. God does not require these things simply that he may establish a confidence for its own sake, but for the better things which this increased confidence will enable him to do for his children. It is not wise for the children of the Heavenly Father to argue with reference to his commands; for by so doing this feeling of *confidence*, which is the basis of obedience, is lost.

God's methods in dealing with us are the methods which we should use in dealing with the child. His requirements are always just, and this is the basis of the confidence which we have in him. Here is the important point for parents and teachers: If we wish the child to have a confidence which will lead to obedience, we must make only just requirements. We cannot possibly do this unless we are given the unselfish spirit of the Great Teacher. Primarily, it devolves upon those who are in charge of children, and not upon the children, to say whether or not a thing is reasonable.

We must remember that the great purpose of every act of obedience which we require of our children, is to lead them to obey God; and as we, because of our weak judgment, cannot always understand why God requires a certain thing of us, or why we are to fulfil his requirement, so the children cannot always see the reasonableness of a reasonable requirement. But if the requirement is a reasonable one, it should be obeyed without argument; for as argument with God concerning his commands destroys our faith and confidence in him, thus causing a spirit of disobedience, so will argument affect obedience on the part of the child. If the requirement is just, the child will sometime see the justice of it, though perhaps it appears very unjust when it is given. Here he learns a lesson of faith for future experiences; and the faith which he exercises in obeying his parents, he will exercise in obeying God. But this lesson of faith cannot possibly be learned unless the parents have wisdom—and God gives such wisdom—to make just requirements, and the firmness to enforce them.

"THE world will flatter a compromiser, but God abhors him."

A poor old widow living in the Scottish Highlands, was called upon one Sunday by a gentleman who had heard that she was in need. The old lady complained of her condition, and said that her son was in Australia, and doing well.

"But does he do nothing to help you?" inquired the visitor.

"No, nothing," was the reply. "He writes me regularly once a month, but only sends me a little picture with his letter."

The gentleman asked to see one of the "pictures" that she had received, and found each one of them to be a draft for ten pounds. That is the condition of many of God's children. He has given us many "exceeding great and precious promises," which we are either ignorant of or fail to appropriate. Many of them seem to us to be pretty pictures of an ideal peace and rest, not appropriate as practical helps in daily life. Not one of these promises is more neglected than the assurance of salvation. An open Bible places these promises within the reach of all, and we may appropriate the blessings which a knowledge of them brings.—*D. L. Moody.*

SWALLOWING BUTTONS.

WHEN children swallow buttons, coins, or other foreign bodies, it seems to be a natural impulse for their mothers at once to administer a purgative. Castor-oil or the like is usually given, under the idea of facilitating the expulsion of the object from the intestines; but this is exactly the wrong course to pursue. Purgatives should not be given. They only tend to make matters worse; for they increase the natural movements of the intestines, and make the entanglement of the object in some loop of the bowels all the more liable. To give a diet which is more constipating than otherwise, is the proper mode of treatment; for the aim should be to lessen the movements of the intestines, and to cause the foreign body to become imbedded in the food given. Solid diet, such as bread and butter, mashed potatoes, rice pudding, porridge, and custards, with as little fluid as possible, should be given. In most cases this course of treatment will be effective; then give a dose of oil after the foreign body has been expelled, but not before.—*New Ideas.*

"EVERYBODY has noticed the drops of moisture that collect on a cold day on the window-panes of a room where a number of persons have assembled, but everybody does not know that this moisture is poisonous. If a few drops are gathered and thrown on a red-hot stove, the evaporation will give out a strong smell like burning hair or feathers. The condensed breath contains a large quantity of organic matter, and so is rank poison."

ONE writer has said: "When I bought my farm, I did not know what a bargain I had in the bluebirds, bobolinks, and thrushes, which were not charged in the bill. As little did I guess what sublime mornings and sunsets I was buying; what reaches of landscape, and what fields and lanes for a ramble." So when we pass our dimes and our dollars over into the Lord's treasury, we little dream of the heavenly music and glimpses of glory we are bringing into our hearts and lives.

WHATEVER children read, let us see that it is good of its kind, and that it gives variety so that no integral want of human nature shall be neglected, so that imagination, memory, and reflection shall not be starved. I own it is difficult to help them in their choice, when most of us have not learned to choose wisely for ourselves. A discriminating taste in literature is not to be gained without effort, and our constant reading of the little books spoils our appetite for the great ones.—*Kate Douglas Wiggin.*

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 28, 1897.

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"WE know that all things work together for good to them that love God."

Do you love God?—Of course you do. Then it is settled that all things work together for good to you; and you know it.

Knowing this, it follows, as a matter of course, that you never scold nor complain about anything whatever that occurs.

This must be so, because it is perfectly plain that no person will scold or complain about what he knows is working for his good.

Note that the Word does not say, "All things shall work together for good," as though it referred to some future time, and meant that "it will all come out right after a while."

No; it is present tense, "All things work together for good." They do it just now, while they are occurring. They are going on—working together—"all right" just now; and we are to comfort ourselves with this truth now, not putting it over in the future, with the word that it will "come out all right sometime," while we are sulking or fretting under it just now.

Suppose it be so, that you "cannot see it." The Lord says it, and it is so. And if you cannot see it, it is because you do not look right. Look at it as the Lord does, and you will see it as the Lord does. Then you will know it, for he says so. And knowing that it is so, you rest in him in perfect peace.

THE EIGHTH COMMANDMENT.

"THOU shalt not steal." This text tells what we shall not do. It is the negative form of an obligation.

If you want it stated in the positive form, you will find it in the twelfth chapter of Romans and the seventeenth verse, the latter part of the verse: "Provide things honest in the sight of all men." That is the positive statement of the commandment which, in the negative form, is, "Thou shalt not steal;" in other words, Thou shalt be honest, and provide things honest in the sight of all men.

Another place says not only in the sight of men, but in the sight of the Lord. Thus the positive form of the eighth commandment is, Thou shalt be honest in the sight of the Lord and in the sight of men. And if I do not provide things honest in the sight of the Lord, I cannot provide things honest in the sight of men. We are to be honest in the sight of God all the time. We are to work in the sight of God; not simply *as* in the sight of God, but actually in the sight of God.

"All things are naked and opened unto the eyes of him with whom we have to do." Then where is the use of trying to cover up anything, or to do anything in secret, or have any secret way? Whoever will open his life unto the Lord, whoever has his whole life honest with God, will be honest in the sight of all men just as certainly and just as easily as he lives in the sight of all men, because his

life will be simply the expression of what is within. And when the life is held open to God, as the flower to the sun, then God fills the life with fragrance, just as the sun does the flower, and "maketh manifest the savor of his knowledge by us in every place."

Two verses in the one hundred and thirty-ninth psalm put this in the way in which he wants us to look at it. We will first read the first few verses. Here is stated a great fact, whether we recognize it or not: "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether."

From this it is easy to see that every man must be dishonest with the Lord before he can be dishonest with men; for if he is honest with the Lord, he will recognize this fact which we have read,—that every thought, every word, every way, is wide open to the Lord. Whether man realizes it or not, it is so; and if he is honest with the Lord, he recognizes that fact; and then, as he never tries to hide from the Lord any thought, any word, or any deed,—when the whole life is so open as that to the Lord,—the life will be just as open and honest as that to men. He cares not what men know about him; for they cannot know anything bad about him. He does not shun to have men know what he does; for he cannot do anything dishonest or mean. He will not do anything crooked, it is not in him to do it; for God is with him to correct his life, and to make it pure and sweet and clean.

The last two verses of the one hundred and thirty-ninth psalm are the expression of the every-day life of the Christian: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Every man who will take the first verses of this psalm, and recognize that this is a fact, and then, in the sincerity of his heart, will repeat to the Lord the last two verses, will be honest always. He will provide things honest in the sight of all men. He will be a Christian all the time. For when he is holding his life open to the Lord, and is asking the Lord to try him, and see if there is any wicked way in him, he is ready then that the Lord shall do that thing, and lead him in the way everlasting; and he will certainly be led in that way. And all this is spoken in the commandment that says, "Thou shalt not steal."

SPEAKING of the situation in the East, the December *Review of Reviews* says: "Nothing but the very strongest combination can avail to check Russia's ultimate progress toward Constantinople." The rumors of an alliance between Germany and Turkey, it does not consider authentic enough to be accepted, but adds: "It is significant, however, that Russia should now have reminded the Turkish government that a large part of the war indemnity of twenty years ago remains unpaid. Hitherto Russia has not pressed Turkey for the money, and has seemed to regard the pecuniary claim as a means by which to keep Turkey under moral domination. But it has been reported that the Turks intended to use the indemnity

paid them by Greece for the purpose of rehabilitating the Turkish navy, and this idea does not find a pleasant reception at St. Petersburg. If Turkey's indemnity is to be spent for ships under the tutelage of Germany, with a view to increasing the aggregate strength of the combination against the Dual Alliance, Russia may well prefer to collect her outstanding bill against Turkey, and apply the proceeds in naval construction on her own account. The gathering in Constantinople of agents representing the Krupp gun works of Germany and the Armstrong works of England, found their negotiations seriously interrupted by the Russian attitude. In order to give her diplomacy the proper impressiveness, Russia has allowed it to be known that her strong fleet in the Black Sea is in a state of entire readiness, a squadron of eleven vessels, including four first-class battle-ships, being now ready to proceed to the Bosphorus on a few hours' notice.

THE LORD'S COMING.

JOHN the Baptist had proclaimed the coming of the Messiah. He had told the Jews the coming of the Messiah was so near that those to whom he was then preaching must expect him, must look for him, and must believe on him when he should appear.

There was, indeed, at that time a general expectation of the Messiah. As John himself was preaching, "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not." He was asked, "Art thou the Messiah?" "And he confessed, and denied not; but confessed, I am not the Messiah." They said again to him, "What then? . . . What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." And "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus."

However, when John had been some time in prison, and was expecting every day to be put to death, he sent two of his disciples to ask Jesus, "Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

Thus the preaching of the gospel to the poor was given by Jesus himself as one, and not the least one, of the evidences that he was the Messiah. Even at the very beginning of his ministry, as he stood in the synagogue, he read and applied to himself, as fulfilled that day, the scripture, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor."

Not only did he give the fact of "the preaching of the gospel to the poor" as one of the great evidences that he was the Messiah; but he gave it also as one of the great evidences that he was the Messiah who was then to come, and whom John had preached as the one on whom the people should believe in order to be

saved. This point, then,—that he was the true Messiah, who had been heralded as the then coming one,—is the particular one in this communication between him and John.

John had believed with all his heart, and had preached with all his might, that Christ was then coming. This was not enough, however, for that time, because there was general expectation that then the Messiah was coming.

Many were looking for a messiah then to come; but they were not looking for the right kind of messiah. The Pharisees, the priests, the scribes, and many of the people were looking for a messiah; but the messiah for whom they looked was one who was but the reflection of their own worldly and selfish ambitions; and any one who would not satisfy their own ambitious views in this, would not be accepted by them as the messiah. Therefore, though they were looking for a messiah, yet as they were not looking for him in the right way, and were not looking for the right kind of one, they were, in reality, not looking for the true Messiah at all. John the Baptist, therefore, preached not only that the Messiah was then coming, but also that the Messiah whose coming he preached was *the true Messiah*.

And now in the darkness and gloom of the prison, and in daily expectation of death, beset with the temptations and discouragements of Satan, John desired evidence from Jesus that he was the true One whom he had preached, and who was to come. He desired certainly to know that he himself had not got ahead of the Lord's true message; but that all that he had preached was certainly true, and was being fulfilled in Jesus alone, without there being "another" to be looked for.

Jesus gave to John the desired and the certain evidence that he asked for; and in it, as an essential part of it, was, "To the poor the gospel is preached." Therefore those who, in that day, looked for a Messiah who would preach the gospel to the poor, who would show fellowship with the lowly, who would lift up the fallen, who would seek the outcast and the forsaken, and who would receive sinners,—those who looked for such a Messiah as this, looked for *the true Messiah*.

This evidence of the Messiahship of Jesus is good for all time; it is as good for to-day as it was for the day in which it was given to John. To-day there are many who, in former times, have believed with all their heart, and proclaimed with all their might, that the Lord is coming; they have looked for him, and have expected him to come. But as he has seemed to tarry, and as the perils, the corruption, and the darkness of the last days have pressed in, intensified by the temptations and discouragements of Satan, who is working with great power because he knoweth that he hath but a short time, these dear souls, too, like that other one who had zealously proclaimed his coming, have been led to query, Is he really coming? Have we been too ardent? Have we proclaimed too strongly that he is coming? Have we got ahead of the Lord's true message? Is this truly the message of his coming? Is he really coming in response to this message, and in fulfilment of our proclamation?

Are you one of these? Have these queries passed through your mind? Dear soul, be of good cheer: the word comes to you, and the evidence, as it did to John; and through his

church this word and evidence is exemplified now, as in his own person then,—“To the poor the gospel is preached.” Thousands of voices are rising up in the power and Spirit of Christ, and saying, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor.” This is Christ's evidence to you to-day, as it was to John the Baptist, that your labor has not been in vain, that your proclamation of his coming was timely and correct, that he himself is coming, and that there is no other to be looked for.

Likewise to-day there are many talking of a coming of the Lord, many who are looking for a coming of the Lord; but, as of old, their own ambitions and opinions have so obscured the truth of it that he will never come as *they* are expecting; therefore, in reality, they are not looking for the true Messiah in his second coming; they are not looking in the right way for his coming, and so are not looking for the *right coming* of the Lord.

Now, we, with all these others, are looking for the coming of the Lord. How shall we know—how shall anybody know—that *we* are looking for the real, true coming of the Lord?—Ah! those who look for the true coming of the Lord will be witnessed unto by the Lord Jesus, in the person of his church, that “*to the poor the gospel is preached*.”

Does, then, the church of Christ with which you belong bear this divine credential? Does that church, as a church, as the body of Christ, in the name, and Spirit, and power of Christ, “preach the gospel to the poor”? In view of this demand, do you not see the wonderful significance of the fact that the church which the REVIEW AND HERALD represents is now, as a church and the body of Christ, called bodily to go “into the streets and lanes of the city,” and “into the highways and hedges,” to extend the divine call to “the poor, and the maimed, and the halt, and the blind,”—in a word, to preach the gospel to the poor? He is clothing “his body, which is the church,” with the divine credentials, and is thus giving to all people the divine evidence that he, the true Messiah, is coming again; and that all who look for his coming, *in harmony with this evidence*, will be looking for the true coming of the Lord, and so will never be ashamed nor disappointed.

And when his whole church, at his call, rises up in his own power and Spirit, and thus, with the Spirit of the Lord God upon her, preaches the gospel to the poor, then, by that same power, the eyes of the blind will be opened, the deaf will be made to hear, the lame to walk, and the dead to rise; and that power will, without a check, simply swell into the power and glory of his coming.

Praise the Lord, the Messiah is coming. Be of good cheer: the gospel is preached to the poor, and Jesus is certainly coming. “Get ready, get ready, get ready:” the Lord is coming.

ARVINE relates the following incident:—

“An unconverted youth accompanied his parents to hear a certain minister. The subject of the discourse was the heavenly state. On returning home, the young man expressed his admiration of the preacher's talent; ‘but,’ said he, turning to his mother, ‘I was surprised to see that you and my father were in tears.’

“‘Ah, my son,’ replied the anxious mother, ‘I did weep, not because I feared my own per-

sonal interest in the subject, or that of your father; but I wept for fear that you, my beloved child, would be forever banished from the blessedness of heaven.’

“‘I supposed,’ said the father, turning to his wife, ‘that those were your reflections; the same concern for our son made me weep also.’”

“These tender remarks found their way to the young man's heart, and led him to repentance.”

U. S.

A TIME TO REJOICE.

“TO EVERYTHING,” says Solomon, “there is a season, and a time to every purpose under the heaven,” and among other things he includes a time to rejoice. And Paul says, “Rejoice with them that do rejoice.” Sympathy is a duty of our common humanity: it is a far higher obligation in regenerated souls. And joyful sympathy becomes doubly appropriate when it pertains to spiritual things, and has to do with that which is eternal.

There is occasion for such sympathetic joy in view of the good work which has been, and still is, going forward in the church in this place. Many are rejoicing in what the Lord has done for them in delivering them from sin, from doubts and fears, and bringing them into a condition of peace and trust. In these cases Paul's words, “Rejoice with them that do rejoice,” will certainly apply.

Not only are the new converts and the newly awakened ones rejoicing in this work, but their friends who have long cherished anxiety for them, and offered up many prayers in their behalf, are also glad to see their prayers answered, and those who are dear to them turning to the Lord. With them we should rejoice. Many of those with whom the Spirit has been successfully striving are children, whose new life will gladden and brighten the family circle. Christian parents can have no greater joy than to see their children walking in the truth.

Another class with whom we are to rejoice is the spiritual fathers and mothers of these converts, those by whose special labors their hearts have been turned to an interest in spiritual things,—the minister, missionary, author, parent, sister, brother, or other friend. What a joy belongs to those who, by personal efforts or influence, win souls to Christ! While each seeks for this joy for himself, he should be glad for and with others who have it.

But we need not confine ourselves to merely earthly agents in this matter; for there is joy in heaven over a sinner that repenteth. There is joy among the angels; and with them we should rejoice. “Are they not all,” says the apostle, “ministering spirits, sent forth to minister for them who shall be heirs of salvation?” With what pleasure, therefore, must they behold the sinner yielding to the strivings of the Holy Spirit, and accepting its instructions! How gladly they will watch around the pathway of one who turns his face toward the Father's house, to guard and guide his footsteps in the narrow way! They count on nothing less than the continuance of the converted sinner to the end of the race; if they did not, it would detract largely from their joy, if not destroy it altogether. Shall any disappoint them by proving recreant to duty, and turning traitor to the holy cause of Christ?

But more than this, we may rejoice with the Lord himself; for he rejoices as no other can,

at the return of the prodigal to his Father and his Father's house. His joy is proportioned to the depth of the ruin from which wandering souls are rescued, to the intensity of the travail of his soul in their behalf, to the cost of their redemption, to the love which he bears to them, to their future unending happiness, and to the glory which their salvation will bring to him. "He shall see of the travail of his soul, and shall be satisfied." This was the joy that was set before him, in the prospect of which he endured the cruel cross, despising the shame. Thus, in rejoicing with those who are turning to the Lord, we are rejoicing with the Lord himself.

If one finds it hard to rejoice with newly baptized believers, let him remember that communion with their joy will turn his mind from his own sorrows, of which all have their share; it will tend to renew his first love; it will tend to curb his envy if he really rejoices with successful workers; it will elevate his spirit to endeavor to rejoice with the Holy Spirit and the angels; it will fit him to partake in a like success if he rejoices with Jesus, the sinner's Friend. Therefore, "Rejoice with them that do rejoice." U. S.

A CLEAR-SIGHTED writer in one of our exchanges makes the following excellent remarks on giving to the cause of God. They should be pasted up by each Christian in a place where they will be surely seen so often that they will be impressed indelibly upon the heart, and thus be reflected in the life:—

Giving should be systematic and from principle. Impulse is a shaving-fire. The door of the heart, creaking on rusty hinges, may open to a sudden and eloquent appeal, only to be bolted the closer when the spasm is over. Zigzag, haphazard giving begets no habit, confers no strength. . . . God gives from principle. His daily and yearly mercies come around in their season. I believe that one of the most unfortunate things which can befall a church is to contribute to missions or some benevolent object under the stimulus produced by the touching and magic appeal of some secretary or agent who visits a church for the purpose of getting all the money he can. What is needed is calm, conscientious giving, according to one's means, and from righteous principle.

OBSERVATIONS.—NO. 2.

New York City.

LIFE in New York has its pleasant features, and some that are not pleasant to people who have lived where there is plenty of room, and time enough to move about without risking one's life from the furious haste of cabmen and street-car drivers. The peninsula upon which the city is built is so narrow that its million and a half of people have gone farther and farther north to find room for their residences; and then, finding land so expensive, have narrowed the rooms and heightened the buildings, still maintaining a high rental on the flats. In these flats six rooms occupy only space enough for three, and are reached by climbing numerous flights of stairs.

Before coming from Australia, I had read about the organization of a church in New York City, and had thought what a strength it must be to the work there to have the editor of the *Sentinel*, with his family, the manager of the branch office of the Pacific Press, with his family, and the families of the numerous work-

ers in the printing-office, all uniting their labors and their influence to build up the work in the metropolis; but I found it not exactly as favorable as I had imagined. Some of the reasons for this I could see when I visited New York.

In New York, Elder Ballenger kindly offered me the hospitality of his home, which I cheerfully accepted. We left the office about six o'clock, when the multitudes were going home from their work, and took the fast train, so that we should not be more than three fourths of an hour getting home. The train was full when we crowded into a car; that is, all the seats were full, and there were nearly as many standing as sitting. We laid hold of the straps provided for standing passengers, and thought to while away the time in conversation. But during the trip, our train made about twenty stops, at each of which from ten to forty passengers elbowed their way through the crush, pushing, crowding, thrusting their elbows into our sides, and treading on our toes. Then, in a remarkably short space of time, as many would rush in, pushing us to the center of the car, or crowding past to get standing-room.

In the morning this experience was repeated, and so on, twice a day. Brother Ballenger says that people in New York get used to this, but I am sure it would take a long time to learn to like it.

On the street-cars a brutal haste is often manifested by the conductors. I saw a mother with two little children, coming with all possible haste to board a car, sworn at by the conductor; the car started while she was putting the children on, and she had to jump on while it was in motion. I was indignant, but she was evidently used to the ways of New York; for she made no complaint, and bore the added insult of the conductor's coarse remarks about her being slow. The same day I was on a Broadway cable-car, where an aged and feeble old man, with his daughter, signaled the car to stop at a crossing. The young lady stepped off, and was attempting to steady the old man, when the bell was rung, and instantly the car started. The old man jumped from the lower step of the car, and, with the aid of his daughter, managed to keep on his feet. I remonstrated with the conductor, and received an insulting answer.

The same reckless haste pervades the streets, and one who attempts to cross the streets in a leisurely way is in danger of being run over or knocked down by hurrying vehicles. There are only three other places where I have felt such a terror of the streets,—the crowded thoroughfares of London; portions of George street, Sydney, where the double lines of steam-trams cross main arteries of traffic; and the sidewalks of Battle Creek where, contrary to the usages of all civilized countries, bicycle riders are allowed to use the sidewalks, and the pedestrian must be ever on the watch, ready to jump to one side or the other, to let the cyclist rush by.

At the home of Elder Ballenger I found that six small rooms on the third floor cost thirty dollars a month. There was no veranda, and the only opportunity to get outdoors was to go down on the street. This is a sample of a New York flat for a small family. As a result, our brethren, whose salaries are sometimes set by committees made up largely of men living in the West, where rents are low,

and living is inexpensive, have been driven to various expedients to economize. The little home that I have just mentioned accommodated two small families and a boarder. Some have found homes in Brooklyn and Jersey City, where the inconvenience of travel is compensated for by larger and cheaper houses; and some board themselves in a doubtful sort of way in the back of the printing-office, and sleep on cots placed on top of the book cupboards. This ought not to be; for it is not healthful for men to board themselves, and sleep in the same rooms where they work during the day; but it seems to be the least of several evils.

A BETTER WAY.

That there is some better way for the management of our work and the location of our workers in connection with the publishing house in New York, there can be no doubt. And the same study that will provide suitable conditions for these will do much to open the way for ministers, Bible workers, and missionary nurses to have suitable homes accessible to their work, and yet where they can have room, pure air, and some grass and trees to look upon.

Let us study the plans of the *Cosmopolitan* Publishing Company and others, that have gone out a sufficient distance from the city to get land enough for the building up of a little settlement for their workers. Let us study the counsel given regarding the location of the Pacific Press in Oakland. When its location was under consideration, there was shown to Sister White a large and busy city, where the people were rushing in and out like bees about a beehive. Then, across a strip of water, she was shown a more quiet place, and this was pointed out as the place where our printing-house should be located. The experience of twenty years has fully demonstrated that Oakland is an excellent place for our publishing house. Some of the workers own their homes, and others are able to secure roomy and healthful residences at reasonable rents.

How much better it would be for the work in New York City, and how much more for the strengthening of the Atlantic Conference, which has such a weighty responsibility in her large cities, if our brethren could select a suitable place not far from New York, where the *Sentinel* and other publications could be issued from our own presses, thus giving work to more of our people, and helping to create a center of influence where persons who might afterward be called to be workers could acquire the necessary education and experience. As numbers increased, a primary school could be established. Other business enterprises would naturally gather at such a place.

A town not far from New York would offer advantages of great value to several of the business enterprises which our brethren are now carrying on at Battle Creek. Several to whom this matter was presented acknowledged that it would be vastly better for them, financially and spiritually, if they had established their business in some large city in the East; but, having begun in Battle Creek, it is not convenient to move. It is to be feared that matters will thus proceed unless some centers are created in the Eastern cities, which will have some drawing power, so that the overpowering attraction to Battle Creek may be partly counterbalanced.

Let us pray that a sanctified business policy may be exercised for the establishment, by our people, of centers of influence and education near several of the larger Eastern cities.

W. C. WHITE.

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.

WALES.

My last report for the REVIEW was written April 10. At that time we were holding meetings in Large Park Hall, the finest hall in Wales, seating two thousand five hundred people. Our meetings in this hall continued till Sunday, May 23, when we resumed meetings in Lesser Park Hall. The last two Sundays that meetings were held in the large hall, the Sabbath truth was presented. The warm season is not the best for large meetings; and some, as is always the case, are offended at the Sabbath truth; so we find Lesser Hall more convenient and less expensive. Now the attendance is rapidly increasing again, and the prospect is very encouraging.

BATH AND SOUTHAMPTON.—From March 25 to November 2, when he went to London, we were favored with the help of Brother Champness. This was much appreciated by all who were interested, and gave me an opportunity to visit the churches in Bath and Southampton. I spent a week in each place, July 9-23, and was much encouraged and strengthened to see the growth in spirituality in many of these dear friends. While a very few had proved unfaithful, the loss had been more than made up by others who had come in to take their places; so that there is rather a gain than a loss in numbers. The test of living without a professional preacher develops character. It gives all an opportunity to see whether they are trusting in the Lord or in an arm of flesh. Yet I am sure that an occasional visit from a minister is a mutual blessing. I am glad to see that some are laboring to bless others. This is as the Lord would have it. That is the only way to keep alive. A church which does not prove a blessing to all within its influence, that is not a spiritual oasis in the world's desert, will die, and, unless converted, ought to die. We know that if all in these churches are faithful (full of faith), there will yet be a much more abundant harvest of the seed sown than has yet been seen.

SWANSEA.—From July 29 to August 1 I was with the little company of seven Sabbath-keepers in Swansea. They were all brought into the truth through reading *Present Truth* and the efforts of the faithful canvassers, with the exception of Brother and Sister Jessop, *Present Truth* canvassers, and a sister from Cardiff. Swansea is the second town in importance in Wales, and has a population of about 60,000. Several hundred copies of *Present Truth* have been sold there for years, and we hope to see a good work there soon. A Welsh evangelist is keeping the Sabbath there, and we hope he will yet become an efficient worker in that language.

PLYMOUTH.—From August 26 to September 13 I was with the Sabbath-keepers in Plymouth. I much enjoyed this series of meetings. The first Sunday evening I spoke to a fair-sized congregation on socialism as a sign of the end. Isa. 8:9-22. We had studied this subject at the Sunday meetings both in Bath and Southampton.

The second Sunday evening I was invited to preside at a meeting of the Conditional Immortality Association. This gave me an opportunity to become acquainted with an aged minister who took part in the great Advent movement in England in 1843 and 1844. He received the light through reading a paper—the *Voice of Elijah*—sent out by William Miller, and was personally acquainted with Joshua V. Himes and others who visited England in the interests of that work. We are

made glad to know that ere long Great Britain will be stirred by a power infinitely greater than was manifested then.

On the third Sunday I was in Plymouth, I spoke to a congregation which filled the body of Mechanic's Institute, on the subject of Spiritualism. A deep interest was manifested, many remaining an hour after the service to ask questions. Every day we studied the subject of "The Life" with those interested, not without results, we are encouraged to believe.

Just before the close of our last Sabbath in Plymouth, three were baptized in the sea. The day was pleasant, the sea beautiful, and the whole experience was one not soon to be forgotten. We celebrated the ordinances of the Lord's house, as also at Bath, Southampton, and Swansea; and the Lord's blessing, as in his promise, was received in every place. It would be a good thing if all these companies would celebrate the ordinances of the Lord's house oftener, whether a minister is present or not. Leaders of the meetings were agreed upon until such time as further organization can be effected. I was much refreshed by my visit to Plymouth, and am certain that if all stand fast in the liberty wherewith Christ hath made them free, there will soon be a large church there.

CARDIFF.—Friday evening, October 29, we had our first baptism in Cardiff, in one of the largest Baptist chapels in the town, which was freely granted for that purpose. Seventeen were baptized—one from Swansea, one from Newport, and the remaining fifteen from Cardiff. This was, on the whole, the pleasantest baptism I can remember. The next day we enjoyed the blessing promised in John 13:17. A number besides those baptized are now keeping the Sabbath, and we expect to have another baptism on December 17. We are now studying the subject of life and immortality in Christ, and a deep and encouraging interest is manifested.

We were much cheered and helped by the visit of Brother Prescott in May. He spoke twice in the large hall on the Sabbath. Recently we had the benefit of a visit from Brother Waggoner, who spoke to a good congregation of *Present Truth* readers. Brother Waggoner also visited Swansea, and held one meeting; an unusual and surprising interest was manifested. The work of these two brethren, who preach liberty and peace, is highly appreciated in this field, and we are sure the work is being established on a "sure foundation,"—the foundation spoken of in 1 Cor. 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ."

From Jan. 31, 1897, up to this day,—December 9,—the expense for hall rent, including what was paid in the places visited, has been £111 6s. 3d., or \$542.09, while the contributions have been £124 19s. 2½d., or \$608.55, leaving a balance of \$66.46 above hall expense. Books, tracts, and papers to the value of \$50.75 have been sold at these meetings. The advertising expense was large at first, and on this point we desire to quote a few words from the pamphlet by Sister White on "Our Camp-meetings," pages 20, 21. The principle set forth must apply not only to camp-meetings, but also to all public meetings where we desire to reach the people. She says:—

Advertise and publish. We must take every justifiable means of bringing the truth before the people. The press must be utilized, and every advertising medium employed that will call attention to our work. Let not this be regarded as unessential. On every corner you may see placards and notices calling the minds of the people to various things that are going on, some of them of the most objectionable nature; and shall those who have the light of life fail to place it where men can have access to it? Shall we hide the light under a bushel? To as great

an extent as possible, let the important discourses given at our camp-meetings be published in the papers; for in this way precious light may be shed on the pathway of those who sit in darkness. Many regard us as the unbelieving Jews regarded Paul—as trying to press our views upon the attention of others. But can we be too urgent in bringing the light of truth before perishing men? If we have the most solemn truth ever given to the world, why should we not be in earnest? Why should we not use every endeavor to persuade men to lift the cross, to bear the reproach for Christ's sake, that they may have eternal life? *Put your light on a candlestick, that it may give light to all that are in the house.*

J. S. WASHBURN.

BRAZIL.

THE revolution that has been in progress in the state of Bahia for over a year, has finally terminated, the federal troops coming off victorious, and Constelheiro, the false messiah and leader, being killed in the final engagement, and his followers taken prisoners or scattered.

But scarcely had the good news that the country was once more at peace been proclaimed, when Brazil was again startled by the attempted assassination of the president, Dr. Prudente Moraes. While the attempt to assassinate the president failed, the minister of war, Marshal Machado Bittencourt, in attempting to shield the president, was himself struck down by the assassin's bayonet, and expired almost instantly. When we consider Brazil as a country, truly one of the richest and most beautiful on earth, were it properly developed, and then review its history, we cannot but feel sad at the many internal disturbances which have constantly checked its progress.

But while the unhappy children of this country are thus staining their hands with one another's blood, the last warning message is onward, and the Lord is wonderfully working for us. In a letter received a few days ago from Brother A. B. Stauffer from Ports Alegre, he writes as follows:—

"The Lord has most wonderfully worked for his cause here. Through Brother Preuss, of Taquari, we have come into possession of a good tract of land, with buildings on it for a mission farm, and his hotel is to be turned into a home for our mission school. O, praise the Lord for his goodness and mercy!" And we say, Amen!

But while the Lord thus works, and openings are presenting themselves, we are short, O, so short! of laborers to fill these many calls. The brethren are anxiously awaiting the arrival of Brother Lipke to go to the place named above, as this now seems the most important of the many calls for help, and as this school is to serve as a means of educating workers. But where shall we find men to step into the many openings? Much as we long to supply each place at once, all we can do at present is to follow the Saviour's injunction, and pray "the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38. Brethren and sisters everywhere, we ask you to unite with us in this prayer, that the Lord may place the burden upon some to yield themselves wholly to him, to be spent in his service wherever he sees fit, not expecting an easy time, but ready, as good and faithful soldiers of Christ, to push the triumphs of the cross under all circumstances; for we have many needy mission fields that need workers. And who can say that, as you pray, the Lord may not show you a duty to enter his vineyard, or at least, if you cannot go, to give of your means to the Lord so he can send some one else?

Elder Graf's labors have also been especially blessed, and he will doubtless soon give a report of his work. He is at present following up several interests started by our faithful canvassers in the state of Rio Grande do Sul.

Since my experience at Caravellas, spoken of in my last report, I have again visited the believers in the state of Sao Paulo, and had the privilege of baptizing several, and of organizing our first church in this state. We long to see a little company obedient to the truth in the capital of this vast country, to let their light shine forth in the moral darkness around them. To this end we are praying, and also working as opportunity is granted us. May the Lord give the increase.

F. W. SPIES.

Rio de Janeiro, November 18.

CALCUTTA, INDIA.

SEVERAL weeks have passed since I last wrote to the REVIEW. Mention was then made of our meetings at the Corinthian Theater. These have continued till the present, with excellent interest. The cooler weather has now come, and this usually continues till the end of February. The mercury has already been down in the sixties, and ere long it will probably be in the fifties. This change of temperature we greatly enjoy, and can work now as it was impossible to do in the midst of the heat.

Our congregations at the theater are still excellent on Sunday nights, and the interest is deepening in many minds. Besides the regular service on Sunday evening, I now have parlor readings at different places in the city, so that, including a prayer-meeting at our house on Friday evening, every evening in the week is occupied, to say nothing of the visits made and callers received during the day. As a matter of fact, I am utterly unable to meet all the demands made at the present time. If the week contained double the number of evenings it does, the time could be all used to good advantage.

Last Sunday night the theme presented in the theater was, "The Holy Spirit: His Office and Work in Behalf of a Lost Race." The meeting was a solemn one, the Holy Spirit being manifestly present to impress the word spoken. The study of the evening brought out from the Word that the Spirit speaks ("The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23:2); that he reveals (Luke 2:26; Eph. 3:5); that he teaches (Luke 12:11, 12; Matt. 10:20; 1 Cor. 2:13); that he leads (Rom. 8:14; Gal. 5:18); that he understands the deep things of God (1 Cor. 2:10, 11); and that he is a witness. Acts 5:32. "The Spirit itself beareth witness with our spirit, that we are the children of God. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8:16, 26. It was shown that the Holy Spirit is a Comforter. God is the God of all comfort (2 Cor. 2:3); Jesus Christ is a Comforter with the Father (1 John 2:1); and Jesus promised, as he was going away: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." As a Comforter, he teaches all things, and brings all things to remembrance whatsoever Jesus said (John 14:26); he convicts of sin (John 16:8); and we must remember that he is none the less a Comforter when doing this, than at other times; for the Word reads, "When he [the Comforter] is come, he will reprove the world of sin." But just as surely as he convicts of sin, so surely will he convince men of righteousness. Who is willing to be convinced of righteousness? who is willing to receive "abundance of grace and of the gift of right-

eousness," "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe"?

What a picture is this! The Father, the Son, and the Holy Spirit—three divine Comforters—pledged to every soul who will yield himself to the messages of infinite love! Who needs to go groping his way in sadness and gloom? The great Captain of our salvation said, "I will not leave you comfortless." Then lift your heads, ye sorrowing, mourning ones, and listen to the blessed words of comfort which are given in the divine Word.

The Holy Spirit is to be received (John 20:22; Isa. 44:3), and the Lord longs to bestow this gift of gifts upon men. Luke 11:9-13. Some here are reading their Bibles as never before. Some who have begun to keep the Sabbath began to pay a tithe before they kept the first Sabbath. It is refreshing indeed to see people thus affected by the Word of God. Our collection last Sunday was \$8.14.

We hope the time when we can publish a paper will not be long deferred. We must have literature to spread all over this vast empire, in the English, as well as in the vernacular, tongues. The time is at hand; the people will read. We are indebted to them, and are under solemn obligations to give them the light that God has given us.

There is another demand here which we should recognize, and that right early,—we should have a school in the English language, and that, too, ere long. I have been astonished more than once of late to hear some of these fathers and mothers, when they begin to get interested in the truth, plead that we have a school where their children can be taught the fear of the Lord while carrying on their other studies. I have little doubt but that we could have twenty-five students with which to open a school early next spring if we only had the teachers. If two sisters could come and take up that work, it would be a blessed thing for this field.

The first requisite in the character of the teachers who come out here should be a sound experience in the things of God, an undying love for humanity, and a living connection with Jesus Christ. Cannot America give to India two such persons for this work? One of the teachers should be well advanced; she ought to be a graduate of Battle Creek College or of some normal school. It would be better if both were. India is not the worst place in the world in which to live; and for a place in which to die, I do not see why it is not as good as any other place under the sun. We are praying that the Lord will send us the right persons in due time.

I have not forgotten the 19th of April, 1882, when the little school in South Lancaster started, with twenty-four students. That enterprise, which started under such humble circumstances, and has grown into the present South Lancaster Academy, had the moral and financial support and sympathy of hundreds of our brethren. We plead for two teachers for Calcutta before a twelvemonth passes away. Shall we have them?

November 18.

D. A. ROBINSON.

ARGENTINA.

BUENOS AYRES.—Since last writing to the REVIEW, I have taken up work in a new province of this vast republic. Hitherto the province of Cordova has been neglected by the missionaries of the different evangelistic organizations. Few, if any, meetings have been held therein in the Spanish language, and but few in other languages. This province is the seat of Jesuitical power; thence comes the supply of priests to fill the vacant ecclesiastical "livings" throughout the Argentine Republic.

The city of Cordova is the capital of the province of that name, and is widely known as the stronghold of the far-famed Society of Jesus, instituted by Loyola. There the priests predominate in politics, compelling their slavish followers to smother their own convictions, inclinations, and desires, and allow themselves to be blindly conducted along the intricate paths of the mystery of iniquity.

The priests, taking advantage of this blind submission in politics as in religion, have oppressed to an almost unbearable degree the inhabitants of Cordova, keeping them in profound ignorance and superstition. As a result, although the Catholic Church has governed without an ecclesiastical rival in these republics for nearly four hundred years, in very rare cases will one see one of the last generation able either to read or write. But why dwell further upon this? It is almost proverbial that—

"Wherever Romish priests alone hold sway,
There, only ignorance can see the light of day."

When, six weeks ago, I resolved to open up work in this province, I felt the special need of having the presence of the Captain of heaven's host with me. I arrived at the Colonia Malbertina, near the city of San Francisco, and found the people in a completely demoralized condition, with depravity of the lowest order reigning in the whole district. Had I listened to the discouraging reports of the people whom I visited, I should have immediately moved to a more congenial place. But no, the Lord's message must go to this people. Putting my trust in him who had called me to these remote parts, and thoroughly believing the promise that his grace is sufficient for all emergencies, I began meetings. From the beginning, the Lord has come very near, working with great power upon the hearts of those who came to hear the preaching of God's truth.

It was good to see how the Lord worked. Night after night, some would arise in the public meetings, and request prayer in their behalf; and thus many were brought to the knowledge of the truth as it is in Jesus. After laboring about four weeks, eighteen determined to keep the Sabbath of the Lord. A Sabbath-school of twenty-six members was immediately organized for the more systematic study of God's Word. At the present time there are twenty-four who have publicly declared their intention to walk in the light of God's holy law, and keep the Lord's Sabbath.

Two weeks ago Brother Vuilleumier, who has been doing excellent work in the province of Santa Fé, came to assist some French Swiss brethren who could not speak very much Spanish. His visit proved to be such a blessing to the work that it was arranged that after the Entre Rios camp-meeting he should return here to work. The news of this spiritual revival has spread throughout the whole province, and the Catholics appear to be somewhat alarmed at the progress made with the message here. From what we can glean from men of influence, the Jesuits are planning to impede us by judicial interference, force being the only method known to the Catholic Church to make converts.

As we glance at the vast territory around us, we see openings that could be entered with great advantage to the cause; but alas! for lack of laborers, such vacancies cannot be filled. Thus souls hungering for the knowledge of truth plead, and plead in vain, for help. We already have here capable men in the truth, who would soon develop into successful laborers in the Spanish, French, German, and Italian languages; but they cannot be engaged because of an empty treasury. O, that God would incline the hearts of those who have wealth to give something to the mission for these benighted parts, that the message might not be hindered through lack of funds!

All our brethren cannot leave their homes to carry the truth to the distant corners of the earth; but all can give a portion of that which God has committed to their care, and thus help to send others who can go; and they may be assured that for so doing they will receive a hundredfold here and life everlasting hereafter.

One has only to glance over the past two years and a half to see how rapidly the work has developed here. No mission field presents such excellent opportunities for raising up workers in different languages as does the Argentine Republic, since thousands crowd here weekly from every nation, and thus might be brought under the sound of the message. For this very reason our work should receive the untiring support of all, since, in a little time from now, if given a hearty support, this field would be prepared to send forth laborers to others.

In the meantime, brethren, let us not sleep, but be vigilant, knowing that the time is short, and Jesus is soon coming. Until he comes, let us not cease our warning cry, but do our best to turn sinners to a loving Redeemer.

JOHN MC CARTHY.

BRITISH GUIANA.

NEW AMSTERDAM.—The visit of Elder Van Deusen has brought us cheer, encouragement, and help. Since his arrival he has baptized eighteen precious souls, among them a minister and his family of five. Opposition is steady against us, but we go forward, trusting in God, and earnestly contending for the faith once delivered to the saints. We continue to scatter tracts, etc., and one brother is circulating "Daniel and the Revelation" among another class.

PHILIP GIDDINGS.

NEWFOUNDLAND.

ST. JOHN'S.—We have been here a little more than a month, and, so far, like the country and climate very much. Some progress has been made in the work. A small church was organized here by Elder S. J. Hersum, and a neat little meeting-house, that is a credit to the cause in this city, was built. It was dedicated the day before Brother Hersum left for his new field of labor.

"Newfoundland, dubbed 'England's oldest colony,' is a self-governing province not connected with the Canadian Confederation. It forms the eastern wall, as it were, of the Gulf of St. Lawrence; is four hundred and nineteen miles long, by three hundred miles in extreme breadth; and owing to its numerous bays, it has an enormous extent of coast-line. Its population is about 195,000. Its fisheries are perhaps the richest and most famous in the world; its sealing industry is vast and picturesquely perilous; its climate is almost as harsh and forbidding as its coast, but there are sections very favorable to agriculture; its lakes and rivers swarm with game-fish, its wildernesses with deer and wild fowl. Like Ireland, it has no snakes nor venomous reptiles. . . . The history of Newfoundland begins with the Norsemen in the tenth century. . . . In 1583 it was taken possession of in the name of England by Sir Humphrey Gilbert."

The city of St. John's, situated on the extreme eastern coast of the peninsula of Avalon, is the capital of Newfoundland. It is nearer Europe than any other port of North America, being only 1,730 miles from Cork. It has more than 30,000 inhabitants. About fifty miles off Cape Race are the famous Grand Banks of Newfoundland, noted for their cod-fisheries. These fisheries give employment to over 100,000 men.

There is a crying demand in this field for consecrated laborers to carry the truth for these times to the people. It would be a

great relief to the minister in charge if he could have at least one minister to counsel with. We were sad to leave the kind friends in our former field of labor; but we found good friends here, ready to welcome us to their hearts and homes. We long for the outpouring of God's Spirit, that a good work may be done in this field.

R. S. WEBBER.

DISTRICT NO. 2.

CHATTANOOGA, ATLANTA.—From November 22-27 I was with our people in Chattanooga, Tenn., and spoke fourteen times on the work of the Lord in the Advent messages. As our people are scattered in that city, many of them living in suburban places, it was thought best to hold our meetings at four different points. Six of the meetings were held at the hall on Straight street, four at Highland Park, two on Ninth street, and two at 23 Early St. By this means all our people had opportunity to attend some of the meetings. The blessing of the Lord was with us, and his people rejoiced in the truths presented.

While here at Chattanooga, Elder Bird and myself walked over the battle-fields of 1863, visiting such points as "Orchard Knob" and "Missionary Ridge." From the top of the eighty foot steel tower raised over the site of General Hooker's headquarters on the ridge, we obtained a good view, on one side, of "Lookout Mountain" and the point where the "battle above the clouds" was fought, and on the other, the valley of the Chickamauga, where was the fiercest contest in that quarter.

November 24, the thirty-fourth anniversary of the "battle above the clouds," was the day we were walking over this field. We could not but think of the contrast between "the battle of the warrior, with confused noise, and garments rolled in blood," and our quiet walk over the same grounds. We closed our walk by a visit to the National Cemetery, between the "ridge" and the city proper. In this cemetery about 14,000 soldiers of the Union army lie buried. These were either gathered from various battle-fields, or those who have died since the war. They lie in this beautiful park of wide-spreading oaks, every grave being marked by a neat marble slab, with the name of the soldier and a number corresponding to the number and record on the cemetery register. The longing of our hearts that day was for the time to come when war shall be no more, and when death to God's people shall forever be banished.

From November 28 to December 5 I was with our people in Atlanta, Ga. This is the headquarters of the work in General Conference District No. 2. In this place I spoke nine times to our people and interested ones who came in, in their neat chapel. Our people rejoiced in what was considered in our meetings. Elders Allee and Owen assisted in the services. This visit among those in this new field of District No. 2, who have not had the privilege of associating with those in older fields who were in the first message, was truly a season of refreshing both to speaker and hearers. That the Lord will still bless in my visit to different points in the South, is my daily prayer.

J. N. LOUGHBOROUGH.

LABORS AMONG THE FRENCH.

FROM early in October until now, I have enjoyed much of the blessing of God in laboring for the French in Wisconsin and in Northern Michigan, especially in Menominee, in which place God has given me seven converts to the faith. These are mostly French.

In Wisconsin and in Michigan I have encouraged intelligent Belgian youth to attend the College in Battle Creek, with a view to

laboring for those of their own nationality either in this country or in Belgium. I expect that about five of these dear youth will direct their steps toward Battle Creek College next spring.

The father of two of these had a farm that he sold for \$1,000, giving \$300 to advance the cause in Belgium, and \$200 to help educate two of his children to engage in missionary work in that country. Upon being asked whether he did not do too much, he replied: "No; I have sold three times within a few years, and given, each time, at least half the avails to the Lord. He has more than doubled my property each time. How dare I do less?"

D. T. BOURDEAU.

MICHIGAN.

NORTH WHEELER.—I closed my labors at this place, December 12. In my parting testimony I sought faithfully to warn, admonish, and encourage the little flock to diligence and faithfulness. Our hearts were made tender, and tears flowed freely.

While I have not seen all accomplished that I desired, there are perhaps eighteen or twenty who have entered upon the way of life through the influence of the meetings. These have much to learn yet, but I hope they will follow on to know the Lord.

Elder J. C. Harris, who has been here the past summer, will remain to bind off the work. Pray that he may have much of the power of God.

ALBERT WEEKS.

News of the Week.

FOR WEEK ENDING DECEMBER 25, 1897.

NEWS NOTES.

There are now three railways in operation in China,—one seventy miles in length; a second, eighteen miles in length; and a third that is one hundred and twenty miles long. However, there are several thousand miles of road already projected, and an American engineer has been employed to lay them out and make the specifications. A most remarkable Chinaman, who has lately arisen in public life in China, has entire charge of this great enterprise. This man has now absolute control of the telegraph, steamship, and railroad lines of the Celestial Empire. He is of great wealth and almost unlimited political power, having been a protégé, in former years, of Li Hung Chang, and now overshadowing the great Chinaman in power and influence.

There is an Alaskan native at Indian Point, Alaska, of whom it is said: "He has a little frame whale-house, filled from floor to ceiling with tobacco, flour, and looking-glasses, which he has obtained from the whalers, and from which he supplies the country for hundreds of miles around. This man has been known to have as much as \$75,000 worth of whalebone in his storehouse at one time. He does a business of \$100,000 a year, and yet not a single coin of gold or silver, not a single bank-note or bank-check, is used, nor are any books kept. All transactions are by barter, furs and whalebone being exchanged for tobacco, flour, and whisky. He can neither read nor write; and although so wealthy, he lives in an ordinary tent, and sleeps on reindeer skins on the ground."

Dr. Schwartz, of Berlin, after protracted study, has come to the conclusion that marriage is the factor in human life most conducive to longevity, as of two hundred persons who attained the age of 40, one hundred and twenty-five were married, and seventy-five single. At 60 the proportions were forty-eight to twenty-two; at 70, twenty-seven to eleven; and at 90, nine to three. Among fifty centenarians not one bachelor or spinster could be found, nor, for the matter of that, one married couple, all these venerable individuals being widows or widowers. It may be urged that these statistics only prove the numerical superiority of married folk, but Dr. Schwartz declares the rate of mortality for husbands and wives between the ages of 30 and 45 to be 18 per cent., whereas unwedded persons perish at the rate of 28 per cent.

ITEMS.

—The tallest monarch in Europe is the king of Sweden.

—Near Unionville, Ill., a flood has uncovered a valuable deposit of coal along the bank of a small creek.

—The German government has sent two cruisers, under the command of Prince Henry, of Prussia, to Kiao-chou Bay, China.

—Meat is an expensive luxury in Alaska and the Klondike. Beefsteak is reported to have sold at \$48 a pound.

—The National Federation of University Graduates will meet at Chicago on the 29th inst. Twenty-five universities will be represented.

—The khedive of Egypt has sent to the park commissioners of Chicago, asking for seed of the water-lilies grown in the ponds of Chicago parks.

—The pneumatic-tube service is to be introduced into Chicago for the quick carriage of the mails between the railroad stations and the post-office.

—The average circulation of the Bank of England during September, 1897, was \$138,757,880. The profits of the bank for the half-year ending Aug. 31, 1897, were \$3,658,920.

—In Hawaii the native population is only one third of the whole; yet out of 1,087 lepers, 974 are natives, showing the greater susceptibility of the native population to the disease.

—The continued addition of great weights to the Brooklyn bridge has at last raised a protest; it is feared that with all the schemes to add to its burdens, the great bridge may be overburdened.

—The population of Hawaii in 1896 was 109,000; the revenue, \$1,975,000; its exports were \$15,515,000; imports, \$7,164,000; expenses, \$1,904,000; the net debt was \$3,889,000.

—The unemployed in New York City number 35,000 less than at the same period of last year; still, the unemployed number over 90,000 out of a total of nearly 300,000. Nearly thirty per cent. of the workmen of New York are yet idle.

—If China had the same number of ordained Christian ministers in proportion to population as there are in the United States, there would be 540,000. The actual number is 850, or less than one to every 600 in this country.

—The tourist sleeping-car, which is, in reality, a second-class sleeping-coach, is becoming an established institution on Eastern roads as well as on through Western routes. The fares are usually half what is charged on the standard coaches.

—Great quantities of frozen rabbits are shipped regularly from Australia. To such an extent has this export increased that the rabbits, which have been such a plague in Australia, are sensibly diminishing in numbers. From one port alone, twelve thousand rabbits a day are shipped.

—On December 4 the United States Steamship "Bancroft" was fired upon from the Turkish fort at Smyrna. A boat sent to ask an explanation was also fired upon. At the demand of the United States minister, Dr. James B. Angell, the Turkish government has just made a satisfactory apology.

—There is said to be a tree in the forests of Nubia which produces ready-made whistles. Great quantities of insects lay their eggs on the tender shoots, and these produce gall-like excrescences about an inch in diameter. When the young insects come out, they leave holes in such relative positions that the wind, in blowing through, causes a whistling noise.

—It would seem that there is less danger from lightning stroke in the city than in the country. The statistics show that in Berlin only five persons have been struck by lightning since 1713. In London only one person in a million that die is killed by lightning. In Paris, between 1851 and 1895, only three persons were struck by lightning, and only one of these cases was fatal.

—The most difficult feature in the construction of the tunnel under the Simplon Range in the Alps is the keeping down of the temperature. As it will run about 7,000 feet beneath the summit of Mount Leone, the temperature will be about 104° F. It reached 88° during the digging of the St. Gothard tunnel, and the health of the workmen was seriously affected. A careful system of ventilation will be used in the Simplon tunnel.

—The total annual income of the imperial family of Russia cannot be less than £3,500,000. Probably the nearest approach to this revenue is to be found in the combined incomes of the Rockefeller brothers, the oil kings of America, which amount to £2,500,000. The Austrian imperial family possesses an estimated annual income of £1,500,000, the German family one of £1,000,000, and the Italian house of Savoy a revenue of £600,000 a year.

—The English troops in Northern India have met with severe reverses. The natives are armed with rifles of the latest and best patterns. There are various attempted explanations of the source from which the natives obtained these rifles, and it is said that certain European and Asiatic ports are being closely watched by trusty men from Scotland Yard, and that there may be discoveries which will lead to unpleasant international relations.

—Unbreakable mirrors are now being made by putting a coat of quicksilver on the back of a thin sheet of celluloid, instead of on glass. By laying a second sheet over the coating, a double mirror may be obtained. Common celluloid is highly inflammable, one of its ingredients being gun cotton. But it is declared that a way has been found to overcome this objection by introducing a small portion of some other substance into the composition.

—The *Literary Digest*, commenting upon several articles in different religious papers concerning the present status of the Mormon question, says: "Several recent events have caused renewed alarm among the opponents of Mormonism. The developments during the late elections in Utah are taken to indicate that the church maintains its political power unbroken, and the general growth of the church seems, from statistics, to have been accelerated of late."

—The international syndicate, which has been formed to construct an underground rapid-transit system in New York City, has also secured control of the company which proposes to tunnel under the East River from Ann street, New York, to Furman street, Brooklyn. The company some time ago secured the necessary franchises. The scheme of the syndicate is understood to contemplate the connection of underground rapid-transit systems with the East River tunnel.

—The bill to establish in Washington the University of the United States is to be again pushed in Congress. It is said to be the intention of the national university committee that the government shall co-operate in the establishment of the proposed university, and it is intended that the bill shall be pressed to early passage, so that July 9, 1899, the one hundredth anniversary of Washington's bequest of \$25,000 for the university shall witness at least the practical beginning of what they intend shall become the leading university of the world.

Special Notices.

NOTICE!

WE desire to correspond with every isolated Sabbath-keeper in the State of Michigan, but have the address of but very few. We would esteem it a favor to hear from such individuals, or to be informed as to where they are located, as important matters often arise with which they should be familiar. Please address the secretary of the Michigan Conference, Grace G. Durland, care of REVIEW AND HERALD, Battle Creek, Mich.

DISTRICT NO. 2, NOTICE!

OUR son, Edgar Allee, secretary of the Southern Tract Society, died suddenly in Savannah, Ga., December 15. This will, for a time, hinder the work in the office, and delay some of the business. Will our many friends in this district bear with us until provision can be made to supply his place? Meanwhile send orders for supplies, and we will serve you as fast as we can. Also send tithe, making drafts and post-office orders payable to Mrs. Hattie Allee until further notice. N. W. ALLEE.

INDIANA, NOTICE!

THERE will be an elders' and parents' institute held in Indianapolis, January 20-30, 1898. This institute will be for the purpose of more fully instructing the elders in their important duties, and also parents in the varied matters pertaining to home life. This will be an important gathering, and we hope every church elder in the State will be present. Parents are also invited to come, and study with us how to make our churches and homes brighter and better. The time has fully come to take an advance step in this work, and those who do not will be left behind. Shall we not spend these ten days as did the disciples before the day of Pentecost, seeking God, putting away sins, and getting ready for a baptism of the Holy Ghost? We have encouragement that Elders G. A. Irwin, J. H. Morrison, I. D. Van Horn, and Mrs. S. M. I. Henry will spend more or less time with us in giving instruction.

All who come will be cared for free of cost. We trust that this institute will be a great blessing to the cause in the Indiana Conference.

W. B. WHITE.

"THE CHRISTIAN EDUCATOR"

Has promised, directly and by implication, to announce in its January number some new lines of study that will make the journal more valuable than ever to ministers, parents, teachers, and students. The work proposed is intended to assist all our people in following a general plan of home study for those who cannot attend our schools. For this purpose a weekly medium of instruction is especially needed in certain lines, and as the *Educator* cannot yet make provision for this in its own columns, some space will be given regularly in the REVIEW, beginning with the first issue in January.

This advance notice is given for the encouragement of those who have so earnestly requested that weekly lessons be given in New Testament Greek and in home study for parents. Any questions that have arisen in reference to lessons or queries in the *Educator* will receive attention from week to week. Look for this page in the next REVIEW, and also for another notice in this paper concerning the lessons in New Testament Greek.

WEST VIRGINIA, NOTICE!

THE dates for the general meetings for West Virginia, announced in the last REVIEW, have been changed *one week*. They will now be held as follows:—

Newburg,	January 18-23
Kanawha,	" 25-30
Huntington,	February 2-6

This change has been made in order to have Elder R. A. Underwood with us at the Kanawha meeting. We hope he may be able to attend some of the other meetings also. Brother Mead will be with us, as announced. It is hoped that every Seventh-day Adventist will make an effort to attend some of these meetings. We expect great blessings from the Lord.

It has also been arranged to dedicate the church at Walker, in connection with the quarterly meeting to be held January 8, 9. Would be glad to have our brethren and sisters living near attend this meeting. G. B. THOMPSON.

BATTLE CREEK COLLEGE.

A VISIT to this institution at the present time cannot fail to afford its friends a good degree of encouragement and satisfaction. This is the oldest and stroughest of our schools, and it was established under the direct providence of God, when the cause of education had received but little attention among us. The College has had its trials and emergencies, but the good hand of God has ever been over it. At present the attendance is larger than at any previous time, and the work is going forward encouragingly. Strenuous efforts have been put forth to put the work on the right basis. The education of the physical man is combined with the development of the spiritual and intellectual.

Manual training has been successfully established in several branches of useful industry for both sexes. An extensive broom shop, a tailor shop, carpentry, and dressmaking are now carried on in the school. Cooking is taught in the Sanitarium, just across the street, and the REVIEW AND HERALD Office conducts classes in the printing trade. In addition to these, friends of the cause have purchased a convenient tract of land near the College, where farming in its various branches will be taught and carried on. Gradually these industries will be made to contribute somewhat to the expenses, but their prime object will be educational rather than commercial.

Recently the power of God has been wonderfully manifested in the conversion of many students and the awakening of a deeper religious life and experience. There is a union of sentiment and harmony of action that bespeaks success. Several church schools have been and are being established under the direction of the College, an experienced member of the faculty being sent out for that work.

While we have so many reasons for gratitude in behalf of the College, we also desire to draw attention to the financial situation. For some years it has hardly been possible to make the school self-sustaining. In some cases a small deficit has appeared. Debts were incurred in early years that have never been discharged. On the contrary, additions have been made to buildings, and the debt of the College has thus been increased. For years no financial help has been extended to the College, but its burdens have rather been augmented. This calls for a heavy bill of interest. Friends of the College have deposited money with the school, and as these amounts fall due, some provision is necessary to

meet them. The income of the school is not sufficient to pay the running expenses and to discharge the debts as fast as they fall due. A large reduction in expenses has been made, so that this year the outlay will probably not greatly exceed the income, though it is likely to equal it.

Now as these notes fall due, it is necessary to have means to take them up, so that the friends of the College will not be disappointed. Within the next few weeks, some of these will become due, and the managers say that, having paid several hundred dollars, they will now need the rest of the earnings this year to meet current expenses. We would therefore ask the attention of those of our people who have money to loan, where it will be secure and will be accomplishing good, to the wants of the College. A fair rate of interest will be paid if necessary, though where money can be spared without interest, it will, of course, be even more acceptable. We consider the credit of our institutions to be above suspicion, and that they form safer depositories for our people than the world at large affords. The present call is urgent, though the sum required is not large. Persons having means that they feel disposed to loan to the College should write to Prof. E. A. Sutherland, president of the College, Battle Creek, Mich., stating amount and terms.

GEO. A. IRWIN.

NEW TESTAMENT GREEK LESSONS

Will be given weekly in the REVIEW, beginning with the next issue, for the benefit of ministers, teachers, and all others who cannot pursue the subject in our schools. The first lesson, given some weeks ago, will be reprinted, so as to give all an even start in the subject. The lessons will be furnished through an arrangement with the *Christian Educator* and a special teacher in this line. If you have not yet sent in your name for this work, please do so immediately. A fair knowledge of English grammar is needed, and the student should purchase Hadley and Allen's Greek grammar. If names are sent at once to the editor of the *Educator*, an effort will be made to procure the books at the lowest possible rate.

Publishers' Department.

LOOK OUT FOR IT!

Look out for the January *Medical Missionary*. It is to be a special number, devoted to the interests of the medical missionary work in Chicago, giving a full description of the various lines of philanthropic effort being put forth, and thrilling incidents connected with it.

"An Evening in the Star of Hope Mission," "Gospel Work in the Saloons," "Our Medical Missionary Hospital and Its Patients," "Midnight Work in the Slums," "A Home and Good Cheer for Homeless Men," and other intensely interesting subjects will be discussed.

The articles will be written by persons who are right on the ground, and doing the work. *There will be a number of interesting cuts.*

This number will also contain a full account of the convention recently held in Chicago in the interests of the medical missionary work, which was attended by over one hundred representative persons from different parts of the country.

Now is the time to subscribe for this journal. Get it for yourself, in order that you may keep well posted with regard to the latest developments in this work. Send it to your friends, that they may know what is being done for the poor, the fallen, and the unfortunate, not only in Chicago and other cities in this country, but all over the world.

The subscription price is only fifty cents a year. Address the *Good Health Pub. Co.*, Battle Creek, Mich.

COMMENDATORY.

The following letter concerning the tract, "How the Sabbath Came to Me," shows something of the work that is being accomplished by that little leaflet:—

"Dec. 11, 1897.

"DEAR SISTER HENRY: O, that I could talk with you face to face! This spring a family of Seventh-day Adventists came into this neighborhood, and scattered your [Adventist] papers, and also a little leaflet, "How the Sabbath Came to Me." I have read it, and have also until now read the *Signs of the Times*, which I would not like to discontinue, for I find much information therein.

"Now I would say to you that I never knew that I was not keeping the right Sabbath until I read your leaflet. I have been taught that Sunday is the Sabbath of the Lord, which I kept very holy. Now I do not know what to do. The family is not

here now, and I would ask you, as a sister in Jesus Christ, concerning some truth. Is it not really wrong not to keep Sunday? I wish to ask you to give me the satisfaction, or proof, that it is not sin not to keep Sunday. I am now convinced that Saturday is the true Sabbath; but I wish to know whether we would not sin in giving up Sunday. Please write at once. I say 'to sin,' because Sunday is the day of the resurrection of Christ. Please inform me.

"As we are sisters in the W. C. T. U., I would also like to know how you conduct your gospel meetings; for that is also my work here among our youth. I would like to know how a gospel meeting should be conducted. Please let me hear from you at once."

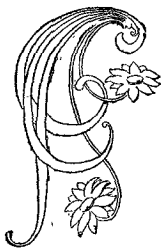
The influence of this tract is far-reaching, and good is accomplished wherever it is circulated. If you have not read it, you should certainly procure a copy and read it at once; and if you have read it, of course you will want to circulate it among your friends and neighbors.

48 pages; price only 2 cents.

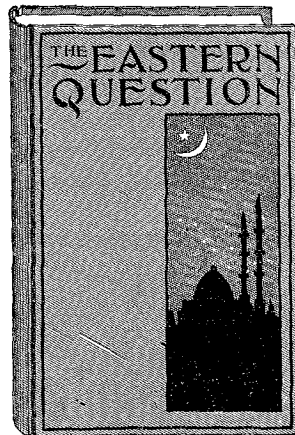
OUR LATEST BOOK.

The Eastern Question

In the Light of God's Promises to Israel, Prophetic and Historic.



... By ...
H. E. ROBINSON.



THIS question is attracting the attention of all leading statesmen and thinkers at the present time. In fact, it is one of the greatest and most important questions now agitating the world, and its importance will continue to be more and more manifest. What will be the doom of Turkey? Can it be understood?—With the aid of the prophetic Word it can be. This book throws the search-light of prophecy upon the question, and shows the startling results of the movements involved in this controversy. It is a book that every one should read. Read it yourself, and lend it to your neighbors. 276 pages. Bound in beautiful buckram cloth, \$1; paper covers, 50c.

REVIEW AND HERALD PUB'G CO.

NOTICES.

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

AGENTS WANTED.—Men and women to sell a first-class bread baker, automatic steam cooker, and other household utensils. Address A. J. Iden, 610 Clybourn St., Milwaukee, Wis.

FOR SALE CHEAP.—I have a limited number of copies of the old edition of "Thoughts on Daniel and the Revelation," which formerly sold for \$1.25. As long as they last, I will send them, post-paid, for 50 cents a copy. Will make an acceptable present. Address William Ward Simpson, Battle Creek, Mich.

FOR SALE.—Florida home, a bargain. Two miles from post-office; within city limits. Plenty of fruit and flowers. One and one-half acres, all in vegetables. Healthy five-room house and good barn; splendid dairy and poultry facilities. Milk, 10 cents; eggs, 30 cents. Address C. Macomber, King's Road, Jacksonville, Fla.

WANTED at once, a competent, middle-aged man, without family, who has had experience in farming and gardening, and understands caring for stock. A pleasant home in Battle Creek, and moderate wages for the right person. References as regards character and other qualifications required. A permanent situation for the right one. Address applications to No. 65 Washington St.

ADDRESSES.

ALL mail intended for Mr. and Mrs. Frank Meakins should be sent to College View, Neb.
UNTIL further notice the address of G. W. Morse and wife will be Sanitarium, Battle Creek, Mich.
UNTIL further notice the address of Elder D. T. Bourdeau will be 172 Kalamazoo St., Battle Creek, Mich.

PAPERS WANTED.

Late Clean Copies — All Post-paid.

CULBERTSON & SONS, Cave Spring, Ga.
Lewis C. Sheafe, 20 Clay St., Lexington, Ky.
J. D. Row, Plumb, O. T., wants reading-matter of all kinds.
Mrs. M. E. Boaz, Rondo, Mo., wants *Signs, Sentinels, Little Friends, Instructors*, and tracts.
Mrs. Lulu Wightman, Wallace, Steuben Co., N. Y., wants our denominational papers and tracts.

Those having copies of the following periodicals will confer a favor by sending them, post-paid, to Miss Emeline Hamilton, American Paper Co., Nashville, Tenn. *Sentinels*, March 28, 1895; April 18, 1895; Feb. 13, 1896; March 7, 1896; April 23, 1896; May 7, 1896; Nov. 28, 1896; Feb. 11, 1897. *Signs*, June 20, 1895; May 28, 1896.

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...	† 12.15 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.		LEAVE.
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.

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

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

CONNECTIONS AT DURAND.

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

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

EAST.	8	12	6	10	14	4	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Atl. & Ind. 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 1.31
Kalamazoo.....	am 12.48		10.15	1.00	6.57	4.25	2.40
Battle Creek.....	2.30	am 7.15	11.55	2.08	6.55	5.33	4.05
Marshall.....	3.30	8.23	pm 12.50	2.42	7.35	6.06	4.48
Albion.....	4.00	8.47	1.20	3.09	7.55		5.10
Jackson.....	4.40	10.05	1.45	3.30	8.15		5.34
Ann Arbor.....	4.40	10.05	2.35	4.05	8.67	7.20	6.25
Detroit.....	5.50	11.10	3.47	4.58	9.47	8.10	7.30
Falls View.....	7.20	pm 12.25	5.30	6.00	10.50	9.10	8.00
Susp. Bridge.....					am 5.23		4.18
Niagara Falls.....					5.38		4.33
Buffalo.....					5.53		4.48
Rochester.....				am 12.20	6.45	am 3.10	5.30
Syracuse.....				3.18	9.55	5.50	8.40
Albany.....				5.15	pm 12.15	7.45	10.45
New York.....				9.05	4.50	11.25	am 2.50
Springfield.....				pm 3.25	8.45	pm 3.30	7.00
Boston.....				12.16	8.24	2.35	9.32
				3.00	11.35	6.20	10.45
WEST	7	15	3	5	23	13	37
	*Night Express.	*N. Y. Res. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30		am 5.00	pm 3.00		pm 7.15
New York.....		1.00		10.00	6.00		am 12.10
Syracuse.....		8.35		pm 5.00	am 2.10		pm 12.25
Rochester.....		10.37		6.55	4.15		am 2.25
Buffalo.....		11.30		7.50	5.40		am 2.50
Niagara Falls.....				8.30	6.23		pm 3.50
Falls View.....					6.54		4.32
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	8.32	9.18		1.38	5.55	am 12.30
Jackson.....	11.35	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	2.18	5.18	4.32	10.00	3.40
Niles.....	3.15	12.23	4.00	6.40	6.05		5.08
Michigan City.....	4.25	pm 1.22	5.20	7.32	7.05		6.06
Chicago.....	6.30	3.00	7.15	9.00	8.50		7.50

*Daily. †Daily except Sunday.
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., DECEMBER 28, 1897.

WE were favored this week with a visit from Brother G. W. Morse, who was formerly connected with the Editorial department of the REVIEW AND HERALD. Brother Morse has been eight years in charge of our publishing interests in Toronto. He is now on his way to Australia to engage in the work there, and will spend a few weeks at the Sanitarium before starting on the next stage of his journey.

THE *Home Missionary* for January is out, and in an entirely new dress—new shape, new editor, and new all over. It is now a magazine of thirty-two pages, in a neat cover. This number is largely devoted to the West India Islands and mission work there. It is specially interesting. The subscription price is only 25 cents a year (50 cents to foreign countries), and this number alone is worth more than that.

WE would direct the special attention of all our ministers, licentiates, and Bible workers to the notice in this paper respecting New Testament Greek. We are told, on authority, that "young men may obtain a knowledge of other languages, even while engaged in laboring for sinners." Many have wondered how this could be true when it usually takes four or five years in college to get it. This statement is true, nevertheless; it is the current educational system that is wrong. Now is your chance to learn easily the original word of the New Testament in the language in which God gave it. None can afford to miss it. And it will be an excellent opening to the learning of other languages.

WHAT is to come next? Russia has just placed an order for the building of a torpedo-boat-destroyer that is to run forty-four miles an hour. This is as fast as the standard express-train, and faster than any torpedo-boat-destroyer now afloat. Each nation tried to make the fastest war-ships afloat, in order to be able to catch and destroy all the other ships. Then each nation took to trying to make the fastest torpedo-boat, in order to be able to catch and destroy these fastest ships. And now each nation is trying to make the fastest torpedo-boat-catcher, in order to be able to catch and destroy the torpedo-boat that is trying to catch and destroy the ship. Surely the next thing will have to be a yet faster catcher to catch the catcher that is to catch the torpedo-boat that is to catch the ship that is to catch all the other ships. Where will they ever stop in their wild career of war and destruction?

LAST week we mentioned the fact that Germany had taken permanent possession of a section of the coast of China, and had established a naval station there. Russia had already acquired such a station at another part of the coast there. This has stirred up England and France to look out for a part there also. And now it is seriously talked, and seems to be a foregone conclusion, that these nations will actually seize and partition among themselves the whole Chinese Empire, as has been done with Central Africa, Poland, and other territory. Last week we were warranted

in saying that the kings of the West are fast becoming "kings of the East." This week we are obliged to state that the kings of the West are on the verge of becoming altogether "the kings of the East." Shortly to follow this, then, will be the drying up of the River Euphrates, that the way of "the kings of the East" may be prepared. And the next thing will be the gathering of them to the battle of that great day of God Almighty. How everything is hastening!

THE Christian Endeavorers are now the leading influence in the National Reform scheme. They are now using their National Reform endeavors upon Congress for the religious amendment to the Constitution and other re-religious legislation. They are also the leading influence in what they call the "Good Citizenship movement." Now good citizenship is a good and desirable thing for individuals and the country. But with this Good Citizenship movement is allied the whole National Reform scheme of established national religion and religious legislation. This makes supremely mischievous that which, otherwise and in itself would be a good thing.

And now the Evangelical Alliance takes up this Christian Endeavor Good Citizenship National Reform Alliance, and proposes to utilize it in a campaign of the whole United States. It proposes to have the Christian Endeavorers and their allies, all over the United States, to go on bicycles and distribute the literature of this National Reform Alliance.

Is not this a loud call to all those who know the third angel's message, to distribute Christian liberty literature all over the nation just now?—Surely it is. Then let every soul respond to this call at once. The International Religious Liberty Association has a large quantity of such literature ready. Though some of it has been some time in print, yet it is all just as good now as the day it was written; for this is an ever-present campaign. The association providentially has just now completed arrangements by which this literature can be scattered everywhere at comparatively little cost. Let every interested one buckle on the harness, and be ready to scatter it like the snowflakes this winter.

We are not much acquainted, practically, with the bicycle as a vehicle; but we believe that it does not run well in the snow or on ice. This will be somewhat against the immediate application of this National Reform scheme. But that will not be in our way. We have better ways than that. "Get ready, get ready, get ready." "Every man to his work, each to do his best." We shall say more. But address all matter to International Religious Liberty Association, 39 Bond St., New York City.

WE have no doubt that while the Week of Prayer Readings were being read in the churches and companies, many wished that they could have a copy to keep for their own personal study and permanent use. Provision has been made to supply all calls. All isolated ones who had not the privilege of attending meetings and hearing the readings, can thus have a set of their own. In fact, it would be well for every family to have a set of these for their own study and use. Being made up from unpublished Testimonies, they are good

and instructive for all time. We hope every family of Sabbath-keepers and all isolated ones will get them and study them carefully. Send five cents to your State tract society, or to Elder L. A. Hoopes, General Conference Secretary, Battle Creek, Mich.

NEEDED, AT ONCE!

OUR city missions in Chicago and elsewhere are daily picking up persons who are converted and want to start out in a new life. Most of these are persons who have never had a chance. They want to get out of Chicago, where they will have an opportunity to live a wholesome, clean life in the pure air of the country, with pure surroundings. They are all able to work to pay their way if only the opportunity can be opened for them.

Every Seventh-day Adventist farm ought to be a mission farm. Every Seventh-day Adventist home ought to be a mission home. A wonderful blessing has been pronounced upon those who open their doors to the outcast. Read Isaiah 58. Five hundred such homes are needed immediately. Some homes can receive one, two, or three rescued men who want a chance to enter upon a new life. Other homes can receive a rescued woman or a homeless child. Homes are especially needed for men and women.

Those who are interested will please address, at once, Medical Missionary Rescue Department, Battle Creek, Mich. Mention what kind of home you can offer, what employment you can give, and what kind of person you are willing to take. These poor souls are all God's children, and Christ has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Many of our people have sent their sons and daughters away from the farm and the home to school, and into different branches of the Lord's work. These vacant places can all be filled through the mission and rescue work above described. Many parents have been unable to let their sons and daughters go to school or into the Lord's field, because they could not be spared from the farm or the home. This can all be remedied now. Let your sons and daughters, who are trained in the principles of the truth, go to school, and into the Lord's vineyard; and then fill their places on the farm and in the home with these whom Christ has redeemed, but who need to be trained in the Christian life and in the principles of the truth. We believe this is the Lord's own plan and system. And his blessing is sure upon all who enter upon it out of love for souls and the cause of God in the world.

THAT new book, "The Eastern Question," by Elder H. E. Robinson, president of the Nebraska Conference, is a fine thing. Ever so many questions are answered by it, and in the best way, too. Scores of people have sent questions to us about the "return of the Jews" to Palestine, the "rebuilding of Jerusalem," etc., etc. Of course all these questions are fully answered in the Bible. But if you have not been able to find these answers in the Bible, then this new book, "The Eastern Question," is the best thing you can possibly get hold of; for it answers all these questions to perfection. It tells lots of other good things, too. You would better buy it. Handsomely bound in cloth, \$1; paper, 50 cents. REVIEW AND HERALD Pub. Co.