

The Adventist REVIEW AND HERALD And Sabbath

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

VOL. 75, NO. 10.

BATTLE CREEK, MICH., MARCH 8, 1898.

WHOLE NO., 2262.

The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICHIGAN.

Terms, in Advance, \$1.50 a Year.

Address all communications and make all Drafts and Money-
Orders payable to

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

SEND ME.

Not mine to mount to courts where seraphs sing,
Or glad archangels soar on outstretched wing;
Not mine in union with celestial choirs
To sound heaven's trump or strike the gentler wires;
Not mine to stand enrolled at crystal gates,
Where Michael thunders, or where Uriel waits:
But lesser worlds a Father's kindness know;
Be mine some simpler service here below,—
To weep with those who weep, their joys to share,
Their pain to solace, or their burdens bear;
Some widow in her agony to meet;
Some exile in his new-found home to greet;
To serve some child of thine, and so serve thee.
Lo, here am I; to such a work send me.

— Selected.

TRADITION.

MRS. E. G. WHITE.

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." Expecting to see Jesus at the Pass-over, the Pharisees had laid a trap for him. But Jesus, knowing their purpose, had absented himself from this gathering. "Then came together unto him the Pharisees, and certain of the scribes." As he did not go to them, they came to him.

This deputation was sent from Jerusalem for the express purpose of watching Jesus, that something might be found with which to accuse him. The Pharisees saw that the disciples did not observe diligently the traditions of the elders. They did not practise the custom of "washing of cups and pots, brazen vessels, and of tables." Hoping to provoke a controversy, the Pharisees said to Christ, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?" They thought to draw from Christ words of which they could make capital. But he answered them with authority, while divinity was revealed with startling power: "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do."

Christ gave them an example of what they were repeatedly doing, and had done just before coming in search of him. "Full well ye reject the commandment of God," he said, "that ye may keep your own tradition. For Moses said, Honor thy father and thy mother;

and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do aught for his father or his mother." They set aside the fifth commandment as of no consequence, but were very exact in carrying out the tradition of the elders. The sayings of supposed great men had been handed down from rabbi to rabbi, nullifying the plain requirements of God, "making the word of God of none effect," said Christ; "and many other such like things ye do."

"And he called the multitude, and said unto them, Hear, and understand." He spoke with no hesitation, but with authority, as one who would flash light upon all around him. "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." These words, spoken in the hearing of the multitude, infuriated the ecclesiastical powers. The cavilers were seeking to destroy Christ's influence over the people, but he flashed forth such divine truth that they dared not ask him further questions. Christ knew that if he could speak directly to the people, opening to them the Scriptures, he would be heard; for they were in a far more receptive frame of mind than were the leaders. The punishment would fall upon those who were leading them from the path of rectitude. The people listened eagerly to all that Christ said; for never before had they heard such words. They were plain, direct, forcible, and brief, and clearly defined the true meaning of sin and pollution.

The Pharisees had given expression to their hatred, but they dared not then carry out their full purpose. They slunk away, repulsed. They would not receive the light shining on their pathway. When the light shines forth, those who are unwilling to receive it begin to cultivate in the heart the seeds of bitterness. These they also plant in other hearts. This evil seed prepares a place for itself, and the unconverted heart sees everything in a perverted light. So it was with the Pharisees.

"Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?" Christ knows the hearts of all men. Nothing is hid from him. "He answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." "For the leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one is an hypocrite and an evil-doer, and every mouth speaketh folly."

"Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is

cast out into the draft? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man: but to eat with unwashed hands defileth not a man."

In this our day we meet the same false religious requirements upheld by the Pharisees. The fourth precept of the decalogue is set aside, as the Jews set aside the fifth commandment, while traditions are eagerly grasped and enforced. The Lord did not give the Jews their multitudinous traditions and ceremonies. He did not require them to occupy precious time in doing that which was of no benefit to any one, while they disregarded his commands; neither has he commanded men to observe the first day of the week.

To a large degree the religious world is following in the path of the Jews. The Pharisees taught for doctrine the commandments of men, making the word of God void by their traditions, and this the teachers of to-day are doing by upholding the first day of the week,—a day that bears not the divine credentials. They clothe their false Sabbath with a garb of sanctity, and many would compel its observance by imprisonment and fine. Under the enemy's training, their zeal will grow until, like the Jews, they will think they are doing God a service by heaping reproach on those who have the moral courage to keep his commandments.

Those who do this venture to make of none effect a commandment instituted in Eden; for there, when the morning stars sang together, and all the sons of God shouted for joy, the foundation of the Sabbath was laid, and the seventh day was set apart to be observed as sacred. The Lord blessed this day as the day of his rest, and sanctified it, commanding man to "remember." Do not forget it; keep it holy.

Man has no permission from God to nullify one precept of the decalogue. He has no permission to lead the minds of others to bow to an idol, or to make laws compelling God's heritage to worship that which is false. Of those who do this, God says, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." They place the commandments of men on a level with the divine requirements; yea more, they exalt a spurious Sabbath above the Sabbath of the fourth commandment. Their obedience to man-made requirements makes their worship null and void; but God bears with their ignorance till light comes to them.

The worship of a common working-day, and the multitudinous ceremonies connected with this false sabbath, are of the same nature as the wrongs pointedly exposed by Christ when he said, "And many other such like things ye do." The plain evidence of truth is not discerned. Laying aside the commandments of God as altogether unimportant, men follow

tradition. They reject God's law, in order that they may keep their tradition. Common things are exalted above those things that are sacred and heavenly.

Satan has taken the world captive. He has introduced an idol sabbath, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this idol sabbath. The world bows to a tradition, a man-made commandment. As Nebuchadnezzar set up his golden image on the plain of Dura, and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery of heaven.

In this work the principles of the enemy are deep and deceiving, and Christ's words are appropriate, "Laying aside the commandment of God, ye hold the tradition of men." The heavenly universe is amazed that, in their credulity, men transfer the benediction given to the seventh day to the first day of the week. The Sabbath is God's memorial of creation and rest, and at the beginning of the Sabbath command he places the word of warning, "Remember the Sabbath day, to keep it holy." "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Thus it was with the Jewish nation, and thus it will be with all who, laying aside the commandments of God, teach for doctrine the commandments of men.

SUGGESTIONS TO MISSIONARY WORKERS.

M. E. OLSEN.

(Battle Creek, Mich.)

1. PRAYER is quite as important as work. Tracts and papers that have not been prayed over, are not ready to enter upon their mission of saving souls, any more than the unarmed soldier is ready for the battle.

2. Argument, whether by voice or pen, is seldom productive of good, and many times does a great amount of harm. We are told in the Testimonies that "not one moment of our precious time should be devoted to bringing others to conform to our personal ideas and opinions."

3. It is the privilege of churches and individual workers to engage in well-rounded missionary effort. Attention should not be given to one particular branch of activity to the exclusion of other branches. Let there be a live missionary society, sending out tracts, books, and periodicals all over the country. Then let the same persons organize themselves into a progressive and enterprising Christian Help band, and make a vigorous onslaught on the poverty, distress, and sickness around them.

4. Faithfulness in doing the Lord's work cannot be urged too strongly. Great interests are at stake. Carelessly putting off a Christian Help visit that ought to be made, or the sending of a missionary letter, may result in the loss, through all eternity, of a soul for whom Christ died.

5. It is not well to be impatient about seeing results of the papers you are sending out; continue in prayer, and let the Spirit of the Lord have a chance to work. When the farmer has prepared the soil, and planted the seed, he does not dig it up after a day or two, to see if it has sprouted.

6. The Lord's fellow workers need to study adaptation. Each soul has peculiarities which must be taken into consideration in working for his salvation. In many districts there is

strong prejudice against the doctrinal views held by our people. Sometimes the people who hold such prejudice would be greatly interested in the health principles. Hence the importance of being well informed on all points of the message, and able rightly to divide the word of truth.

7. It is the duty and privilege of those who are themselves engaged in missionary work to do everything in their power to get others in the church interested. Every converted person should be an active missionary. Even the children can help, and they should have a chance. Boys and girls can sell the *Signs, Instructor*, and *Good Health* to excellent advantage, and in this way earn some missionary money.

MY RICHES.

FOLKS are complaining now, I hear, about their poverty,—

Of money scarce, and times as hard as times, perhaps, can be.

But I am very rich; for I have raiment, food, and health,

And multitudes of treasures,—yes, I'm rolling in my wealth.

I have two eyes to see with,—they are worth ten thousand pound,—

A pair of ears to hear with, and feet for walking round;

No one could purchase these from me for twenty thousand more;

My hands, so useful, raise the sum of thousands to threescore.

My tongue, though oft unruly, yet to me is such a prize,

I would not sell it cheaper than I would my precious eyes;

My head, though somewhat empty, fits upon my neck so well,

I would not part with it though you the price to millions swell.

I own a lifelong interest in that huge world, the sun;

The moon is partly mine, also; my list is but begun,

For I have stock in all the stars that seem to crowd the sky;

They shine their dividends on me, although they are so high.

The clouds that gather in the sky, and shed on me their rain,

And winds that bring them hither, are my servants, it is plain;

I plant no fields, and yet I garner harvests full and grand,

In eye-crops, rich and beautiful, o'er all our fruitful land.

I hold no houses in my name,—that is, they're not called mine,—

For to the cares of property I never did incline;

But if I held by legal claim all dwellings 'neath the sun,

I'd do as now,—let others have them all, excepting one.

I've had great artists painting for me very many years;

For centuries before my name among earth's sons appears,

The masters, old and new, for my delight have done their part;

I go to see my galleries, rejoicing in their art.

Romancers, poets, essayists, historians,—all have vied

With one another zealously, their skill and genius tried,

To offer me a literature, and let their very selves,

From divers climes and ages, speak from the book-case shelves.

Astronomers are on the watch, like sentinels, to see

The movements of the heavenly host, and they report to me

The latest news received from constellation or from star,

Or of the frisky comets plunging into space so far.

Inventors tax their brains for me,—sharp-witted men and keen,—

To put in my possession some new, wonderful machine,

By which toil is easy made, and I subdue, as king,

The stubborn earth, and make it to me all its tribute bring.

The railways spanning our broad land, and managed with such skill,

Are mine, to all intents at least; they take me where I will.

My telegraph thrills through the world, down underneath the sea,

And brings each distant country a near neighbor unto me.

And thus from every quarter, whether sea or earth or sky,

My riches are enormous; and I cannot, if I try,

Join in the murmurs of my friends, pretending I am poor.

All things are mine,—God says it, and his word is very sure.

—Rev. E. G. Taylor, in *St. Nicholas*.

"THE LORD RULETH."

H. F. PHELPS.

(St. Paul, Minn.)

"THE Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Ps. 103:19. Does God rule?—He says so, and it is for us to believe it. At least it was so when that word was written. But does he not rule now?—"He ruleth by his power forever." Ps. 66:7. "Forever" has not yet passed; it never can pass away. Consequently, God rules to-day. Inasmuch as he does rule, and that to-day, is he able to care for his own cause? Will he take care of his own work?—"He ruleth by his power," is the answer. But is his power sufficient for the task?—His own creative works declare that it is altogether sufficient.

"And to every man his work." Mark 13:34. Inasmuch as God rules by his own power, and that power is sufficient to care for his own work; and inasmuch as he has given to every one a certain part of this great work, even a part of his own work, will he not help the "other man" to do his part of the work? or must I watch the man to see that he does his work exactly according to my ideas of how it should be done? Then if he does not do it according to my ideas (and of course, in the very nature of the case, he will never do this), shall I find fault with him and criticize him? "Lord, and what shall this man do?" and how shall he do it? The answer is: "What is that to thee? follow thou me." John 21:21. Then as it is for us to follow Christ, suppose we let our brethren and sisters alone, and believe that God will guide them just as well as he will guide us. It may be a good deal easier, too; for it is evident that they may be much more submissive than we are. If it were otherwise, we would not find so much fault with the way they do their work. Leaving them in the hands of Christ to do the work that the Master has given them to do, and believing that they can do it much better than if we should continue to meddle with the matter, let us see to it that we follow Christ in the work he has given us to do.

Christ has been made wisdom to us (1 Cor. 1:30), in order that we (and this means the other man, too) may do the work assigned to us, each according to his several ability, according to the mind of Christ. More than this, he has promised to give his Holy Spirit to enlighten the eyes of each one of us, and to be in each one of us, guiding us in the work he has given us to do. Will he guide me aright?—There is no doubt of it if I will only let him. Will he not also guide the other agents of his own choice?—Is he not just as willing to guide the others by his Holy Spirit as he is to guide me? Does he not dwell in them as well as in you and me? And dwelling in them, to work through them to the doing of the work he has given them to do, will he not guide them in that work? Have you and I a sort of monopoly of all his favors and graces? Are we possessed of all wisdom, so that we know exactly how every one should do the work as-

signed to him? Now, my brother, my sister, the fact is that the Lord never can guide us, and never can and never will give his Holy Spirit to us without measure, in the fulness of the latter rain, until we really believe that he can and does guide the other man as well as us,—until we believe that he can and does work through others as well as through us.

In the time of Christ some of the disciples seemed to think that they were possessed of wisdom to judge as to how others should work, and therefore they peremptorily gave orders that these others should not do any more work in the name of the Master, because they would not follow them, and would not work according to their ideas. In so doing the disciples gave evidence that they were possessed of more of the human nature than of the divine, and were controlled more by human impulses than by the Spirit of Christ. If we pursue the same course, we shall give evidence to all the world, to men and to angels, that we are controlled by these same human impulses, and not by the Spirit of the Master. To us as well as to the disciples of eighteen centuries ago, are the reproving words of Christ applicable: "Ye know not what spirit ye are of."

A GOOD PRAYER-MEETING.

It began long before the first bell rang. Indeed, it began several weeks before, as soon as the leader knew she was to lead it. And when to the eye of man it began, it started on time. On the last stroke of the bell fell the announcement of the opening song.

The meeting—this good meeting—touched at once the key-note of prayer. Not the leader's prayer alone, but one person praying for fifty persons, and many of the fifty praying themselves, like children to a father, like brothers of one family. That prayer bound all hearts together, and at the same time raised them up where God is, so that for all that meeting they did not come down again.

The leader's introduction introduced the subject—just introduced it. It did not introduce it, and then tell its family history, and then kill it, and take a death-mask of it, and, last of all, dissect it,—just introduced it, and then stopped.

There was song in this good meeting. You couldn't drive a coach and four between the syllables of every word. They did not drawl and drag. The worshipers sang as children sing when they are happy, not as the wind sings when it howls among the ruins.

The young people spoke to one another about Jesus in this good meeting. They said he helped them. They told how he had helped them the past week. No testimony was long, because no one was conceited,—no, not one. Do you wonder I call it a good meeting?

And then at the close they shook hands with one another, and said how glad they were to see one another; and to the one stranger in the room it seemed as if he had been there before, so homelike did it all seem to him.

Do you doubt that this was a good meeting? Is there any feature of it that you could not incorporate into your next meeting? Is there any reason why we should not have such good meetings all the time everywhere?—*Christian Uplook.*

"Now is the time to be saved. To-morrow may be too late. Be wise, and set your house in order now. God bless thee."

CAPITAL AND LABOR.—NO. 3.

E. T. RUSSELL.
(Oklahoma City, O. T.)

Not only does the Bible teach that relief will not come to the poor, but it also teaches that misery is in store for the rich: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." James 5:1. "They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their iniquity." Eze. 7:19. Truly, trouble awaits the rich; and the storm will soon come in all its fury.

Through developing circumstances, the rich will be compelled to cast their silver and gold into the streets. The present condition of society will produce sure and sad results. Evil in the hearts of the downtrodden and oppressed will grow to a thunderbolt, that will burst with all the horror of an overflowing tempest upon the rich. Too late they will learn the sad

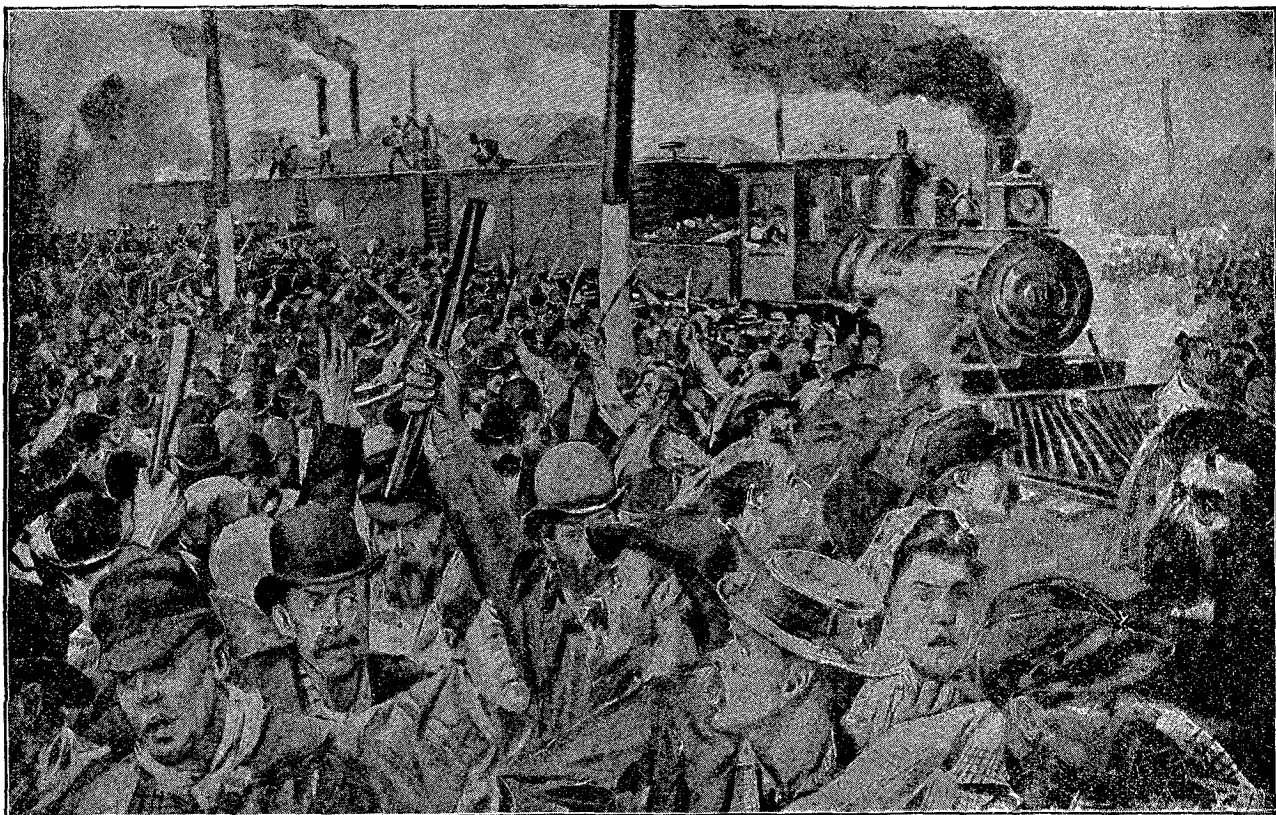
That the land is full of bloody crimes, the following statistics of crime will show:—

Year.	Murders.	Daily average.	Year.	Murders.	Daily average.
1886	1,449	4	1891	5,905	16
1887	2,335	7	1893	6,615	18
1888	2,184	6	1894	9,800	27
1889	3,567	10	1895	10,500	29
1890	4,290	12	1896	10,652	29

Between 1891 and 1896 there were 43,472 murders, 723 legal executions, and 1118 lynchings. The increase of murders in eleven years was more than seven hundred per cent. The increase of population during the same period did not exceed fifteen or twenty per cent.

There has been a corresponding increase of all other crimes. The late Judge Parker, of the United States Supreme Court, said: "The question before the people of this government is not the gold standard or bimetallism, but whether proper protection can be given to human life."

At the present time a light estimate is placed by many upon human life. At the time of the Chicago riot I overheard a man say, "I wish a war would take place, and kill off about two thirds of the people. There are too many."



"THE CITY IS FULL OF VIOLENCE"—CHICAGO RIOT.

Copyrighted by the Arkell Weekly Co., 1894.

lesson that "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9.

In Eze. 7:23 the Lord says: "Make a chain: for the land is full of bloody crimes, and the city is full of violence." The chain will undoubtedly be made by the people as they associate themselves together, as expressed in Isa. 8:12. These associations are formed with the hope that relief will come through them, but their counsel will not stand, because "vain is the help of man." Not seeking guidance from God in their endeavors to extricate themselves, they will be plunged more deeply into trouble. They will also realize, when it is too late, that by taking counsel of men instead of seeking wisdom of God, they have helped to forge the chain that binds them. It will be a chain forged in the workshop of Satan to deceive and mislead the masses, and plunge them into ruin. God's method of reforming society and correcting abuses consists in improving the individual members of the community. That is liberty. Confederacy and régime only add to the tyranny of greed the more galling tyranny of envy.

The city is full of violence. The city is the center of civilization. It is also the place where the storm will undoubtedly break forth and rage in its greatest fury. Into the cities the masses gather. Thus Lazarus and Dives are brought face to face. Not owning their own property, the poor are forced, by want of employment, by meager wages, and the burden of rents and living, from the comfortable cottage to the miserable tenement, with its fetid air and its foul surroundings. There they form a hatred toward the rich, which ends in cruel plottings against them. Social dynamite is much more easily produced in the impure atmosphere of the city than in the more wholesome surroundings of country life.

At the time of the Reign of Terror in France, the trouble began at Paris and Versailles.

Paris became a sea tossed by the storm. . . . The most beautiful city of the modern world became a horror too awful to contemplate. The rage for blood was caught in other parts; and the cities of Meaux, Reims, Lyons, and Orleans imitated the work done in the capital.—*Ridpath's "History of the World," Vol. III, pages 653, 656.*

In the "Leading Facts of French History," page 217, we read as follows concerning the period just before the Reign of Terror:—

While the Assembly was engaged in constitution-making, matters were fast growing critical in Paris. Bad harvests had caused great distress throughout the country. There was scarcity of bread in the capital, and to render the condition worse, thousands of desperate tramps had come into the city, eager for riot and pillage.

Before the fall of the Roman Empire, the pent-up masses in the city of Rome lighted the fires of revolution. The condition of the city of Rome, and also of the rural districts, was almost precisely the same as that described above; and the condition of both France and Rome was but the more complete development of what we see in the United States to-day.

Middleton thus describes the condition of affairs in Rome from the middle of the second century before Christ, onward:—

While Rome had been extending her sway westward and eastward, . . . while her nobles and merchants were amassing colossal fortunes abroad, the small freeholders throughout the greater part of Italy were sinking deeper into ruin under the pressure of accumulated difficulties. The Hannibalic war had laid waste their fields and thinned their numbers. And when peace returned to Italy, it brought with it no revival of prosperity. The heavy burden of military service pressed ruinously upon them, and in addition they were called upon to compete with foreign corn imported from beyond the sea. . . . Farming became unprofitable; and the hard, laborious life, with its scanty returns, was thrown into darker relief when compared with the stirring life of the camps, . . . or with the cheap provisions, frequent largesses, and gay spectacles to be had in the large towns. . . . Their holdings were left to run waste, or merged into the vineyards, olive-yards, and above all, into the great cattle-farms, of the rich.—*Encyclopædia Britannica, Article "Rome."*

AM I A CONSISTENT CHRISTIAN?

CHARLES P. WHITFORD.
(Orlando, Fla.)

SURELY this question is an important one. It demands careful thought and prayerful consideration. All Christians are consistent. There are no inconsistent Christians. A Christian is one whose profession and life correspond with the teachings and example of Christ. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." Christ did no sin, neither was guile found in his mouth. Christianity is a life to be lived, and the life to be lived is the life of Christ.

It is possible to talk and preach about the life of Christ, and yet not know by actual experience what that life is. Those who know by actual experience what that life is, know by actual experience what it is to be a Christian, and what Christianity means. A Christian will not only preach the life of Christ; he will live the life of Christ, and the life of Christ lived out in his life, will be the loudest and most successful preaching he can do.

It follows, then, that a genuine Christian will practise the principles of Christianity, as well as talk of them and preach them to others. When a young man, I remember hearing a minister preach a funeral sermon, who was under the influence of liquor while he was preaching. My grandfather took occasion to reprove him for using intoxicating drinks. In reply, the minister said, "Oh, well! you should follow the light and not the lantern." The query arises, Since the lantern and the light are both going in the same direction, how can we follow the light and not follow the lantern?

We wish to make an application of the foregoing principles, but before doing so, let us briefly consider a few points of profession of faith made by Seventh-day Adventists. It is claimed that since the days of Christ and the apostles, there has been a "falling away" (2 Thess. 2:3) from the principles taught in the ten commandments (Acts 20:29, 30); but that in these last days, God has entrusted this people with a spe-

cial message, calling the attention of the world to the fact that they are required to obey every precept of the law of God. This message is recorded in Rev. 14:9-12, and is called the message of the third angel, because it follows two messages which have preceded it. Seventh-day Adventists teach that those who heed this message of warning by bringing their lives into harmony with its requirements, will be made ready for translation into the kingdom of heaven.

The claim is also made and taught that the gift of prophecy has been connected with this people and work since its beginning in 1845; and that the purpose of this gift, in connection with others, is the perfecting of the saints. Eph. 4:12, 13.

Seventh-day Adventist ministers, Bible workers, and lay members all profess to believe that the mission of the third angel's message is not only to advocate every principle enunciated by Christ and taught in the law of ten commandments, but also to practise these principles in their lives; therefore it is claimed that the work of the third angel's message is pre-eminently a reformatory work. The writer believes that all these claims can be abundantly substantiated by the word of God; therefore he has no disposition to question the correctness of these positions so far as the theory is concerned.

The question which he would invite every one who professes to believe in the foregoing principles to ask himself may be found at the head of this article; namely, "Am I a consistent Christian?" Has the message which I profess to believe, reformed me? Do I practise what I preach to others? or do I, in my daily life, practically deny the claims I make in behalf of the law of God, the third angel's message, and the gift of prophecy?

These are important questions, and it would be well if each one would carefully and prayerfully examine himself, comparing his life with the word of God and his profession of faith. If, upon examination, it is found that we are not practising what we teach others, let us make haste to become consistent men and women. Let us not merely bear the name of Christians, but let us *be* Christians.

It will be conceded that every duty enjoined in the Bible is covered by some principle contained in the law of God. When Peter said, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul," he spoke in harmony with Paul, who said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service;" and both Paul and Peter spoke in harmony with God, who has given command, "Thou shalt not kill." This command does not refer exclusively to taking the life of our fellow men, but it has reference also to the violation of physical law, the continued transgression of which results in premature death. Thus failing to heed the injunctions of Paul and Peter just quoted, we break the command, "Thou shalt not kill."

It is a recognized truth among Seventh-day Adventists that the law of ten commandments enjoins obedience to physical law as well as moral. Then when we live contrary to the principles of physical law, we are not living in harmony with our profession, and are therefore inconsistent. It is also a recognized truth that God is speaking to this people through the gift of prophecy. Through this gift the Lord has said, "A continual transgression of nature's laws is a continual transgression of the law of God." When we say that we believe in the gift of prophecy, and then in our daily lives practise contrary to its teachings, are we consistent Christians? While we constantly violate nature's laws in the matter of eating and drinking, as pointed out to us

through the gift of prophecy, is the claim that we are keeping the commandments of God, and believe in the "testimony of Jesus," a valid claim? Can we ever convince the world that we are Christians, so long as we do not practise what we preach? Yea, more, how will it fare with us in the Judgment if we do not walk in the light God is so mercifully giving us?

The Spirit of prophecy says: "Again and again I have been shown that God is trying to lead us back, step by step, to his original design,—that man should subsist on the natural products of the earth. Among those who are waiting for the coming of the Lord, meat-eating will eventually be done away with; flesh will cease to form a part of their diet. I cannot think that in the practise of meat-eating we are in harmony with the light which God has been pleased to give us."

"Will the people who are seeking to become pure and holy, that they may be introduced into the society of heavenly angels, continue to take the life of God's creatures, and enjoy their flesh as a luxury?—From what the Lord has shown me, this order of things will be changed, and God's peculiar people will be temperate in all things."

It is with sadness of heart that I am compelled to say that I am acquainted with some Seventh-day Adventists who profess to believe the Testimonies, and yet continue to take the life of God's creatures and enjoy their flesh as a luxury. Let such persons ask themselves the question, "Am I a consistent Christian?"

The Lord is speaking to his people in no uncertain language in regard to the care we must take of our bodies if we would be preserved intact from the seven last plagues, and beyond the time of trouble be translated and made immortal. Read what the Lord says: "If ever there was a time when the diet should be of the most simple kind, it should be now." *Now* does not mean next week, next month, or next year; it means the *present time*.

"Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who are preparing for translation to heaven."

Will those who do not heed this instruction, and yet claim to believe the Testimonies, continue to claim that they are Christians?

We are taught in the Bible that faith works (Gal. 5:6), and that it works the works of God (John 6:28, 29); but there are some who claim to have great faith in "the work of God for this time," yet who do not show their faith by their works. They do not practise what they preach. Some claim that the righteousness of Christ has been imputed to them by faith, and yet they continue the use of coffee, pork, and tobacco.

"The effect of tea and coffee tends in the same direction as that of wine and cider, liquors and tobacco."

What is the direction in which wines and liquors tend?—The Bible, the Testimonies, and science all agree that their tendency is to undermine the constitution, and hasten on those who use them to a premature grave. Therefore the Spirit of prophecy puts these evil things all together in a list, thus:—

"We bear positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh meats, butter, spices, rich cakes, mince pies, a large amount of salt, and all exciting substances."—*"Testimonies for the Church," Vol. III, page 21.*

In conclusion let me exhort all to live according to the light God has so graciously given us in these last days. If we have not in the past lived consistently with our profession of faith, let us hasten to live out every ray of light shining upon our pathway. If we do this, our reward will be everlasting life in the kingdom of God.

Evangelistic Temperance.

WOE unto those who arise at dawn to addict themselves to mead,
Who tarry late in the evening, inflamed with wine;
And lute and harp, timbrel and flute, and wine are
at their banquets,
But they regard not Jhvh's work, and they see not
the operation of his hands.

—Isa. 5:11, 12, Polychrome Edition.

THE BREATH OF LIFE.

PLEASE read carefully the following sentence, and consider how much of you is involved in right breathing. See how certainly breath, by proper breathing, is "the breath of life:"—

"He breathes only from the top of his lungs. It is seldom that he exercises the abdominal muscles in the act of breathing. *Stomach, liver, lungs, and brain* are suffering for the want of *deep, full inspirations of air*, which would electrify the blood, and impart to it a bright, lively color, *which alone* can keep it pure, and give tone and vigor to every part of the living machinery."

How much of a person suffers from failing to exercise the abdominal muscles in breathing! Think of it,—*"stomach, liver, lungs, and brain"*! Take these things away from a man, and how much is he worth? Put it in another way: Take away from man the proper and free use of these organs, and what is he in comparison to what God intended that he should be?—He is as nothing compared to what God made him to be. And yet the *"stomach, liver, lungs, and brain"* of thousands of people—some of them Seventh-day Adventists, too—are suffering because they do not know how to breathe correctly. Study up on these things. God has given us these organs to be kept in health, and to be used to glorify him. But it is not health to have the stomach, liver, lungs, and brain suffering.

Now to sum up:—

Question.—What is right breathing?

Answer.—"Exercising the abdominal muscles."

Q.—What is wrong breathing?

A.—"The use of the top of the lungs."

Q.—What is the right way and manner of speaking?

A.—"By using the abdominal muscles."

Q.—What is the wrong way?

A.—"To use the top of the lungs and the throat."

Q.—Where are the words to come from?

A.—"Let your words come from deep down."

Q.—Where shall they *not* come from?

A.—"Not from high up. Not from the throat, nor from the upper extremity of the vocal organs."

Q.—What is to do the work?

A.—"The abdominal muscles."

Q.—What is not to do the work, not to be worn?

A.—"The lungs and throat, the vocal organs."

That you may see yet more plainly how important this is, we quote a statement clipped from one of the leading papers of the United States—a Christian and temperance paper, too. Under the heading, *Physical Culture for Children*, it says: "I would begin when a child is two years old, and teach her [*her*, mark it. You will readily see that there is a point in so teaching *her* rather than *him*] to stand poised from the hips, and slightly forward, chest up, *abdomen contracted*, toes turned out at an angle of sixty degrees, and neck erect, so that the collar-bone should be horizontal. . . . Then I would teach her to breathe slowly, inflating the chest *upward and outward*, not downward, *keeping the abdomen contracted*."

Think of it,—chest up, abdomen contracted, toes turned out, neck erect, breathe slowly, inflating the chest upward and outward, not downward! To take a grown person who is breathing rightly, and put him or *her* through that drill, would be torture to him or "her." A child two years old breathes rightly just as she is; she breathes naturally, as God made her to breathe. But lo! this proposes to take her at that age, and train her into this absolute perversion and inversion of nature. Let not such speak any more against the Flathead Indians, nor against the Chinese binding the feet of their female children.

If a child, taken at that age and trained in that way, should chance to survive the dreadful ordeal, she will be shaped; when she gets her growth, directly opposite to what God made her to be,—she will be shaped like an inverted cone, like a common ink-bottle upside down,—and will be a living invitation to consumption. It is plain to see, however, why such directions are given as physical culture for children. Some devotee of fashion invented this plan so as to have the women wasp-waisted, as fashion dictates. People will take the girl at two years old, and train, or rather, torture, her into this shape, so she will have as small a waist as possible. These same people will praise the Venus of Milo, and then take their children and train them in exactly an opposite shape,—opposite, too, to the shape which God made them to bear.

Now, in the way the Lord made us, as we have already seen in these studies, the vital organs—the heart and lungs—are in the upper part of the body, and are fenced in strongly with the large, powerful upper ribs, which are further strengthened and braced by the breast-bone; but the breast-bone does not extend all the way down as far as the ribs number. The lower ribs are loose at the front ends. This makes them pliable, and therefore they are called "floating" ribs. Now which is it easier to move—the ribs that are so strongly braced as to be almost immovable, or the ribs that are left free and floating purposely to be moved?—There is only one possible answer. Therefore, does not nature itself, and common sense, too, teach that breathing should be *downward* instead of "upward and outward," as this extract says? Nothing more than this simple consideration is needed to demonstrate that this method of physical culture for children, or anybody else, is contrary to nature. And by every passage which we have quoted, we know that it is contrary to revelation.

The general shape of the thorax, of the inside of the chest, and of the vital organs contained therein, is that of a cone right side up; that is, the small end up, and the large, broad part down. But the method given in the extract under consideration would develop just the reverse of that. This would put the broad part up and the point down. Do you not see that this reverses nature, and makes the shape just the opposite of what God made it?

Nothing more is needed to demonstrate that such a method of breathing is contrary to nature and revelation, to reason and common sense. And here we leave the subject for the present. Study these things carefully, consider them prayerfully, apply them conscientiously, and glorify God by having good health.

"RECENTLY a committee of the Trades Assembly of Duluth waited upon a number of business men, asking them to withdraw their patronage from a certain newspaper until its owners came to terms with the printers. Among others waited upon by the committee was the proprietor of a wholesale beer-shop. When the committee made known their errand, the beer-seller said: 'Yes, you boys can count on us to help you. It is the workingmen that mostly patronize us. The rich want their cock-

tails and high-priced drinks; therefore, whatever benefits the workingmen benefits us. The more money they make, the more they spend with us, and in hard times we suffer with them. If we could have it our way, we would like to see common workmen get three dollars a day.'"

HYGIENE OF THE BED.

THE bed is a place where we spend about one third of our lives. A person who has reached sixty years has spent twenty years in bed. Many bad habits, and bad positions are formed during sleep. Some persons assume an attitude that cramps the chest so that respiration is not full and complete. The shoulders should not be drawn forward, nor the arms folded tightly over the chest. A narrow bed is preferable for growing children, so they will not have room to sprawl over a large space, nor to assume a dozen grotesque shapes. The pillow should be small and hard. A large, soft pillow should not be tolerated by one who desires to have his head well set on his shoulders.

The bedclothing should be light, warm, and of such a nature as to allow the air to pass through it freely. If the air in a bed, which soon becomes saturated with the perspiration from our bodies, does not pass off, it makes us uneasy, and sound sleep is impossible.

Some people say they can sleep on only one side. If so, then there must be something wrong with them. One side is probably not evenly developed with the other. A healthy person can sleep and should sleep on one side and then on the other. Some people twist and contort their faces during sleep, and thus form wrinkles which continue during their waking hours. The reasons for this are various. Indigestible food in the stomach is one cause. Going to bed in a depressed state of mind causes the corners of the mouth to be drawn down, and gives a sad expression.

In going to sleep, think of pleasant things,—of your many blessings, the goodness of God, of the joys of life, the blessings of home, friends, parents, or children. Under no circumstances let the sun go down on your wrath, or on any other evil thought. If you have enemies, forgive them, love them. Love is the great beautifier of faces, and hateful, evil thoughts act contrariwise.—*Journal of Hygiene*.

THE CIGARETTE.

At a hearing before the Michigan Legislature on the effect of tobacco on youths, it is stated that in reply two hundred doctors each cited one or more cases of boys' being dwarfed. The professors of Michigan University testified that otherwise bright students are made dull and stupid by the use of the cigarette, and that in many cases the power of hearing is seriously affected. They also said that in nine cases out of ten, the regular use of cigarettes by boys results in the loss of will power. This is a very serious statement, as the loss of will power is the source of the gravest evils, both moral and physical.—*Selected*.

"It has been maintained that alcohol is necessary to keep the cold out, but this is another of the fallacies of the drink traffic. When the weather ranges from twenty to forty degrees below zero in Russia, a sergeant smells the breath of the soldiers who are starting upon a march, and orders out of the ranks those who have been drinking. Whisky is rigidly excluded from the winter stores of the Scandinavian fishermen, who ply their trade almost beneath the frozen pole. And now Dr. Nansen, the famous Arctic explorer, adds his testimony against strong drink, declaring it is not needed at the lowest temperature, even for medicine."

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.

KEEPING HOUSE.

WITH their little foreheads puckered,
And their little minds perplexed,
Never knowing what new duty
May crop up to claim them next,
All too eager for the burdens
Life must surely bring, to wait,
Woman's work and woman's worry
Little tots anticipate.

Would-be mothers cradle dollies
In their loving little arms;
Little hearts are all a-tremble,
Simulating love's alarms;
There are sick-beds, doctors gather,
Lengthened faces tell of grief.
How girls love to borrow trouble
Passes any boy's belief!

Baby brows are corrugated,
Would-be housewives fume and fret;
All the woes of every household
In each mock ménage are met,—
Naughty children, saucy servants,
Bills to pay, and long-drawn sighs
O'er dyspepsia caused by eating
Underdone o'er-rich mud pies.

Be she big, or be she little,
Child yet or to ripe years grown,
Pain is pleasure to a woman,—
So 't would seem,—as all must own;
Born to trouble, while a toddler
Meekly to her fate she bows;
Lacking trouble, she must make it,
So she plays at "keeping house!"
—Mary Norton Bradford, in Boston Globe.

A PERVERTED WILL.

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

"WHAT would you do with a child whose will has never been conquered or broken in? How would you get him to eat what he ought to when he stubbornly refuses, and will eat only things that he likes, and those hurt him?"

I suspect that back of this question, for generations, there has been, on the one hand, the idea that after a child has become "too big" for a toy, the first thing is to "break his will;" while, on the other hand, unhygienic domestic habits have done their work in producing a legacy of evil tempers, such as may well put the boldest child-breaker on his mettle.

The rough method of child-training known as "breaking the will" has resulted in a crop of good-for-naughts that help to fill every disreputable haunt in the land. A broken will, or one that has been "conquered" by human power, is just as useless as a broken back, or as one that must be kept in place by a plaster jacket; yea, worse; for with a broken back, or one that requires artificial support, a man may be a man, firm for the truth, and do a good work for God; but with a broken or lame will he cannot, unless, as does sometimes happen, he is so made over, so repaired, that he becomes a monument of grace. I have seen a few such, but they have been very few.

The will power which has been built into the child is there for a purpose; it is the motor to the machine. It is not the power, but that part of the mechanism through which the power operates, and should be as responsive to the touch of God as is a magnetic needle to the pole.

As the child is awaking to intelligence, he should be carefully handled; as he becomes able to understand, he should be taught concerning the use of his will, and how it is able to do and undo. He should learn early the power of an "I will" and an "I will not," through consistent use by father and mother. If he is not able to say, "I will not," his "I will" will have no value.

An intelligent child will be able, at an early age, to comprehend practical lessons in self-conquest and self-surrender to the right, to understand his own responsibility, and somewhat of the danger or safety which is at stake. A child can understand a child's responsibility and a child's sinning and salvation. The trouble is that he is expected to take the measure of a man into his little brain and heart experiences, and of course that will produce congestion. If you try to force your grown-up consciousness into the little heart, it must break down under the burden.

I am aware that I may seem to be writing wide of the mark, but the question asked involves principles more than methods. Plant yourself squarely on a principle, and it will take you through a sea of perplexities, like a ship that has been well "sweetened."

Let us suppose a case of needed conquest. I do not have far to go beyond my letter-files to find it. You have lived and brought up your family in the usual careless disregard of principle; all the family habits are either radically wrong or not exactly right. The reason is not that you are in a quarrel with principle—by no means! you "believe" aright, but you "are human," prone to evil "as the sparks fly upward," and do not "profess to be perfect,"—that is all. As a consequence, each child has grown up subject to uncontrollable tempers and appetites, and in a state of inherited rebellion against everything like self-denial. Why should the supreme *self* be denied?

Suddenly a great light breaks in upon you; you see the truth in all its perfect, eternal beauty, and must obey for yourself—and your family. Those who are old enough to reason must each come through the same revelation of light which you have experienced; but there is a child not old enough to reason, but old enough to have a will of gigantic proportions, with appetites and habits already perverted,—an unconquerable little sensualist, the product of your own misdoing. That child must be won by divine tactics, or he will be lost forever. The battle must be fought out largely on the line of indulgence in appetite, *what* he puts into his mouth, and *when*. This citadel of the mouth once surrendered to truth, the rest will follow in good time.

He "likes" and "dislikes." That has heretofore settled any question as far as he was concerned. But now there must be a revolution which shall place these two great motives of action in their right relations to everything that touches his life.

He must suffer for your wrong-doing, so be tender and pitiful; but to spare him the inevitable suffering now, would only aggravate the wrong into a crime. Spare him not one single necessary pang. Be quick, unyielding, true to the light, and God will do the rest. Select his food from your best new knowledge of what it should be. Place yourself on the same diet. Don't *ease* off, but *cease* at once to do evil in eating and drinking as well as in all other things. Make thoughtful preparation for the first heroic meal, by a run in the open air, such as will tingle every nerve, and bring the brain to its most vigorous action. Let there be loyal recognition of Christ as the life of the food. Let the food be such as you can ask God to bless, and he will not forsake you in the ordeal. Make this first consecrated meal largely of fruit and nuts or nut preparations, such as any child will naturally relish. Unless there is some reason why it must be done, do not place before him that which he will certainly refuse. He may have a strong perverted taste for sweets or acids. He may have depended on between-meal nibbles. See that he comes to this meal prepared by *no* nibbles; and then if he will not eat, let him alone. Ease up the harness now, and let him find the way out of the woods at his own gait. Do

not notice his refusal; let him leave the table unquestioned; do not urge him to eat. If he cries, let him "have it out;" he is crying because he does not know what else to do, and you cannot help him until the cry is over. Upon no account yield the point, even if he bids fair to cry himself ill. This will not happen, neither will he starve. As soon as possible, give him something to do that will take his mind from himself until the next meal-time. Make no concessions to his likes or dislikes. Let him refuse to eat until he becomes so hungry that he can refuse no longer. Let him cry if he will, but crying can be pacified by activity. If you take the wise course, it will end sooner than you think, in the surrender of nature to the inevitable; and when the child has once surrendered, the next battle will be a skirmish. The hygienic results will greatly aid in further efforts.

Childhood is naturally philosophical, accepting at last, with good grace, whatever must be. It is the weak, unreasonable concession to impulsive demands that makes a "bad" child. Self-control always involves surrender and self-denial, and must be at the option of the will; the will always goes with it. The object of all training is to educate the will to such honest action as shall cause it to surrender to truth, and resist error. A will that is not capable of resisting good, cannot resist evil.

AN OPPORTUNITY IMPROVED.

GEORGE W. SPIES.
(Harrisburg, Pa.)

"UNCLE WILL, won't you please come out and pull me on my sled? Grandma is putting Ray to sleep, and I can't play in the house; my boots make so much noise, grandma said." The speaker was a little four-year-old, unusually large and bright for his age. A number of books lay open on the table at which Uncle Will sat, lost in thought; his little nephew stood by his side, with his large cap drawn down over his head almost to his eyes, which sparkled with earnestness as he spoke. This sudden interruption caused Uncle Will to feel just a little annoyed for a moment; for he did not wish to be disturbed. Without raising his eyes from his books, he replied: "Harold, I am very busy just now; I am studying."

But Harold was a typical boy; he was not to be put off so easily. With a tug at his cap, pulling it down a little farther, he continued: "Could n't you stop studying, and come out and pull me just a little bit, Uncle Will, just a minute, please?"

Uncle Will could hardly reject this earnest appeal; his feeling of impatience had left him. He had been poring over his books for hours, and it occurred to him that a few minutes' recreation would not be out of place. But again he thought of the subject with which he was engrossed, and his desire for continuing his study seemed to strengthen. But little Harold's subject was near to his heart; and shifting himself from one leg to the other, he said: "Won't you, please, Uncle Will, pull me just for a minute?"

"Where is your papa?" asked Uncle Will, hoping to relegate to some one else the privilege of complying with the little petitioner's request.

"Oh, he's up-stairs, writing letters," replied Harold.

"And what is grandma doing?" continued Uncle Will.

"Why, she's getting dinner ready, and putting Ray to sleep. Can't you come out just a little while, please, Uncle Will?" pleaded Harold.

Uncle Will's subject was now rapidly losing its power to hold his attention. Raising himself, and leaning back in his chair, he replied,

"Well, Harold, I don't like to stop studying now. Can't you coast down the lawn yourself?"

"No, Uncle Will," replied the young hopeful, who saw that his uncle was now weakening; "my sled won't stand still; it slips away when I try to get on."

Uncle Will was conquered. He laid down his pen, pushed back his book, and a minute later little Harold's happiness seemed complete; his merry laugh could be heard as he sped along over the frozen snow. Uncle Will spent about twenty minutes drawing his delighted nephew on the sled, and teaching him how to mount, and start his sled down the lawn. When Uncle Will seated himself at the table to resume his studies, and saw through the window how delighted little Harold was, after having acquired the art of managing his sled, he felt well repaid for the few minutes spent in the open air. His mind seemed clearer; but the consciousness of having caused his little nephew real enjoyment reacted upon his mind, causing him a feeling of pleasure and satisfaction. Uncle Will realized how many golden opportunities are lost,—opportunities of teaching the little ones something useful, entertaining, and that will brighten their lives,—because of our thoughtlessness or selfishness.

PERIODS OF GROWTH.

FREDERICK GRIGGS.
(Battle Creek College.)

EVERY day is critical in the life of a child. In our training of children we never reach a place where we can be absolutely sure that certain traits of character are fixed. Our children may have told the truth, so far as we know, and may have obeyed us to-day; but that is not absolute surety for to-morrow. At the very time when we feel most positive with reference to their future, they may be approaching the verge of the most critical period of their lives. The whole problem of the education and development of a child is one which demands close and *continued* study; and for parents or teachers to feel certain that their children will not do this or that, is to open a door for the entrance of the very evil in question.

Parents and teachers are often astonished at the sudden manifestation of some trait which they had never dreamed of seeing in the child. There are two sources from which changes in disposition may come,—heredity and environment. The Lord has said that the sins of the fathers are visited on the children unto the third and fourth generations. When, in the light of this statement, we consider the large number of branches to our genealogical tree at the expiration of three or four generations, we can readily see that every child may inherit tendencies to good or evil from ancestors of whom he never heard. Likewise when we consider the marvelous powers of imitation in the child, and his susceptibility to suggestion, we may also recognize the vast influence of environment. It remains, however, for the growth and development of the child to bring into sight, either gradually or suddenly, the effects of environment and heredity. How necessary it is, then, that the child should be given the right conditions for growth.

Any one who has observed the growth of children has noted a certain rhythm in the same. Periods of rapid, of gradual, and of slow growth, are alternated with one another. We commonly place the life of man in four divisions, and speak of them as childhood, youth, maturity, and old age. Corresponding somewhat to these common divisions, are four changes of growth and development.

The growth of the average individual during childhood should be a gradual one. It will be if the child has no inherited physical disabili-

ties to overcome, and is given hygienic conditions of living. However, a slight cessation in gradual growth, for which no cause has yet been definitely assigned, is noted in the majority of children during the years from six to eight. The necessity of presenting healthful conditions of living during childhood cannot be overestimated; for the period of growth which is to follow is a rapid one, and demands a large store of vitality. If this is lacking, the whole future life of the individual is affected.

The second period of growth is marked by those changes in body and mind that usher the boy or girl into young manhood or womanhood. It marks a time when ambitions, desires, purposes, and tendencies which have not been felt before, begin to manifest themselves; self-consciousness and introspection here appear, and in turn affect the individual, often in such a marked manner as to result in extreme bashfulness or morbidness. This period is a most critical one, as many diseases, both physical and mental, may here take root. This period lies approximately between the ages of eleven or twelve and fifteen or sixteen, in this latitude; but in warmer climates it occurs earlier. Physiologists generally speak of it as the "pubescent period."

Having passed through the period of rapid growth, the individual enters upon a third period of growth, which is a gradual one, and is called the "period of adolescence." In this period, maturity of manhood or womanhood is attained. The word "adolescence" has the same derivation as "adult." We speak of an individual who is mature in growth as an adult, and of one who is attaining maturity as an adolescent, or youth.

Often during this period the individual breaks down without any directly assignable cause. However, the cause is generally a lack of nervous energy, due to a want of care during the period of pubescence. The adolescent period ends at about thirty years of age.

The next period is marked by a general cessation of development. It is called the "climacteric period;" for in this period the climax of life is reached. This stationary period should be one of great usefulness, resulting from vigor of mind and body. As in everything else, the highest point is dependent upon that which is below, so the strength of this climacteric period is dependent upon the periods of growth which have preceded it. If they be strong and vigorous, the breaking down of the physical and mental powers which characterizes old age may be long deferred.

Remembering that the physical future of every child is dependent upon the care which he now receives, earnest parents and teachers cannot but be students of this great subject of growth. That the child is father to the man is sufficiently understood in respect to the moral nature; but it is quite as true in a physiological sense.

BOYS IN TRAINING FOR HUSBANDS.

It is doubtful whether the majority of mothers realize the importance of training boys from the cradle for their duties as husbands. Even those who themselves have suffered from the neglect of their mothers-in-law properly to bring up the men they have married, seldom make any direct attempt to render easier and happier the lot of the women who will in time become united to their own sons.

Boys are bred to be as selfishly intent upon their own comfort, as thoughtless of the will and the pleasure of the other sex, and as unconsciously sure of the innate masculine right to accept as a matter of course any sacrifice from a feminine source, as if the whole world had not for centuries been taught by facts that half the miseries and misadventures of domestic life are due to the prevalence of these errors.

If anything could excuse the thoughtlessness of so many men in their treatment of their wives, it would be the fact that they are trained to this habit of mind by the ill-directed affection and mistaken indulgence of their mothers. — *The Household*.

WORK.

A WOMAN planned her work one day at early morn;
There were the rooms to sweep and dust, a cake to bake,
Some sewing,—dainty ruffling for the baby's frock
Which she had planned a week ago to make.

Word came that morning that a friend was ill,—
A friend to whom she had not written for a year.
She left her work, and wrote a letter then,—
A letter kind and loving, full of cheer.

A caller came,—a woman old and difficult to please.
The worker could not entertain the caller as she would
Till this thought came: "Is she 'one of the least of these'
Of whom we read? I'll try to do her good."

At eve the many tasks that she had planned to do
Were not one half completed, yet she thought:
"Perhaps I did the work *He* planned for me;
If so, this day for me was richly fraught."

— *Lenora Allen, in the Household*.

A CRUTCH AGE.

(Success.)

THE old-fashioned idea of self-help needs reviving in this country. Young people of to-day depend too much upon others. They are not willing to pay the price for success which their ancestors paid.

This is the crutch age. "Helps" and "aids" are advertised everywhere. We have institutes, colleges, universities, teachers, books, libraries, newspapers, and magazines, but not enough of the inward spring whose uncoiling wheels the spheres. Our thinking is done for us, our problems are all worked out in "explanations" and "keys." Boys are often tutored through college with but very little study. "Short roads" and "abridged methods" are characteristic of the century. Ingenious methods are used everywhere to get the drudgery out of an education. Newspapers give us our politics; preachers, our religion. Self-help and self-reliance are getting old-fashioned.

There is no grander sight in the world than that of a young man fired with a great purpose, dominated by one unwavering aim. He is bound to win, and the world stands aside and lets him pass. It always makes way for the determined man. He does not have half the opposition to overcome that the undecided, purposeless man has, who, like driftwood, runs against all sorts of snags to which he must yield.

What an inspiring sight is that of a youth going straight to his goal! cutting his way through difficulties, and surmounting obstacles which dishearten others. Defeat only gives him new power, danger only increases his courage. No matter what comes to him,—sickness, poverty, or disaster,—he does not change his purpose. "A man's best friends are his ten fingers," said Robert Collyer, who brought his wife to America as a steerage passenger.

Young men who are always seeking the help of others never amount to anything. Those who have been bolstered up all their lives cannot be depended upon in a crisis. When misfortune comes, they look around for something to lean upon. If the prop is not there, down they go; and, once down, they are as helpless as a capsized turtle. Many a youth has succeeded beyond his expectations simply because all props were knocked out from under him, and he was obliged to stand on his feet, and rely on himself.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 8, 1898.

ALONZO T. JONES, }
URIAH SMITH, } EDITORS.

SPECIAL CONTRIBUTORS.

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
WM. W. PRESCOTT, HENRY P. HOLSER.

"If any man have not the Spirit of Christ, he is none of his."

Have you the Spirit of Christ?—Do you answer that you "do not know"?

But if you do not know, then do you not certainly know? If you do not know that you have the Spirit of Christ, then you may certainly know that you have *not*.

Do you suppose that a matter of such vast importance as that, upon which turns your eternal destiny, is left so vague and indefinite that you need be in any uncertainty whatever in regard to it?

Such a supposition as that will never do. It is not true. You may know that you have the Spirit of Christ, as certainly as you know that you are alive. "We *know* that we have passed from death unto life, because we love the brethren."

What is the Spirit of Christ?—It is the Spirit of God. It is the Spirit of the love of God. To have the Spirit of Christ is to have the disposition, the nature, the character, of God imparted to you. And here it is: "Merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin."

"Merciful" is to be full of the disposition to treat offenders better than they deserve. Do you find this disposition in your experience? "Be ye therefore merciful, as your Father also is merciful."

"Gracious" is extending favor to all people. Do you do so? or have you your likes and dislikes for people? Have you favorites?

"Long-suffering." Do you find in your experience the disposition to bear injuries many and long-continued? or are you ready to resent everything that touches *you*? Are you ready to think that *you* are aimed at, that *you* are slighted, that *you* are hurt, and that *you* "will not stand it"?

"Forgiving iniquity and transgression and sin." Do you find in your experience *this* disposition toward others? Are you *forgiving* those who trespass against you? or are you only "willing to forgive if they will first make it all right, and promise not to do it again"?

All this is the Lord's disposition toward you: he is nothing but merciful to you; he is nothing but gracious to you; he is nothing but long-suffering and abundant in goodness and truth toward you; he is nothing but forgiving, *now*, just now, to you. This is his disposition toward you, and toward all people. What is your disposition toward others? Have you his Spirit or not?

To impart to you this disposition, this "divine nature," is the object of the gift of the Holy Spirit. Have you received the Holy Spirit? Have you the Spirit of Christ?

Mark, we have not asked whether you find this spirit in *yourself*; but, Do you find it in your *experience*? Do you find it in God, and

from him imparted to your experience through the faith of Jesus Christ by his Spirit? Have you the Spirit of Christ? Are you his? "Receive ye the Holy Ghost."

"The heart of every church-member must be as humble as the heart of a little child. All overbearing, accusing speech must be overcome, else we can never unite with the family above."

THE LAW WITHOUT CHRIST, AND WITH CHRIST.

Did you notice that remarkable sentence in the REVIEW of February 8, in the middle of the middle column of the first page? It reads thus: "Were the law understood apart from Christ, it would have a crushing power upon sinful men, blotting them out of existence."

Did that sentence strike you as remarkable when you read it in its place in the paper at first? If not, does it strike you as remarkable now that you have read it the second time? If not, then we beg of you to take that sentence, and read it, write it out if necessary, so that you can look at it as it stands alone, and then ponder it word by word until you catch what is really said in it.

"Were the law understood apart from Christ, it would have a crushing power upon sinful men, blotting them out of existence." Then the man who, *without Christ*, attempts to understand the law of God, is simply bidding to be crushed out of existence. The Bible statement of this principle is, "The law worketh wrath." And yet the Bible speaks of people who rest in the law, and make their boast of God. Rom. 2:17. But the man who rests in the law is resting in wrath; he is like one resting on a volcano. That man cannot boast of God, nor of anything else but utter destruction.

Yet as a matter of fact, the law of God *can* not be understood apart from Christ. "I have seen an end of all perfection: but thy commandment is exceeding broad." That law is a transcript of the divine mind, of the infinite will. And for the finite to attempt, by its own efforts, to understand that which is infinite, is a fruitless task.

Only in Christ can the law be understood. Christ is God's own exposition and explanation of his own law. Nobody but God can fathom or reveal the wide meaning of his law. In Christ, God has done this. Whoever, therefore, would understand the law of God, must study *not the law*, but *Christ*,—not the law as it is in the law, but the law as it is in Christ. To study the law as it is in the law is to court destruction. To study the law as it is in Christ is to court salvation.

"By understanding the law in connection with Christ, receiving him by faith as his substitute and surety, man sees himself a prisoner of hope. The truth as it is in Jesus is an acquaintance with the holy, just, and good law of God, as this law is elevated, and its immutability demonstrated, in Christ."

Christ is God's own explanation of all law—moral, ceremonial, natural, or what not. Then study Christ, and Christ alone. In studying him, and him alone, you are studying everything that can ever be known; for he is the truth, and "in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him."

STUDIES IN THE BOOK OF DANIEL.

THE Lord brought Israel out of Egypt, to be his own people in the world. Before they entered the land of Canaan, the Lord said of them, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9. Thus God never intended his people to form themselves into a kingdom or government, like the nations. They were first "the church in the wilderness" (Acts 7:38); and he intended them to be only the church—not a state—when they dwelt in the land.

The government of Israel was intended to be a theocracy pure and simple—God their only King, their only Ruler, their only Law-giver. The system formed in the wilderness through Moses, and continued in Canaan through Joshua, was intended to be perpetual. But Israel desired a king, a state, "like all the nations." They "did not realize that to be in this respect *unlike* other nations, was a special privilege and blessing. God had separated the Israelites from every other people, to make them his own peculiar treasure. But they, disregarding this high honor, eagerly desired to imitate the example of the heathen."

Israel would be reckoned among the nations. They persisted in having a king. And though they must reject God in order to have a king and be like all the nations, they insisted on doing it. And in rejecting God that they might be like all the nations, they became like all the nations that rejected God. Their kingdom came to naught, their government perished, and the people themselves were scattered among the nations.

God had placed them in Palestine, at that time and for ages afterward the pivot of the known world. At this pivot he placed his people to be a light to all the nations, that those nations might know of the true God. By having God abiding with them, he intended them to influence all the nations for good. But they not only would be like all the nations; they became even "worse than the heathen." The land could no longer bear them; it must spew them out, as it was obliged to do with the people before them.

As they had frustrated God's purpose to enlighten all the nations by them in the land where he had planted them, he would fulfil his purpose, and enlighten all the nations by them in the lands where he had scattered them. As they had lost the power to arrest and command the attention of all the nations, that they might consider God and his wonderful ways and works with the children of men, he would now use them to enlighten those who had *acquired* the power to arrest and command the attention of all the nations, and thus cause all nations to consider the wonderful ways and works of God with the children of men. This is the whole philosophy of the captivity of Judah and of the position of Daniel in Babylon. This will be certainly seen as we now proceed to the study of the *book* of Daniel.

God had brought Nebuchadnezzar to the place of authority over all the nations. Two years before Daniel was carried captive to Babylon, the word of the Lord came to Jeremiah the prophet, saying:—

"Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to



the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. . . . But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein." Jer. 27:2-8, 11.

But Nebuchadnezzar did not yet know the Lord. He must be given the opportunity to know him. And then if he would acknowledge God, he, being in the place of authority over all the nations, could call the attention of all the nations to the Lord whom he had come to know. And thus the knowledge of God, by means of his people in captivity in Babylon, would be brought to the attention of all the nations.

By the excellency of the learning and ability of the youthful Daniel and his three companions, they were brought into immediate connection with Nebuchadnezzar; "they stood before the king." Thus the captive people of God were the means of divine enlightenment to those who ruled the world, that this divine enlightenment might be given to the world. But Israel might have done this themselves from the pivot of the world in their own land, if only they had always honored the Lord in their own land, as these young men honored him in their captivity.

THE bishop of Orleans, France, has become very much concerned over the atheism of the French people, and longs to have the nation delivered from it. Accordingly, he lately made a special visit to the pope, to plead that Joan of Arc be made a saint without delay. He declared: "It is of the greatest importance that her case should be immediately considered and decided, inasmuch as France is suffering from an attack of atheism, which cannot be relieved by recourse to metaphysics. What France wants is to be shown a person who has loved and worked for her, and behind whose love and work, God necessarily appears. The country will rise again from belief in such a person, to belief in God." There are the names of two hundred and seventy-one candidates for sainthood on the docket ahead of Joan of Arc, yet the appeal of the bishop was strong enough to gain the assurance that "the Maid

of Orleans should have precedence over all others." The *Independent* very pertinently remarks that "it is an extraordinary strabismus which can see, in the canonization of a popular heroine, a cure for atheism." In fact, the atheism of the proposed cure is scarcely less than that of the supposed disease.

DO NOTHING IN SECRET.

THE present is an age of association and organization. Isa. 8:9-13. Is it the time when unseen agencies are fulfilling Matt. 13:30? Men are instituting organizations on every hand. Most of the societies are secret in their nature; and they are becoming so numerous that it seems difficult to find names for them without descending to that which is absolutely childish. Thus a grave and venerable United States senator from Michigan, according to recent reports in the papers, was initiated, no doubt with appropriately lofty and imposing ceremonies, into the order of "Elks." And not long ago it was stated that certain boys in New York City, carrying out the spirit of the age, in their measure, organized themselves into a secret society called "The Venerable and Ancient Order of Kids."

But apart from everything that is grotesque and silly about this business, the fact remains that such organizations are multiplying at a rapid rate, and many specious reasons will be urged for joining them; and the question inevitably arises, whether or not it is consistent for a Christian to unite with any of these organizations. This question has occasionally been noticed already in the *Review*; but on account of new queries constantly coming up, our readers will allow us again to state a few general principles bearing upon the point. No Christian can consistently belong to any secret organization, for the following reasons:—

1. Christianity claims to be the one element introduced into our world which alone can do for man, morally, mentally, and physically, what he needs to have done for him. Any one who embraces Christianity endorses this claim. It is therefore inconsistent for him to unite with any other order for the purpose of securing some additional good, which he would thus admit that Christianity cannot supply.

2. Secretism bears upon its very face a feature liable to arouse suspicion. Why should the work of any organization be carried on in secret? Can it be for any other reason than that principles are inculcated, or acts performed, which the members would not like to have the public know, for the reason that if they did know them, they would not approve of them? This feature is contrary to the example of the Master. When the high priest would know about the doctrines taught by Jesus and his followers, and asked him about them, Jesus answered: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and *in secret* have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them." John 18:19-21. Jesus here recognized the right of the high priest to inquire into these matters and to know concerning them. But everything he had done had been done openly and in the light of day. He had no secret lodge to which he and his disciples resorted, and in which his doctrine was made known to them. Hence he replied: I have said nothing in se-

cret. I have taught in the synagogue and in the temple openly before all men. Ask any one who has heard me, and he will tell you what I have said and done. Would the members of any secret lodge thus respond, or be allowed to respond, to any inquiries concerning their work? Would it be true of them if they should claim it?—By no means. Then their course is not in accordance with the example of Christ. How, therefore, can the Christian who professes to take, and should take, Christ as his counselor, example, and guide, in all things, consistently unite with such societies?

3. Another objection to secret societies is that every one who joins them must pledge himself to believe, or to do, something of which he knows nothing. Every lodge must, of course, have its officers; and the members are to obey the directions or commands of these officers. Thus each member, as he enters the lodge, must pledge himself to requirements of which he has no knowledge. Whatever prancing of hoof, or flourish of horns, is required of an "Elk," he must at once perform. When a person buys a piece of property, he wants to know all about it and the title to it, before he purchases. If he buys a horse, he wants to know his record and his characteristics. If he is to marry a wife, he wants to become acquainted with her before the union. This is the only true and safe principle upon which to act. So when Christ calls a man to be his disciple, he tells him what will be required of him, and what he, on his part, will do for him. But he who enters a secret lodge knows not what obligations may be imposed upon him.

4. There are only two relationships recognized in the Bible as the ground on which we should do good to our fellow men, or on which we may expect to receive good from them. These are, first, the common brotherhood of the human family, as all are creatures of God; and, secondly, the more endearing relation of membership in the household of faith. So the apostle says, "Do good unto all men [that is one class], especially unto them who are of the household of faith [that is the other class]." Gal. 6:10. But members of a secret society propose to do good to one another, not because they are members of the common brotherhood of man or members of the family of Christ, but only because they have joined themselves together in the compact of a secret organization, thus setting up another arrangement as better than that of the Bible.

5. As to our own work under the third angel's message, when the spirit of it is fully received into the heart, it will crowd out and thrust aside everything of a less powerful nature. A person fully imbued with the spirit of this time and this message, feeling that the Lord is about to come, that the world is to be warned, and that to him is committed a specific portion of that duty, will not feel that he has any spare time to spend in attending meetings of less importance, or any surplus means to use in any other direction than in the work of this cause. This message will be to him supreme, or it will soon come to be to him of no importance whatever. We do not therefore feel that in our work it is necessary aggressively to antagonize secret societies, as such, but only to set forth the great truths for this time, and in the interest of these to win the allegiance of the

hearts of men to Christ; for if the spirit of the message is in the heart, the question of secret societies will soon adjust itself. If this message and work is supreme in the mind and affections, everything antagonistic to it will be set aside. But if other things are considered of more importance than this, this will soon be given up. The two cannot go together. The rule that a man cannot serve two masters holds good here. One or the other he will in time discard, clinging to that which is the dearer to him.

If one is truly enlightened, the few principles herein set forth will, it seems clear to our own mind, be sufficient to lead him to hold himself aloof from all competitive organizations, and cleave wholly to the Lord and his work.

U. S.

THE COST OF A STRIKE.

ONLY lately the great strike of engineers in England was declared off. It had continued for thirty weeks. The result, given by an English paper, the *Surrey County Observer*, is as follows:—

"All that the engineers and their allies can now hope to gain," said a prominent London unionist official the other day, discussing the collapse of the great dispute in the trade, "is to learn from the other side a valuable lesson in organization."

How vigorous this "lesson" has been may be gathered from the following tables, showing the effect on the men, financially and otherwise:—

LOSS OF CAPITAL.

Amalgamated Society of Engineers — Funds at the commencement of dispute.....	£360,000
Less sum not available for strike purposes.....	60,000
	£300,000
Levies on men not affected by the dispute.....	300,000
Subscriptions from outside sources...	140,000
Total.....	£740,000
Deduct weekly payments to men on strike or locked out, averaging £24,000 a week for thirty weeks,	720,000
Probable balance in hand.....	£ 20,000

LOSS OF EMPLOYMENT.

Members of the Amalgamated Society of Engineers out of employment,	31,000
Members of other unions out of work in consequence.....	7,000
Non-unionist workmen who came out in support of the union.....	5,000
Total number of men workless..	43,000

LOSS OF WAGES.

Loss of wages of the men directly involved	£2,000,000
Loss of wages in other trades on account of the decrease of the amount of work as a result of the dispute.....	1,000,000
Total.....	£3,000,000

Adding this sum to the £720,000 paid out in support of the men, one gets the total sum lost by the men affected in one way or another as something like £3,720,000.

Of all the things occurring in the world, among people who can lay any claims to sense, about the most senseless is a strike. The whole history of strikes is a simple and clear demonstration that the greatest losers are always the strikers. An English pound is \$4.87.

WHEN Garfield was a young man and a college student, he wielded a scythe to earn money for tuition, during one of his vacations. One day during the nooning, the other mowers

on the farm where he was employed fell to discussing their aims and ambitions in life. Finally one of them turned to the student, saying, "You are going to college. Surely you expect to make some great thing of yourself. What are you going to do?" The reply was a noble one, which every young man seeking an education ought to adopt as a motto: "I do not know what calling I shall prepare myself for. I am going to try first to become a man. If I do not succeed at that, I shall be good for nothing; if I do succeed, I can find plenty of good work in the world to do."

AN EXPERIENCE.

"PRAISE the Lord, O my soul!" Rejoice with me, and be glad; for the Lord has done wonderful things for me. Praise his name forever. I was healed by the Lord at Carlisle, Ind., Dec. 27, 1897, at 3:30 P. M., after having been a constant sufferer for twenty-one years and eleven months. The beginning of my illness twenty-two years ago, was pneumonia. Following this I was confined to my bed for twenty-one months, which left me a constant sufferer. As time slowly passed, I would sit with my little children at my knees, praising God, and asking him to spare my life to see my children raised up to be able to support themselves. At the end of about five years I was stricken with inflammatory rheumatism, from which I have been a constant sufferer for seventeen years. For weeks at a time I could not move a muscle. This grew worse as I grew older. I went among the hills and rocks and springs for relief; but it was of no avail. My liver became deranged, and I suffered from heart-disease. At last I settled down in despair, to spend the rest of my days in suffering. I was of a consumptive family. My father and mother, three sisters, and two brothers died with that disease. Of late my lungs were very much affected.

I believe that I have had as good physicians, and as many of them, as any person living, and they have done all that could be done; yet my case has baffled all their medical skill.

Always, since I was old enough to know anything of the power of God, I have believed in him as a Saviour; yet I never before had that implicit faith that it takes to *know* that he forgives our sins, and heals all our diseases. I was brought up in the Christian faith and belief; but four years ago, after a complete consecration, the Lord sanctified my soul, and gave me the witness that I was free from sin.

I lived a consecrated life, and continued to walk in the light as God gave it to me, when, in October, 1896, God sent the third angel's message to our town, and the Holy Spirit carried the message to my heart as a gospel truth. By his grace I accepted the Sabbath of the Lord, and have observed it ever since, for which I give God all the glory. With all who accepted the Sabbath, I suffered much persecution and reproach. Even the minister of my own church said we were following a spirit of darkness, but he refused to give me any light.

When our camp-meeting was held at Sullivan last year, I was baptized into Christ, and received the fulness of the Spirit. I also accepted the health reform, and have practised it ever since. My health had, as I thought, begun to improve; but on the 20th of November, I was taken with a severe attack of rheumatism, my joints and limbs being swollen so that it was impossible for me to help myself. The physician was called, but his skill and medicine were of no avail. On the 16th of December I was paralyzed, and from that time on until I was healed, I could not move a muscle. My husband and friends had to turn me

in a sheet, feed me, and move my hands and feet for me.

But O that glorious day, Monday, Dec. 27, 1897! Notwithstanding we had a prayer-meeting every day, I never felt, until that day, the necessity of praying for myself. When, at the time mentioned, with implicit faith in God, I asked him, for the sake of Jesus, to let me move my right hand, which had been paralyzed for so long, he did for me exceeding abundantly above what I asked or in any wise could think,—he healed me so completely that I arose from my bed, dressed myself, made my bed, went four blocks to the office of my physician, and from there a block and a half to a prayer-meeting. I went up the stairs like a girl. When I entered the room, praising God, the people were amazed. Especially were those astonished who had combed my hair and fed me on that day, to see me in the meeting, well and strong, glorifying God.

What seems to astonish the people most of all is that God has performed a miracle on one who keeps the Sabbath of the fourth commandment.

I shall never cease to tell of the wonderful works of the Lord, nor to shout his praises; for he has kept me ever since without a pain or a swollen limb. Praise the Lord!

MRS. J. A. WILLIS.

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.

EXPERIENCES IN BRAZIL.

DECEMBER 3 I started on a trip to visit the state of Espirito Santo, to encourage the believers, and labor for some who had become interested in the truth. Leaving Rio de Janeiro on the date mentioned, I arrived at Victoria, the capital of the state, the evening of December 5; and the next morning, after spending as pleasant a night as was possible in the midst of a multitude of hungry fleas and mosquitoes, I started on my way into the interior. The first seventeen miles was made by rail; the remaining twenty-five I went on foot, as I could not get an animal to ride without incurring an exorbitant expense. After having gone about half the distance, a severe thunder-storm came up, which not only drenched me thoroughly, but also made traveling much more difficult. When I was still four miles from my destination, night set in; but I finally reached the home of Brother Lemke, thankful that the Lord had safely brought me thus far on my way.

I spent two weeks in this section, encouraging the brethren, visiting interested ones, and laboring to interest others. I finally baptized six persons. After celebrating the Lord's Supper with them, I left this company, which now numbers ten. I hope they may soon be organized into a church.

A day's ride on horseback brought me to Santa Leopoldina. Here, in November, 1895, Brother Graf organized his first church after coming to Brazil. The brethren had for some time been expecting me, and I was much pleased to make their acquaintance; for up to this time I had seen but a few of them. These brethren are almost wholly from Pomerania, Germany. A minister has been with them only three times since their organization. They are so scattered that it is a hard matter to get them all together often, and much house-to-house work must be done. Although they have many things to learn, they love the truth, and have suffered much persecution because of it. December 25 I baptized four persons, after which the ordinances were celebrated.

I continued to work and visit with this company until December 29, when several brethren took me to Santa Joanne, a new settlement, where the truth had before gained a foothold, and whence calls were coming for help. When I arrived at Santa Joanne, which was a day's journey on horseback, I became acquainted with another feature of Brazilian life,—that of the newly settled districts; for this was the first time that I had been in newly settled country. One of our brethren had a fairly comfortable house; another brother had such a one half finished; while a third lived in a room ten by twenty feet, which served as sitting-room, dining-room, and bedroom for himself, his wife, their six children, and such visitors as might chance to come to see them. Still another brother had much less room than this for a family of six. Various things are also often stored in these homes. Perhaps a large pile of beans that have just been pulled, and must be sheltered from the rain, or a large quantity of coffee or corn, shares the room with the family. Though these people have but few comforts and conveniences, as we consider comfort in civilized America, they rejoice in the truth, and have a great desire to bring others to a knowledge of it. At this latter place four were baptized, and the Lord's Supper was celebrated. As they are so far distant from the other brethren, and as eight families are already living in this section, it was thought best to organize a church here. Accordingly, this was done.

The week spent with these brethren was a very busy one. As they live close together, we generally had two Bible studies each day. Much time was also spent in teaching them our German hymns, which they were anxious to learn.

One cannot always wait for fair weather in this country; for it often rains every day for a week or two in succession. Therefore, January 5, though the rain was pouring down, we started for Santa Cruz, a town a day's ride from Santa Joanne. The seeds of truth have been sown here by the brethren from Santa Joanne, and one family has begun the observance of the Sabbath. An hour's ride brought us to the Santa Joanne River, from which this part of the country takes its name; but we found the stream so swollen from recent heavy rains that it was considered too dangerous even to attempt to make the mules swim through, without their riders. Yet cross this stream we must, if we went this way, so we started for home again, feeling somewhat disappointed, when one of our party thought of another road, which it was hoped could be more easily passed. Then, too, there was a short cut through the woods, which made this way almost two hours shorter; so when we had almost reached home again, we struck off through the woods. As we entered a path through these woods, called a *picada* by the Brazilians, we all dismounted (there were six persons, four men and two women), and drove our mules, several of the men going ahead. Such a road to travel over! Now it went up steep, like a housetop, then down just as steep; again, man and mules had to scramble over the trunks of fallen trees, and again, at another place, the path was entirely shut up by bamboos and other similar plants. At such places a road had to be opened by cutting these plants away with a *facon* (a large knife which these woodsmen always carry with them for the purpose of opening roads) sufficiently so that we could crawl through under them. And thus, climbing and crawling, slipping and stumbling, we made our way. It was my first journey directly through the virgin forests of Brazil.

After about three quarters of an hour of hard work, we came into a clearing. The distance had been shortened considerably, and I had gained a new experience in travel. When

we reached the clearing, it was just dinner-time. After enjoying the hospitalities of a colored Brazilian planter, all mounted again. A ride of about two hours brought us to another stream, which, though swollen, was safely crossed by riding through it, nothing more serious happening than our boots filling with water, which ran in at the tops. Another hour's ride brought us to a high mountain; but as the day was fast wearing away, and our route would be again much shortened by crossing this mountain, we went over it, often dismounting from our mules, both in ascending and in descending, when we came to very dangerous places. This mountain safely crossed, we came to another river. This time we dismounted, and after removing our saddlebags, drove the mules through the stream, while we crossed on the trunk of a tree that had fallen across it. Fifteen minutes later the same experience was repeated at another swollen stream. Then we had ahead of us another mountain to climb, higher than the one already mentioned, and there were such bad rocks to climb over that I wondered at our getting over them as well as we did. We did it, however, singing, "The angel of the Lord encampeth round about us." It was indeed a source of comfort to us to realize this.

Eight o'clock in the evening brought us to the home of the brother we had come to visit. After we had dismounted and exchanged our wet clothes for dry, we offered up praise and thanksgiving to Him who had kept us, and whose eye had guided us all the way.

Three days were spent at this place, during which time we further instructed those who had recently come into the faith. On Sabbath, January 8, we baptized the father, mother, and eldest daughter. I trust that other members of the same family will take this step at my next visit. On the First-day following their baptism, the father of this family showed his appreciation of the truth by paying twenty-five dollars tithe, and making a donation to the mission.

January 9 we returned to Santa Joanne, and on the 11th I returned to the Santa Leopoldina church, and labored for a time among some who, since my coming among them, had become earnestly interested in the truth. Here I had the pleasure of seeing two other families decide henceforth to walk in the way of the Lord's commandments.

January 20 I arrived at my home in Rio de Janeiro, from which I had been absent seven weeks. During this time I baptized seventeen persons, celebrated the ordinances at three places, and organized one church and one tract and missionary society. The work seems to be opening up in several other new places in this state, and I trust we may soon see more fruit. Though I had many and varied experiences on this trip, and although the work here can be prosecuted only with much arduous labor, I thank the Lord for the privilege of a part in his work. F. W. SPIES.

MANITOBA.

THE work in Manitoba is becoming more interesting of late. The persecution of some of our brethren, and the publication of these cases in the newspapers, have given rise to an interest in the Sabbath question all over the province. Some of the newspapers have been willing to print articles on the Sabbath and religious liberty, and even on health reform. We believe that many are deeply impressed with the honesty of our cause and the truth of our belief. Everywhere the people seem to be waiting and longing for the truth, and our brethren and sisters show an anxiety to see it spread rapidly. This is encouraging.

Winnipeg is a city of about forty thousand population, and our brethren there are using

the press to spread and defend the truth, this privilege being cordially granted by at least one good paper, and sometimes by two. One brother copied out the most of the tract "Which Day and Why?" and one of the papers, with a circulation of several thousand, printed it, and thus distributed it, free of charge; whereas it would have taken at least twenty-five dollars, including cost of distribution, to pay for a number of copies of the same tract equal to the circulation of the paper. A short time ago one of our ministers wrote an article on religious liberty, which was published by one of the newspapers in the morning, evening, and weekly editions. Many favorable comments have been passed on this article, and there is evidence that it created a good impression.

The brethren at Winnipeg are also publishing a paper called the *Trumpet of Truth*, which we are all proud of. It is an eight-page paper, printed in good type, on fine book-paper. Brother Edward Kelly, the business manager, put his business experience and connections to good use by obtaining all the first-class advertisements we could print. These advertisements pay the entire cost of the paper.

The Sunday-law advocates, led on by some of the ministers of Winnipeg, are making great efforts to create a public sentiment in favor of a Sunday law, and are now circulating a petition for signature, which they intend to present at the next sitting of the local legislature, which convenes March 10. To counteract their efforts we have sent out a large number of the two tracts, "Christ and the Sabbath," and "The Sabbath Question in the Dominion Parliament," which were kindly donated to us by the International Religious Liberty Association. I spent one evening with the brethren at Winnipeg addressing these tracts to all the members of Parliament, aldermen, judges, clerks of courts, reeves, treasurers of municipalities, and other public officials.

In other parts of the province the work is equally encouraging. Brother E. H. Huntley works almost day and night in and around West Selkirk. He has raised up three companies and organized three Sabbath-schools during the past year; he also has regular preaching services at five different places. He uses the newspapers when opportunity offers, and had a series of articles on health reform running in the Selkirk paper for several weeks. The interest among the people is so great that two or three times, when great pressure of work has forced him to propose stopping the meetings at some one of his appointments, the people have begged him to continue.

Elder J. C. Foster has been holding meetings in the neighborhood of Portage la Prairie, and two families have begun to keep the Sabbath as the result of his labor. Sister Watson also works in Portage la Prairie. Besides a large number of Bible readers, she finds time to push the *Signs* work energetically. Sisters Tillie and Olive Olds, the other Bible workers at Winnipeg, are very successful in their work, and rejoice in seeing those whom they have brought to a knowledge of truth walking steadfastly in the light. At least ten of the sisters who are members of the Winnipeg church were brought to the truth through the work of these Bible readers. Sister Anna Huntley carries on Bible work in connection with her husband's work at West Selkirk.

Brother Dirksen, our German minister, conducted a series of meetings this winter at Yorkton, N. W. T.; and as a result of his labors, sixteen precious souls embraced the truth, including a German Baptist minister, with all his family. Brother Dirksen is now laboring north of Morden. In a letter received from him a short time ago, he told me that three families had embraced the truth there.

Elder W. H. Falconer and myself have been holding meetings at Gladstone since January 20. Some members of three families have begun to keep the Sabbath; and there are a number of others who will, we firmly believe, accept the truth. We have been preaching on the Sabbath truth only about ten days, and some have not had time fully to consider it, yet last Sabbath we were rejoiced by seeing twenty-seven attend our Sabbath-school.

In view of the present agitation for a Sunday law, we intend to make the next issue of our new paper a special "religious liberty" number.

Altogether, we have great cause for thankfulness. The message is bound to go forward; consequently the best thing for us to do is to bind ourselves to it and go with it. What hope and courage lie in the assurance that we are on the winning side! What a tower of strength to every humble worker is the glorious promise, backed up by three of God's almighty "shall's," "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

ALEXANDER RITCHIE.

JAMAICA.

TROJA.—Over a year ago we came to Jamaica, in response to the call of the Testimonies for "families to move out into dark places of the earth, and support themselves by working at their usual occupation, and live out the truth among the people." If we did not come with perfect fitness, we certainly came with perfect willingness, and the Lord has greatly blessed our efforts. In less than one year we have bought and paid for fifteen acres of land among the mountain springs, most of it covered with fine tropical fruits. On this we have built a house, and have supported ourselves about as comfortably as we ever did in the United States. We mention this to encourage others to make God's work first, trusting him to do his part.

We have been able to do some school and Bible work in a house we fitted up for the purpose on our own place. Some are attentive listeners to the word of God, as well as to readings from some of our good books, such as "Patriarchs and Prophets," "Thoughts from the Mount of Blessing," and "Steps to Christ." We have made some missionary visits, and done what we could in caring for the sick.

Our distribution of reading-matter has been limited, consisting almost entirely of the scanty supply we were able to purchase before coming to the island. We have lent 7,498 pages of books, and almost the entire number of last year's REVIEWS, and have sold 8,758 pages of books and 1,264 pages of tracts, besides giving away about three thousand pages of tracts. We have had some sickness; but with the blessing of God and our knowledge of home treatments, we have recovered without the aid of a physician.

We greatly regret the smallness of our work; but we report because we do not wish our many friends to think we have been "idlers in the vineyard." Elder Moon, on his late visit to Jamaica, was not permitted to make us the visit he intended; consequently he missed getting any report from us. "Onward" is still our watchword.

A. AND P. E. FROST.

WEST VIRGINIA.

GENERAL meetings were held in Newburg, Kanawha, and Huntington, January 18 to February 6, according to appointment.

The Newburg meeting was devoted to a consideration of plans for the advancement of the work, and the importance of a personal experience in the things of God. Emphasis was placed upon the importance of a thorough

heart work with every individual, that each may thus become indeed a light in the world, to show others where and how to walk in the narrow path that leads to life.

The meeting at Huntington was not a large one, owing to a severe storm and to other causes. This is a young church, and the instruction given was such as seemed best adapted to the needs of those present.

The Kanawha meeting was one long to be remembered by all who were present. The Lord came near by his Holy Spirit, and day after day, convicted souls of sin, of righteousness, and of judgment. Over thirty made a beginning in the service of God. Many of these were drawn to God for the first time, while with others it was a returning home to the Father's house.

The principal line of instruction given at this meeting was a daily study upon the work of the Holy Spirit, its manifestations through the Spirit of prophecy, and the importance of a cleansing of heart, that we may receive the Holy Spirit. The possibility of our not knowing the Holy Spirit, and the danger of being deceived into receiving a counterfeit spirit, were also considered. The Bible and Testimonies were studied side by side, and God bore witness to his approval of this plan, by moving upon the hearts of sinners to turn to him.

Thursday night a call was made for those who desired to give their hearts to God. Eight responded to the call; six more raised their hands for prayer. Friday evening the same experience was repeated, and also on Sabbath forenoon, and the evening after the Sabbath. In nearly every instance all those who came forward were those who had not before asked for prayers. O, there is power in a study of the Testimonies and the work of the Holy Spirit, to convert sinners to God!

Elder Underwood led in the studies on the Testimonies and the Holy Spirit. God gave his servant great freedom and power, both while laboring in this direction and also for the salvation of those who were out of the ark of safety.

The interests of the canvassing work were considered at these meetings, and it is hoped that this branch of the work will prosper. Some of the agents are having marked success. Several who have canvassed for years are still doing nobly, and God is greatly blessing them. Although West Virginia has only about two hundred and fifty church-members, she has eight reliable canvassers. I am constrained to call that a good example for larger Conferences to follow.

F. L. MEAD.

PENNSYLVANIA.

WASHINGTON.—I came here last August. On the day that I came, Brother W. H. Armstrong was put in jail for carrying a little stand and some books from one boarding-house to another on Sunday. He refused to pay the fine imposed, and was committed to jail. I was solicited to preach in the jail, and did so. Forty-four convicts were present, and I was requested to come the next day and preach again. The deputy refused me the privilege. Arrangements were then made for me to speak in the street in the open air. This I did for twenty-four nights, to large crowds. We started in with the subject of Christian unity. All came out to hear, both Christians and those not professing religion. Clergymen and lawyers were also present.

In the midst of the meeting a message came that my wife was very ill with pneumonia, and was not expected to recover. I started home at once, but before I could get there, she was dead. We laid her beside our little boy who was killed eighteen years ago, while I was sixty miles from home, holding a tent-meeting. We know that after a short separation we shall meet to part no more. I returned Decem-

ber 1, and began meetings in the Seventh-day Adventist chapel, to reap some of the fruits of the seed sown last summer. Eight have united with the church, some by baptism, and now there are about twenty more on the way. All these are keeping the Sabbath now. The Holy Ghost is present to do his work upon all hearts that will yield to his influence and power.

J. G. SAUNDERS.

OREGON.

DALLAS.—I came to this place, October 14, and began meetings in the Baptist church. These were continued about three weeks, with good interest, and attendance ranging from twenty to fifty. I was then notified that the Baptists had secured a minister, and would need the house for a while, so I discontinued the meeting for five days, after which I began again, expecting to complete the effort. A week later I was again notified that the services of an evangelist had been secured, and the church would be needed at once.

I was now obliged to adjourn the meetings indefinitely. After a few days' search I secured the use of the court room, but only for a few days, as court was soon to sit. We made the most of our time, and gathered together a company of twenty-one, all but one of whom were new converts. We then met from house to house for a while. This was very unsatisfactory and inconvenient. I urged the brethren to make an effort to secure a meeting-house of their own, holding before them the promises of God. That encouraged them to try, and success followed. They have bought an unused church, which measures twenty-six by forty feet. It is now on their own lot, and ready for use. At present I am conducting a series of meetings preparatory to organizing the company.

Elder J. M. Cole was with me at the dedication, and remained a few days to assist in the work. Mrs. B. C. Tabor is also assisting as organist and Bible worker. The interest and attendance are good. We hope that a permanent work may be built up here.

W. C. WARD.

NORTH PACIFIC.

Soon after our good camp-meeting at Portland, Ore., the last of May, my wife and I, in company with Elder J. L. Wilson, took a tent into Skagit county, Wash. We pitched our tent between two small adjoining towns, Woolley and Sedro, where we had a good attendance and fair interest throughout, with plenty of opposition from the ministers of other denominations. A number of persons took their stand with us, and we succeeded in organizing a church of about ten members out of the sixteen who signed the covenant. Some are still waiting. From here we went to Anacortes, and stayed about a month.

I then had to leave Brother Wilson, who followed up the work until twelve signed the covenant. I think they are now ready to be organized.

Going back into Oregon, my wife and I went thirty miles south of Astoria over a mountain road through a vast forest into the valley of the Nehalem River, where I had been for a short time two years before, leaving a good interest to go to camp-meeting. Not being permitted to return, the enemy had opportunity to work, and turned many against the truth. However, we succeeded in adding a number to the few who were there; and organized a small church of seven members, with leader and clerk, and a Sabbath-school of about fourteen members. Three others who had signed the covenant still desired to wait a while. From there we again joined Brother Wilson in an effort in the city of Vancouver, British Colum-

bia, where we are now. What the result will be is very uncertain. The people here are very much prejudiced against anything "American," and are led by their ministers, and seem firmly wedded to their own churches.

We are canvassing the city with the *Signs* and distributing tracts, and are holding meetings in a hall in the heart of the city. Ten churches have united in a revival effort, with a noted revivalist as leader. We trust in God for help.

R. D. BENHAM.

FLORIDA.

SINCE coming to this State, I have aided Elders Crisler and Loughborough in holding meetings at Tampa, St. Petersburg, Terra Ceia, Braidentown, Bartow, Orlando, Barberville, and Jacksonville. At all these places the Lord wonderfully blessed, and we had some glorious meetings. I am thankful for the privilege of meeting so many of our brethren and sisters in this Conference, as I shall now feel more at home when I go into new places. The Lord greatly blessed Elder Loughborough in presenting the gifts of the Spirit in the church, and especially the gift of prophecy, and its work in connection with the last message of mercy. Of all people Seventh-day Adventists ought to be thankful to the Lord for the light he is giving through this means.

We are having fine weather in Florida. Brethren A. C. Bird and C. P. Whitford and I are now preparing to pitch a tent at Punta Gorda, in which to hold a series of meetings. The people here seem anxious to hear what we have to say. I am of good courage in the Lord, and praise him for the truth.

February 7.

M. G. HUFFMAN.

MICHIGAN.

FLINT.—I was with the East Thetford church, February 12 and 13, according to appointment in the REVIEW. On account of removals, the membership of this church is small. There had been no special meeting held for the election of officers this year, as the members are so scattered that they are seldom all together. The elder lives thirteen miles from the place of meeting. Sabbath and Sunday nearly all were out. Our meeting on the Sabbath was a precious season to all; the word spoken impressed hearts, and some confessed that they had not been faithful in paying tithes.

Harmony prevailed in the business meeting held Sunday, after preaching service. The outside attendance Sunday night was good, and many listened with attention, and were anxious to know if the meetings would not be continued through the week. The brethren seem to be of good courage; but if they expect to make spiritual advancement, they must go to work for others. May God inspire them with a spirit of labor.

J. L. EDGAR.

WISCONSIN.

MERRILLAN.—Two years ago I accepted the present truth. A brother and sister visiting at my mother's were ridiculed for professing the truth. They did not speak to me about it; but statements made by others gave me a desire to know if a people professing to believe in Christ's soon coming were teaching such things as they were said to do.

I obtained papers and tracts from a member of the Humbird church, and in learning the truth, I found freedom. I thought I knew God before, but O, the peace and joy that came with this new light! His precious word became, in reality, the bread of life to me. My grandmother and husband, who have fallen asleep since the brother's visit, are resting in hope, through Christ. My mother and three

sisters are keeping the Sabbath. I hope in God that, having begun the good work, he will finish it to his glory. I was baptized a year ago. I would not exchange this walk with Christ for all the world can give. The joy of knowing that soon we shall meet the Saviour and be like him, forever pure and free from sin, is beyond all.

The Lord gave me a burden for the work, and I came home to work in my own village, where the truth was not known. The Lord not only supplied all my need, but went before me, so that those who were most bitterly opposed are now reading our books and papers. A highly respected man takes copies of the *Sentinel*, and distributes them from his shop. He could use many more than I can obtain. On reading "His Glorious Appearing," a lady came to me for permission to lend it to a friend. Through the kindness of a sister I have "Early Writings" and one "Testimony" to read.

I know that God is in the work here, and through his grace I trust to see a company gathered out to witness for his truth.

MRS. MABEL I. WAMPOLE.

SHAMROCK.—I have spent the past year in the district assigned to me in the western portion of the State. Openings for labor are numerous, and calls for help come from many places all over the district. The laborers being few, I have been compelled to labor alone much of the time; but the Lord has been my helper. He has been especially near during the past year. Since last May twenty-five persons have been converted through my efforts, by the power of that omnipotent One who has chosen the weak things of the world to confound the things which are mighty. During this time I have baptized forty persons, and organized two Sabbath-schools. Much of my work has been from house to house, and in by-ways where unearched jewels long have lain awaiting the polishing touch of the heavenly Workman. I find that cottage meetings and Bible readings are a most effectual means of reaching the hearts of the people with the soul-saving gospel.

J. B. SCOTT.

CIRCULATE OUR LITERATURE.

WE came to Newport, Ky., more than two years ago. Here we began to introduce the truth by visiting, giving Bible readings, and holding meetings in private houses, but without much success until a systematic distribution of our literature was begun.

Our field embraced all the cities on the south side of the Ohio River, that are suburbs of Cincinnati. These contain about one hundred and twenty-five thousand inhabitants, and are all connected with one another and with Cincinnati by electric cars. Although the territory extends several miles along the river, the transfer system is such that we are able to visit all portions of this field with little expense in traveling.

After we began the systematic distribution of our literature, we found no difficulty in gaining admittance to the houses; and we have obtained at least one hundred paid subscriptions to the *Signs*, delivering the paper each week, and collecting ten cents monthly. It requires two days out of each week to deliver the papers; but it is a profitable experience. The fruits of this work begin to appear; and as a consequence, our attendance at our Sabbath-school and Sabbath meetings has greatly increased, and the number of Sabbath-keepers is increasing almost weekly. Should the increase be as great during the next quarter as it has been during the last, we shall need a larger place for meetings. Our great need has been a place to hold public services. If we could have such a place, I feel sure that with the

start we have obtained by circulating our literature and holding private meetings, we could soon have a strong church. In the meantime, we are of good courage to labor on in the way we are now following, and would emphasize the injunction to circulate our literature.

SMITH SHARP.

News of the Week.

FOR WEEK ENDING MARCH 5, 1898.

—An insurrection has broken out in Venezuela.

—A New Jersey court decides that a torn or mutilated bill is not legal tender.

—The last of the wounded survivors of the "Maine" have been taken to Key West.

—An unsuccessful attempt to assassinate King George of Greece in his capital was made a few days ago.

—The Spanish Cortes have been dissolved. It is believed the coming election will support the present Liberal government.

—The Loud postal bill, pertaining to second-class rates, and long opposed by newspaper publishers, has been laid on the table in the House.

—The gold production of the world in 1897 was, according to the latest estimates, twenty-five per cent. in excess of the united gold and silver production in 1887.

—The House Committee on military affairs has reported favorably a bill for the purchase and restoration of the battle-ground of Vicksburg as a national historical park.

—The Ohio law known as the "corrupt-practise act," limiting the amount of money which a candidate may use in securing election, and prohibiting the undue influencing of voters, has been sustained by the courts of that State. Successful candidates are required to file a detailed statement of campaign expenses.

—It is generally understood, upon semiofficial authority, that President McKinley intends to intervene in Cuban affairs as soon as the "Maine" affair can be closed. The secretary of the navy admits that the government is sparing no effort in order that war, if it comes, shall find the United States thoroughly prepared.

—The inspection of meat by agents of the United States government has been declared unconstitutional. It is expected that Germany will exclude American meat if the government ceases to inspect it. Attorney-general Griggs believes the decision to be due to a faulty indictment, and will not at present order its enforcement.

—The Carlist press of Spain, representing the strongest party opposed to the present monarchy, is bitter in its denunciation of the "servile attitude" which, in its opinion, the government occupies toward the United States, and is doing its utmost to lash the populace into a revolution. This party, which numbers Weyler among its leaders, may yet force Spain into war.

—One of the most remarkable wrecks in the history of railroading occurred near Plano, Ill., the 3d of March. On account of a broken flange, a freight-train was tumbled into the ditch. Four cars of grain were reduced to splinters, and the grain scattered; many of the cattle in the two stock-cars were killed; but a car loaded to the roof with eggs, though rolled over twice, was practically uninjured, and investigation showed that not an egg was broken.

—The French people seem to realize that the present burst of anti-Semitism is not altogether creditable to them. Each party lays the blame upon somebody else. The Protestants claim that the agitation is fostered by the Catholic party, Catholics blame the Protestants, both include the freethinking Radicals among the Jew-haters, while the Radicals shift the responsibility on the religionists. Meanwhile conservatives in politics say the whole thing is an episode in the Socialists' program.

—After cabinet meeting, one day last week, Secretary Long expressed, as his private opinion, the belief that suspicion of "Spanish official complicity" in the "Maine" disaster was "practically eliminated." An irresponsible newspaper correspondent, after letting a firm of brokers into the secret, telegraphed to Wall Street that all idea of "Spanish responsibility" had been abandoned. Before the truth became known at the Stock Exchange, that firm had made \$20,000,000. This is an excellent illustration of the way certain papers manufacture war news. The present Cuban crisis is separating between the sheep and the goats of journalism.

— Pacific railroads will make a reduction of \$36 in their rates from Chicago to Seattle and neighboring points.

— The Alaskan relief expedition scheme has been abandoned by the United States government. The government now finds itself with a large herd of useless reindeer on its hands.

— A decree just promulgated from the Vatican prohibits absolutely all use of national or State flags in the decoration of churches. Many American Catholics are strongly opposed to the order.

— Relatives of the sailors and marines who were buried at Havana have been endeavoring to have the bodies removed to American soil, but so far, owing to the sanitary laws, all efforts have been fruitless.

— In a case originating in Utah, the Supreme Court of the United States has sustained the eight-hour law, so far as it applies to occupations tending to threaten the "lives, health, or morals" of employees.

— It is reported that the approaches to Key West have been thoroughly protected by submarine mines since the "Maine" disaster. A more doubtful rumor is that Tampa bay, if not other ports, have been, or will be, similarly fortified. The harbor of New York is protected by the monitor "Terror," a truly formidable floating fort, much more efficient for harbor defense than a battle-ship. The "Terror" will probably be joined by another monitor. The old single-turreted monitors are being put in fighting trim, to assist in coast defense. There are war-vessels at the mouth of the Delaware, at Hampton Roads, off Cape Hatteras, and in the Windward Islands, while a large fleet is gathered at Key West. New Orleans and Galveston are guarded, and a squadron is at Hong Kong, supposed to be ready to seize the Philippines in case of hostilities breaking out between the United States and Spain.

Special Notices.

TO BATTLE CREEK COLLEGE STOCK-HOLDERS.

A SENSE of duty compels us to address you in reference to the use of proxies at the coming annual meeting. The present trustees have not the slightest desire to plead for re-election, nor the least purpose to dictate as to who shall hold your proxies, or how they shall be voted. But as those who are at present responsible for the welfare of this institution, it seems to us fitting that a word of earnest caution should be spoken against committing the use of your voting power to any individual who, by personal solicitation, may seek to gain them in order to further any schemes for frustrating the work that the College, in following the light given of God, is trying to do.

God is blessing the school as it takes up the work to which it has been appointed. The presidents of our various Conferences, the officers of our General Conference, the editors of our papers, and all whom the providence of God has placed in responsible positions, are, to the best of our knowledge and belief, in sympathy with the line in which our beloved school is now moving. Our faithful people, therefore, should not allow themselves to be misled by any specious pleas from those who are seeking to do their work in darkness, and by unfair misrepresentations, to hinder the work of God.

If any have conferred their voting power on those who are thus seeking to subvert the work, we suggest that the step be reconsidered, and those proxies be revoked by a written order. It is not our desire to dictate who your proxies shall be. Decide that yourselves. But we advise all our people to continue to put confidence in their chosen leaders and representatives, rather than in the man who, from personal pique, seeks to obtain a power that will become dangerous in his hands. It is painful to have to say even this much. We are not pleading for ourselves. The College is not in the hands of a "ring;" if so, it is a ring that takes in every Conference Committee, all our institutions, all our leading brethren everywhere, the Spirit of prophecy, and the word of God. Battle Creek College stands to-day as fully in the confidence of our people at large as ever at any time in its history. It is not too late to act in this matter now.

Proxies or other communications may be sent to the secretary, care of Review and Herald.

For the Board of Trustees,

G. C. TENNEY, Sec.

ALL officers and secretaries of tract societies, canvassers, missionary workers, and others who would like to engage in the work, or any who desire to help their friends or others to reading-matter in either English or Spanish, or both, can obtain free sample

copies of the tract, "Christ's Second Coming" (new edition, newly illustrated, enamel cover), also a circular letter, by sending their names and addresses, plainly written, to J. Q. A. Haughey, 202 Washington St., Battle Creek, Mich.

GENERAL CONFERENCE ASSOCIATION OF THE SEVENTH-DAY ADVENTISTS.

THERE will be a meeting of the Board of Trustees of the General Conference Association of the Seventh-day Adventists at Battle Creek, Mich., beginning March 16, 1898, at 9 A. M., in the General Conference Committee room. Meetings will continue as long as the business of the association shall require. We trust that all members who can do so will be present at the first meeting.

I. H. EVANS, Pres.

MICHIGAN, NOTICE!

ON account of the important meetings which are to be held in Battle Creek, March 17-23, at which I am required to be present, it will be necessary for me to change the date of my appointment at Greenville. The appointments for meetings in Michigan will now stand as follows:—

Pottersville,	March 25-31
Greenville,	April 1-7
Lyons,	" 8-12

I hope all concerned will note these changes, and arrange for their meetings accordingly.

J. H. DURLAND.

Publishers' Department.

SPIRITUALISM.

"SATAN is a master workman. His infernal wisdom he employs with good success. He is ready and able to teach those who reject the counsel of God against their own souls. The bait which he has found will avail in bringing souls into his net, that he may fasten his hellish grasp upon them, he will clothe with every possible good, and make as attractive as possible. All who are thus ensnared will learn at a dreadful expense the folly of selling heaven and immortality for a deception that is fatal in its consequences. Our adversary, the devil, is not void of wisdom or strength. He goeth about like a roaring lion, seeking whom he may devour. He will work with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.' Because they rejected the truth, 'God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' We have a powerful, deceptive foe with whom to contend, and our only safety is in Him who is to come, who will consume this arch-deceiver with the spirit of his mouth, and destroy with the brightness of his coming."—*"Testimonies for the Church," Vol. II, page 172.*

Spiritualism is becoming so wide-spread that there is hardly a society anywhere that is not more or less affected by it. Should not every lover of truth be as active in warning against it as its advocates are in promulgating it? "Modern Spiritualism," by Elder Uriah Smith, points out the character and work of this deception, and ought to be placed in the hands of everybody. Who will help us in this work? Write us about it. Price, cloth binding, 50 cents. Pamphlet (no illustrations), 20 cents.

REVIEW AND HERALD PUB. CO.

THE LAST PROPHECY.

THE overthrow of the Turkish power, when "he shall come to his end, and none shall help him," is the very last act in the drama of this world. Then "shall he come whose right it is," and "he shall reign forever and ever."

That day is hastening on apace, and will soon be here. It is much nearer now than when we first believed. Do we understand these things? Are we watching events, and noticing how rapidly prophecy is fulfilling? As we see these things, do they stir us to greater activity in the Lord's work?

If you do not understand the prophecies relating to the Turkish power and God's promises to Israel, you should secure a copy of the "Eastern Question in the Light of God's Promises to Israel," by Elder H. E. Robinson, and begin to study the subject now as never before. Price, cloth binding, \$1; paper cover, 50 cents.

REVIEW AND HERALD PUB. CO.

Obituaries.

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

HAYDEN.—Died at Appleton City, Mo., Feb. 6, 1898, of pneumonia, Horace Hayden, aged 93 years. He embraced present truth in 1859.

H. A. HAYDEN.

TAYLOR.—Died at South Stukely, Quebec, Feb. 21, 1898, of pneumonia, Brother Frank D. Taylor, aged 41 years, 10 months. Brother Taylor was a faithful and highly respected member of the South Bolton church. Text, Lam. 3:33.

W. J. BLAKE.

BOUTILIER.—Died at Sheet Harbor, Nova Scotia, Dec. 21, 1897, Sister Esther Boutillier, aged 63 years. She accepted the truth about four years ago, and passed away with a full assurance of a part in the first resurrection. Remarks by Mr. McNearon (Presbyterian).

LEVI LONGARD.

CORNELL.—Died at Boulder, Colo., Sept. 16, 1897, James Cornell, in the sixty-sixth year of his age. Brother Cornell was a pioneer in the third angel's message, and generously contributed to its advancement. His religious experience during the last few years has been especially bright, and he died with a firm confidence in the Lord.

F. M. WILCOX.

JACK.—Died at Hubbard, Ohio, Feb. 23, 1898, of hydrophobia, Helen, eldest daughter of George and Flora Jack, aged 6 years. Several weeks ago, as she was returning from school, she was attacked by a mad dog, which jumped from a passing train. The wound was immediately cauterized, and was apparently well until a few days before the child's death. We laid her away with the full hope of meeting her when Jesus gathers his jewels.

HATTIE E. ALDERMAN.

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.

WANTED.—A man or man and wife to work on farm and market-garden; or will give to a live, trustworthy person half of the proceeds. Have ten cows, three horses, and all equipments. Address D. W. Bolter, Enfield, Mass.

FOR SALE.—A good fruit farm in fruit-growing district of Virginia, two miles from Covesville. Excellent soil, soft spring water. Will sell in portions to suit the buyer. My object in selling is to enter more directly into the missionary work. Address Fred Nydell, Covesville, Va.

PUBLICATIONS WANTED.

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

G. S. Vreeland, 243 S. Boulevard, Atlanta, Ga.

Josephine Grannis, Box 508, Orlando, Fla., Instructor.

Effie C. Read, Box 309, Girard, Ohio, REVIEW, Signs, Sentinel.

Birdie Watson, Box 459, Portage la Prairie, Manitoba, Instructor.

Mrs. Almira Day, Harrison, Idaho, periodicals, and tracts on the Sabbath question.

John M. Hunt, 1538 N. Bond St., Baltimore, Md., publications in Scandinavian, French, and German.

Mrs. Neva Barnett, 83 Tarrier St., Zanesville, Ohio, is conducting a mission Sabbath-school, and wishes clean copies of the *Little Friend* and *Instructor*.

APPEAL FROM SOUTHEAST MISSOURI.

It seems that this is an uninviting country and its people outcasts, as I cannot get any literature at all. People are calling for literature, and I cannot supply them. I am very poor; if I were able, I would take a club of the REVIEW and Signs, and give them to the people. I was cheated out of my last summer's work, so I am very hard up. I have seen the REVIEW and Signs thrown around or pasted upon the walls in other places, when they might have been passed on to some one else to read.

There are five or six families of Holland Dutch here, and it seems as if they must go unwarned. Does no one care for their souls? I am willing to do all I can, and that is to distribute what literature I can get. I am giving my paper away; it is all I have.

M. M. JACKSON, Whiting, Mo.

The Home School.

NEW TESTAMENT GREEK.

LESSON X.

First Declension (continued): Two Classes of Feminines — Masculine Nouns of the First Declension.

I. TWO CLASSES OF FEMININE NOUNS OF THE FIRST DECLENSION. — Grammar: Sections 134; 135 entire; 136; 137; 138; 139 with *a*; 140; 141.

The study of nouns of the first declension — *i. e.*, nouns whose stems end in *ā* — is continued in this lesson. This final *a* was originally long, but in some feminines it has been shortened to *ā* in the nominative, accusative, and vocative singular. In such words, instead of *a* being changed to *η* throughout the singular as in *τιμή*, the change takes place only in the genitive and dative; as, *γλώσσα*, *γλώσσαν*, *γλώσσα*, but *γλώσσης*, *γλώσσει*. This gives rise to two classes of feminines — those in which the final *a* of the stem is retained long and changed to *η* in the singular except when preceded by *ε*, *ι*, or *ρ* (138), and those in which *ā* is shortened to *ā* in the nominative, accusative, and vocative singular.

Written Exercise.

1. Decline from memory: —

τιμή, χώρα, γέφυρα, γλώσσα.

2. Give the stem of each, and explain the formation of the nominative singular.

3. Explain the change from *ā* to *η* in the singular of *γλώσσα*.

4. Explain the change of accent in *γέφυρα*.

II. MASCULINE NOUNS OF THE FIRST DECLENSION. — Grammar: Sections 134; 145 (only *νεανίας* and *πολίτης*); 146; 147.

The nominative singular of the masculine nouns ends in *s* preceded by *η* or *ā*; the nominative singular of feminines ends in *ā*, *η*, or *ā*.

Written Exercise.

In the following vocabulary decline all first declension nouns. The gender may be known by the ending: —

Vocabulary.

βασίλεια (139, b)	kingdom	ποία	of what sort?
γλώσσα	tongue	πολίτης	citizen
δόξα (139, a)	glory	Σαῦλος	Saul
ἐντολή	commandment	σοῦ	thine, of thee
ζωή	life	ταμίς	steward
ἡ	the	τί	what?
μαθητής	disciple	τίς	who?
νεανίας	young man.		

ἡ, the feminine article, is declined like *τιμή*. The stem is *τᾱ*, but *τ* is dropped in *ἡ* and *αἱ*, and these forms are proclitics (111 with *a*). Why is the vocative omitted?

SINGULAR	DUAL	PLURAL
N. ἡ the		αὗ the
G. τῆς of the	τά the two	ταῦ of the
D. τῇ to or for the	ταῖν of, to, or for	ταῖς to or for the
A. τήν the	ταῖν the two	τάς the

For accent of the genitive and dative see §129.

Written Exercise.

Translate into English: —

1. τίς ἐστιν (113 with *c*; 87, 3) ὁ νεανίας; Σαῦλος.
2. οἱ (the) νεανία εἰσὶ (116) πολῖται τῆς χώρας.
3. αὕτη (this) ἐστὶν ἡ μεγάλη (great) καὶ ἡ πρώτη (first) ἐντολή.
4. οἱ νεανία εἰσὶ μαθηταί.
5. οὐκ ἀναγινώσκουσιν οἱ νεανίας ἐπιστολάς.
6. σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις (power) καὶ ἡ δόξα.
7. ἡ ζωὴ πολιτῶν.

Translate into Greek: —

1. For stewards and disciples.
2. Who writes the commandments?
3. What does the disciple say?
4. Which (of what sort) is the first commandment?
5. Disciples are learning the commandments.
6. And the tongue is a small (μικρὸν) member (μέλος).

Oral Exercise.

Translate into English: —

1. τίς εἶ; μαθητής ἐμῇ.
2. τί ἔχουσιν οἱ μαθηταί; οἱ μαθηταί τιμὴν ἔχουσιν (87 with *b*).
3. τί ἔχομεν;

Translate into Greek: —

1. Of countries.
2. For disciples.
3. Have ye a kingdom? — We have a kingdom.
4. Who reads? The citizens read and write.
5. What do they write? — They write letters.

Translate and commit: —

ἐγὼ (I) εἰμι ἡ ὁδὸς (153) καὶ ἡ ἀλήθεια (truth) καὶ ἡ ζωή.

* γέφυρα is not a New Testament word; for it the similar word θάλασσα sea may be substituted.

NATURE STUDY.—NO. 10.

In order to make a connection between the foregoing lessons and those that may follow, we shall need in this lesson to study the action of the pendulum a little further.

EXPERIMENT.

Make seven pendulums, each about three feet long, of strings and wooden balls or marbles. Croquet balls or smaller ones may be used, or large-size marbles; bullets may be used if there is nothing better, but they are not so good for this experiment. The strings may be attached to the balls by driving in a small tack. The best length for the string will depend somewhat on the size and weight of the balls. The right length can be found by trying the experiment.

Now hang the strings in such a way that the balls will be in a straight row, just touching one another.

STUDY.

1. What happens when you pull the first ball back from the row, and then let it strike against the rest?

2. What happens when you let two balls strike the rest? (When handling more than one ball, they can be pulled back with a U-shaped piece of wire, which will hold them all together.)

3. What happens with the middle ball when three strike it from one side?

4. What happens when you pull four of the balls to one side, and let them strike the other three?

5. Why do the balls nearest the middle stand still when struck by the outside balls?

6. Now take down the five inside balls, and hang in their place a light stick of wood so that its ends will just touch the outside balls. Will the balls now act in the same way as before? Try it again with the stick cut off so as to take the place of the three middle balls.

7. What forces that we have studied before are illustrated in these experiments? What new thing?

EXPLANATIONS.

The middle balls stand still because there is no room for them to swing. The energy that would start them is taken up by the balls at the farther end of the row, which are free to swing outward. In other words, the middle balls simply transmit the momentum of the first ball through to the last. The last ball (or balls) swings outward until its momentum is balanced by gravitation, which, in drawing it back, causes energy to be transmitted to the first ball sufficient to swing it nearly as high as it was first pulled back. The stationary balls transmit this impulse because they are elastic; that is, they easily conduct motion through their substance. When the wooden stick is substituted for them, this energy is transmitted through the substance of the stick. We can think of the wood as made up of a multitude of little balls touching one another on every side. We know that the wood is composed of minute particles. If we char it, grind it to powder, and then examine this powder with a microscope, we shall see that each grain of it is large enough to be divided again and again. This division may go on until it is so fine that we cannot see the particles, even with a microscope. But when we have, in our own imagination, divided it as far as possible, we must then think of the final particles as being in the form of minute balls, or spheres. This is so because we cannot possibly conceive of any form or particle of matter smaller than a sphere. For example, if we try to think of the smallest particle of visible matter as being in the form of a cube, cone, or pyramid, we shall immediately be able to see that a sphere could be put inside of it. And we can never think of any other form of matter so small that we could not immediately imagine a smaller sphere inside of it. You will conclude from this that the spherical form is the smallest imaginable form of matter; and likewise the largest, because you can always

imagine a sphere large enough to encompass any and every other form of matter.

Such facts as these have led scientists generally to agree that matter is composed of minute spherical particles smaller than any that can be seen through a microscope. These final particles they call "atoms." Have you any better evidence as to what is the smallest form of matter?

NOTE.

Parents should remember that all these lessons are addressed to them, not directly to the children. We depend on the parents to make the children understand what is suggested, to review the back lessons, and to keep the connection between them.

We want to hear from teachers and parents who are using these lessons, so that we may know whether we ought to use so much space for them in the REVIEW. How many will send a postal card to the *Christian Educator*, stating that they would be willing to pay five or ten cents each month to have these lessons in pamphlet form? Perhaps in this form the lessons could be used more generally and satisfactorily than now. But the only way we can tell is to have you tell us. Please let us hear from you.

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...	* 7.45 P. M.
Port Huron, Susq. Bridge, New York, and Montreal...	* 8.22 P. M.
Detroit, Port Huron, Susq. 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.

EASTBOUND.

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 Susq. 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 Flint and L. V. R. R.; Pullman sleeper to Bay City via Buffalo; Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; Pullman sleeping-car to Montreal via Port Huron, Hamilton, and Toronto Through coach to Niagara Falls.

WESTBOUND.

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

CONNECTIONS AT DURAND.

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

* Daily.

† Except Sunday.

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

W. E. DAVIS, 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 Night Express.	* 12 Detroit Accom.	* 6 Mail & Express.	* 10 N. Y. & Bos. Spl.	* 14 Eastern Express.	* 4 N. Shore Limited.	* 36 Atlantic Express.
Chicago.....	pm 9.50		am 6.50	am 10.30	pm 4.00	pm 2.00	pm 11.40
Michigan City.....	11.40		8.45	am 12.08	4.40	3.00	am 1.34
Niles.....	12.18		10.15	1.00	5.37	4.25	2.40
Kalamazoo.....	2.10	am 7.15	11.55	2.08	6.55	5.39	4.05
Battle Creek.....	3.00	8.25	pm 12.50	2.42	7.55	6.06	4.43
Marshall.....	3.30	8.55	1.20	3.09	7.56		5.10
Albion.....	4.00	9.47	1.45	3.30	8.15		5.34
Jackson.....	4.40	10.05	2.35	4.05	8.47	7.20	6.25
Ann Arbor.....	5.50	11.10	3.47	4.58	9.47	8.10	7.00
Detroit.....	7.20	pm 12.25	5.30	6.00	10.50	9.10	8.00
Falls View.....					11.25		8.43
Susp. Bridge.....					11.55		8.53
Niagara Falls.....					12.20		9.00
Buffalo.....				am 12.20	6.45	am 3.10	5.30
Rochester.....				3.18	9.55	5.50	6.40
Syracuse.....				5.15	12.15	7.45	10.45
Albany.....				9.06	4.50	11.25	am 2.50
New York.....				pm 3.25	8.45	pm 3.00	7.60
Springfield.....				12.16	8.34	2.36	9.32
Boston.....				3.00	11.35	5.20	10.45
WEST	* 7 Night Express.	* 15 N. Y. & Bos. & Ont. Sp.	* 3 Mail & Express.	* 5 N. Shore Limited.	* 13 Western Express.	* 13 Kalam. Accom.	* 37 Pacific Express.
Boston.....		am 10.30		am 5.00	pm 3.00		pm 7.15
New York.....		pm 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
Battle Creek.....		11.50		7.50	5.40		pm 3.50
Niagara Falls.....				8.24	6.24		4.32
Falls View.....				8.50	6.54		5.12
Detroit.....	pm 8.20	am 7.15	am 7.50	am 12.40	pm 4.45		11.25
Ann Arbor.....	9.40	8.12	9.18	1.28	5.55		am 12.30
Jackson.....	11.15	9.10	11.10	3.35	2.40	7.30	1.55
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		4.06
Michigan City.....	4.25	pm 1.22	5.20	7.52	7.05		4.56
Chicago.....	6.30	pm 3.00	7.15	9.00	8.50		5.46

* 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., MARCH 8, 1898.

ANY person knowing the address of Delia Edson, will confer a great favor by sending it to Libbie Edson, Oroville, Cal.

THE *Independent* states as the sober truth, which it certainly is, that "Thou shalt not kill," the primary law of society, is broken more frequently in this country than in any other country, perhaps, in the world, that calls itself civilized."

It has lately been discovered in the excavations at Nippur (supposed to be the ancient Calneh) that "the river of Chebar," by which Ezekiel dwelt, and where he had his visions, was one of the navigable canals in the plain of Shinar near Nippur, or Calneh, itself.

PARENTS and teachers are specially requested to respond to the questions attached to the Nature Study lesson on page 163. If all will invest one cent in response, it will enable the editors to get the mind of REVIEW readers on an important matter. Tell us what you think of the Greek lessons at the same time.

WE have received a very good report about a "Morley Church School," which we would gladly print if only we knew where this school is. There are seven Morleys in the United States; but this report has nothing about it to show in which State the "Morley Church School" is, nor does the postmark on the envelope tell where this Morley is. If the brother who wrote the report will kindly let us know where the Morley Church School is, we shall take pleasure in publishing it.

WE are told by those who know, that upon the calculations of "Dimberly's chronology" some people (not Seventh-day Adventists) are setting the time at 1898½ for the Saviour to come. Why will men persist in doing what neither the angels nor the Saviour himself can do? "That day and hour knoweth [maketh known] no man, no, not the angels which are in heaven, neither the Son, but the Father." This word is sufficient for every Christian, and for every other person who has any respect for the word of God above his own.

THE Alumni Association of the University of Michigan has sent out a call asking for the address of every Michigan graduate and matriculate. The association is preparing to publish a directory of Michigan college men. The secretary's work has been greatly hampered by the fact that the addresses of a large number of Michigan's fourteen thousand graduates are unknown. All those whom the secretary has on his books are requested to assist in the good work, and urge their unlocated brothers to make their whereabouts known; and all Michigan graduates and matriculates are asked to send their names and addresses, class, department, and degree, to the general secretary of the Alumni Association, at Ann Arbor, as well as the names and addresses of any others they may happen to know.

REFERRING to the French hatred of Jews and Protestants, which we also mentioned last week, the *Independent* says: "Their religion and their training make them prudent, moral, intelligent, and successful beyond their neighbors. The same thing is true of the Protestants of France. Jews and Protestants succeed, and success arouses envy and hatred in the class that tends to disorder and revolution. Of course the Jews are the chief sufferers; but in the mind of the populace the Jews and the Protestants are one; for together they have pleaded for the honor which comes through justice."

THE railway commissioner of Russia has reported to the czar that the Trans-Siberian Railway will be finished throughout its entire length to the Pacific ocean, "next summer." It is calculated that when this road is opened, a person can go around the world by the regular lines of travel in thirty-six days; and by special trains and fastest steamships in only twenty-eight days. Starting from St. Petersburg, the journey would be: St. Petersburg to Vladivostok, ten days; Vladivostok to San Francisco, ten days; San Francisco to New York, four and one-half days; New York to Bremen, seven days; Bremen to St. Petersburg, one and one-half days. It is expected that when the railroad is finished, a commission composed of Russian, German, French, English, and American representatives, traveling under the auspices of the Russian government, will endeavor to make this journey around the world in the quickest possible time.

"THE KINGS OF THE EAST."

THE latest on the situation in the East is so well stated by the *Independent* of March 3 that we copy:—

While Russia strengthens her hold on Manchuria, and is even reported to have sent an army of ten thousand men into that province, and while she refuses to give any guaranty that she will not hold Port Arthur permanently, France has intimated to the British government that she has not the least intention of following the example of Russia and Germany by occupying Hainan as a naval base. At least so Mr. Curzon, of the Foreign Office, has assured Parliament. Perhaps this assurance will not command perfect confidence, as the failure of France to keep her promises as to Madagascar is frequently recalled in Parliament. Much more serious for us is the interference of Germany with American rights in China. The Chinese government had issued an imperial decree authorizing a Chinese syndicate, backed by American financiers, to construct a railroad from Tien-Tsin through the Shantung province to Chinkiang. The German minister intervened, claiming that only Germany had the right to construct any railroad in Shantung. Russia seems determined to secure the control of the Chinese army, as Great Britain has of the customs. She insists that her military officers attached to the Chinese army shall have unreserved power over it. It is not strange that it is reported that China hesitates to grant the demand.

If Russia does secure control of the Chinese army, which it is now hardly possible she can fail to do, and so secures to herself the training of the Chinese once more into the spirit of war, it will make Russia the greatest, as well as the fiercest, land-power on the earth. "Gog, the land of Magog, the prince of Rosh, Meshech and Tubal," is strengthening his forces; "the way of the kings of the East" will soon be prepared; and then the kings of the earth and the

whole world will be gathered "to the battle of that great day of God Almighty." Who is ready for what is coming?

A LEADING French socialist, who for years has been preaching that there should be an equitable division of wealth and kindred good things, has lately come into possession of a hundred thousand dollars. Now his associate "reformers" want him to hold fast to his doctrine of "equal distribution," and divide up his hundred thousand with them. But lo! that doctrine is not good now. He declares that "the welfare of society requires that property rights shall be fully protected." Yes, of course. It is only the property of other people that the socialistic "reformers" believe should be distributed. A leading daily well remarks: "Selfishness seems to be about the same the world over. The professional reformer, in all ages and in all countries, believes in compulsory goodness for others and no restrictions for himself. Socialist Giot is no exception to the rule."

THAT "ALARM OF WAR."

I HAVE just finished reading Elder Tait's new tract entitled, "An Alarm of War," and it seems clear to me that the Lord has directed in its preparation and publication just at this time, when the war-cloud hangs so ominously over our heads, and thousands are waiting with bated breath for the declaration that will plunge this nation into a contest of arms, the outcome of which no one can foretell. Surely intensity is taking possession of every earthly element, and the Lord would have his people equally active in taking advantage of every new phase, to show the world what these things mean.

This tract is got up in good style, and being well illustrated, will attract and hold the attention. State tract society officers should awake to this emergency, and provide their offices with an ample supply of this tract, and at the same time arouse the local societies to earnest and immediate action. Thousands of copies should be in the hands of the people before another fortnight rolls by. The rapidity with which events are crowding one upon another indicates that the angels will not much longer hold the winds. The Lord will hold us responsible if we neglect such opportunities. So, brethren, far and near, let us arouse, not with the war spirit, but with a love for the souls of men who are deluded by the enemy, and are ignorant of the perilous times just before them. Let us give them the light God has so graciously given us, with the hope that many will see the truth, turn to the Lord, and be saved when he comes to put an end to the kingdoms of the world, and set up his own everlasting kingdom. GEO. A. IRWIN.

GREEK STUDENTS

Who pay the tuition of fifty cents for three months in advance (\$1.50), will be given the *Christian Educator* free for one year. This offer is made especially in order to benefit students of the New Testament Greek class, and give them an opportunity to become acquainted with the merits of the *Educator*, which is furnishing the Greek and Nature Study lessons in the REVIEW. Any who desire to take advantage of this offer should respond at once, in order to have their Greek lessons corrected at the same time with the rest of the class.