

The Advent HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

"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. 11.

BATTLE CREEK, MICH., MARCH 15, 1898.

WHOLE No., 2263.

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.]

SABBATH MORNING.

Now on this day of rest,
 O thou Creator blest,
 To thee we turn!
 Fountain of pure desire,
 Our every breath inspire;
 O, let the holy fire
 Within us burn!

And as thy people meet
 Around the mercy-seat,
 For prayer and praise,
 Thy blessing, Lord, bestow;
 O, let salvation flow,
 Till all the people know
 And keep thy ways!

So shall thy will be done
 In earth and heaven as one,
 Thou God of grace!
 And all within the fold
 Shall walk the streets of gold,
 And evermore behold
 Thy glorious face.

—J. M. Payne, in *Christian Herald*.

GO, PREACH THE GOSPEL.—NO. 1.

MRS. E. G. WHITE.

"FOR by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

Before leaving his disciples, Christ gave them their commission. Standing but one step from the throne, his last instruction to them was, "Go ye therefore, and teach all nations." "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

"Go ye into all the world, and preach the gospel to every creature." Again and again the words are repeated, that they may not lose their significance. Upon all creatures under heaven, high and low, rich and poor, was the light of heaven to shine in clear, strong rays.

The disciples were to be colaborers with him, their Redeemer, in the work of saving the world. Christ assured them, "All power is given unto me in heaven and in earth." They were to go forth in his name, and he promised them the ministry of his Spirit. He did not lay before them a plain and easy path. They were to be partakers of his sufferings. But he told them of the legacy they would receive. If they united with one another and with him, his righteousness would shine upon them, and from them to a world constantly increasing in wickedness.

The disciples were to catch the radiance of the light from the Saviour's presence, and were to let that light shine upon those walking in the shadow of death. They were commissioned to begin their work in Jerusalem. They were to bear witness to Christ in the city which had been the scene of his great humiliation. Here they were to give evidence of their strength and efficiency by lifting Christ up before those who had resisted his mercy and his love. Under the inspiration of Satanic agencies, those whom God had made the depositaries of sacred truth had denied and crucified their Messiah. To them the wondrous power of God was to be revealed. But the work of the disciples was not to begin and end in Jerusalem. They were to carry the truth to all nations.

Christ carried the minds of his disciples to an eminence, and showed them the vast confederacy arrayed against him who came as the light and life of men. He told them that they were to fight not merely against flesh and blood, but against principalities and powers, against the ruler of the darkness of this world, against spiritual wickedness in high places. He reminded them that they were engaged in a warfare on which eternal results depended. In view of the heavenly universe, they were warring against principalities and powers. But they were not left to depend on human wisdom or human facilities. They were to work as seeing him who is invisible.

In his name the warfare of truth against error was to be carried forward, subverting the strongholds of idolatry and sin. People were to be stirred to carry the truth to all tongues and nations, giving the trumpet a certain sound, and rousing the slumbering nations from spiritual apathy and death. The disciples were to be his witnesses. Their every action was to fasten attention on his name, as possessing that vital power by which men may be brought into oneness with him who is the source of all power and efficiency. They were to center their faith in him who is the fountain of mercies, blessings, and power. They were to present their petitions to the Father in his name, and then their prayers would be answered. They were to baptize in the name of the Father, and of the Son, and of the Holy Ghost. Christ's name was to be their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in his kingdom that did not bear his name and super-
 scription.

In order that his disciples might engage in this great work, and fulfil their commission, Christ declared that they would have power as God's peculiar people: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Christ read the minds of his disciples, and he saw that they were awake to the peculiar dangers that would assail them. He assured them that if they would go forward in faith to fulfil their commission, they would move under the shield of Omnipotence. He made every provision for the success of their mission. He took the responsibility of the work upon himself.

This was his last instruction to his disciples. He had told them his will concerning their work. He had opened their understanding, that they might comprehend the Scriptures. He had plainly assured them that they were to begin their work in Jerusalem, the very hardest field they could enter, and were to preach the remission of sins to all nations. "Ye are witnesses of these things,"—his trial, his rejection, his crucifixion, his rising from the dead, and being on the earth for forty days. "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." While the Saviour's hands were still outstretched in blessing, he was taken from them; and as they stood gazing upward, to catch a last glimpse of their ascending Lord, the sound of the voices of the angels that escorted him was wafted down to them. "While they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "And they . . . returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God."

"And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication."

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

By the power of the Holy Spirit the disciples were fitted to act out the impression that had been left upon their minds by Christ's words, — that they held in trust the most sacred truths ever committed to mortals. The church was fitted for the work of representing Christ. The messengers of God spoke as the Spirit gave them utterance. In accordance with the directions given, they prayed in the name of Jesus. So were the words of Christ fulfilled: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. . . . The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Shortly before his ascension, Christ had prayed, "For their sakes I sanctify myself." He had given himself wholly to the work of human redemption. Charged with this exalted office, Christ stood as the head of humanity, the visible representative of an invisible God. "He that hath seen me," he declared, "hath seen the Father;" and again, "I and my Father are one." And having embodied in himself the love of God, Christ has imparted it to those who believe on his name, that the copies of his character may be multiplied.

"As thou hast sent me into the world, even so have I also sent them into the world." They are a part of the great firm in the science of salvation, which is to work the works of Christ. "And for their sakes I sanctify myself, that they also might be sanctified through the truth."

To us as well as to the disciples, Christ has given the work of carrying the truth to the world. But before engaging in this great and aggressive warfare, upon which eternal results depend, Christ invites all to count the cost. He assures them that if they take hold of the work with undivided hearts, giving themselves as light-bearers to the world, if they will take hold of his strength, they will make peace with him, and obtain supernatural assistance that will enable them in their weakness to do the deeds of Omnipotence. If they go forward with faith in God, they will not fail nor become discouraged, but will have the assurance of infallible success.

The hour came for the lifting up of the Son of God on the cross, and the hour has now come for him to be lifted up from the earth. Impelled and stimulated by the love of Christ, as God's people advance in the work marked out for them, they will conquer through faith. By faith they may behold even more than angels in their ranks; for the abundant aid of the General of armies is ready for them in every emergency. He leads them on from victory to victory, proclaiming at every step, "I have overcome the world." Your leader goeth forth, conquering and to conquer. Never forget that you are fighting the battle of the Lord of hosts, in full view of the invisible world.

It will not do to press too far the words of our Lord to his disciples, that he had many things to say to them which he refrained from saying because they could not bear it at the time. As commonly used by those who have broken away from the fundamental teachings of the church, one would suppose that Jesus reserved the right to reverse all his teachings in the future, and to show that no doctrine was to be held as permanently established. A boy who has mastered the first problem in his geometry has much more to learn, but not one thing which will contradict what he now knows. Jesus had no new gospel to reveal, only the old gospel to expand.—*Interior.*

PERPETUITY OF THE SABBATH.

G. W. MORSE.

(Sanitarium.)

In referring to God's work during what is termed the "creative week," as recorded in the first chapter of Genesis, the psalmist says, "He spake, and it was done; he commanded, and it stood fast." Ps. 33:9. In applying this statement to the work of the Lord for the first six days of that week, we readily discover abundant evidence of its accuracy. One of his commands was, "Let there be light," and the record says, "There was light." That command continues in active, powerful operation—it *stands fast*. We all recognize its undiminished vitality and perpetual force. God continues to say, "Let there be light," and there is light. In all the various mechanical devices in use by mankind for the production of what is termed "artificial light," it is God who is speaking. It matters not what the force or combination of forces, the condition or the combination of conditions, that produces the light, the Creator is the author of the results secured. It is he who says, "Let there be light," and there is light.

And so it is with each and every one of the mandates issued by the Lord during the creative week. Look the list over, then observe what is still going on in the world about us regarding those matters, and it will be seen that those commands continue to operate the same as when first uttered. In fact, the Lord is still proclaiming, still issuing, those identical words of command, and there is the same creative power exercised as in the beginning. It is true that in the matter of the dominion that was given to man, there has occurred a most lamentable change, but that is not the Lord's fault. So far as he is concerned, that decree is still in force, and it does actually operate, only with diminished results. But it is God's purpose that even that command shall regain all that has been lost in connection with it.

It is well to remember that the Lord's commands, as pertaining to the seventh day of the creative week, are of the same perpetual and unvarying force and authority as those issued on the other days, and pertaining to other matters. When that seventh day was reached, the Lord made an entire change in his program. He had fulfilled his purpose in the great work so far carried on, and the record says that he saw that everything "was very good." Now, what is he going to do on the seventh day? What commands is he going to issue? and will those commands be of the same perpetual force and authority? Let us see.

He first places an eternally abiding seal of approval upon the work of the previous six days, by making of the seventh day a memorial of that work. "He rested, and was refreshed." Then he blessed the seventh day, and sanctified it. By so doing, he created an institution, and gave command regarding it for the future. He decreed that from that time forward, each recurring seventh day should be the Sabbath. By his power, and his prerogative of being able to call things which be not as if they were, he then and there made a Sabbath of each and every recurring seventh day, for all time and eternity, so far, at least, as this world and its inhabitants should be concerned. See Isa. 66:23.

Thus he forever disposed of the seventh day of each and every week. He created it the Sabbath; and when, in the unrolling of the great scroll of time, that day is reached, it comes to us just what God made it in the beginning—the Sabbath. This is what is signified by the word "sanctified," as used in Gen. 2:3, when referring to the institution of the Sabbath. The words of the psalmist apply to this act of the Lord as well as to his work on

the other days of the week: "He spake, and it was done; he commanded, and it stood fast." There is no power that can undo, or nullify, that great creative act as pertaining to the seventh day, any more than as pertaining to the work of the Lord upon the other six days of the creative week. The Lord will not do it; for he has said, "My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. 89:34.

These considerations should forever set at rest the question of the perpetuity and binding obligation of the Sabbath of the fourth commandment. Nothing that men or devils can invent or do, can in the least affect the nature or character of that day. It comes to us clothed in the identical character that God gave it, regardless of whether men so recognize it or not.

It is unaccountably strange that men will behold and acknowledge the perpetual and unchanging authority and operation of the commands given by God upon the first six days of the creative week, and yet deny that his commands pertaining to the seventh day are of the same character.

PRESENT EVENTS IN THE LIGHT OF HISTORY.

M. E. KELLOGG.

(Battle Creek, Mich.)

It is a common practise in these days for those who are determined to maintain the observance of Sunday by law, to charge those who prefer the commandment of God to human tradition with being anarchists.

Not long ago a well-known clergyman, who is devoted to the idea of a mingling of civil government and Christianity, in an article in a paper which he edits, spoke of a newsboy as a "little anarchist" because he sold papers on Sunday. Indeed, this class of devotees of the past, brands every one an anarchist who says a word or does a thing contrary to established custom.

Such a course is not new. It was urged against Stephen that he had said that Jesus of Nazareth should "change the customs which Moses delivered us." Acts. 6:14. Nearer to our own time, the same objection was raised against the reformer Zwingli. At the great Council of Zurich (April 9, 1522), Bishop Bottli accused Zwingli of "preaching novelties subversive of the public peace;" and declared that "if he was allowed to teach men to transgress the *ordinances of the church*, a time would soon come when no law would be obeyed, and a universal *anarchy* would overwhelm all things."—"*History of Protestantism*," Vol. I, page 451.

So we see that when men cry "anarchy" now because their religious dogmas are overturned by the word of God, they are the legitimate spiritual successors of these Romish bishops and priests: they do the same kind of work, and use the same kind of arguments, that those bishops did.

Again: when the claims of the Sabbath of the Lord are presented, and the fact is pointed out that there is no authority for the observance of the first day of the week, we are met with the plea that Sunday has been observed through many ages. "How could an error be retained so long?" we are asked. This is thought to be a good argument, almost as good as Scripture. The same argument was used against the Reformers of the sixteenth century. John Faber, a vicar-general and a strong adherent of the pope, in a public discussion held with Zwingli at Zurich, expressed "his amazement at the pass to which things had come, when the ancient usages, which had lasted for twelve centuries, were forsaken, and it was calmly concluded that Christians had been in error fourteen hundred years!" The Reformer

quickly replied that error was not less error because the belief of it had lasted fourteen hundred years; and that in the worship of God, antiquity of usage was nothing unless ground, or warrant, for it could be found in the Scriptures.

It is also commonly urged that those to whom God has committed the special truths for these days cannot be right, because they are obscure men, and the Christian world and its theological institutions are against them. This is an old objection. It was used against Luther. Said one archbishop: "I would oblige the laity with the cup, and the priests with wives, and all with a little more liberty as regards meats, nor am I opposed to some reformation of the mass; but that it should be a poor Augustine who presumes to reform us all, is what I cannot get over."

"Nor I," responded another bishop, "that a little town should teach all the world; and that the ancient and orthodox waters of Rome should be forsaken for the heretical and paltry stream that Wittenberg sends forth, is not to be thought of."—*Id.*, page 603.

Was not this but the repetition of the old question, "Can there any good thing come out of Nazareth?"

One more grouping of things past and present to show their similarity: When Seventh-day Adventists appeal to the Scriptures, they are met by appeals to the "Fathers." The Reformers had the same thing to meet. When Melancthon presented to the council at Augsburg a statement of the faith of the Reformers, covering the points they were controverting against Rome, the duke of Bavaria, addressing Eck, inquired, "Doctor, can you confute that paper out of the Bible?"

"No," replied he, "but it may easily be done from the Fathers and the councils."

"I understand," rejoined the duke; "the Lutherans are in the Scriptures, and we are outside."—*Id.*, page 608.

Luther, who was not at Augsburg, wrote thus to his friends there: "You are waiting for your adversaries' answer; it is already written, and here it is: 'The Fathers, the Fathers; the church, the church; usage, custom; but of the Scriptures—nothing.'"—*Id.*, page 607.

How closely our experience resembles that of the Reformers may be seen by the preceding quotations from history. Truths which had been obscured for fourteen hundred years were restored by appeals to the Scriptures; and now other truths, not then discovered but now revealed, are being proclaimed to the world.

The experiences of the faithful men who first discovered and uncovered so many papal errors are radiant in the light of present developments. Is not our work one with theirs? We can afford to stand as they stood. They made some mistakes; but with their experience before us, we ought to do better than they. We are closing the work of reform they so nobly began. May we prove worthy of them, and of the Lord whom they honored by their steadfastness in his work.

"THE man who will stoop to sin will stand up to defend it."

"A TRUTH, however well verified, is useless in a spiritual or religious sense unless it be a truth which the Holy Spirit can employ in guiding life and building character."

CAPITAL AND LABOR.—NO. 4.

E. T. RUSSELL.

(Oklahoma City, O. T.)

"HISTORY repeats itself." A comparison between the condition of Rome in the last days of the republic with this country to-day, presents remarkable similarities. The author of "Two Republics" thus presents the condition of Rome:—

"Wealth poured in more and more, and luxury grew more unbounded. Palaces sprang up in the city, castles in the country, villas at pleasant places by the sea, parks, and fish-ponds, and game preserves, and gardens, and vast retinues of servants" everywhere. The effect of all this absorbing of the land, whether public or private, into great estates, worked by slaves, was to crowd the free laborers off the lands and into the large towns, and into Rome above all. There they found every trade and occupation filled with slaves, whose labor only increased the wealth of the millionaire, and with which it was impossible successfully to compete. The only alternative was to fall into the train of the political agitator, become the stepping-stone to his ambition, sell their votes to the highest bidder, and perhaps have a share in the promised more equable division of the

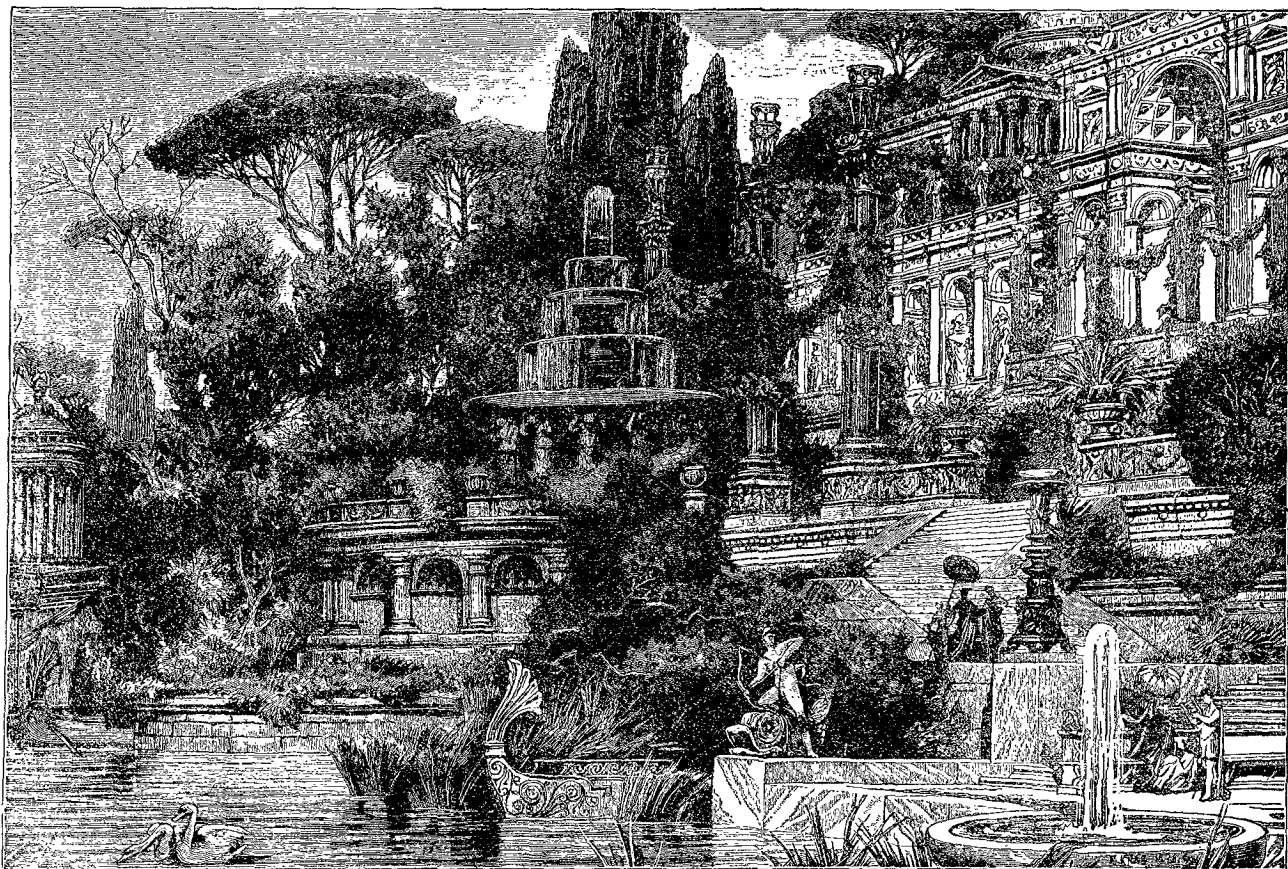
Constitution never dreamed that twenty thousand citizens would go to the polls led by a boss.

The servants in Rome were prisoners taken in war. They were bought by the rich; and as many of them were skilled workmen in different branches of industry, it gave the rich a monopoly, and as the native-born Romans could not compete with such labor, they were thrown out of employment. To-day in the United States, the man who is rich enough to control a machine that does the work of fifty or one hundred men has a monopoly; and as men cannot compete with machine labor, they are thrown out of employment.

In the early days of Rome, unions of the different trades and handicrafts were formed for mutual benefit. To-day we have labor organizations that are formed for mutual benefit.

The wealthy Romans controlled the land by controlling the money; and by controlling both money and land, they made the lot of the people most miserable. Speaking of their condition, a historian says:—

The people gave themselves up in despair in the field, as beasts of burden lie down beneath their load, and refuse to rise. The disintegration of



"PALACES SPRANG UP IN THE CITY, CASTLES IN THE COUNTRY, VILLAS AT PLEASANT PLACES BY THE SEA."

good things which were monopolized by the rich.—*"Two Republics," pages 20, 21.*

To-day wealth is pouring into our large cities more and more. Luxury is growing more unbounded. Palaces are springing up in the city, castles in the country, and villas at pleasant places by the sea. Wealth is concentrated in the hands of a few; men are forced by hard times to mortgage their farms, thus placing them in the power of the comparatively small class which owns the wealth of the country. Finding themselves in this plight, the farmers fall into the train of the political agitator, and become the stepping-stone to his ambition.

While visiting this country, Herbert Spencer said:—

You retain the forms of freedom, but so far as I can gather, there has been a considerable loss of the substance. It is true that those who rule you do not do it by means of retainers armed with swords; but they do it through regiments of men armed with voting papers, who obey the word of command as loyally as did the dependents of the old feudal nobles, and who thus enable their leaders to override the general will, and make the community submit to their exactions as effectually as did their prototypes of old. Manifestly, those who framed your

society was almost complete. All public spirit, all generous emotions, all noble aspirations, of man shriveled and disappeared as the volume of money shrank, and prices fell. . . . Wealth accumulated in the hands of the few. . . . Whole provinces became the property of one man.

As lands were controlled by the Roman capitalists and worked by cheap labor (slave labor), many were forced to seek the city for employment; and there, finding every avenue of industry filled, they gave themselves over to crime and vice. Women would sell their virtue, and men their manhood, in order to obtain bread. It is with sadness that we have to concede that the condition of our great cities is similar to that of Rome. Truly, history is repeating itself.

In our large cities are organized criminal societies. There we find roughs, gamblers, robbers, thieves, and prostitutes,—the very classes that are ever ready for any desperate undertaking that promises plunder, though the cost may be the sacrifice of property and life. As to the possibility of wholesale destruction in our large cities in the future, Dr. Josiah Strong, the author of "Our Country," says:—

It must not be forgotten that, side by side with this deep discontent of intelligent and unsatisfied wants, has been developed, in modern times, a tremendous enginery of destruction, which offers itself to every man. Since the French Revolution, nitroglycerin, illuminating-gas, petroleum, dynamite, the revolver, the repeating rifle, and the Gatling gun have all come into use. Science has placed in man's hand superhuman powers. Society, also, is become more highly organized, much more complex, and is therefore much more susceptible of injury. There never was a time in the history of the world when an enemy of society could work such mighty mischief as to-day. . . . Palaces, factories, railways, Brooklyn bridges, Hoosac tunnels,—all the long inventory of our material wonders,—are destructible by material means. The explosion of a little nitroglycerin under a few water-mains would make a great city uninhabitable. The blowing up of a few railroad bridges and tunnels would bring famine quicker than the wall of circumvallation that Titus drew around Jerusalem; the pumping of atmospheric air into the gas-mains, and the application of a match, would tear up every street and level every house. We are preparing conditions which make possible a reign of terror that would beggar the scenes of the French Revolution.

About forty-five years ago, Tocqueville said, "I look upon the size of certain American cities, and especially upon the nature of their population, as a real danger, which threatens the security of the democratic republics of the New World."

As the land is full of bloody crimes, and the city is full of violence, can we expect anything else than the scenes described in this scripture: "Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled" ? Eze. 7:24. The Douay Version reads: "I will bring the worst of the nations, and they shall possess their houses."

Is it not a fact that the United States of America has been largely peopled by immigration from the Old World?—During the past few years there have been brought to the United States, from all parts of the Old World, an average of from two hundred to three hundred thousand immigrants annually. Have we received of what could be termed the *best* of the European population? It is a fact that we have received many noble people from the Old World, but it is also a fact that we have received the dregs of Europe. It is a fact that seventy-four per cent. of the criminals of Ireland have been landed upon American soil. It is also a fact that England has paid the passage of ex-criminals to the United States, in order to get rid of them. Every detective in New York knows that scarcely a ship comes to the dock carrying immigrants that does not bring English, French, German, or Italian crooks. The Word says, "He will bring the worst of the nations, and they shall possess their houses."

In the demonstrations of anarchy that we see in the United States, what class takes the lead? Is it not the "worst of the nations"? In the Homestead riot there was a skirmish between the strikers and the Pinkerton detectives, and twenty men were killed. The militia was called out, and when the soldiers landed on the shores of the Monongahela, and were marched up to be put in safe quarters, many women rushed up and struck them with bricks and clubs, severely injuring some. You do not believe that the best ladies of Homestead were engaged in that performance, do you?

A paper called *Truth*, published in San Francisco, once said: "When the laboring men understand that the heaven which they are promised hereafter is but a mirage, they will knock at the door of the wealthy robber with a musket in hand, and demand a share of the goods of this life now." It further adds: "War to the palace, peace to the cottage, death to luxurious idleness. We have no moment to waste. Arm, I say, to the teeth! for the revolution is upon you."

After explosions in the Houses of Parliament and the Tower of London, anarchists in Chicago uttered the following:—

A little hogs' grease and nitric acid makes a terrible explosion. Ten cents' worth would blow a building to atoms. Dynamite can be made out of the dead body of capitalists as well as out of hogs. All Chicago can be set ablaze in a minute by electricity.

The *Vorbote*, of Chicago, says:—

You might as well suppose the military organizations of Europe were for play and parade as to suppose the labor organizations are for mere insurance and helpfulness. They are organized to protect interests for which, if the time comes, they would fight.

At a labor conference held at St. Louis, Aug. 31, 1897, the following resolution was adopted:—

Resolved, That no nation in which the people are totally disarmed can long remain a free nation; and, therefore, we urge upon all liberty-loving citizens to remember and obey Article 2 of the Constitution of the United States, which reads as follows: "The right of the people to keep and bear arms shall not be infringed."

What is this but a gentle reminder to the members that were represented in that conference to provide themselves with muskets?

At the same conference, Eugene V. Debs, president of the American Railway Union, gave expression to the following sentiments:—

Whenever the trade unions of this country decide to do battle with our common enemy, they can count upon us to come to the front, and take our places side by side with them, and fight with them. Never in my life have I been more hopeful than now. I am not gifted with great visionary powers, but I can see the beginning of the end. [Cheers.] This meeting is an inspiration. It will lead to great results. This movement has attained tremendous impetus, and will go ahead with a rush. When the people are ready,—and that day is not far off, my friends,—there will be a spontaneous uprising; the Supreme Court will be abolished, Congress dispersed, and the rights of American citizens and American freedmen will be enthroned. [Great applause.] . . . *Recourse to the sword!* On bearing arms: I hope in this march of common intelligence we shall reach a point where we shall be able to settle these questions without appealing to the sword or the bullet. I cannot tell. Certain it is that there are thousands of our fellow citizens suffering, and certain it is, this cannot last. The time will come to incite the populace. When this time comes, you can depend on me. [Cheers.] I will not stand in the rear and ask you to go ahead. I will be in front, and say to you, "Come on!" [Renewed cheering.]

OUR EXAMPLE.

VIOLA E. SMITH.

TO EACH of us sometimes comes the sad experience of having our love met with coldness, our kindness with ingratitude. Some one upon whom we have lavished favors, and for whom we have denied ourselves, refuses to deny himself at all for us, and proves himself to be actuated by selfish motives. How painful it is to be disappointed in a loved one, to lose confidence in one in whom we have trusted! But in such a trouble, as in all others, we may derive comfort from considering the life of Him who "was tempted in all points like as we are." Christ could not be deceived in people, as we often are, for he knew the hearts of all men; but he was often obliged to quaff the bitter cup of unkindness, even from those who were nearest him. In the time of his greatest need, the twelve, whom he had chosen out of all the world, and to whom he had shown nothing but love and tenderness; forsook him and fled.

O, could he only have felt that, no matter what came, this little band would remain true to him! But it was not so. Peter, the boastful, valued his own safety more highly than he did the Master whom he professed to love, and three times denied that he knew him. How this must have pierced the heart of Jesus!

What a depth of meaning must have been conveyed in that "look" which the Saviour cast upon Peter,—not an indignant rebuke, not a reproachful word, simply a *look*, full of love and sorrow. It would seem that this act of Peter's was enough to close the record of human baseness and ingratitude; but still worse treachery was in store for Jesus. Judas, one of the twelve, sold his Lord into the hands of his enemies for thirty pieces of silver.

Then behold the Lord in the garden of Gethsemane! He has taken Peter, James, and John with him; for he feels the need of sympathy, and where in all the world can he look for it if not to these? But in the midst of his distress he goes to them, and finds them sleeping! Indeed, his whole life is one record of love slighted; for "he came unto his own, and his own received him not." No wonder he delighted to take refuge at times in the humble home at Bethany, where dwelt Mary and Martha and Lazarus, who so honored him. Cannot this unappreciated Saviour sympathize with those who have some small troubles of the same nature? Let us consider how often we ourselves have grieved and slighted him. How often has he stood knocking at the door of our heart, and we have paid no attention. Have we ever been treated as badly as we have treated him?

We may learn a lesson by observing the way in which he treated those who slighted him. Did he resent it, as we are sometimes tempted to do? Did he withdraw his love and sympathy from the offenders, as we often do? Did he at all slacken his efforts in their behalf?—We have no record of any such thing. He was just as loving, just as tender, just as faithful a friend as before. Let us follow in his footsteps, and endure ingratitude in his spirit.

THE BIBLE.

THIS book reveals the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

Read it to be wise, believe it to be safe, and practise it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Here, heaven is opened, and the gates of hell are disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the Judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.—*Selected*.

"LIVE not after the manner of the world; live by faith. Only the man who leans on the strong arm of God, by the faith of Jesus Christ, may go through life harmless and happy."

"A LITTLE before his death, the great Locke, being asked how a young man could, 'in the shortest and surest way, attain a knowledge of the Christian religion in the full and just extent of it,' made this memorable reply: 'Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter.'"

Evangelistic Temperance.

SAMPLE-ROOMS.

SAMPLES of wine and samples of beer,
Samples of all kinds of liquor sold here;
Samples of whisky, samples of gin,
Samples of all kinds of "bitters" — step in!
Samples of ale, and porter, and brandy,
Samples as large as you please, and quite handy.
Our samples are pure, and also you 'll find
Our customers always "genteel and refined;"
For "gentlemen know when they 've taken enough,"
And never partake of "the common stuff."

Besides these samples within, you know,
There are samples without of what they can do,—
Samples of headache, samples of gout,
Samples of coats with the elbows out,
Samples of boots without heels or toes,
Samples of men with a broken nose,
Samples of men in the gutter lying,
Samples of men with delirium dying,
Samples of men cursing and swearing,
Samples of men all evil daring;
Samples of lonely, tired men,
Who long in vain for their freedom again;
Samples of old men worn in the strife,
Samples of young men tired of life,
Samples of ruined hopes and lives,
Samples of desolate homes and wives;
Samples of aching hearts grown cold
With anguish and misery untold;
Samples of noble youth in disgrace,
Who meet you with averted face;
Samples of hungry little ones,
Starving to death in their dreary homes.
In fact, there is scarcely a woe on earth
But our samples have nurtured or given them birth!

O all ye helpers to sorrow and crime,
Who deal out death for a single dime,
Know ye that the Lord, though he may delay,
Has in reserve for the last great day
The terrible "woe," of whose solemn weight
No mortal can know, till the pearly gate
Is closed, and all, with one accord,
Acknowledge the justice of their reward.

— Selected.

EXERCISES IN BREATHING.

WE do not want this matter of breathing to be a theory in any sense. We want it to be strictly practical. There is too much involved in it for us to treat it lightly, or to pass it by merely as a theory. We therefore ask you, Are you breathing rightly? Are you exercising only the muscles of the abdomen and diaphragm in your regular breathing? Examine yourselves and see.

An easy way to determine whether or not you are breathing correctly is to place one hand on the upper part of the chest, and the other on the point of the abdomen, and see which one moves. If only the upper hand moves, your breathing is altogether wrong. If only the lower hand moves, your breathing is right. If both move, then your breathing is partly right and partly wrong. You must train yourself to breathe so that only the lower hand will move.

Again: put your hands upon the sides. If they move out and in, except slightly and as a result of the full abdominal motion, you are breathing wrongly. Train yourself so that when you breathe, in regular breathing, there shall be visible only the motion of the abdomen. Breathe so that in deep, long, full inspirations, there shall be only the abdominal motion, followed by the rising of the ribs in the expansion of the chest, as explained above. The motion of the abdominal muscles is the foundation and key of all.

Do not say you cannot bring yourself to it. By diligent and persevering effort you can; for the Testimony says so, and it is so.

If you have no teacher, you can train yourself by following "a few simple rules." We give a few:—

Fill the lungs as full as possible, any way that you can; then hold your breath, and force

all downward. This will help to get the diaphragm in motion.

To help the abdominal muscles to their proper motion, place the thumbs backward, on the sides at the top of the hip-bone, and knead the abdomen with the hands. When you have once acquired the proper motion, it will soon go easily enough, and at last it will become so natural that it will go on of itself.

But be sure that you get the right motion. That is, when the breath goes *in*, the muscles of the abdomen must swell *out*; and when the breath goes *out*, the muscles of the abdomen must draw *in*. You will have to watch this carefully, or you will get it going just the reverse of the right way. I have known many to do it. It is not enough that the abdomen should move out and in. It must do so at the right time and in the right way.

Take a good stiff stick; place it across the back, with the ends in the bend of the elbows. Hold it tightly, and bend the body to the right, to the left, and backward; stand stiffly, and turn the body right and left. Do not practise too long at once, especially at first.

1. *Inhale*.—Breathe deeply, forcing the abdominal muscles outward.

2. *Exhale*.—Breathe out; let the abdominal muscles sink as much as possible during exhalation.

3. *Full Breathing*.—Inhale slowly, and exercise the will upon all parts of the body simultaneously. This is but an intensified form of what should be the natural habit of breathing.

4. *Exhale* slowly, exercising the will, the same as above.

5. *Prolonged Breathing*.—Prolong the exercise of full breathing.

6. *Effusive Breathing*.—Inhale naturally until all parts of the lungs seem to be filled; then give out the breath in the sound of the letter "h," as gently and gradually as possible, until the lungs are empty.

7. *Expulsive Breathing*.—Inhale as in full breathing, and expel the air forcibly, but gradually, upon the sound of the letter "h."

8. *Explosive Breathing*.—Take full breath; expel suddenly, and with force, in a whispered utterance of the word "ha."

POSITION.—In No. 1 allow the arms to hang by the side, but raise gradually while inhaling. In No. 2 allow the arms to drop gradually while exhaling. In Nos. 3 and 4 place the hands about the waist. In No. 5 allow the arms to hang by the side. In Nos. 6, 7, and 8 take a natural position. Stand erect in all cases.

CAUTION.—Always breathe through the nose, whether inhaling or exhaling. Keep the mouth shut, and thus preserve your health; for the nose will prevent germs from entering the lungs.

PERNICIOUS INFLUENCE OF SALOONS.

THE grand jury of Cook county, Ill., for January, which has just closed an exhaustive inquiry, made a report of its work to Judge Waterman, in which stands the following just arraignment of the saloon:—

"We call attention to the growing pernicious influence of saloons. Witnesses before us have testified repeatedly to the fact that in saloons, which are the resort of thieves, hold-up men, and dissolute women, robberies and burglaries are planned, criminals with well-known records issuing from these vile dens to waylay men, women, and children. In many cases saloon-keepers and saloon employees serve as receivers of stolen property. In no less than six cases before this jury, it was shown that murders were committed, either in saloons or as the result of saloon influence. The police, when striving to detect criminals, at once visit the saloons, proving that these officers are aware of the character of the men

who habitually fill them. The fact that, in the opinion of competent men, whose duties call them to the consideration of crime in Cook county, seventy-five per cent. of the criminal offenses committed within the county are traceable, directly or indirectly, to the saloon; and the further fact that the greater portion of the expense for the administration of justice and the regulation and punishment of crime, is caused by the evils of drink, are ample evidence that there should be immediate and stringent measures adopted for the suppression of the frightful evil of the influences of open saloons; which, in far too many instances, are allowed to carry on their nefarious traffic in defiance of police regulations, city ordinances, and State laws. The regulation, not to say the obliteration, of the saloons, would cause an enormous saving in county expense and the lessening of public taxes."

HYGIENE OF THE FEET.

A PHYSICIAN of some eminence says that nearly one third of the cases of mortality on record may be attributed, directly or indirectly, to ailments induced from insufficient clothing of the feet and legs. One can never be in good health nor do good work if the feet are constantly cold. If the footwear is not to blame, this symptom indicates a run-down state of the system, and needs attention. Long sitting or standing checks the circulation in the limbs, and is one cause. If the feet are cold at night, dip them for a moment into cold water, rub them hard for five minutes, and put a woolen covering around them.

Cold feet can often be cured by going bare-foot on the ground. If your feet are habitually cold, hold them ten minutes, twice a week, in water as hot as it can be borne; then dash cold water over them, rub and dry them, dress them, and go about your business.—*Selected.*

MEAT NOT A NECESSARY FOOD.

MEAT is not at all necessary to a perfect existence. Most people, however, look upon it as if it formed the only food upon which they could work, and yet many great athletes have never touched it. Meat, after it enters the stomach, and is digested, may be injurious; but for all this, the ordinary American has made up his mind that lean meat gives him less trouble than any other food, so he takes it in large quantities, invariably breaking down at middle life with such diseases as come from the overuse of concentrated nitrogenous foods.

Children fed on beef juice and beef soups, with white bread, lose the various salts necessary to the building of bone, teeth, and muscle, and the soda for the blood. The outer part of the wheat, which is so rich in these earthy salts, is cast aside, so that the child, in growing, gets weak bone structure as a frame for its lean flesh. The stalwart men of Scotland find that porridge and milk contains all the muscle, bone, and nerve food necessary for an active existence.

An excess of carbonaceous food, on the other hand, forms an accumulation of fat, preventing the complete nourishment of the muscles. The overfat person has bulk without strength; his vital power is always deficient, while the excess of nitrogenous food which he consumes increases the tendency to disease of a plethoric character, showing that the surplus is burned and stored the same as fuel foods.—*Mrs. Rorer.*

"THE exportation of beer from the Pacific Coast to Hawaii does not appear to be profitable. The latest advices from Honolulu are to the effect that two hundred kegs of beer from Portland, Ore., were emptied into the harbor, because no one cared enough for the beer to pay the duty on it."

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.

HOUSE, HANDS, HEART.

ELIZABETH ROSSER.
(Chandler, Ore.)

My house is full; their restless feet
A never-tiring tattoo beat.
Up-stairs and down, indoors and out,
They go with many a rousing shout;
And all day long resounds the noise
Of my half-dozen girls and boys,
Until the evening shadows creep,
And silence comes with peaceful sleep.

My hands are full. The muddy floors,
The broken toys, the slamming doors,
The garments lost that I must find,
The oft-bumped heads that I must bind,
The thorns that hurt, the cuts that bleed,
The hungry mouths that I must feed,—
These all are theirs; if theirs, then mine;
What moment have I to repine?

My heart is full; their childish eyes
Survey the world in wide surprise;
Their busy hands for mischief yearn,
Their feet to paths forbidden turn.
I strive to sow but perfect seed,
I look for wheat, and find a weed;
Yet when the harvest day shall come,
Grant all may share the "harvest home."

THAT ROUGH BOY.—NO. 1.

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

In a letter of questions just at hand, occurs this paragraph: "What I want now is to know what course to pursue with my eldest boy. There seems to be a change coming over him which causes him to be rough and loud, and, well, just different from what I had ever imagined he would be. He does not seem to be religiously inclined, as he always has been; and I have wondered if I had better be careful not to crowd these things on him, but just keep up the devotions in the family, and attend church and Sabbath-school as usual. He has made no 'big breaks' as yet, but just makes remarks that tell so much to an anxious mother."

It is to be hoped that this mother has been preparing against this time of need all through the life of that boy. Happy is she if she does not now have to contend against perverted appetites and unhygienic methods of satisfying natural needs. Happy, too, if she knows *how to live* so as to keep the temple of God in repair, and has kept her domestic arrangements to the basis of sound principle all through the years.

Also she is at a great advantage if she has lived in her boy's confidence, so that he never forgets that she is his *friend*. It is more to be recognized by your boy as a true friend, a *real boy's friend*,—the kind of friend that does not have to change about to keep in touch with his needs,—than it is to be his mother. He must change; for he must develop from the child to the man. The more he manifests this change, the more should changes be avoided in the home life, and in the treatment which he receives. Any special notice of the peculiarities which appear in him, remarks about his *voice*, his *growth*, his awkward ways, will strike in him a very sensitive chord; and since there will be many who will delight in this sort of annoyance, the *friend* who will never seem to know that anything strange has come over him, but will help him in an unobtrusive, tactful way to escape special notice, will have his lifelong gratitude. He may act as if he wanted special notice; may be *loud*, and even offensive, in his intrusiveness; but as a rule this is the result of a nervous self-

consciousness, from which he would gladly accept protection if it were to be had in some way that would not aggravate the trouble. Do not ask him personal questions, such as, "Where are you going?" "What have you been doing?" Leave him free; but be to him that force which will draw and hold him to all that is good and true. Do not be shocked at anything he may do or say, or if you are, do not let him know it; neither be grieved. "Let your face be like the morning." Whenever he turns toward it, let him find in it evidence that you understand him and believe in him. Let him know that he can open his heart at its most perplexing moment to you without surprising or giving you pain, or that he can shut you out, apparently, for a while without making you worry. If you feel shut out, keep it to yourself, and act as if you knew you were not; for you probably *are not*, will not be, if you are the friend you ought to be. Do not cry over him, nor in his presence; nothing will disgust a boy like tears shed because he has been acting out what is in him.

Do not fall into the error of supposing that you can save your boy by stress of "strong personal influence," and that you must keep impressing him with your own view of things, your own experiences and beliefs. Keep the foundation of God's word under every act of your life, and be certain to hide yourself from view behind it.

All through his childhood your boy's memory should have been stored with views, beliefs, impressions, doctrines, warnings, promises, which the Spirit of God can make use of now, where they cannot but keep at work in the secret of his own heart. *Now* the evidences of a power in the faith which keeps you calm, trustful, and content to leave him to work these things out for himself, alone with God, will be worth all the world to him. Do not expect him to seem to be more "religious" than he is. A great deal of trouble arises from the effort to compel the boy who has come into the knowledge of the evil in his own nature, as well as in the world, to appear like the innocent child he was before the inevitable awakening. That awakening from the ignorance of innocence is always the grand crisis in any life; and if your boy finds that you are better satisfied with a *sham* religion than with an honest, outspoken questioning of truth, the probabilities are that he will cultivate shams for your comfort, and open up his real thoughts to those who will applaud every expression of doubt as if it were a declaration of principle, and will know just how to take advantage of his honest questionings to lead him into the mazes of unbelief, if not of vice.

Of course, keep up the home worship, the church-going, the Sabbath-school, and let God use you to hold him to them. Do not *drive* him, but lead.

—
"LET me be strong in word and deed
Just for to-day!
Lord, for to-morrow and its need,
I must not pray."
—

BOILED RICE.

CAREFULLY wash a large cupful of rice. Have ready a large granite kettle of rapidly boiling salted water. Sprinkle in the rice slowly, so as not to stop the boiling. Give it a stir to put all in motion, and let it boil briskly for twenty-five minutes. Do not let the water boil away, but keep the kettle full, adding hot water when necessary. As soon as the rice is done, turn it into a colander; and after it has drained a moment, place it in the oven or on the back of the stove to dry. Rice cooked in this way will be white and dry, with all the grains separate from one another.—
Selected.

GROWTH OF BOYS AND GIRLS.

FREDERICK GRIGGS.
(Battle Creek College.)

WITHIN the last ten or fifteen years, much light has been thrown upon the subject of the growth and development of the human body. Physiologists and anatomists have been building up a body of detailed knowledge of the proportions and growth of the human body according to sex and age. These investigations and studies have overthrown many opinions which have been held to be true. As early as 1872, Professor Bowditch, of Harvard, made a study of fourteen thousand boys and eleven thousand girls. The results of Professor Bowditch's measurements and statistics have been confirmed by a careful measurement of nearly two hundred thousand boys and girls in various parts of this country and Europe.

I give here two tables compiled by Professor Roberts, a critical student of children.

TABLE SHOWING COMPARATIVE GROWTH OF BOYS AND GIRLS IN HEIGHT.

Age.	Boy.	Girl.
Birth.....	19.5 inches	19.3 inches
Fifth year....	41.0 "	40.6 "
Tenth "....	51.8 "	51.0 "
Eleventh "....	53.5 "	53.1 "
Twelfth "....	55.0 "	55.7 "
Thirteenth "....	56.9 "	57.8 "
Fourteenth "....	59.3 "	59.8 "
Fifteenth "....	62.2 "	60.9 "
Sixteenth "....	64.3 "	61.7 "
Seventeenth "....	66.2 "	62.5 "

TABLE SHOWING COMPARATIVE GROWTH OF BOYS AND GIRLS IN WEIGHT.

Age.	Boy.	Girl.
Birth.....	7.1 pounds	6.9 pounds
Fifth year....	40.0 "	39.2 "
Tenth "....	67.5 "	62.0 "
Eleventh "....	72.0 "	68.1 "
Twelfth "....	83.0 "	87.2 "
Thirteenth "....	92.0 "	97.0 "
Fourteenth "....	103.0 "	106.0 "
Fifteenth "....	119.0 "	118.0 "
Sixteenth "....	131.0 "	115.0 "
Seventeenth "....	137.0 "	121.0 "

It will be understood that these tables are averages struck from thousands of careful measurements and weights.

By reference to these tables, it will be seen that the growth of boys and girls, up to the eleventh year, is fairly uniform. There are, however, slight differences in growth, which are not shown by these tables. But between the years of eleven and thirteen, the girl enters upon a period of rapid growth, and passes the boy, whom she has been behind in height and weight, up to this time. It may also be noticed that, after a time, the boy catches up with and passes the girl. He then permanently remains the heavier and taller. These measurements have removed any doubt that during a number of years the girl is both heavier and taller than the boy of the same age. This period of rapid growth differs in different portions of this country. For instance, it comes to children at Washington, D. C., a year or so earlier than at Minneapolis, Minn. This is due to the climate. Children mature earlier in warmer climates than in colder.

Professor Gilbert has been making some investigations very recently upon the children of New Haven. He finds that boys have their most rapid growth between the ages of fourteen and sixteen. They increase in weight 18.3 pounds between fourteen and fifteen, and seventeen pounds between fifteen and sixteen. A great cessation of growth here takes place; for during the seventeenth year the boy gains only about three pounds. He has grown more during his fifteenth and sixteenth years than he has altogether during the previous six or seven years. In general, a

period of great activity in growth is preceded by a period of retardation of growth. The rapid growth in the girl occurs at a time of slow growth in the boy, and vice versa. The studies in this direction show that puberty is both begun and completed earlier in girls than in boys. The social condition of boys and girls considerably affects the period of pubescence; for growth and development are influenced by care and food more than by any other factors. Children who are well nourished have a very different development than do those who are poorly nourished.

The same general law of growth,—namely, rapid growth in boys from fourteen to sixteen years, and in girls from eleven to fourteen,—which has been observed in the weight and height of the body, is found to govern the brain in its development. At birth the boy's brain is larger than the girl's. According to one anatomist, the brain of the boy has grown so rapidly from birth that at the age of thirteen it weighs 1,465 grams (3 lb. 3.66 oz.). However, during the next year there is a falling off in weight, so that at the end of the fourteenth year, the average brain of the boy weighs but 1,300 grams (2 lb. 13.85 oz.). It then begins to grow; and by the time the boy is fifteen, the brain, on the average, weighs 1,500 grams (3 lb. 4.9 oz.).

The cause of this decrease in weight is due to the fact that a large amount of blood is drawn from the brain to assist in the rapid changes and development of body incident to this period. At the time when the boy is at his worst, on account of a falling off in weight of brain, the girl is at her best; for she, at about fourteen years of age, reaches her maximum of brain weight. This accounts for the fact that the overgrown boy often has to drop out of school for a time, and see himself beaten by his sister, who is fortunate at this time in possessing a greater amount of nerve force.

The lungs and larynx also undergo considerable change at this period. Both the lungs and the larynx are developed in boys to a greater extent than in girls. Throughout life the boy has the advantage over the girl in the matter of lung capacity. When they are six years of age, the average boy has 900 cubic centimeters (53 cubic inches) of lung capacity, and the average girl has 803 cubic centimeters (42.5 cubic inches). At twelve, boys have an average capacity of 1,825, and girls of 1,661, cubic centimeters (107.6 and 88 cubic inches). Here growth of lungs in girls tends to cease, while with boys, growth becomes more rapid, so that at seventeen the average boy has a capacity of 3,256 cubic centimeters (191 cubic inches), while the girl has a capacity of but 1,896 cubic centimeters (111.8 cubic inches). Then, as if further to handicap the girl, fashion asks for the abridgment of such lung capacity as nature has given.

The statistics which I have here given are, of course, averages computed from the measurements of many children, which give us general laws of growth. But, after all, each child may be said to be a law unto himself. The environment and peculiar temperament of each child are such that he demands critical study. But in such study of the individual, all these general laws of physical growth are of assistance; and it should be borne in mind that mental changes and development depend largely on the physical growth.

"Money, time, and strength is the order of valuation with most of us. It is true that many are obliged to put money first, but even the most straitened in circumstances would often save more by reversing this order, and caring first for strength, next for time. Then money, or the lack of it, will not mean so much."

TEACHING KINDNESS TO ANIMALS.

VIOLA E. SMITH.

"RAY, let the kitty alone; she will scratch you," says the mother to her child, who is treating the cat roughly. Is she not teaching the child a lesson in selfishness? Though he is not able to express the thought, he naturally infers that it would be all right to hurt the cat, provided she could not retaliate. How much better to teach the child the sacredness of all life, as coming from God; and that no one has any right at all to ill-treat or abuse anything the Heavenly Father has created.

Lead the child to imagine how he would like such treatment were he in the animal's place. It is easy to teach children kindness to God's creatures, and it should be done in the home and in the school.

Many people do not seem to consider the effect upon a child's own character, of his treatment of animals. They talk as if it were simply a question of the brute's welfare, and not at all of the child's.

Upon being remonstrated with for allowing her little boy to abuse his dog, a certain mother replied, "He can do just as he pleases with that dog. I love my boy more than I do the dog." Did she?—Perhaps she thought so; but by being allowed to be cruel, the boy certainly sustained much greater injury than did the dog. The injury to the dog was physical, while the injury to the child was moral. There was imprinted on that boy's soul a lesson of selfishness and cruelty, which possibly may never be eradicated. When he becomes a man, and treats his mother with neglect and harshness, she will probably wonder why he is so unkind, when she has "always loved him so." Probably she will not realize that she herself sowed the seed which is bearing such evil fruit. She allowed him to tyrannize over helpless animals as he now tyrannizes over her.

George T. Angell, who has labored so nobly in behalf of those creatures which are unable to speak for themselves, says: "I am sometimes asked, 'Why do you spend so much of your time and money in talking about kindness to animals, when there is so much cruelty to man?' And I answer that I am working at the roots. Every humane publication, every lecture, every step in doing or teaching kindness to animals, is a step to prevent crime,—a step in promoting the growth of those qualities of heart which will elevate human souls."

It is comparatively easy to teach children to be tender and pitiful; but it often seems almost impossible to make any impression upon the mind of the adult who has never been taught to consider the rights of inferior animals. He runs his horse up hill and down, perhaps, and keeps him going at full speed until laboring sides and profuse perspiration give evidence of overdriving; then, when remonstrated with, he laughs, and says, "Pshaw! that does n't hurt him!" He does not mean to be cruel, but he has been taught to regard his beast as a sort of machine, out of which he must get all he can.

Teach the children to perform as many kindnesses as possible toward the lower animals. Let them understand that by so doing, they are pleasing the Heavenly Father, and they will naturally extend the same kindness to the people with whom they come into contact. Should not more be said upon this subject from pulpit and lecture-platform?—At least enough should be said so that the churchgoer can no longer sit, with an easy conscience, in a warm room, listening to the sermon, while his faithful horse shivers outside through long hours, unprotected from the cold wind. "A righteous man regardeth the life of his beast." Prov. 12:10.

THE MAKING OF MATCHES.

FROM the days of flint, steel, and tinder to the present, the development in the means of producing an artificial light or kindling a fire has been commensurate with that in other departments of life, and has far removed the tedious methods and devices of a few decades ago from even the knowledge of the present active generation.

Nearly every one is familiar with the pink-headed English matches, and this is how they are made: The timber from which the splints are made is in the form of twenty-foot logs of whitewood, imported from Russia. In dealing with the timber, which must be properly selected and prepared, the first step is to saw the logs into lengths of two or three feet, which are then conveyed to the match department or to the box-making room.

The matches are made from a strip of veneer, or a sheet of wood the thickness of the match. This veneer is produced from the round log placed in a peeling-machine, which is an ingeniously contrived arrangement somewhat on the principle of a lathe, but the wood is turned off into one endless strip, in width corresponding to the length of the log. A number of strips thus cut are placed one upon the other, and passed through a cutting-machine, which acts on the guillotine principle, and chops the strips into thousands of splints, each the exact length and shape required for a single match.

One machine is capable of producing about twelve million splints an hour. They fall from the blade in a torrent, each being cleanly divided from the other, and free from irregularities in shape. They are then thoroughly dried in a special form of apparatus by means of which enormous quantities can be treated in the course of a few hours. This machine can, if necessary, be kept constantly at work, and is a decided improvement upon the ordinary methods adopted for splint-drying.

When thoroughly dried, the splints, still in an indiscriminate heap, no two being in the same position, must be arranged side by side. This is done by machines which shake the splints about in such a way that they drop into compact rows, each splint parallel with all the others. While this is being done, they are freed from dust and loose particles of wood.

From these machines the splints are taken to be placed in frames. Each frame measures about three feet square, and is fitted with a number of bars, crossing one another, between which the splints are held, each splint occupying a separate place. This is also done by mechanism, which enables about four thousand splints to be deftly fitted into a frame in less than a minute.

The frames, thus filled with splints, are wheeled away on trolleys to the paraffining-room, where the end which is to receive the head is first heated and then dipped into paraffin. Then they are taken to the composition-stones, of which there is a long row, each covered with a bright-pink semi-liquid preparation. At each stone stands a workman, who lifts the frames, one after the other, and dips the ends of the splints into the chemical composition, taking care that they are all well supplied with a full, round, firm head.

The frames are then again placed upon trolleys and taken to the drying-rooms, each of which is capable of drying about a thousand gross a day. The matches, when free from moisture, are ready to be put into the boxes of various shapes and sizes in which they reach the consumer.—*Selected.*

God's government is a government of love; and human government, whether parental or state, is likeliest his when it shows forth most of love.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 15, 1898.

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"AS MANY as are led by the Spirit of God, they are the sons of God;" and "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

To be led of the Spirit and to walk after the Spirit are clearly the same thing. Then it is clear that the Holy Spirit is to show us the way in which we should walk. As it is written, "He will guide you."

"I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." The only object in giving a guide to anybody, the only thing a guide is to do, is to show the right way; and the only thing that anybody can rightly do who has a guide, is to follow him.

It is preposterous to claim to have a guide, or to claim to need a guide, and then go our own way. Then the very claim that we have, or that we need, a guide, demands of us that we put ourselves wholly in his charge, that we give ourselves up absolutely to his direction.

"It is not in man that walketh to direct his steps." "All we like sheep have gone astray," and do not know the way. The great Shepherd of the sheep has given us a guide to be with us forever. This guide is the Holy Spirit. You and I claim to need this guide. Indeed, we claim to have this guide with us as ours. Now have you put yourself wholly in his charge? Have you given up yourself absolutely to his direction?

"I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee. Be ye not as the horse, or as the mule, which have no understanding: whose trappings must be bit and bridle to hold them in."

Do you study, and inquire, and watch, only to know His way? And when he indicates the way, even only with his eye, do you promptly walk that way? or do you hesitate and parley, and want to know whether there is not another way? Do you always treat him implicitly as the guide? or do you assume the position of guide? Do you try to guide your Guide? Don't be as a horse, or a mule; be a Christian.

MUCH is being made of what is called the "Keswick movement" in Christian living. It is so called because it originated in Keswick, England. Dr. F. B. Meyer, of London, who was lately in the United States, and as far west as Chicago, is one of its chief exponents. We have been watching it for two or three years, and studying what, by its chief friends and exponents, it is said to be. And we personally know that all that it is claimed to be in Christian living has been for years the positive teaching of the Seventh-day Adventists; and this without any thought whatever that it is anything but the plain, every-day Christianity that goes with the very name and profession of Christianity. That it is considered

anything else by the professed Christian world forces the query as to what the professed Christian world has so far been thinking that Christianity really is. All this emphasizing of special "movements," "higher Christian life," etc., etc., betrays an utter misconception of what the Christian life really is. The Christian life is the life of Jesus Christ,— "Christ liveth in me,"—and it is nothing else. Christian living is simply Christ living in the believer,— "the life of Jesus made manifest in our mortal flesh,"—and it is nothing else. And Christianity is just that, and nothing else.

STUDIES IN THE BOOK OF DANIEL.

BEFORE the Babylonian Empire of Nebuchadnezzar arose to power, the empire of Assyria ruled the world, as described in Eze. 31:1-6, and mapped in "Empires of the Bible" at page 374.

In 625 B. C. there was a revolt of the countries of Media, Babylon, and Egypt, all at once. The king of Assyria in person subdued the revolt in Media; while he sent his trusted general, Nabopolassar, to bring Babylon into subjection again. Both were entirely successful, Nabopolassar performing his part so well as to merit and receive from his sovereign the honorable title "King of Babylon." This Nabopolassar was the father of Nebuchadnezzar.

Affairs in the government of Assyria went from bad to worse, so that in 612 B. C. there was another grand revolt on the part of the same three countries, led this time by Nabopolassar himself. This one was completely successful: Nineveh was made a heap of ruins; and the Assyrian Empire was divided into three great divisions,—Media holding the northeast and the extreme north, Babylon holding Elam and all the plain and valleys of the Euphrates and the Tigris, and Egypt holding all the country west of the Euphrates. The seal of this alliance between Babylon and Media was the marriage of the daughter of the king of Media to Nebuchadnezzar, son of Nabopolassar.

It was in the performance of his part in the alliance against Assyria, that Pharaoh-Necho king of Egypt went up against the king of Assyria to fight against Carchemish by Euphrates when King Josiah of Judah went out to fight with him, and was slain at Megiddo. 2 Kings 23:29; 2 Chron. 35:20-22. Then as all this western territory pertained to the king of Egypt, it was in exercise of his legitimate sovereignty, gained by conquest, that he removed Shallum, the son of Josiah, from being king of Judah, and appointed Eliakim king of Judah in his stead, changing his name to Jehoiakim, and laid a tax upon the land. 1 Chron. 3:15; 2 Kings 23:31-35.

Pharaoh-Necho, however, was not left very long to enjoy his share of the vanished empire of Assyria. In the year 607 B. C., Nabopolassar associated Nebuchadnezzar with himself as king, and sent him on an expedition in invasion of the territory of Pharaoh-Necho. Thus it was that "in the third year of the reign of Jehoiakim [607 B. C.] king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it;" and took part of the vessels of the house of God, and a number of captives, among whom was Daniel, and carried them to Babylon.

This, of course, was resented by Pharaoh-Necho. Accordingly, "in the fourth year of Jehoiakim" he came out of Egypt on an expedition against Babylon. He went no farther than to Carchemish, however; for there he was met by Nebuchadnezzar, as is related in Jer. 46:1-10. "Necho was overcome and put to flight; one single battle stripped him of all his conquests, and compelled him to retire into Egypt."—*Lenormant*. "And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt." 2 Kings 24:7.

At the time when Cyaxares of Media, Nabopolassar of Babylon, and Necho of Egypt, formed their triple alliance for the destruction of the Assyrian Empire, Nebuchadnezzar, the son of Nabopolassar, was united in marriage to Amyitis, the daughter of Cyaxares. Not long after the destruction of Nineveh and the Assyrian Empire, there was war between Media and Lydia; but during a great battle there occurred an eclipse of the sun, which so awed both armies that they ceased fighting. This lull was seized upon by Nabopolassar to intervene and ask both kings to come to an agreement, out of respect to the gods, who had so manifestly shown their displeasure by darkening the sun. He was successful. Peace was established, and the agreement was sealed by the marriage of the daughter of the king of Lydia to the son of the king of Media. Thus Babylon, both by the prestige of her ancient and mighty name and by the good offices of Nabopolassar, strengthened herself in the position of a controlling influence over the two strong kingdoms of Media and Lydia. And when, shortly after this, Nebuchadnezzar, the son of Nabopolassar, conquered Necho of Egypt, at Carchemish by the Euphrates, drove him back to Egypt, and took possession of all his territories, even up to the River of Egypt itself, Babylon secured the decidedly predominant power over all.

Thus matters stood when, in 604, Nabopolassar died, and was succeeded immediately by Nebuchadnezzar, who had already been associated with him in the rulership of the kingdom. Nebuchadnezzar, having already so signally displayed his ability in war by the defeat of the king of Egypt and the conquest of all Palestine and Syria, easily maintained the dignity and predominance of Babylon before all nations. In addition to this, the family relationship of Babylon with Media and Lydia was now closer than before; for Nebuchadnezzar, king of Babylon, was son-in-law to the king of Media, and brother-in-law to the heir of the throne of Media, who was son-in-law to the king of Lydia. All these influences gave Babylon, at the very beginning of the reign of Nebuchadnezzar, an easy predominance, which was only strengthened at every step throughout the long reign of the mighty Nebuchadnezzar.

Such was the position of Babylon before the world at the end of Daniel's three years of study in Babylon, when he had most successfully passed the final examination, and was chosen, with his three companions, to "stand before the king."

"PAY that thou owest," refers to your debts to God as well as to man."

"Did believers in the truth *live* the truth, they would to-day all be missionaries. Some would be working in the islands of the sea, while others would be serving Christ as home missionaries. All are not called upon to go abroad; they may be successful in business, and thus be prepared to aid missionary efforts by their means. They may show to the world that business can be conducted on religious principles, and that business men can live in strict fidelity to the truth. There may be Christian lawyers, Christian physicians, Christian merchants. Christ may be represented by all lawful callings."

A SOUND LAY SERMON.

A SHORT time ago Justice Gaynor, of the Supreme Court of New York, was invited to occupy the pulpit of a church in Brooklyn as one of the preachers in a course of "lay sermons." He accepted the invitation, and spoke the following wholesome Christian words:—

I do not see how I could refuse the request of the rector of this church to speak in this laymen's course, although I felt that I would be awkward and out of place here. But, my friends, there is no true religion in the world, after all, which all humanity is not born capable of feeling, and which, therefore, even laymen may not express.

Jesus was only a layman. God conferred his divine nature and light upon one clothed in plain, homespun human nature and body, and of the household of a plain mechanic. It was given to him to illumine the world, and preach a divine economy, which reached its great height only by reaching the height of human nature and of the aspiration of the aggregate human soul. No teacher, no poet, no statesman, can permanently help humanity unless his nature is broad enough to embrace all humanity.

Has Christianity, through the various churches and denominations which profess to teach it, adhered to Jesus' spirit and mission? Has this brooding spirit of care and love and sorrow for all, with which Jesus was consumed, survived? and are our teachers and our churches true to it? or have our churches degenerated, and come to represent the social tastes and feelings, and to be the resort, of only a specified few? Do we see in the churches now those whom Jesus loved and taught by the roadside and under the bended palms, and solaced and lifted up with hope? If not, why not? Where are they? and why do they not come?

Have the churches ceased to have a humanity broad enough to embrace them also, as had grown to be the case when Jesus came? In this time of Lent, which represents Jesus' great season of self-subduement and preparation, in order to broaden himself out to all humanity, this inquiry and the contemplation of this subject are timely.

Do the churches reach and embrace those whom Jesus would, of all others, reach, teach, encourage, and cherish if he were here to-day? "Come unto me, all ye that labor and are heavy laden, and I will give you rest," said Jesus; and the people felt it. Do the churches still hold out that divine welcome and solace, and do they make it good? Are they so arranged and ordered that all, and especially the poor, those whose lives are a constant struggle to bring up their children and make both ends meet, feel at home and equal before God and men there?

I must say that when I see or hear of a church with an annex of some kind for people who are, or are considered to be, different from those who attend the regular church, I have a very disagreeable feeling. I feel that the brotherhood of all men in Jesus is not there. Such an arrangement denotes that there is a distinction made which Jesus never made and does not now tolerate.

What a departure it is from the true brotherhood of all alike in Jesus, which existed visibly when there were no cushions, and not even seats, in the places of worship, and all, without distinction, stood and knelt side by side! Whatever gap there may be between any of the Christian denominations or churches of to-day and the people was not created

by the people. They did not grow away from the churches; but the churches grew to seem not to be for them.

The great hindrance to Christianity has been the many times which mankind has seen those who control the church, and pass for the church, either lukewarm or openly against them in their struggle upward, on the lines of the religion which Jesus taught,—the religion of the uplifting of the hard-worked and hard-pressed,—the religion of distributive right and justice to all. "Thy kingdom come. Thy will be done in earth, as it is in heaven." It is all expressed in this.

MRS. ALICE BARBER STEPHENS, the noted artist, says: "There was a time when I had an ambition to shine as a painter. And as long as I had that ambition, I neither shone as a painter nor made more than a living as an illustrator. I made up my mind, however, that I was not to be a great woman painter, and I decided to apply myself closely to the stronger illustrative tendency which fascinated me. From that time on, my success dates." There is a secret here that is worth studying by every soul; for it is vital to all real success,—it is steady, sober, application in hard work, with careful thinking, and not "ambition to shine," that wins. Ambition to shine is failure in itself and at the very beginning. Honest application in hard work, with careful thinking, is success in itself and always.

"WHOM HE WILL HE HARDENETH."

THIS statement, with its context as found in Rom. 9:11-22, seems to be a source of real perplexity to many of the students of the Scriptures. In the context we read: "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Verse 15. In verse 18 the conclusion is drawn: "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." The conviction that these Scriptures furnish ground for the view that the moral condition of any one, together with his future destiny, is already fixed by the arbitrary and absolute decree of God, is calculated to weaken the moral stamina of any soul, and paralyze all aggressive efforts in the warfare against sin. A few thoughts on this subject may therefore not be without interest, at least to some of our readers.

Those who are perplexed over this and similar portions of Scripture, generally make the mistake of supposing that they have reference to the question of eternal salvation or everlasting destruction, as a result of the Judgment, in reference to moral character. But if, instead of this conclusion, we carefully discriminate, and confine the statements of the apostle to only those questions which he had in hand, all difficulty will, we think, disappear.

In the former part of the chapter, Paul alludes to a subject upon which his mind seemed often to dwell; namely, the coming of the Gentiles into covenant relation with God, as the spiritual seed of Abraham, thus coming into a position where they could be called his (God's) people, who before were not his people; also to the fact that the Jews were to be provoked to jealousy by a people (the Gentiles) who were not a people (of God), and would be angered, or excited to envy, by the fa-

vors that would be shown to a foolish nation (the Gentiles); and that God would be found of them (the Gentiles) that sought not after him, and manifest himself to them that asked not for him. See Rom. 9:25; 10:19, 20, etc.

Then he illustrates the "election," or the preference manifested by God to certain ones in reference to particular blessings, by the cases of Isaac, Jacob, Esau, and Pharaoh. Were any of these elected, predestinated, or chosen, to everlasting life or eternal destruction, independently of any choice or action on their part?—By no means. In the case of Jacob and Esau, it was simply that the elder should serve the younger. But does it not say that God loved Jacob, and *hated* Esau? and are not all those whom God loves predestinated to everlasting life, and all those whom God hates doomed to everlasting destruction?—Everything that God hates on account of moral obliquity and inherent corruption will, of course, be destroyed forever. But it does not appear that the "hate" spoken of here is of that nature. Rather, it is of the kind brought to view in such passages as Luke 14:26: "If any man come to me, and *hate* not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." This use of the word "hate" is explained by Matt. 10:37: "He that loveth father or mother *more* than me is not worthy of me: and he that loveth son or daughter *more* than me is not worthy of me." These passages surely do not speak of the exercise of any malevolent feelings, such as the word "hate" now generally means, toward father, mother, brothers, and sisters; but only that when the word is used in reference to one object, as compared with another, one is to be loved *less* than the other. In the light of this definition, Luke 14:26 would read as follows: If any man come to me, and love not his father, mother, etc., *less* than he loves me, he cannot be my disciple. Thus worded, the language is plain, and the law most righteous and consistent; for certainly all who profess to follow Christ, should love him more than they love anything else, and love everything else *less* than they love him. If they do not, they do not love him at all. Accordingly, we find in the lexicons one of the definitions of the word "hate" reading as follows: "In N. T., to regard with less affection, love less, esteem less."

What is said, therefore, in Rom. 9:13, is this: Jacob have I loved, but Esau have I loved *less* than I loved Jacob. This difference of regard may most naturally be supposed to have rested on God's foreknowledge of the respective characters of the children; and foreseeing that Jacob would manifest the better character, and thus be better fitted to hold the leading position, was it not perfectly right and consistent for God to regard him with more favor, and to appoint, or elect, him to the ruling position, notwithstanding he was the younger of the two?

In this there was no unrighteousness with God. He did Esau no wrong. There were more blessings left to him than he deserved; but he did Jacob a great favor, as it was clearly in his province to do if he so chose. Likewise, in extending the gospel to all the world, God did the Jews no wrong; but he did the Gentiles a great favor.

In this regard the Lord further declares: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." He does not say, I will save to eternal life whom I will, and I will damn whom I please, without any action on their part. The mercy and compassion have reference to such distinction in the bestowment of favors as the Lord sees fit to make in this life. But even if we allow it to apply to the future eternal state, then another question may properly claim an answer; and that is, Upon whom has God said that he *will* have mercy, and whom *will* he reject? Has he anywhere declared his *will* in this respect?—Most assuredly. And he declares that he will have mercy upon all them that love him and keep his commandments; and that he will reject only those who hear his sayings, and do them not.

But the rule has also a reverse side: "Whom he will he hardeneth." How does he harden any?—He does not do it by any direct and positive action on his part: he does it by placing them in positions where they can show out their natural dispositions by spurning the lofty motives brought to bear upon them, refusing to obey, and rejecting the mercies which are freely offered. According to verse 22, God bears long with the workers of iniquity. He does not at once cast them off, but endures patiently their waywardness and rebellion, all the while endeavoring, by every means not inconsistent with man's free will, to bring them into harmony with the truth and into compliance with his purposes. And he abandons them only when they, in face of all the opportunities, and offers, and entreaties he urges upon them, persist in going beyond the reach of his mercy. The same principle applies in 2 Thess. 2:10, 11. God does not send upon any people (or suffer to come upon them) strong delusion, till after he has set before them the truth, backed up by urgent entreaty for them to obey it, and they have irrevocably refused to receive it or the love of it.

It was just so with Pharaoh. For years while he was coming up to manhood and to the throne of Egypt, with every opportunity to discipline his heart to truth and justice, and become established in righteous principles, God knew the kind of man he was, and what he would attempt to do to thwart God's purposes; but he did not therefore interfere by his providence, as he could easily have done, to prevent Pharaoh's coming to the throne; rather, he allowed all natural influences to work unhindered to promote his accession, for a very wise purpose; namely, to take away from the enemies of the truth all ground to claim that the Lord could carry out his purposes only because all the circumstances were favorable, and to show to all the world how easily he could counteract all that Pharaoh could do to hinder the accomplishment of his plans. Therefore the scripture representing the purpose of God concerning Pharaoh, says, "For this same purpose have I raised thee up." God does not say, For this same purpose have I given thee existence, that I might damn thee, but, "I have raised thee up," or (as the margin of Ex. 9:16 reads), "made thee stand;" that is, caused thee to take the throne of Egypt, "that I might show my power in thee." If Pharaoh had yielded to God, God would have shown his power in him by making him a bless-

ing to others and an instrument to carry out his glorious purposes, as it was in the case of Nebuchadnezzar. Pharaoh had a splendid opportunity set before him. But if he would not see and accept the chance God offered him, then God's purpose was to manifest his power in that case, by triumphing over all his opposition.

God gave him opportunity after opportunity to repent, by requesting him to let Israel go, and sending judgments when he refused. But every time he refused, his heart became harder, not from any direct and arbitrary act of God to that effect, but by his own action in refusing to yield when he had the opportunity. In this way only did God harden Pharaoh's heart; and the guilt of resisting God was all *his own*.

The principle underlying all these representations of the word of God is brought to view in the illustration of the potter, as set forth in Jer. 18:2-6. God, in whose hands we are the clay, seeks to make vessels of honor out of all the material he has to use, unless the clay mars itself in his hands. For the illustration falls short of the reality in one particular,—the literal clay is passive, inert material in the hands of the potter; but human hearts, represented by the clay, are endowed with the power of choice and self-volition; hence they can refuse to be molded under his plastic touch, and mar themselves in his hands. On the other hand, from being intractable material, they can yield themselves to his fashioning power, and thus be changed into a condition in which they can be molded into vessels of honor. But God will do the best he can with all the material in his hands, as far as it will permit him to fashion it.

In the world of God's providence, he has good reason for all his preferments and selections, though we may not be able here to perceive it. He never acts arbitrarily, or from mere impulse and caprice. And when we come to the sphere of moral obligation, in which our actions determine the issues of eternity, this one rule will decide all cases: Those who believe will be saved; and only those who disbelieve will be cast out and perish as the chaff.

U. S.

THE VOLUNTEER CONVENTION.

ONE of the significant signs of the times is the lively interest now everywhere being manifested in foreign missionary work. To promote this spirit, especially among the students of colleges and universities, there was organized, some ten years ago, the "Student Volunteer Movement for Foreign Missions." It was started in a humble way; but it has grown until to-day it is recognized as a very important and influential factor in the missionary life of the church.

February 23-27, at Cleveland, Ohio, this organization held its third convention; and a notable gathering it was. There were present 2,214 delegates that registered, representing 61 theological seminaries, 47 medical schools, 19 missionary training-schools, 331 colleges and universities, and 71 different foreign mission boards. They came from the East, the West, the North, the South, from the Orient, Europe, and Africa, and from the islands of the sea; indeed, the convention was an international one in the fullest sense of the word.

The meeting was held at Gray's Armory, which can seat about three thousand persons; but it was the serious regret of all that its capacity was wholly inadequate to accommo-

date those who desired to attend, and hundreds were turned away from every session.

Hung about the walls in festoons were the flags of many nations, with impressive and appropriate mottoes. Over the platform was an immense map of the world, indicating the prevailing religions, and the words, in large letters, "Thy Kingdom Come." Then on one side of the gallery, extending the entire length of the room, were these words, "The Evangelization of the World in this Generation;" while on the opposite side were the words, "Thy People Shall Be Willing in the Day of Thy Power."

The large majority of those present were young people; the chairman, John R. Mott, looked to be less than twenty-five years of age. The sight of such a gathering was most inspiring, and the enthusiasm manifested was unbounded and irresistible.

The time of the opening session was occupied by Rev. F. B. Meyer, of England, a man famed as a leader of devotional services. This meeting was charming for its simplicity, and so wonderfully impressive that at times a whisper could be heard anywhere. It seemed, as he stood there and pleaded with those present for a Spirit-filled life, that the very hearts of the audience were bare before God. "Be ye clean, that bear the vessels of the Lord," was the text on which his remarks were based. Then from his own knowledge he told the people what the fulness of Christ really is, and how absolutely essential it is to the successful missionary. Many remarked that that one meeting was worth going across the continent to attend.

There were three sessions daily in the Armory,—morning, afternoon, and evening. In the afternoon, in addition to the regular session, overflow meetings were held in many of the neighboring churches.

Every phase of the question of missionary work was fully discussed, and many interesting and valuable suggestions were brought out.

This Student Volunteer Movement has been severely criticized by some, and one session was devoted to setting it right before the public. At this meeting Mr. Robert E. Speer was the principal speaker. This, in connection with the report of the executive committee, threw much light on the subject. Epitomized, the thoughts developed were as follows:—

The fourfold purpose of this organization is, (1) to awaken and maintain among all Christian students of the United States and Canada, intelligent and active interest in foreign missions; (2) to enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America; (3) to help all such intending missionaries to prepare for their life-work, and to enlist their co-operation in developing the missionary life of the home churches; (4) to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts, and by their prayers.

The Volunteer Movement is in no sense a missionary board. It never has sent out a missionary, and never will. It is simply a recruiting agency. It does not usurp, nor encroach upon, the functions of any other missionary organization. It is unswervingly loyal to the church; it is the servant of all the foreign missionary societies, and has received the endorsement of every leading board on this continent.

Dr. J. C. R. Ewing, president of Forman College, Lahore, India, spoke on the preparation necessary—intellectual and spiritual—for the volunteer missionary, which, he said, was consecration, intelligence, and tact. "We cannot afford," he declared, "to export doubt to foreign countries—they have enough of that."

On Sabbath afternoon something like thirty separate services were held in the various churches, most of them denominational, to consider their relation to this movement. Our own people also held a service, in their chapel,

which was well attended. Stirring addresses were made by Professors Sutherland and Magan, Doctors Winegar and Paulson, Elder J. W. Collie, and others. It was clearly brought out that to us this movement means much; it has its lessons in enthusiasm, faith, consecration, devotion. It is not our duty to hold ourselves aloof from it, but rather to mingle with its members, giving them what we have that they have not, so that, as they go forth in their labors of love and self-sacrifice, it may be with a knowledge of the light of truth for this time; for "knowledge is the key that unlocks heaven." The way to the great heart of humanity is by the throne of God, and is found through the agency of prayer. We are all missionaries, either for good or evil, and our message to the world is not particularly the evangelization of the world in this generation, but rather, *Jesus is soon coming! Get ready, get ready, get ready!*

Mr. Mott gave a very interesting discourse on the "Morning Watch,"—the habit of taking a little time each morning for secret communion with God. "It is then," he said, "that the soul is in its most receptive state." One noted missionary, when asked why the church accomplishes so little, replied, "Because her members do not spend the first hour of the day with God." Many say they do not have the time to do this. We take time to eat to sustain our physical body; why not take time to drink in that which keeps our spiritual life in a healthy condition? All this can be done, and that easily, if once there is a plan for it. Form an inflexible resolution that there shall be no exceptions. Habits are formed when no exceptions are suffered, and this is pre-eminently true of good habits. Are we willing to pay what it costs to form a habit of communing with God first of all in the morning? If we are, and if our resolution is carried out in the right spirit, without formality, a steady, healthy growth in spiritual life will be the result.

An interesting feature of the convention was the plans laid that every one might, as he returned to his home, carry with him the *spirit* of the convention.

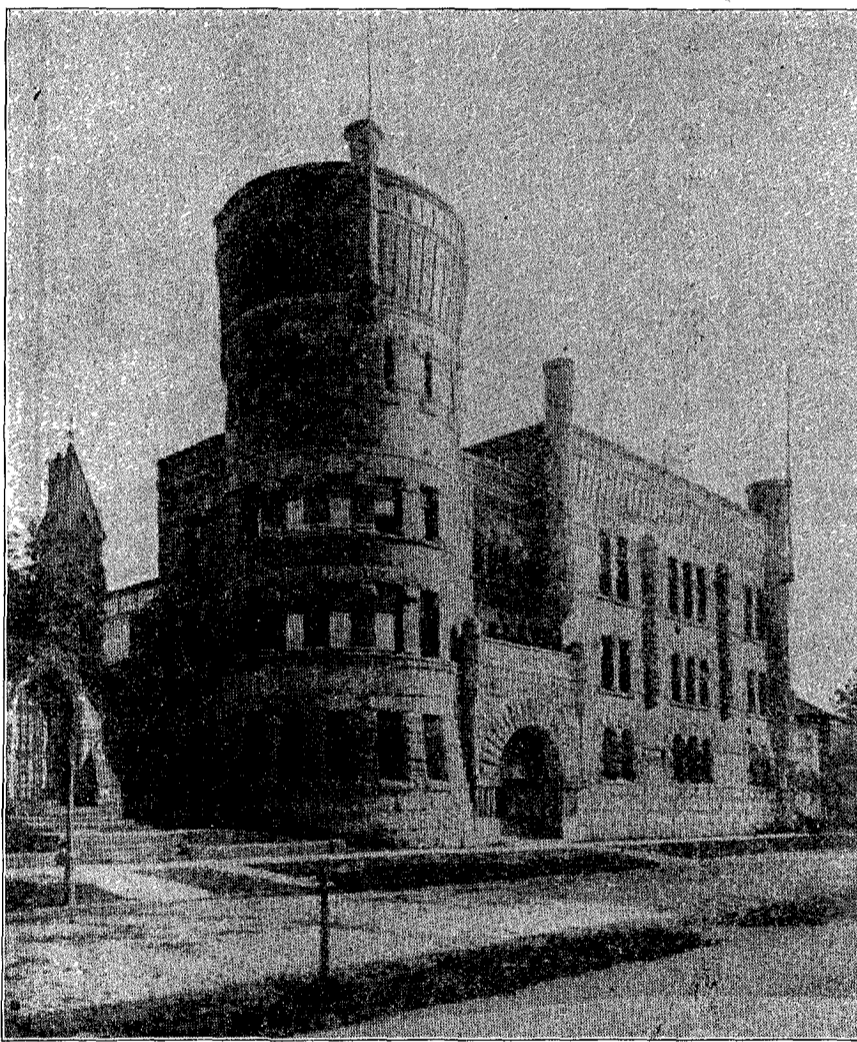
Special attention was given to the medical missionary work, and the Medical Missionary and Benevolent Association had several representatives present. One of the leading speakers said of the medical missionaries: "They have more opportunities for doing good, and wield a greater influence among the people, twice over, than others without a knowledge of medicine." And again: "No matter what we do, our efforts will be futile unless we minister with Spirit-filled lives to lives that are empty."

Yet in the discussion of the subject, it was plain to be seen that they are without the light and truth on healthful living which Seventh-day Adventists possess, and which they would gladly accept if brought to their notice. Every day brings fresh evidence that the world appreciates more highly the principles of healthful living than do many to whom they have been given by the Lord himself.

One whole session was devoted to educational work, under the direction of Professor Ross Stevenson, of the McCormick Theological Seminary, Chicago. "Spiritual growth depends much on right conceptions of spiritual things; and the educational work of the missionary, if it is effective in nothing else,

corrects the intellectual mistakes of the non-Christian world." Battle Creek and Union colleges had representatives at this meeting. Rev. Mr. Lawson, a returned missionary from India, said: "Educational work is the only means of getting a hold on the high-caste people of India."

One evening after a short talk by one of the speakers on the privilege of giving, the needs of the movement were presented, and a call was made for means to carry it forward. In almost less time than it takes to relate it in detail, over \$30,000 was pledged. And when it is remembered that nine tenths of those present were students in school, some idea can be formed of the spirit of sacrifice that possessed them. None gave very large amounts, but all gave something. The thought came to me: If these young people, the very flower of consecrated youth in the colleges of our land, could only know the solemn, searching, testing truth for this time, how much greater would be their enthusiasm! Surely an army like this *could* evangelize the world in this genera-



THE CONVENTION BUILDING.

tion. These young people, with only faint glimpses of the truth as it is in Jesus for this generation, are entering upon a mighty work with faith that it can be accomplished;—what ought not the children of the light to do?

On the last evening, after some most impressive and stirring speeches, a call was made for those among the audience who expected during the coming year to go to foreign fields. They were asked to rise to their feet, name their field, and in a sentence to tell why they were going. About seventy arose. Over a third of them were going to China, many to India, others to Japan, South America, Africa, Mexico, etc. One was going to China "to nurse the sick for Jesus' sake," another to South America "to hasten the coming of the King;" another to India "because there may be some who would never enter the kingdom of God unless I go to tell them of Jesus." A lady had given her life to mission work in Mexico, that her sisters there might know of the love of Jesus; and one man had decided

to go to Bolivia, because, so far as he could learn, there is but one saved man in that whole country.

There were other interesting features that the space allotted to this report will not permit me to enumerate. Suffice it to say that no one could attend to this report without feeling out and influencing the hearts of the young to devote their lives to missionary work. And it was noticeable that about all the life and enthusiasm manifested came from the young in years; the old men, those who had grown gray in the service of the Master, sat by as counselors, while to the hands of the younger men and women seemed to be committed the task of pressing the battle to the very gates.

W. E. CORNELL.

HYPOCRISY.

This word is defined to mean "a feigning to be what one is not; a concealment of one's real character or motives, especially the assuming of a false appearance of virtue or religion." It is pointed out in the word of God as a sin which will prevail in the last days; and Paul to Timothy even makes mention of some who will depart from the faith, "giving heed to seducing spirits, and . . . speaking lies in hypocrisy."

But would any one dare to act the part of a hypocrite if he would stop a moment, and consider what is involved in such a course? It is a sin which, above all others, mocks God, or, as Bunyan says, "dares it with God." Bunyan further describes it as "a sin which saith that God is ignorant, or that he delighteth in iniquity. It is a sin that flattereth; that dissembleth; that offereth to hold God, as it were, fair in hand about that which is neither purposed nor intended. It will make a man preach for place and praise, rather than to glorify God and to save souls; it will put a man upon talking that he may be commended; it will make a man show zeal in duties when his heart is as cold, as senseless, and as much without savor as a clod. It will make a man pretend to have an experience and sanctification when he has none, and to be in possession of faith and sincerity when he knows not what they are. There are opposed to this sin, simplicity, innocence, and godly sincerity."

But the narrow portal of the grave will strip from the hypocrite every shroud of his false pretensions, and he will stand in the all-searching light of the other world, in his absolutely real character. So, as Job says, the triumphing of the wicked will be short, and "the joy of the hypocrite but for a moment." Isaiah (33:14) speaks of a time when the sinners in Zion will be afraid, and fearfulness surprise the hypocrites; and James declares that that wisdom which cometh from above is "without partiality, and without hypocrisy." That wisdom let us seek (and the same apostle says that God will give it liberally to all who ask him for it, and upbraid them not), and in it let us ever walk. u. s.

"THE kisses of the world leave blisters of sorrow,' and the 'wages of sin is death;' but the 'fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,' and the reward of an eternal life."

Progress of the Cause.

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

IN THE SCHOOLS.

HEALDSBURG.—The work of the college this year has been reasonably successful. Two hundred and five students have been enrolled thus far, and the school is each week receiving additional members. Cards of standing for the first half-year show that good work was done, and the students are entering upon the last term's work with even more enthusiasm than they did the first. An epidemic of typhoid fever was prevalent in this vicinity during the early part of the school year, and several of the students were affected with the disease. They are now in school again, with the exception of two, who found it necessary to go home to recuperate.

A special feature of the work here this year is the organization of a company of young men for the purpose of making special preparation for the ministry. This company meets on Saturday evening; and under the direction of the president of the college, its members arrange and deliver discourses on various Bible themes. A number of these young men hold services each Sabbath in our churches in neighboring towns, and some of them hold meetings in district schoolhouses on Sunday.

A number of the young women meet on Wednesday afternoon for practise in giving Bible readings. Much interest has been manifested in this work, and it is expected that some of these students will soon begin giving Bible readings here in the village.

Dr. Kellogg recently made the college a brief visit, lecturing once in the church, and once in the parlor of the students' home. This latter talk was upon practical missionary work, and did much to inspire in the students a deeper consciousness of their obligations, as Christians, to those in sin and misery around them.

A class in cooking has been organized lately, with most of the young ladies of the college in attendance. "Healthful Living" was chosen as a basis for study, as it is thought to be the best collection of extracts from the Testimonies, on health topics, that has yet been published. Professor Droll is in charge of the theoretical part of the instruction, illustrating, from a scientific point of view, the principles laid down in the text-book. The experimental work is given under the direction of the matron and cook. Taking into account all the changes which have been made, the work here seems to be progressing in a satisfactory manner.

R. S. OWEN.

SOUTH AFRICA.

PORT ELIZABETH.—It is just ten years ago to-day since I landed with my family at Cape Town. There were at that time a few Sabbath-keepers in the Diamond Fields, and Elders D. A. Robinson and C. L. Boyd were conducting a tent-meeting at Cape Town, which brought a few into the light. That work was continued after Elder Robinson was called to London; tent-meetings were also held in the suburban towns, resulting in additional believers, and in the organization of a church at Cape Town.

In the providence of God, money has been provided for the erection of church buildings, a school building, a sanitarium, and an orphanage. The two last mentioned are full, so that more room is required to carry on the work. Notwithstanding our limited number of workers, the message has extended to all parts of

South Africa, the silent [messengers having gone where we could not send the living preacher. Though the work has seemed to move slowly, there are not many places within the bounds of our Conference where the message has not been proclaimed, if not by those who preach it, then by those who oppose it. The canvassers have gone to the Transvaal, to Natal, and to the Orange Free State, scattering the printed page; and in all these colonies there are a few believers who are holding up the light of the message. Our laboring force has been so decreased by removals that this must now be classed among the destitute fields.

During the last two years, the most of my time has been spent at Port Elizabeth, a town of some thirty thousand inhabitants, situated on the south coast. Meetings have been held in different halls, but with a comparatively small attendance. Less than a year ago, Elder Edmed and his wife came to assist in the work. Much of their time has been spent in medical missionary work. They have had excellent success in this work, and have gained access to many homes which it seemed impossible to reach in any other way. At present there are eleven who have been baptized, thus becoming fully identified with the message. Others are weighing the truth, and are still trembling in the "valley of decision."

Hall rent being so expensive, the friends of the cause have contributed liberally toward the erection of a church which has just been dedicated. It is a small building, having a seating capacity of about one hundred and forty, but it meets our present requirements. Those who have united with us are manifesting a commendable zeal; all have the REVIEW, and are interested in scattering the seeds of truth to others. One young man who has just embraced the truth, is selling from two hundred to three hundred copies of the *South African Sentinel* every month from house to house; and Brother J. C. Rogers, who is canvassing for the same paper in the town, has taken one hundred and twenty-five yearly subscriptions in the business part of the town. When we consider the extent of territory and the small number of laborers in this field (probably some of these will leave soon), we cannot but pray that the Lord of the vineyard will send forth more laborers into this part of his vineyard.

I. J. HANKINS.

KLIPDAM.—We came to this place, April 29, 1897, to follow up the interest created by the labors of Elder A. T. Robinson and Brother J. C. Rogers. This part of the country is known as the "Vaal River Diggings," and consists of a large number of mining-camps, from a half-mile to five miles apart. The one in which we are located is about six miles from the Vaal River.

The majority of the people are very poor, and live in small iron houses, which, in summer especially, are anything but comfortable. While visiting the people living in these little shanties, we often wonder how they can endure the intense heat; and not infrequently we find one or two of the inmates sick in bed.

Brother Robinson again visited this place last August, in company with Elder Olsen, who had recently arrived in South Africa. It was then decided to erect a place of worship, with rooms adjoining suitable for a residence; constructed in such a manner that it could be easily moved to another camp if necessary. The building, which cost £350, is now completed. It was dedicated, with appropriate exercises, December 26. Elder Olsen preached the sermon, which was listened to by a large and appreciative audience. We very much enjoyed Elder Olsen's visit. Some of the members of our Sabbath-school have moved to other places, but we still have a membership

of forty. Our public meetings are well attended, and the interest continues to grow. We earnestly desire the prayers of God's people, that we may so present the truth to these people as to draw them to the Redeemer of the world.

D. F. TARR,
OLIVE P. TARR.

January 17.

EXPERIENCE WITH YELLOW FEVER.

KNOWING that many are anxious to learn the particulars of the sad experience we have recently passed through, I will give a brief account of it; for "we would not, brethren, have you ignorant of our trouble which came to us" in the West Indies. Not because we desire you to know *our* trouble, but that you may know how "we had the sentence of death in ourselves, that we should not trust in ourselves, but in God;" "that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves [were and] are comforted of God;" that you may see how our affliction was "for your consolation and salvation;" and that when the time of trouble comes, and the earth is filled with pestilence, you may know and remember how God helped us, and that he will as surely help you.

As is already known, yellow fever was in Jamaica at the time of our general meeting at Kingston. Because of this we could not secure passage home on the steamers without a deposit of twenty-five dollars on each ticket to meet the expense of quarantine at Barbadoes; therefore it was decided that our schooner "Herald," lying at anchor in Montego Bay, one hundred and fifty miles from Kingston, should take us home, while waiting for the teachers for Bonacca to come from Philadelphia. In our party were Elder Van Deusen and his wife, Elder Hutchins (captain of the "Herald") and his wife, Elder Morrow and his wife, Elder O. O. Farnsworth, Brother Downer, and the writer and his wife and daughter. Brother and Sister Gosmer, the teachers, joined us later.

The day before we were to sail, Mrs. Webster was taken sick. She was taken to a private house; and as the doctor assured us it was only malarial fever, the brethren and sisters kindly helped to care for her, hoping each day she would be able to sail the next. All were thus exposed. It proved to be malignant yellow fever, and she died Thanksgiving day.

I was placed in quarantine for fourteen days in the parish hospital, apparently to await certain death. Here, in suspense and anxiety, in sorrow and weariness, in loneliness and forebodings, I learned more of faith and resignation, and of the love and power, the real presence and sympathy, of the dear Saviour than I ever knew before. Brethren, he is able to save. I was delivered.

The "Herald" was quarantined also; and Elder Hutchins was sick on board, but was healed the day Brother and Sister Gosmer arrived,—the day before we sailed.

We reached Grand Cayman, two hundred and fifty miles from Jamaica, Sunday morning, December 12, intending to leave the Bonacca party there while the "Herald" should take the rest of us home, and return for them. Here we were quarantined eight days. Part of this time was spent on the boat, part in a house in Georgetown, rented by some of the company. The day following our release, Sister Gosmer was attacked by the fever; the next day my little girl was taken with the disease; and I the day following.

Sister Gosmer died in just a week. She was placed in her casket, carried to her grave, and buried by her broken-hearted husband and kind brethren, who also had to dig the grave themselves. The next day my little Mabel died;

but I had recovered sufficiently to be able to place her in her coffin and carry her to the road, where she was taken away to be buried, I knew not where. After burning bedding and clothing, we (Brother and Sister Van Deusen and myself) had one cot and a plank to sleep on. We were put in quarantine for fifteen days. Kind friends provided us with clothing, bedding, and dishes, and brought us food and water.

Our time was spent in reading and studying the Bible and Testimonies, in prayer and singing, in rehearsing the many precious promises and God's dealings with us, and in taking physical exercise. On the fifth day, Elder Van Deusen was taken sick, showing symptoms of yellow fever. After some treatment we had a season of prayer, during which he was instantly healed. The day following, Sister Van Deusen was taken sick in the same way, and was also healed by the loving Saviour. We know now how to trust him as never before; and we can say to all, He will never leave you nor forsake you, so long as you implicitly trust him.

The other party spent their time in much the same way. Elder Farnsworth was with them, and was sick all this time with malarial fever. God was as near and dear to them as to us.

Just as this quarantine expired, the government physician, whom the authorities had sent to Jamaica, arrived with a nurse and disinfectants, and we were thoroughly disinfected again (we had disinfected everything several times ourselves), and were put into quarantine for ten days more,—the fourth time, making forty-eight days in all, besides the two weeks of sickness. At the close of this, when we expected to get a boat to take us away from the island immediately, a man who had been so reckless as to go into the room, before it was fumigated, where Sister Gosmer died, came down with yellow fever, and there followed another quarantine of fifteen days, so the boats did not leave.

Near the close of this quarantine a schooner arrived bringing mails and passengers, the first word we had had from any one for two months; nor had we been able to send any word away but once. We expected to sail in two or three days. The next morning one of these passengers was taken with yellow fever, and another quarantine followed. But after another week's delay we succeeded in getting away, part of the company going to Jamaica, and part by way of Mobile, Ala.

Space and time will not allow me to tell how we spent our time after quarantine, before we were finally released from our island prison. I will only state that Elder Farnsworth was again taken sick, and healed in answer to prayer; and that of the twelve or fifteen who were exposed when Mabel was attacked, not one was sick. The people afterward confessed to us that God was surely with us as he was not with them, or we all would have died, and the island been swept with the pestilence, as they expected. One man asked, "What kind of God is this to send you here to teach his word, and then make you suffer so?" I replied that Satan did the "making;" and that if the Lord had not permitted this affliction to come upon us, we would not have known, as we now do, how great are his love and power, his sympathy and willingness to help. He made no reply; and I hope that neither will any of our own people to whom the devil will bring the same question.

May God bless this experience to the good of all our dear people now and through the time of trouble. Though it was sad, and we are still sorrowful and lonely, God is wonderfully sustaining us, and we know he will sustain us all in these light afflictions, which are but for a moment, while we look at those

things which are not seen. On account of broken health, Elder Farnsworth will remain at home for a while. I expect to return to Trinidad soon.

E. W. WEBSTER.
Hartford, Conn., March 1.

ALABAMA.

WE expect to open our new school at Sylacauga by the middle of March. It is pleasantly located four and one-half miles from town. Brother C. E. Giles, who has been working on its construction, reports encouragingly. We have a ten-acre plat of ground; the dwelling-house for teachers is nearly completed. Sisters Cooper and Curtis are on the ground getting ready for work. The school needs a horse and wagon very much. Cannot some one furnish this at once? There is much to be done in making garden, plowing, hauling from town, etc., and much may be saved to build up the work if a horse and wagon can be secured. Brother Giles will be glad to correspond with any one who can help in this direction, and will respond at once. Address C. E. Giles, Juniata, Ala.

W. WOODFORD.

FLORIDA.

PUNTA GORDA.—We shipped our tent to this place, and soon finding a desirable location, pitched the tent and began meetings, the evening of February 9, with about one hundred and fifty present. Apparently, all listened with much interest while we set before them the fact that all Scripture has been given by inspiration of God, that man may be perfected unto every good work, and emphasized the importance of accepting and obeying the entire word of God, just as he has given it to us. The interest has increased from the first; and as a result of what has been done thus far, a number have accepted the Sabbath of the Lord, as well as other points of doctrine. Many others are interested. We hope to see these accept the whole truth. Thus far we have taken up but one collection, yet we have received \$16.50. Sister Stephenson has sold nearly thirty dollars' worth of our books, and has taken fourteen yearly subscriptions for the *Signs of the Times*. The people are supplying our physical wants. We are of good courage, and praise God for the privilege of laboring for souls for whom Christ died.

M. G. HUFFMAN,
A. C. BIRD,
C. P. WHITFORD.

CIRCULATING THE "SIGNS OF THE TIMES."

WE have one hundred thousand people strung along the south side of the Ohio River, opposite Cincinnati. A section containing ten thousand inhabitants has been canvassed first with small tracts and back copies of the *Signs*. Seventy-five paying subscribers have been obtained, the paper being delivered to them each week at ten cents a month. At that rate, making all allowance for bad territory, we ought to obtain five hundred paying subscribers in the remainder of our territory. I know from experience and observation that I had in London that a live, energetic young man can deliver four or five hundred copies a week.

There is absolutely no loss at all when we take subscriptions to be paid monthly at ten cents a month. It matters not whether they pay in advance, or whether they run behind, they invariably call for their bill, and want to pay it. It is more important that we get the *Signs* into families than that we sell them our books. For two reasons they will be more likely to read it; first, because the articles are short, and people are much more likely to read a paper than a book; second, they are visited

weekly, and spoken to concerning it. It is much better to deliver the paper in person than through the mail; for it gives opportunity for personal labor. They look for you regularly, and miss you if you don't come. I expect to keep up the seventy-five, and increase the club to one hundred if I can. It will take considerable of my time, but I love the experience.

SMITH SHARP.

News of the Week.

FOR WEEK ENDING MARCH 12, 1898.

—Mrs. Ellen Duquette, of Gouverneur, N. Y., died last week, aged 103 years.

—At Orrville, Ohio, the night agent has absconded, and an express package containing \$10,000 has also disappeared.

—Irregularities exceeding \$250,000 have been discovered in the accounts of the retiring federal officials at Guthrie, O. T.

—According to government estimates, the appropriations necessary to sustain England's army and navy will this year exceed \$240,000,000.

—A despatch from Hongkong reports that a fresh rebellion has broken out in the Philippines, and that fifty-three Spanish soldiers have been killed.

—Governor Pingree, of Michigan, has issued a call for a special session of the legislature, March 22, to consider the question of the local taxation of the property of railway, telephone, and telegraph companies.

—Congress has passed, and the President signed, the emergency appropriation bill of \$50,000,000, and it is now a law. This sum is to be used at the discretion of the President for the national defense, in case of war with Spain.

—A national monument is to be erected, probably in Washington, to the men who lost their lives in the "Maine" disaster. Every city, town, and hamlet in the United States will have an opportunity to contribute to the fund.

—It is said that General Alger, the Secretary of War, who is a millionaire, recently ordered a million dollars' worth of needed projectiles for coast defense, for which there was no appropriation, agreeing to pay for them himself if Congress should fail to do so.

—Mr. Thomas J. Brown, of Sedalia, Mo., has just been granted a patent on an aluminum aerial torpedo-boat. It is 120 feet long, and fifteen feet in diameter. It is capable of crossing the ocean at a speed exceeding twenty miles an hour, and naval experts declare that it is destined to revolutionize naval warfare.

—Three influential citizens of Chicago, connected with the Chicago civil service commission, have been indicted by the grand jury for violation of the civil service law. These men have good reputations for integrity, and it is thought their violation of the law is without criminal intent; but Chicago means to demonstrate to all future boards that violations of reform laws will be prosecuted.

—The jury in the case of Sheriff Martin and his deputies, charged with the killing of strikers at Lattimer, Pa., September 10, has returned a verdict of not guilty. At the close of the trial, Sheriff Martin is reported to have said, "I am very glad that the twelve American citizens did their duty as well as we did ours." The trial has without doubt been the most exciting one in the law history of this country.

—The "Katahdin" is the name of a unique war-vessel which went into commission last week, with Geo. F. F. Wilde as her director. It is without doubt the most formidable war-boat in the world. It is almost totally under water, and its bow is prolonged into a mighty ram. The back of the "Katahdin" could laugh at shots from any war-vessel she cared to attack, and there is no ship afloat that she could not sink.

—In England national politics are not permitted to enter into municipal elections. But not long ago a municipal party in London, composed of influential Conservatives, was so hard pressed that it dragged the Conservative party into the fight. The independence of the English voter was demonstrated in the election; for though London is a Conservative stronghold, the party which had brought national politics into the campaign suffered a crushing defeat.

The United States is negotiating for two Norwegian war-ships.

Señor Polo y Bernabe, the Spanish minister to take the place of Señor Dupuy de Lome, arrived in New York from Madrid on the 9th inst.

Hon. B. K. Bruce, register of the Treasury, and leader of the negro race, is very sick at his home in Washington, and all hope of his recovery has been abandoned.

The legislatures of several of the Western States have assumed the right to regulate the maximum rates to be charged by a railway company in carrying freight. In Iowa, particularly, the matter was before the public for some time, and finally the demand of the anti-monopolists carried, not, however, without a most determined and bitter fight. Later, the same question was raised in Nebraska, with practically the same result. The railroads appealed, and for two years the case has been in the United States Supreme Court. Justice Harlan has just rendered a decision to the effect that no State has the power to determine what shall be the maximum rates to be charged by a railway company for carrying freight when such maximum rate is so low that the freight can be carried only at a loss.

It has been well known that since the "Maine" disaster, the United States has been seeking to strengthen its navy by purchasing war-ships from other nations. Sir Julian Pauncefote, the British ambassador, has informed President McKinley that during the present strained relations between the United States and Spain, England proposes to maintain a strict neutrality, and will not sell any ships either to this country or Spain. It fears that should such sale be made, it might be liable for damage, citing the principle laid down by the Geneva arbitrators, when such heavy damages were awarded the United States against Great Britain because of the gunboat "Alabama" that England furnished to the South during our late rebellion, and which wrought such havoc to the navy of the North.

As we go to press, it is a little difficult to determine the exact status of the war situation with Spain. There is much in the daily press that is contradictory. Spain demanded the recall of Consul Lee from Cuba, but President McKinley would not agree to this, and the demand was not pressed. Without a dissenting voice, Congress voted an appropriation of \$50,000,000 to use in national defense. War preparations are being carried on with all possible haste in every part of the country. The leading powers of Europe have given notice that they will not interfere in Spain's relations with the United States. Spain is without doubt on the verge of national bankruptcy. The report of the commission that investigated the "Maine" disaster has not yet been made public. The feeling on the part of the United States, however, is that the blowing up of the vessel was not an accident, but a deliberately planned plot. The spirit of war has taken possession of the American people, and it is believed that should a call to arms be made, a million volunteers would respond at once. It is sincerely hoped that the difficulty can be settled without strife. During this time of waiting it is reported that 1,000 lives are being sacrificed every day in Cuba because of the atrocities attendant on the war that is being carried on in that island. The latest report is that Cuban independence is about to be acknowledged by the United States.

Special Notices.

AN informal meeting of the International Medical Missionary and Benevolent Association will be held in connection with the spring Conference. Matters of importance, especially in relation to city missionary work, will be considered.

OKLAHOMA CANVASSERS' INSTITUTE.

THE Oklahoma canvassers' institute will be held at Oklahoma City, O. T., from March 18 to April 10. We expect to have efficient instructors, and above all we hope to have the presence of the Lord. Brethren, do not fail to attend this important meeting if it is possible for you to come.

E. T. RUSSELL.

CANVASSERS' INSTITUTE.

A CANVASSERS' institute, in connection with the South Lancaster Academy, is in progress, having begun March 7. It is to continue four or five weeks. The class is conducted by the district canvassing agent, Elder F. L. Mead. No doubt this will prove to be the most important institute ever held in the

interests of the canvassing work in the district. The method of conducting the classes will be different from that which has been pursued in the past, in that the work will consist of book study, thus enabling the canvasser, by a general as well as a specific knowledge of the contents of his book, more intelligently and successfully to adapt his canvass to all classes. Being possessed of this knowledge, the humble Christian canvasser will be able, by the aid of the Holy Spirit, to speak the right word in the right place and at the right time. All who desire to join this class should enter as soon as consistent.

J. H. HAUGHEY.

A CARD.

IN the REVIEW of June 29, 1897, is a report from me, giving an account of the baptism and organization of the church in Port of Spain, Trinidad. Soon afterward I received a paper published somewhere in Michigan by one Garmire, in which he quoted what suited his purpose from that report, and used it as if coming directly from me. I said nothing at the time, supposing that all our people to whom that paper was sent would readily see that it was stolen from my report in the REVIEW. I would not now deem it worth the time and space to notice this matter were it not for the fact that this paper has again been using my name to give influence to this schism and to these papers; and that I have lately been asked by several of my brethren why I reported to that paper, and if I really supported it. I hope that but few have received that idea. I will simply say that I have no sympathy with such a spirit or movement. I have no lot nor sympathy with the spirit that is impatient because others will not "see my way;" that condemns and opposes God's chosen people; that pretends to believe and accept the "Spirit of prophecy," simply to use as a cudgel; and that misappropriates another's writings and name.

E. W. WEBSTER.

Publishers' Department.

"EMPIRES OF THE BIBLE."

WHAT are the empires of the Bible? When did they exist? Who were their founders? What period do they occupy in history? Are any of them in existence at the present time? What have been God's dealings with them? Do you wish to study this subject? Then you ought to have a copy of "Empires of the Bible," by Alonzo T. Jones. 410 pages. Price, post-paid, \$1.50.

"THE STORY OF REDEMPTION."

THE Pacific Press Pub. Co., of Oakland, Cal., announces the publication of "The Story of Redemption," a new subscription book, written by Elder W. Covert. The one object of author, illustrator, and publisher has been to present the plan of redemption in such an attractive and interesting manner that souls shall be drawn to Christ.

The publishers are seeking good agents—agents having a burden for souls—to assist in circulating this book. It contains 237 octavo pages, is well illustrated, and is issued in two styles of binding, as follows: cloth, colored edges, \$1; cloth, aluminum title and gilt edges, \$1.25. Canvassing outfit, 60 cents.

WORDS OF CHEER.

A GENTLEMAN in Manitoba writes as follows:—"Your valuable paper comes duly to hand. Although I am not an Adventist yet, I must say it is a paper that ought to have a place in every home; for it presents the plain, simple truth of the gospel as it is in Jesus. Its pages beam and brighten more and more, as each issue comes to hand. Many texts which have been dark and misunderstood by me are by it made plain; and when I see the truth, it is for me to be guided by it. I do not wish to make remarks concerning your paper, but I will say that the most essential things that go toward making up a good paper are contained in the REVIEW AND HERALD. The paper used is good, and the type is clear and well spaced out. Above all, it is full of true gospel teaching. May it continue to find its way into the hands, homes, and hearts of many thousands of readers.

"Your people here, also those who have anything to do with printing your paper, have my warmest sympathy; also those who have suffered persecution around here for following the dictates of conscience and God's word, and who have been thrust into jail for doing a little work on Sunday, while others go free. I know of people here who continually prac-

tise killing cattle, and do other unnecessary work right along [on Sunday], and yet the law allows them to go on. Well, the day is coming when He who sees and knows all things will level up matters, and justice will be done then, if not now.

"I trust that you will pardon my writing; but I felt that a word or two from an outside source might encourage you to go on in the good way; and though now we do not see eye to eye, I trust that in the days to come, the true light of the ever-blessed gospel of Christ may make us all wise unto salvation; and that, seeing aright, we may walk in the light day by day till the Master says, 'Well done.'"

NOTICES.

EMPLOYMENT WANTED.—By a single young man, by the month, in a Sabbath-keeping family, on a farm. Address Lock Box D, Grand Meadow, Minn.

WANTED.—A home among kind-hearted Sabbath-keepers by a boy and girl aged twelve and fourteen years. Are of good parentage. Address C. Battles, Westcott, Mo.

FOR SALE OR RENT.—An orchard of 1600 choice fruit-trees at College Place, Wash. Half of trees bearing. Fronts on College Ave., less than one hundred yards from college. O. R. BLIVEN.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect November 21, 1897.

Table with columns for EASTBOUND and WESTBOUND, listing destinations like Bay City, Detroit, Port Huron, and departure times.

SLEEPING AND THROUGH CAR SERVICE.

8.22 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susp. Bridge, and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

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.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

Large table with columns for EAST and WEST, listing stations like Chicago, Detroit, Buffalo, and departure times.

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. SPALER, Ticket Agent, Battle Creek.

The Home School.

NEW TESTAMENT GREEK.

LESSON XI.

*Nouns of the Second Declension—The Article—
Adjectives of the Vowel Declension.*

I. NOUNS OF THE SECOND DECLENSION.—Grammar: Sections 132; 128; 129; 151; 153.

Nouns of the first declension are either masculine or feminine. Nouns of the second declension may be either masculine, feminine, or neuter. The masculine and feminine are alike in form, and the gender must be distinguished by the article (which usually follows in vocabularies), or by a modifying adjective. In the neuter the nominative, accusative, and vocative are alike.

Oral Exercise.

Decline:—

1. ἄνθρωπος, ὁδός, δῶρον.
2. θεός God, Χριστός Christ, τέκνον child.

II. THE ARTICLE.—Grammar: Section 272 with a. The masculine article is declined like ἄνθρωπος, the feminine like τιμή, and the neuter like δῶρον (272); but τό is used instead of τόν in the neuter singular.

	SINGULAR			DUAL		PLURAL	
Nom.	ὁ	ἡ	τό	οἱ	αἱ	τά	
Gen.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν	
Dat.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς	
Acc.	τόν	τήν	τό	τούς	τάς	τά	
				τῶ	τῶ	τῶ	
				τοῖν	τοῖν	τοῖν	

Oral Exercise.

Practise rapid declension aloud by columns, also crosswise. In translating Greek and in inflecting words, practise much aloud.

III. ADJECTIVES OF THE VOWEL DECLENSION.—Grammar: Sections 222 with a and b; 620.

Most adjectives, like the article, are declined in the masculine, like ἄνθρωπος (153), in the feminine like τιμή or χώρα (135), and in the neuter like δῶρον (153). Commit thoroughly the declension of ἀγαθός good, and φίλιος friendly.

Oral Exercise.

Decline ἀγαθός, φίλιος, πρῶτος first, μακάριος blessed, οὐράνιος heavenly. For an explanation of the endings—η in ἀγαθή and α in φιλία—see § 138.

Vocabulary

ἀγαθός	good	φίλιος	friendly
ἀδελφός, ὁ	brother	καί	and, even, also
Θεός, ὁ	God	κύριος, ὁ	lord
μακάριος	blessed	σάββατον, τό	Sabbath
μωρός	foolish	τέκνον, τό	child
οὐράνιος	heavenly	Χριστός, ὁ	Christ
πρῶτος	first		

Written Exercise.

Translate into English:—

1. ὁ Θεός ἀγάπη ἐστίν (87, 3).
2. παραδώσει (shall deliver up) ἀδελφός ἀδελφόν καὶ πατήρ (father) τέκνον.
3. τίς ἐστὶν ἡ μήτηρ (mother) μου (my) καὶ οἱ ἀδελφοί;
4. Σὺ (thou) εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ.
5. ὥστε (so that) κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.
6. μακάριοι (εἰσὶ) οἱ πτωχοί (poor).
7. ἀγαθὸς ἐστίν.
8. πάντε ἦσαν (were) μωροί.
9. Ἐγώ (I) εἰμι ὁ πρῶτος.
10. ποία ἐστὶν ἐντολή (669) πρώτη;
11. τὸ πρῶτον τέκνον.

Written Review (from Memory).

1. Decline, giving stem and meaning, each of the following:—

- (a) χώρα, γλώσσα, τιμή, νεανίας, πολίτης.
- (b) ἄνθρωπος, δῶρον, ὁ, ἀγαθός, φίλιος.

2. What is meant by nouns of the first declension?

3. What is meant by nouns of the second declension?

4. What rules for the accent of nouns can you give?

5. Write the pronunciation of:—

μακάριοι, πτωχοί, φίλιος, θεός, δῶρον, τιμή.

Translate and commit:—

ὥστε κύριός (669) ἐστὶν ὁ υἱὸς τοῦ (659) ἀνθρώπου καὶ τοῦ σαββάτου.

NOTE.—Lesson III was prepared for those who had the grammar; but many of those now pursuing the work by correspondence did not have the grammar at the time they prepared Lesson III. It seems necessary to say to some of these that there are two breathings in Greek—the smooth and the rough. The smooth breathing denotes the absence of the h-sound; as, ἐπί, ἐ-πέ. The rough breathing denotes the presence of the h-sound; as, ἔνεκα, h3-ně-kä. Study carefully § 17 of the grammar.

It seems best to call attention again to some explanations that were made in connection with Lesson 4, on page 15 of the REVIEW of January 25. It was there stated that the editor of the Educator would answer all lessons as frequently as possible that came from students who are not paying the tuition fee. It has been impossible to answer these regularly, and some not at all, where the student seemed to be doing first-class work. Doubtless, however, this has occasioned some disappointment that could not be easily avoided. Professor Kirby has now kindly offered to review all these back lessons, and return each student a free sample lesson, corrected in the same way as for those who are paying the regular tuition fee. Look for this lesson in about one week. If not received within two weeks, please send a special reminder to the Educator.

ADDITIONAL GREEK STUDENTS.

Raymond R. Hitchcock,	Windom, Minn.
M. L. Adnasen,	Missouri Valley, Iowa.
G. R. Ruggles,	Sunbury, Pa.
J. L. Culpit,	Grand Ledge, Mich.
H. H. Fisher,	Berlin, Wis.
J. H. Anthony,	St. Helena, Cal.
W. T. Johnson,	Covington, Tex.

Total reported to date, 116. If there are any others taking these lessons, please report your names.

NATURE STUDY.—NO. 11.

THE last few lessons will have prepared us to understand many things that might otherwise remain unknown. Any operation of nature ceases to be a mystery whenever we understand what is done, what does it, and how it is done.

The first question is answered by careful and habitual observation of nature. We can always see what is done if we look closely enough and long enough; and likewise see how it is done. Probably the majority of people are either too lazy or too busy to see what is done all around them every day. Hence the importance of cultivating in our children the habit of constantly and reverently studying God in nature.

We all know that the forces of nature are simply manifestations of the power of God. There is no question that God is acting in them; but the question is, Shall we study to see how God acts in nature? If not, we must simply close our eyes, and say, "It is all right; God is doing it all, I have nothing to do, there is nothing I can learn, only to wonder and marvel at what God is doing in the universe in some way or other."

Our Nature Study lessons are designed to assist in discovering how God works in the common phenomena of nature all about us. This lesson and the one before it are particularly intended to introduce the student to a general understanding of sound, heat, light, and electricity.

In the last experiment, if, when the balls of the seven pendulums were hanging still, side by side, and touching one another, you should strike the outer one with a hammer, the farthest ball would fly out as if it were the one directly struck. Did you try it? The blow was transmitted through the row of balls.

Now if you could imagine these balls reduced down to the smallest spherical particles, the blow would have been transmitted through them in the same way. In fact, that is actually the way the blow is carried from the nearest side of each ball through to its farthest side, and so to the next ball. When we put the short stick in place of the middle balls, we simply substitute one solid line of wood particles for the broken line of balls. Scientists call these smallest particles of wood and all other substances "atoms," and "molecules," the molecule always consisting of two or more atoms.

If you have a long piece of iron pipe (the longer the better), a telegraph-pole, a log, or even the sill under your house, try this experiment: Put your ear against one end of it, and have some one else strike the other end lightly with a hammer. If the stick is long enough, you will hear two strokes, one that comes through the wood or iron, and one that comes later through the air. Both sounds started at the same time; but the molecules of the wood are closer together than those of the air, and therefore transmitted the sound much faster and louder than the latter did. If your stick of wood was long enough, you could see the blow of the hammer before you heard it through the wood,—just as you have seen the smoke of a gun, or the stroke of an ax, or a distant flash of lightning before you heard the "report" of it.

Now if you had an instrument at the end of a telegraph-line a mile long, and lightning should strike the other end of the line, you would perceive first the click of the instrument, then the flash of lightning, and last the clap of thunder. This shows that lightning (or electricity) travels faster than light, and light faster than sound; and, as you saw from the other experiment, sound travels faster through solids than through gases. One caution may be needed,—the click of the telegraph instrument is not caused by the sound traveling over the wire, but by the electricity. And again, the electricity is not a "current," or "fluid," like a stream of water, that passes from one end of the wire to the other. Rather, it is an impulse of energy, a push (or pull) that passes through the molecules of the wire, or from each one to the next, in about the same way as the hammer stroke went through the wood.

Other explanations must wait until later. Now see whether you have learned this lesson well enough to answer the following:—

QUESTIONS.

1. Shall we ever learn everything? Shall we, then, stop studying and trying to understand things now?
2. Shall we understand more in the new earth the more we study to understand in this?
3. Will there be an eternal loss for all we neglect to learn in this life? (Study the first-page notes from Sister White in every number of the Christian Educator. If you do not take it, send for free sample copies.)
4. How is a blow on a stick of wood carried through it?
5. What is an atom? a molecule?
6. Which travels faster through the air,—sound or light? Through wood?
7. Can light travel through wood? (Hold a shingle between you and the sun.)
8. What travels faster than light? Is electricity a fluid that can be bottled up?

The Farmers' Union and Agricultural Review of Chicago published entire, in its issue of February 12, an article from Sister White on Manual Training that appeared in the January Christian Educator. Is not that a good way to get the truth before other people? The Educator is becoming able to do much good outside the denomination by securing articles from such men as President Snyder, of the Michigan Agricultural College, and Superintendent Bamberger, of Chicago. And these articles only reflect and emphasize truths that have been before us for a score of years. When we put them alongside of each other in the Educator, the world is sure to see the value of them—perhaps more than we do.

Do you take the Educator?

Editor of the Educator:

I have a word to say in regard to the Nature Studies. Would it not be a good plan to have a certain number of them published in pamphlet form, similar to our Sabbath-school quarterlies? I think they would sell readily to parents and teachers. I should like to keep the lessons for future use, but never feel right to keep a REVIEW nor to spoil the appearance of a page by clipping, before giving it away. I believe there are many, like myself, who think the REVIEW too good to keep.

FLORENCE A. PERCIVAL,
Des Moines, Iowa.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 15, 1898.

Just after going to press last week, we were pained to receive, by cablegram from London, the sad intelligence of the death of Elder G. B. Tripp and Dr. A. S. Carmichael, of the Matabeleland mission in Africa. Of the cause or the circumstances of their decease, we have no knowledge. For information on these points, we shall be obliged to wait the comparatively slow movements of the mails. But whatever may prove to have been the occasion of this calamity, our readers will see enough in the brief telegram to be profoundly impressed that the remaining workers there stand sadly in need of the sympathy and prayers of their brethren and sisters throughout the whole field. We commend them to the comforting presence and the unfailing support of the great Lord of the harvest.

U. S.

A CORRESPONDENT of the New York *Observer*, writing from Berlin, Germany, says: "Of the one million two hundred thousand Protestants in Berlin and its suburbs, less than two per cent. are habitual church-goers; and in Hamburg, Bremen, Breslau, and Dresden, the position of affairs is, if anything, worse."

BRITISH management has secured the loan to China of \$80,000,000, which China is obliged to have; and one of the stipulations is that "the Yang-tse-Kiang valley shall never be mortgaged to any power, and so long as British trade at Chinese ports exceeds that of any other nation, the inspector-general of Chinese customs shall be a British subject." The Yang-tse-Kiang and all its tributaries are to be opened to "British and other steamers" after next June. This really gives to Britain the control of the heart of the Chinese territory.

In 1897 there were more copies of the Bible circulated in Germany than in any year ever before. The number was 773,972, which was fourteen copies to each thousand of the entire population of the empire. In 1871, the first year of the empire, the number of copies circulated was only about 400,000—about ten to the thousand of the entire population. But when the numbers are estimated according to the actual circulation per thousand, it stands at thirty copies per thousand in the Protestant state of Würtemberg, and only *one* copy to a thousand of the population in Catholic Bavaria.

It is said that Andrew Carnegie is the head of a company that prints "eleven daily papers in Scotland and England, besides several weeklies, every one of which teaches that a man with a trade is better off in the struggle of life than a man with only an education; and that the carpenter or the blacksmith is as much a gentleman as the banker." That is all true and good; but the man with a trade, and an education too, is better off than is the man who has only a trade. Mr. Carnegie himself began in this country about fifty years ago, by running "a dummy-engine in a dirty cellar in Pittsburg," having come from Scotland alone, a poor boy, "with nothing to start with save a pair of willing hands."

THE foreign minister of the French government took the pains to inform the public that "France is convinced that any cataclysm causing a disruption in China would have the most terrible consequences, and the government's aim is to work hand in hand with the other powers for the peaceful development of the country." How kind and considerate of other people's interests, and especially those of China, these "powers" are, indeed! What a wonderful example of national self-abnegation is displayed to the whole world in the absorbing interest of these "powers" in "the peaceful development of the country"—of other people!

THE Moravian Mission Board has recently issued the following minute, with which, we cannot help thinking, every Christian must agree:—

We, the members of the Moravian Mission Board, sincerely regret the great increase of the practise of vivisection in the medical schools of Europe and America, and we believe that this practise tends to blunt the hearts of those who engage in it. We therefore resolve:—

"That candidates for our medical missionary service shall, in attending any such schools, keep clear from such practises as far as ever possible; that our medical missionaries shall be distinctly informed of our views on this subject, both before commencing their medical training, and subsequently on entering on service in the fields; and that the teaching and practise of vivisection shall be strictly prohibited in any hospital, college, or other medical institution connected with our missions."

In accordance with this resolution, every candidate must sign the following declaration:—

"I hereby promise that, as a medical missionary in connection with the Moravian Church, I will act in accordance with the resolution of the board."

THE "loan" that has been crowded upon China seems to have been made by England and Germany together. Upon this, "Japan, Russia, and France have all taken what appear to be very decided steps." A despatch from Tien-Tsin says that Japan has sent a note to Russia demanding an immediate and explicit statement on the question of the continued occupation of Port Arthur; while at the same time, Japan herself is reported to be carrying on works at Wei-hai-wei that indicate her permanent occupation of that point, "whether the Chinese indemnity is paid or not."

At the same time, Russia's move has been prompt, and even more positive than before. Russia demands that China shall surrender to her all sovereign rights over Port Arthur and Talien-Wan for the same time,—ninety-nine years,—and on the same conditions, as Kiao-Chou has been ceded to Germany; she also demands the right to construct a railway from Petuna, near the River Sungari, to Mukden and Port Arthur, on the same conditions as the Trans-Manchurian Railway has been constructed. She required an answer to these demands within five days, and that an agreement must be signed within a month, threatening, if this was not all done, to move her troops into Manchuria. Of course China gave assent at once, because, as she said, she was too weak to refuse. There remains now no shadow of doubt but that the partition of China is intended and is certain, and the kings of the West have become the kings of the East.

DO NOT SEND IT.

THERE is many a missive which, when it has once been written, has done all the good it ever will do. If not stopped right there, all its subsequent influence will be only troublesome and mischievous. This is well illustrated in the following anecdote of Secretary Stanton and President Lincoln:—

Secretary Stanton was once greatly vexed because an army officer had refused to understand an order, or at all events, had not obeyed. "I believe I'll sit down," said Stanton, "and give that man a piece of my mind."

"Do so," said Mr. Lincoln; "write it now, while you have it on your mind. Make it sharp; cut him all up."

Stanton did not need a second invitation. It was a bone-crusher that he read to the president.

"That's right," said Lincoln, "that's a good one."

"Whom can I get to send it by?" mused the secretary.

"Send it!" replied Lincoln, "send it! Why, *don't* send it at all. Tear it up. You have freed your mind on the subject, and that is all that is necessary. Tear it up. You never want to send such letters; I never do."

U. S.

THE *Northwestern Christian Advocate* very pertinently says: "For many years it was just to say that the Roman Catholic Church was an empire within an empire; that hosts of American citizens were governed by the great Italian prince in Rome. The charge had its marked effects. The order seems to have gone forth that that church must now be emphatic in its Americanism. Indeed, it has become almost, if not quite, super-American. It exploits its model citizenship. It is American of the Americans. It probably is all right, but the thing seems to be overdone." That is all true; and it *is* overdone. Yet it must be allowed that the Catholic Church is not the only church that is emphasizing its Americanism, and exploiting its model citizenship. And among a crowd of such it should not be surprising that the Catholic Church is found. And being found in such a crowd, it should not be surprising that she would be conspicuous. That is her way of doing things; and if any of the others in the crowd cannot keep up in the questionable race, it can hardly be counted her fault that she is ahead, though it is far more to the credit of any other church to be infinitely behind the Catholic Church in such things than to be an inch ahead of her or in any way approaching her.

In that little book, "Healthful Living," there are *eleven hundred and eighty* distinct paragraphs; and each one of these paragraphs states a distinct truth. Thus it is entirely a book of principles. These principles are stated so clearly and so simply that it is easy to grasp them. Any person in this world who has full access to one thousand one hundred and eighty plain truths, has within his reach a fortune greater than would be millions of dollars. And the person who receives these truths so that their principles are his life, is actually in possession of a fortune greater than all the millions of dollars of all men in all the world. How, then, can you really live, how can you know what is healthful living, without this little book? And for only *fifty* cents, too. Another great benefit from it will be that when you have become acquainted with these plain and precious truths, you will love more the other books from the same hand, filled with other mighty truths. Send fifty cents at once to Review and Herald Publishing Company, and get "Healthful Living;" then practise what is therein printed, so that you may enjoy really healthful living.