

The Advent REVIEW AND HERALD And Sabbath

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

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THE LESSONS OF JOY.

THAT every sorrow hath a truth,

Of needing gloom to show it;

That every thorn His love allows

Hath sweetest bloom below it,—

All this through life the lesson learned,

Till the new page the Spirit turned.

Some blessing he would fain impart

May oft in joy be hidden;

The growth of some most precious grace

From pleasure may be bidden,

If self were not allowed the place

That dims with sorrow his dear face.

Why doth the Spirit ever use

The rod in hand of chastening?

Because he sees man's highest gifts

To sad destruction hastening.

When love and mercy we abuse,

He doth severer measures use.

But to the yielded one is shown

Delight not mixed with sorrow,

Which hath an overflow of joy

That reacheth to the morrow.

Deep thankfulness, and faith, and hope

Fill heart and mind to farthest scope.

Beneath some great, o'erwhelming joy,

Which seems so all-subduing,

The wherefore and the why are found

In deeper soul-renewing;

While clearer still the Spirit shows

The deep, sure love he round us throws.

Then with each joy the Spirit sends,

Take many steps toward heaven;

And find a stronger life in him,

With every pleasure given.

Let gladness be the strengthening cord

To bind the heart close to its Lord.

— Carrie Merrill, in the King's Messenger.

PERSONAL EFFORT.

MRS. E. G. WHITE.

"AND Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes."

Five loaves and two fishes! What a meager portion, seemingly! But in his life of assumed

humanity, the Saviour relied implicitly upon God; he knew that his Father's power was sufficient for all things. Taking the small supply of food, he blessed it, and dividing it among the disciples, bade them distribute it to the multitude. "And they did all eat, and were filled."

The provision lasted until the deed of mercy was accomplished, and the wants of every hungry soul were supplied. Then Christ said, "Gather up the fragments that remain, that nothing be lost." "And they took up twelve baskets full of the fragments, and of the fishes." So Christ would teach us economy.

From this miracle, Christ would have us learn lessons applying to spiritual things. By his action he showed the necessity of relieving temporal hunger; and how much more important it is that spiritual hunger be satisfied. In this world there are hearts that are crying aloud for the living God, that are starving for the bread of life. God requires that the truth committed to men be not only eaten by them, but given to others.

As we do this work, we must learn to rely upon what God can do for the saving of souls. Generally too much dependence is placed upon human ability, and too little faith is shown in him whose grace is sufficient to supply all our deficiencies. We are inclined to think that unless an organized company of workers is sent to a field, the efforts put forth will be useless. We feel as if we must belong to some organization if we would accomplish good.

But John the Baptist did not work on this plan. His mission was to prepare the way for the Messiah by his God-given message; and under the guidance of the Holy Spirit, he did the work appointed him without calling to his aid priest or rabbi.

In the place of relying upon men for guidance, we should humble ourselves before God, confessing our sins, and pleading with him for forgiveness. We should forsake our proud, self-sufficient way, and go to work, seeking God most earnestly for strength to give the bread of life to those who are not converted,—those who are sick and in need of a physician.

After the disciples had received the Holy Spirit, they went out to give to others the light and knowledge they had received. They were few in numbers, but under the guidance of the Holy Spirit, they did more for the conversion of those in Jerusalem than the large religious organizations had ever done. They extended their work to the remote parts of the earth. God blessed their efforts, and thousands of such as should be saved were added to the church. So the Lord would have us labor. Unless those now gathered in cities will go forth willingly to do earnest, solemn work for the Master, the Lord himself will scatter them.

Success does not depend upon the numbers engaged in the work. Whether they be few or many, all are to work to the utmost of their ability, feeling that as individuals they have a personal responsibility to labor for Christ.

When Christ fed the multitude, each one of the disciples was given a part in the work.

Christ asked his Father's blessing on the food, and it came; but the work was not left to one man. Each one was given something to do. So it is now. God has given to every man his work; and he expects all to do their part faithfully. When the truth is presented, God does not design that one man shall do the greatest part of the work. No man should put himself and his work in the place of God. One man's voice must not be heard continually, while others stand by as onlookers. All are to labor for the promotion of the work. Every available power is to be used to carry forward the great work.

No one should lose sight of his personal responsibility, relying on some other worker to do the work he should do, forgetting that he has a part to act in relieving those who are perishing for want of the bread of life. Ordained ministers are not the only ones who can work for Christ. Those who have heard the truth and rejoice in it have a work to do also. At all times they can work for God. It is a law of God that whoever believes the truth as it is in Jesus will make it known. In this perilous time no one can really believe the truth, and stand idly by as a spectator, without interest in the work of God.

God has given different gifts to different people. These varied gifts meet and impress varied minds. In any effort made to advance the truth, a diversity of gifts is a help. By their personal influence some may win their way to hearts and subdue stubborn natures, while others, though not possessing this God-given tact, may have more knowledge and experience.

God desires all to realize that they must be careful how they strive to control those who are doing his work. No one is to seek to bind the hands of God's instrumentalities. God has given to every man his work, and if his children will consecrate themselves to him, no one has a right to specify who is to work, or who is not to work. Let God work through whomsoever he will.

Faithfully and earnestly we are to do the work God has given us, be it large or small. No one else can do our work for us. Individual effort must be made. The Holy Spirit worked through John, but it did not submerge him in some one else. Christ called Matthew from the receipt of custom; he did not make Matthew John. He took his disciples just as he found them, and connected them with himself. He poured out his Spirit upon these human agencies, that they might speak the word of righteousness to those in need of light.

As we work for God, the outlook may not be flattering, yet if faithful, unselfish workers will go to those places that have not yet received the truth, and act their part by communicating the light they have received, God will bless their efforts. As they hold forth the bread of life to perishing souls, even though they themselves do not know where the means to carry forward the work is coming from, God will open a way before them. They will be furnished with grace, ample and full, which

will supply their every necessity. The Lord will not allow his work to languish.

A simple faith and trust in God brings its reward. But the work must be regarded as God's work. It is to be done for the good of others, not to gratify pride or self-sufficiency. Every worker must be ready to sacrifice his own wishes and plans for the good of others.

The work of saving souls is infinitely above any other work in our world. He who is brought under the influence of the truth, and through faith is made a partaker of Christ's love, is by that very act appointed to save others. He has a mission in the world. He is a co-worker with Christ.

It pays to labor for those for whom Christ has died. Our strength and resources can be expended in no better way. As we co-operate with God in this work, we can think of Christ's words, which are so full of assurance: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." God loves the souls to whom he gave his only begotten Son, and he calls upon us to see all men through the eyes of divine compassion.

THE GIFT OF GIVING.

WALTER K. JAMES.
(Battle Creek, Mich.)

Our power to give is in proportion to our possessions, though that is not in any way the *measure* of our gift. We cannot give what we do not possess. God is able to supply all our needs, and the needs of every creature in his universe, because he is the possessor of all things. He is no respecter of persons. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." There is one thing, at least, in which we may be like our Father,—we can give what we have. God is love, and it is in the very nature of love to give. "God so loved the world, that he gave." Wherever we love truly, there will be a pouring out of our dearest possessions. There will be no thought of retaining for ourselves, but only the delight of lavishing all we have upon the object of our affection. The greatest gift that heaven could bestow was given for our salvation; and "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Jesus "gave himself for our sins, that he might deliver us," and he never turns away one who really comes to him for help. The only qualification he ever requires is the need of the suppliant.

"All the fitness he requireth
Is to feel our need of him."

His command to his disciples was, "Give to him that asketh thee," and he meant just what he said.

The measure of our gift in the sight of God is not so much what we give as what remains to us after the gift has been made. The trouble with the rich young man who came to Jesus was not that he had not given enough, but that he had not given the *whole*. The one thing lacking was completeness of surrender. He had too much left. "Sell all that thou hast," said the Master, "and distribute unto the poor." To-day not only rich people, but those in humble circumstances, are being kept out of the kingdom of God for the same reason. The poor widow, casting the two mites into the temple treasury, cast in, from the divine point of view, "more than they all."

What a consolation there is in this thought! None need be discouraged, all can give according to their ability. The tiny offerings of the poorest little ones will be acceptable to God.

There is little merit in giving out of abundance; what God wants is sacrifice and self-denial. He does not need our means, but he does want our love and our life. More can be accomplished in God's work with one dollar given in secret, in the spirit of pure love, than with a million given out of great abundance and with pharisaical ostentation.

What God requires at this time especially is the gift of individual lives as witnesses for him, that the world may take knowledge that they have been with Jesus. There are none so poor that they cannot give themselves, none with so small a talent that they cannot give it back to their Lord with usury. A missionary to the Indians was one day approached by a new convert with a gift that had cost him many hours of anxious labor, which he desired to offer to the Lord. He anxiously inquired of the missionary if that was enough. "No," was the answer, "that is not enough." Then in succession he brought his little possessions,—his pony, his blanket, and his gun, making always the same inquiry, and receiving always the answer, "Not enough." When he had brought all he possessed, the poor fellow threw himself down, crying, "O God, I have nothing else to bring but myself; take me, and make me your servant forever."

"You have brought enough now," said the missionary; "God wants *you*."

"Largely thou givest, gracious Lord;
Largely thy gifts should be restored;
Truly thou givest, and thy word
Is, 'Freely give.'
He only who forgets to hoard
Has learned to live."

PENETRATING COLORS.

Young People's Weekly.

A TRAVELER, lately returned from abroad, repeats the story that others have told about the penetrating colors in the pictures upon the uncovered walls of Pompeii, in the porous plaster used so long ago. The colors used in painting pictures on one side of the wall, went through to the opposite side, and the work of the artist could be entirely destroyed only by tearing down the wall. Such work is now a lost art; but in these ancient ruins the evidence of its existence still appears, and is noticed by the curious traveler as very remarkable.

Surely those old masters must have felt that it was worth while to do their best, and to have a care as they laid on their colors, knowing that their work would be lasting, and that not one side alone of the plaster, but both sides, would bear the traces of the brush.

Thoughts, emotions, motives, and intentions color our lives. They go through from the inside, and the effect of them is seen without. They cannot be effaced. The Bible speaks of the mind as the chamber of imagery, and the pictures there are in these penetrating colors. As a man "thinketh in his heart, so is he;" for his thoughts and intentions give color to his life and character, and make it what it is. If self is the center of the inside pictures, then selfishness will show on the outside, sooner or later, as part of the very fabric of the life.

But it is very comforting to feel that even if one has not much chance to do wonderful and beautiful deeds, still the pure motives, the earnest desires, and the loving thoughts within are not lost. They go through, and help to make the character beautiful. Being good is part of doing good; really, it comes first of all.

Outside influences go through inward, also, and there is need to be careful about one's company, reading, surroundings and associations; for these have a penetrating power, and their effect is lasting. Whatsoever things are true and lovely should be sought and thought upon. "Let the beauty of the Lord our God be upon us," is a fitting prayer.

A SECOND PROBATION.

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

It is commonly said that man is now enjoying a second probation; that after he had sinned and forfeited the divine favor, God in his mercy gave to the race another opportunity of salvation; hence the term "second probation." This statement needs to be very carefully guarded, or it will lead to wrong conclusions. From the expression "second probation," some might receive the impression that man, at the present time, stands in the same, or a very similar, relation to God as that in which our first parents were placed. This is not true. Man was simply innocent at the first. Obedience would have made him righteous. His position at first was negative, with a possibility of changing to a positive character of righteousness or unrighteousness. He chose the wrong, and became sinful and unrighteous, loving evil and hating good. He is now granted another opportunity, but not as before; for, instead of being innocent of sin, as he was before his fall, his whole being is infected with the virus of sin. He is now an enemy of God. He cannot stand in his former place, and a second probation, pure and simple, would simply insure his eternal loss; for now he has a decided bent toward evil, and his power to seek the good and to obey God is greatly weakened.

This new and apparently hopeless condition on the part of man required an extraordinary effort on the part of God to save him. The divine love was fully equal to the emergency, and God's effort in his behalf was realized in the plan of salvation. The sacrifice of Christ placed on deposit, as it were, a sum of merit adequate for the sins of mankind. Man is made acquainted with the fact that if he believes in God's plan of salvation, and repents of his sin, the past debt of sin may be forgiven because Christ has, in his own person, borne man's iniquity. This gives him courage, but the belief alone cannot restore him to where he was before,—to a state of innocence of sin. Man has inherited the evil nature which came to him through his first parents as the result of sin, and he finds an inherited, powerful, overmastering law of evil in his members, which he is powerless to overcome. But the same plan which provides for the canceling of sin in the past, extends a helping hand for this condition also. Man retains the freedom of his will. If he puts that on the side of right, accepts the pardon of the sins of his past life, and then takes the Saviour for both past sins and present and inherited tendencies to sin, he may win the victory, and may, through the mercies of the Crucified, attain, not to innocence,—he never gets back there,—but to righteousness, with a full knowledge of the evils of sin. He attains, through Christ, what he would have attained by perfect obedience without Christ, had he never sinned.

In relation, therefore, to the proposition that man has been given a second probation, we may say that he did receive a second probation, and much more. Had God forgiven all his past, and given him a new probation, with his fallen nature, he could never have attained, by himself, either to innocence or to righteousness. But the second probation includes a divine Saviour, who has power to take man where he is, make him righteous, and restore him to favor with God. Christ bestows upon us his righteousness and fulness: and, putting his grace and strength to work with our will, brings to us salvation. The past debt of sin is paid by Christ himself, as it were, in one grand instalment; that is justification, which gives us peace with God. Then Christ works in and through us the righteousness of the law. His first work is apart from us. That makes

it possible for him to grant forgiveness, and to work through us. A second probation without a divine Saviour would be of no use; with a divine Saviour, a glorious hope of victory and immortality is assured to every believer.

THE CHURCH AND HER WORK.

H. F. PHELPS.
(St. Paul, Minn.)

"THE church of Christ has been organized on earth for missionary purposes." "Christ's church on earth is to be an agent for him." "To his church, God has committed the work of diffusing light and bearing the message of his love." "God expects his church to discipline and fit its members for the work of enlightening the world."

How many of the church are to engage in the work of enlightening the world, of diffusing light, and bearing the message of God's love?—"Every soul should take an active part in advancing the cause of God." "The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth." "Whether rich or poor, great or humble, God calls you into active service."

God proposed, in the eternity of the past, that his "message of love" should be carried to a fallen race, and arranged that this message should be carried by an agent of his own choosing. It was not to be by the agency of the angels, though they were to have a part in it, but by the agency of men. He saw and knew that the work could be carried forward more successfully through organization,—not through, or by, the organizations of men, that is, an organization of their own devising, but through the church,—not through a certain part of the church, organized within the church, but by the "entire church," "every soul," "whether rich or poor." God has given "to every man his work."

The church should do the work as a church. All the work should be done by the church and through the church; the entire church should be interested in missionary work. This work must be done. The times demand it, and souls are in perishing need of it.

The church will do the work, because God has ordained it thus. And when the church, as a church, shall arise to the doing of the work for which she was organized by the Lord, then the church will go forth to victory. When the church, as a church, shall drop every human organization, and break every band of the devisings of men, taking, in the place thereof, the yoke of Christ, then she will go forth led by the Spirit. Every member of the church of Christ will be led by the same Spirit in the doing of his God-appointed work, and victory will come quickly. God will do his own work through the instrumentality of his own choosing, even his own appointed agent,—the church of Jesus Christ.

THE latest effort of the higher criticism is the argument of a Mr. Samuel Butler, that the *Odyssey* was written by a woman. Mr. Butler reaches this conclusion by a careful and painstaking study, and finds, from internal evidence,—the erroneous descriptions of the deeds of men, and the accuracy with which those of women are told,—that only a woman could have written the poem. The work done by Mr. Butler receives praise from the critics, as faithful and careful, though they do not at all adopt his views, and seem to think the game was not worth the candle. But if the method is right, why should it be discarded when it leads to a literary heresy, while believers in the inerrancy of Holy Writ are urged to surrender their position when the same method is applied to the Bible?—*Episcopal Recorder*.

THE DEPTHS OF SPACE.

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

It is impossible for the human mind to put any limit to space. We run out into the unfathomable abyss as far as imagination will carry us; and when we have reached the utmost limit, and imagination carries us no farther, we cannot say to ourselves, "Here is the end;" for immediately the only barrier of which we can conceive is something like to a huge wall, and beyond this exists still untraced and immeasurable space. We can imagine as much beyond our limit as exists this side that limit; and we can call this distance a unit, and multiply it by any factor that we are pleased to choose,—a thousand, a million, or a billion times, any number of times,—and still we can think of as much space beyond as that which we have covered by our multiplication. Mathematically, the human mind can find no limit to space. From this fact of mind, many argue that there can be no limit to space,—that it extends out yonder forever, like eternity. But when we come to this decision, the mind is struck with the awful disclosure—space without any limit whatever! The mind grows dizzy with the thought; the heart is dumb with awe. Can it be so? Is there no limit to space?

We will suppose it is evening. Look yonder at the Milky Way. "A band, or irregular stream, of soft light is perceived, with stars at intervals dotting its surface. We get an opera-glass, and look through it. Behold! many more stars are visible, with the band of light still beyond. We get a small telescope, and look through that. Very many stars may be counted; and still the band of soft light shines behind. We go to an observatory, where a large telescope may be found; and through its great tube countless stars gleam forth, hundreds and thousands of them, where first, under the naked eye, we saw only a few twinkling specks; yet still the band of light shines on behind, unchanged. Lastly, we go to America, and observe the Milky Way with the most powerful telescope yet made: a wondrous company of innumerable stars glitter; yet still, still, beyond and behind, we have, as ever, the dim, soft light, not even now done away, not even now resolved wholly into stars."—*Agnes Giberne*.

Will we ever get to the end of it—this vast universe! Will we ever be able, no matter what our powers, to say, "This is the limit; we have seen everything in this direction"? Is there no limit to space? Have we no certain answer to this question?

"Suppose that one of the highest order of intelligences is endowed with a power of rapid motion superior to that of light [186,000 miles a second], and with a corresponding degree of intellectual energy; that he has been flying without intermission for six thousand years, and will continue the same rapid course for a thousand million years to come, it is highly probable, if not absolutely certain, that, at the end of his vast tour, he would have advanced no farther than the 'suburbs of creation;' and that all the magnificent systems of material and intellectual beings he had surveyed, during his rapid flight, and for such a length of ages, bear no more proportion to the whole empire of Omnipotence than the smallest grain of sand does to all the particles of matter contained in ten thousand worlds."

"Were a seraph, in prosecuting the tour of creation in the manner now stated, ever to arrive at a limit beyond which no farther displays of the Divinity could be perceived, the thought would overwhelm his faculties with unutterable emotions; he would feel that he had now, in some measure, comprehended all the plans and operations of Omnipotence, and that no

farther manifestation of the divine glory remained to be explored. But we may rest assured that this can never happen in the case of any created intelligence."

And now the brain, lost in the frightful sweep of its thought, fairly swims in its efforts to comprehend the infinite. But is this all true?—It seems true; it seems reasonable, and almost certain. But in answer to this question have we naught but speculations, and reasonings, and almost-certain probabilities? Is there no word from God?—Yes. Wondering and questioning, I turn to his word, and read: "Thus saith the Lord; *If heaven above can be measured*, . . . I will also cast off all the seed of Israel for all that they have done, saith the Lord." Jer. 31:37. Ah, my soul! that word must be sure. "Saith the Lord" comes as the introduction, and "saith the Lord" follows as the close. "Thus saith the Lord; If heaven above can be measured, . . . I will also cast off all the seed of Israel for all that they have done, *saith the Lord*." "Saith the Lord," and "saith the Lord,"—surely this must be true!

And what is it that the Lord says?—He says that if heaven above can be measured,—not if you or somebody else can measure it, but if it can be measured, no matter how,—he will give Israel up, and thereby acknowledge that he has failed. If even his works can ever be measured by his creatures, then he acknowledges that he will no longer appear before them as God. He will give it all up. It will go on record that God has failed. But blessed be his name, he cannot fail. He "never faileth." 1 Cor. 13:8. "*He shall not fail* nor be discouraged." Isa. 42:4. "Thus saith God the Lord, he that created the heavens, and stretched them out; . . . I the Lord have called thee in righteousness, and will hold thine hand, and *will keep thee*. . . I am the Lord: that is my name: and *my glory will I not give to another*." Isa. 42:5-8. Israel will not be cast off, and therefore the heavens above cannot be measured. One is as sure as the other, and each is as sure as God is sure.

Brethren, space is immeasurable; and God has taken this fact as the everlasting foundation of one of his promises. Thus does he link his word and his works. And when you think of the awful infinitudes of space, will it help you to realize the surety of his covenant? As you look out yonder into the abyss that reaches onward to the stars, yea, that stretches into an expanse as measureless as eternity, will your soul rise to the thought that thus there is no limit to all that he will do for your soul? God help us all to realize that forever and forever we shall be unable to see all that there is to see of his goodness, and of the "exceeding riches of his grace in his kindness toward us through Christ Jesus," even as we see, and ever as we see, that there are no limits to the infinite fulness of his works.

May God's promises be to us all this. And filled with thoughts of the majestic and stupendous power that upholds the soul that trusts in God, like Jeremiah when the truth was first revealed to him, may we say: "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee." Jer. 32:17.

READ the story of the creation of the world in the book of Genesis, and with it read the story of creation as the Babylonian people told it. In the Bible there is a knowledge of God, of his oneness, of his aloneness, such as the Babylonians, steeped in polytheism, never made the least sign of possessing. The overwhelming superiority of Genesis over the Babylonian story thus becomes a part in that great chain of argument which proves the divine origin of the Old Testament.—*Professor Rogers*.

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.

THE HOUSE BY THE SIDE OF THE ROAD.

He was a friend to man, and he lived in a house by the side of the road.—Homer.

There are hermit souls that live withdrawn
In the place of their self-content;
There are souls, like stars, that dwell apart;
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran—
But let me live by the side of the road,
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good, and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Nor hurl the cynic's ban—
Let me live in the house by the side of the road,
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—
Let me live in my house by the side of the road,
And be a friend to man.

—Sam Walter Foss.

THE YOUNG VICTIM OF INCONSISTENCY.

MRS. S. M. I. HENRY.

(Sanitarium.)

"SUPPOSE a mother prays very earnestly, reads her Bible and talks to her children about it a great deal, and yet refuses to give up eating what God has made clear to us he has forbidden, what will be the result on her children?"

It is evident that the author of this question is studying other mothers, which is very natural, interesting, and all right, if done with the "mind of Christ." Everything in this case depends upon the light which has been given to those concerned, on "food reform" questions. The results of our influence upon our children are in God's hands. He gives the increase of our honest or dishonest sowing; and while he never gives a harvest of wheat for a sowing of tares, yet if one has never had the opportunity to know tare seed from wheat, and so, from ignorance, puts in the wrong crop; and if, when the error is discovered, it is at once acknowledged as error, and immediate and earnest effort is put forth to repair the mischief regardless of cost to one's own ease or honor, he will give all manner of helps that can be needed to turn the sod over, the unprofitable growth under, and put in a new planting of truth for a harvest such as he can make sure, if it is late.

The mother about whom we are "supposing" in order to meet the requirement of the questioner, must understand and accept the health food principles as a vital part of the gospel. To do that, she must have seen them in God's word, perhaps through the Testimonies, or may be by some other means. Whatever the medium, it must have been one which she recognized as divine authority; and having seen the truth, she must have taken her stand upon it before her family. To bring out more clearly the point which is involved in this question, we must suppose that she reads, quotes, and talks to her children about, the Testimonies, professing to believe that they are the word of God to his people for these last days; and that she yet ignores the principles of health reform therein taught, eating those things which are forbidden by the word as seen through the Testimonies. If all this is true in any home,

then the seeds of unbelief must certainly be sown in the minds of the children, and the harvest must be loss of confidence in parents or in God, perhaps both.

It is a sad thing for mothers or fathers to awaken to the fact that their children, inasmuch as they believe the word of God, must disbelieve theirs; but with the open Bible before them, as well as the word of faithful Testimony for their counsel, the children, as they grow up into ordinary intelligence, if they are at all familiar with what the sacred books teach, must come very soon to recognize discrepancies in the profession and practise of the home. A constant defiance of what is accepted as truth cannot be kept in a corner; and when it is discovered by the child, there must ensue a personal struggle in his heart as to which he shall believe,—whether the word of God, which condemns father and mother; or the word of the world, which, for reasons of its own, repudiates the word of God, while it does not fail to scoff at those who say it is true, and yet fail to live it.

The word of God, wherever found, in Bible or Testimony, or spoken in one's own soul, is a faithful witness to solemn facts; and he who will not accept this witness must sooner or later try to get it out of the way, as an assassin would the sole spectator to his bloody deed. Let the murderer look up from his victim and catch the gaze of an observer, and he would turn upon him and slay him without a pang, his only thought being to rid himself of one who knew, and could tell, the truth about him. The word of God is the truth about us; we may not like it, but we must endure it sometime,—if not now, later on, when it will no longer be a "Comforter." Many a man has begun by indulgence in some appetite of body or mind, knowing that the word of God bore unmistakable testimony against it; and, being unwilling to deny himself and cleanse his ways, has ended in an effort to prove that the true witness was "of no account, after all," worth nothing more than the word of any other "old and quaint author, whose head was full of wheels."

It may seem but a small thing upon which to hang one's eternal salvation, as well as one's influence over one's children; but that parent who believes the Adventist teaching, either because he was brought up in it or because he has come into it in some other way; who has seen and acknowledged the light that is in it, and then goes on in the same old way, indulging in flesh-eating, pastry, tea, coffee, tobacco, and other unhygienic messes, cannot be held guiltless of the infidelity of the children if they "make themselves vile;" nor can he be accredited with any sound principles that they may, later on, find and accept. In the one case he is *guilty*, and in the other *without honor*. His life is a testimony against the word of God all the more because he professes to believe it; and yet, by his self-indulgence, he says to his children, "While of course this Book says so, and while we must accept it as true, that does not matter; when it comes to practical things like eating and drinking and dress, we may do as we like; it does not make any difference whether we obey it or not."

This may not be spoken in so many words, but if uttered only in that language of action which speaks "louder," it will nullify every word of the lips, until they break out into confession which is proved to be genuine by a radical reformation in kitchen, dining-room, and every other place in which the evil thing has been allowed to hide.

It is a serious matter to trifle with truth; for she has her own way of defending herself.

The time has come for us as a people to walk in the light of the *whole* gospel for the *whole* man, in so far as it has been made clear to us, and to make the most diligent efforts to

get into the light, even if we must leave self behind to do so.

And yet I wish to say to the children who are old enough to read these papers, that father and mother cannot be indefinitely held responsible for their wrong-doing or unbelief. The time comes, in each generation earlier than the last, when each individual must stand alone under his own responsibility, independent of even those who brought him into the world. Just as soon as boys and girls are able to detect inconsistency in father or mother, they have passed out into the open, where each must be recognized for what he is, separate from any other human being. Then the child must clear himself of all that he has recognized as wrong in any one else, and by establishing himself with God, begin to lay hold of power to live his own life aright, and to help those who have, perhaps, been no help to him.

Unbelief is always the shadow of *our own* personal disobedience, and its only remedy is the shining of the light of God through the wide-open door of our own personal willingness to do his will.

"For the earth and all its beauty,
The sky and all its light;
For the dim and soothing shadows
That rest the dazzled sight;
For unfading field and prairies,
Where sense in vain has trod;
For the world's exhaustless beauty,
I thank thee, O my God!"

MENTAL CHANGES DURING PUBESCENCE.

FREDERICK GRIGGS.

(Battle Creek College.)

THE rapid growth which takes place in the body of a child during the years of pubescence necessarily takes blood and energy which otherwise would go to nourish and build up the brain. The fact that the brain does not have the nerve energy which is so necessary for it to have, may be given as one of the principal causes of the fickleness of mind and disposition so generally observed in children during these years. One change which is often noted in the mind and affections of children, is the matter of friendships. It often occurs that children with whom they have previously had no association are now regarded by them as dear friends. In perhaps the majority of cases the choice of friends is a strange and unwise one; but the most serious feature of the case is the firmness, or at least apparent firmness, of the friendships.

As has been observed, these years are of extreme importance to the child; and the friendships he forms are no less important than the literature he reads. His life will most certainly be influenced by them as at no other time. A common evidence of these secret and fast friendships is the fact that during these years the cipher letter generally makes its appearance, the child carrying on correspondence by means of characters known only to himself and those with whom he corresponds.

Another important change, and one which is not often observed, is the matter of fears. This subject is worthy of careful study in connection with the training of children. It generally receives considerable attention with younger children, but children of this age are not thought to possess fears. We who are older recognize the fact that when we are fatigued, we are more susceptible to fears than at other times. So it is with the child who is in a perpetual state of partial fatigue. His mind is in an attitude which makes it easy to suggest causes for fears. Fear of the ridicule of companions may be worthy of special mention, but fears of all kinds appear at this age as well. This very thing is, at times, the

cause of much so-called rebellion and insubordination on the part of the child. He has fears that forbid him to do certain things in which the idea of fear never occurs to us. If we are guarded on this point, and endeavor to remove from the child's mind any cause for fears, the physical coercion to which we so often feel inclined to resort will be entirely unnecessary.

However, it is almost impossible to get a child, particularly a boy, to admit that he has any fears. His spirit of manhood, which is coming to him, will not admit it. Nevertheless, the parent or teacher who is a critical observer will notice it. It will not do to allow the child to give way to these fears, and thus develop a lack of character in overcoming unpleasant obstacles. But when fears are detected by the parent and teacher who have the confidence of the child, they may be of great assistance to him in overcoming the spirit of fear, though he may often be unaware of the help given him.

These are, briefly stated, a few of the most notable mental changes which the child undergoes during the period of pubescence. Each of these is worthy of careful attention because of the possibilities and dangers it presents. But these possibilities may be utilized, and the dangers may be overcome, by a wise treatment of the child. In order to exercise this judicious management, it is necessary that parent and teacher understand his individual characteristics and the elements of his environment, and that they know something of his inherited tendencies. It is impossible to direct him safely over these stormy years without this knowledge. It is absolutely necessary that the health of the child be regarded in order to prepare for these years.

Another point that may be spoken of is the gaining of the confidence of the child. We do not gain his confidence by allowing him to have his own way, but by entering into his plans and purposes and assisting him in forming them.

Much worry will be saved parents and teachers if they recognize that the morbid tendencies which are apparent during these years are due to rapid growth. This is the reason for those fits of laziness which often affect children, and for the exaggerated forms of defiance sometimes manifested to all lawful authority. But notwithstanding there is a cause for these mental disturbances, it is not wise to give way to them. If, on the contrary, the child is wisely managed, provided with hygienic conditions of healthful living, surrounded with good books and associates, and led to have a firm belief in God during these years when he is so susceptible to religious influences, he is given a firm foundation for his future life.

CRUEL DRIVERS—ARE YOU ONE?

1. Did you ever use the whip when not absolutely necessary?
2. Is your horse bright-eyed and happy? or are his eyes dull and his heart heavy with the miseries of overloading, fast driving, or severity and neglect?
3. Do you frequently rest him, and favor him when the road is soft, the load heavy, or the grades upward?
4. Do you distress him with a check-rein, or obstruct his sight with blinders, or expose him to torment of flies by shortening his tail or mane?
5. Do you clip his legs in the fall or winter (a rank cruelty)?
6. Do you protect him as much as possible from storms, cold winds, severe weather, and from the hot summer sun?
7. Are you careful to have him regularly fed and frequently watered, to keep his stable

bright and clean, light and wholesome, and his bed free from cobs, sticks, and other discomforts?

8. Do you frequently oil the axles, lest they become dry, and greatly increase his toil? and often change his shoes, lest pain and lameness result?

9. Does he regard you as his kind and considerate friend, or as his dreaded taskmaster? *Texas Baptist Standard.*

THE robin and the bluebird sing
O'er meadows brown and bare;
They cannot know what wondrous bloom
Is softly budding there.
But all the joy their hearts outpour
Seems pulsing in the air.

O, while beneath the snowdrift buds
The flower we love the best,
And on the white-tossed bough the bird
Still builds its happy nest,
Praise God for all the good we know
And trust him for the rest.

—Christian Work.

THE MAKING OF CHINA.

English Paper.

SILENTLY, in its deep bed, the River Severn steals swiftly past the walls of the city of Worcester, bearing mute witness of the passing of time into eternity. For over a thousand years this spot has been the haunt of man. Roman, Briton, Saxon, Norman, and lastly that heterogeneous race, the English, have dwelt beside the river, and have had dim visions of the problems of life and death, of time and eternity, that are the common heritage of all men in all time.

Close beside Worcester Cathedral are the ugly workshops and tall chimneys of the Royal Porcelain Works. . . . When we watch the thrower molding on his magic wheel the plastic clay, we are filled with wonder at his skill, and ask ourselves whence came the clay which takes so readily any form the potter wills. The flint boulders found upon the plains of Brittany in France, feldspar from Cornwall and Sweden, bones from America, besides other things,—all pay tribute. These unlikely constituents are calcined, and then ground exceedingly fine in mills. The grinding takes from twelve hours to six days.

It is a sight worth seeing,—those powerful mills racing round the deep trough (made out of stone from Derbyshire), weighted with heavy blocks, churning each material—for each is ground separately—into a thick white cream. When finished, the liquids are strained through fine hair-sieves, and all particles of iron withdrawn by means of magnets. The different ingredients are then mixed together in proper proportions, and kneaded into the required consistency; then the clay is ready for the thrower.

The art of molding clay has become much more exact since the employment of plaster-of-Paris molds. After the thrower, with the help of his wheel, has roughly shaped the clay into what is termed the "lining," it is taken off the wheel, and put into a plaster-of-Paris cast, which, in turn, is placed upon the whirling wheel, and the "lining" is then deftly molded to the exact shape. As plaster of Paris absorbs moisture quickly, the lining is soon firm enough to be handled. It is then "turned" like ordinary wood or metal, and has handles, which have been molded in plaster of Paris, fixed by the same clay. It was always a puzzle to our minds how the handles were induced, not only to stick on the jugs and cups, but to bear the weight of the same cups and jugs when full of liquid. This, however, is explained when it is understood that in spite of being made separately, the handles and vessels to which they belong are practically one piece when burned. The porcelain is then ready to

be baked. For this it is packed in fire-proof baking-dishes called "saggars" and supported on every side by powdered calcined flint. These saggars are made to fit exactly one upon another, although they are of different sizes and depths, and they are arranged in columns side by side in the oven. The oven is then bricked up, and eight fires are lighted and kept burning for forty-eight hours, night and day. The oven takes four days to cool, and then the contents are unpacked, and are ready for a variety of processes.

Most of the china is glazed, an operation requiring care and skill. The articles are bathed in the liquid glaze,—a muddy-looking broth,—and the greater part of the superfluous glaze is shaken off. But it is impossible to free them perfectly; besides, the fingers leave marks, which have to be removed after the glaze has been dried in a hot room. Women and girls are employed for this work. The ivory glaze is a delicate salmon pink before it is baked; the white, a dark drab.

After it is glazed, the pottery, for the second time, is packed in saggars and baked. After this the colored china is painted and baked again. The gold is also baked in. Few people know that the gilt on china is the purest gold that can be bought. It is ground with turpentine and mercury into a black-looking paint, and applied with a fine camel's-hair pencil. Boys are trained for this work from fourteen years of age, it being nearly impossible for older people to acquire the necessary accuracy of eye and hand. It is a great drawback to the production of artistic pottery that the coloring is totally different, in the paint, than the result after burning. For instance, gold paint is black before, and dull gold afterward; the brightness is produced by polishing it with an agate. Other colors are obtained from metallic oxides; iron gives red; cobalt, blue; etc.

A delightful room is given up to modeling the quaint figures of which the shepherds and shepherdesses, the treasured ornaments of the cottage mantelpiece, are the humble progenitors. The plaster molds are filled with clay of the consistency of cream. When the plaster has absorbed sufficient moisture to leave a firm shell of the clay inside, the rest of the clay is poured out, leaving the inside hollow; the mold is then opened, the little ridges left on the figure where the mold joined are washed off with a camel's-hair pencil, and the figures are packed up to bake. The most expensive specimen of Worcester porcelains, but not by any means the most beautiful in our opinion, was an enameled dish and ewer; the latter was only about ten inches high, the dish was of a corresponding size, and the price was £150.

Good literature is as necessary to the growth of the soul as good air is to the growth of the body, and it is just as bad to put weak thoughts into a child's mind as to shut it up in an unventilated room.—C. D. Warner.

If the family is small, try washing once a fortnight. Soak the clothes overnight in tepid or cold water; and if you keep the fire "in," put the boiler, two thirds full of water, on the stove, with a good cupful of sliced soap in it. The one who gets breakfast should be up by five o'clock on wash-day. By the time she has run the clothes through the wringer, the water in the boiler is boiling. Take four tablespoonfuls of kerosene and stir it into the boiling suds. Put the wet clothes in this, the cleanest in the first boilerful. By seven o'clock the second batch of clothes is in the boiler. Nothing remains but to rinse thoroughly in two waters, blue, and hang out. There is not the slightest odor of kerosene, and the clothes are beautifully clean.—Harper's Bazar.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 29, 1898.

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"We know not what we should pray for as we ought."

Not knowing what we should pray for as we ought, it is certain that we cannot pray for it as we ought.

And when we cannot pray for a thing as we ought, it is certain that we cannot receive as we ought even the thing for which we do pray.

All such praying as that, therefore, must, in the nature of things, be vague and indefinite, and weakening instead of strengthening to faith.

But the Lord does not desire that any prayer shall ever be vague or indefinite. He never intended that prayer should ever in any way have any tendency to weaken faith.

The Lord desires and intends that every prayer shall be so definite and so certainly directed that both in its presentation and in its answer it may be a positive and evident strengthening of the faith of the one who prays.

How then, can this be, when it stands true that "we know not what we should pray for as we ought"? Ah! the Father has not left us alone; "the Spirit also helpeth our infirmities." And the Holy Spirit does know, perfectly, what we should pray for as we ought.

The Holy Spirit searches the heart and the conscience of man and also "the deep things of God." He knows perfectly what we need. He knows perfectly what we should pray for. He knows precisely *how* we ought to pray for what we should pray. He knows how this should be presented to God in such a way that a direct and evident answer may be received. He knows how to present our prayers exactly "according to the will of God." And "this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, *we know that we have* the petitions that we desired of him." Such praying as this is a perpetual strengthening of faith.

Without the Holy Spirit we cannot pray at all "as we ought." Without the Holy Spirit, our prayers cannot be definite in aim, cannot be certainly according to the will of God, and therefore cannot strengthen faith. While, *with* the Holy Spirit, we *can* pray as we ought, our prayers will be definite in aim, will be according to the will of God, and therefore will perpetually strengthen faith, and will build up the believer in genuine faith.

The sum of all is, therefore, that we must not pray, we must not think of praying, without the Holy Spirit.

Wherefore, beloved, build up "yourselves on your most holy faith, praying *in the Holy Ghost*."

"The Spirit itself maketh intercession for us." "Receive ye the Holy Ghost."

"This is the record, that God hath given to us eternal life, and this life is in his Son."

Who shall say that that record is not correct? "This is the witness of God which he hath testified of his Son." God is the witness. The testimony is therefore true. The record is correct. Eternal life, therefore, is a gift of God only in his Son.

God being the witness, the testimony therefore being true, and the record correct, who can possibly deny the conclusion, which, indeed, the Lord himself has drawn: "He that hath the Son hath life; and he that hath not the Son of God hath not life"?

Eternal life being the gift of God, only in his Son, it is absolutely impossible for any one to have eternal life, anywhere or in any way, who has not the Son of God.

In him, however, it can be had for the taking. For "verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, *hath everlasting life*, and shall not come into condemnation; but *is passed* from death unto life."

It is written: "No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him."

God is known only in Christ, only as he is revealed through Christ. For "God was in Christ, reconciling the world unto himself." He is "God manifest in the flesh." He is "God with us."

It is written also: "Hallow my Sabbaths; and they shall be a sign between me and you, *that ye may know* that I am the Lord your God."

God is known in hallowing the Sabbath: the object of the Sabbath is that in the hallowing of it, the one who hallows it may *know* that the Lord is his God.

Now as God is known in the hallowing of the Sabbath, and as God is known only in the revelation of Jesus Christ, it is certainly true that true hallowing of the Sabbath is known only in Christ, and the true knowledge of Christ is known only in the hallowing of the Sabbath.

As God is known only by those to whom Christ reveals him, and as the Sabbath is a sign by which the believer may know that the Lord is his God, it is certainly true that the Sabbath is a sign by which he who hallows it may know that the Lord is his God *as Christ reveals him*.

And it is written, "The seventh day is the Sabbath of the Lord thy God." Therefore, as the seventh day is the Sabbath of the Lord thy God, and as the Sabbath is a sign by which, in the hallowing of it, "ye may know that I am the Lord your God," it is certainly true that *the seventh day* is a sign by which he who hallows it may know that the Lord is God *as Christ reveals him*.

That many people do not believe this, that even many Christians do not believe it, does not affect the truth of it. It is the truth, even though nobody on earth ever believed it. And being the truth, people—even Christians—by not believing it simply rob themselves of its virtue and its power.

"No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him." "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may

know that I am the Lord your God." "The seventh day is the Sabbath of the Lord thy God."

STUDIES IN THE BOOK OF DANIEL.

THE Lord had revealed himself to Nebuchadnezzar, and had exposed the absolute nothingness but imposture of all claims in behalf of any other god. However, the king was not yet really acquainted with the Lord; he had much yet to learn of right principles.

In the interpretation of the remarkable dream that was given to him, the Lord had said to him that the head of gold of the great image represented the kingdom of Nebuchadnezzar himself; and that after him should arise another kingdom inferior to his, and a third kingdom inferior to this, and yet another, a fourth kingdom, inferior even to this, and after that a condition of things yet further inferior. First there was gold, then silver, next brass, after that iron, and last of all, "iron mixed with miry clay."

Nebuchadnezzar, however, in his royal pride could not accept this statement. When he had received that wonderful dream, it was because that while upon his bed, thoughts had come into his mind as to "what should come to pass hereafter." From what came to pass afterward *with him*, it is evident that his thoughts as to "what should come to pass hereafter," were to the effect that the mighty kingdom which he ruled, this "lady of kingdoms," "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency," would in its greatness and glory continue on and on indefinitely.

To correct this view, and show him the truth of the matter, the dream of the great image was shown to him. This told him that the golden glory of his kingdom would continue but a little while, and then another would arise, and another, and another, and then there would be division, with all these descending in a regular scale of inferiority, and then at last "the God of heaven" would "set up a kingdom," and this alone would be the kingdom that should stand forever, and not be given to other people. But the king could not accept this view of the subject; and after thinking upon it for a long time, he formulated his own idea in a great image, about a hundred feet tall and ten feet broad, *all* of gold from head to feet. This was a positive setting up of his own idea against that of God. This was to declare to all people that *his* golden kingdom was to endure forever, that there was to be no such thing as another kingdom arising separate from his and inferior to his,—a kingdom of silver, and another of brass, and then of iron, and even descend so low as iron mixed with miry clay. No! there should be only his golden kingdom of Babylon, and that should never be broken nor interrupted.

He therefore set up, to be worshiped by all, his great golden image as the just representation of what his great kingdom should continue to be. A great day was appointed for the dedication of the image; and "the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces" were gathered to do honor to the occasion and the image. Through proclamation by royal heralds, all were commanded, at a given signal of all kinds

of music, to fall down and worship the golden image.

In a number of points all this was an open challenge to the Lord. It was the assertion that Nebuchadnezzar's idea of the kingdoms of men should be accepted as the true and divine idea instead of that of God. It was the assertion that the embodiment of this idea should be worshiped as God. And all this was indeed the putting of Nebuchadnezzar himself in the place of God as the ruler in the kingdom of men, the head of all religion, and the director of all worship.

"BEHOLD, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7. All these kindreds of the earth have occasion to wail, not because of anything that Christ has done, but because of what they have done, in neglecting and rejecting his gospel till too late to secure its benefits, which were freely offered, and which would have been their salvation. They give vent to their despair, but give no hint of repentance; for despair is then their only portion. Those who have crucified and "put him to an open shame," in every age, shrink in dread before the blaze of the advent glory. But how happy beyond words to declare or thought to conceive will be those who, having taken refuge in the cross, can then look upon it as a symbol of sufferings in which they have been united *with* their Master, being with him crucified, that with him they may be glorified, and be with him forever associated in the unspeakable bliss of his own immortal kingdom. U. S.

MOODY ON THE SECOND COMING.

EVANGELIST MOODY has recently concluded a week's religious services in New York, said to be one of his most successful efforts in that city. In his last meeting he spoke as follows regarding the attitude of the people and nations generally toward the second coming of Christ:—

Some years ago the Prince of Wales came to this country. He visited Chicago. The city went wild over him; the biggest hotel in the city was set aside for the royal visitor; business was suspended, the streets were filled with bands, crowds were out; everything was done; the city felt honored by the visit of the successor to Victoria's throne. But when the Prince of glory came to this earth, there was no room for him. Perhaps you say, "There would have been if we had known who he was." But after there came a voice from heaven, saying, "This is my beloved Son," and after he had performed miracles, there was no room for him. There was not even room for him in Nazareth, his own city. His own brothers turned against him. Jerusalem turned against him. Did you ever hear of Jerusalem giving him the freedom of the city? At first, crowds came to hear him, but at last they dwindled away. We read that some of his own disciples turned against him. His disciples had their own houses to return to, but the Son of God had no place to go. Even the room where he was born was borrowed. The beast that he rode was borrowed. The sepulcher was a borrowed one.

But have times changed? There is no place on earth to-day where the gospel of Christ is preached more widely than it is in America. Does America want him? If it should be put to popular vote whether Jesus should come down here and rule, as he does in glory, do you believe he would carry a single State? Do you believe he would carry a single county? Do you believe he would carry a single ward in this city? Is there a precinct anywhere that

he would carry? If he should just come down and even preach on the streets of New York, he would lose his reputation. Do you think your societies want him now? Do the Odd-Fellows want him? Do the Free Masons want him? Wouldn't he be blackballed? Do you think the political parties want him? The Republicans wouldn't have him. The Democrats would be nearly unanimous against him.

"Hold on," I think I hear some of you say, "I'm a Prohibitionist, and Prohibitionists want him." Don't you believe it. They don't. I see you shaking your heads, but I think you'd vote against him, especially you who rent your properties for rum-shops. I think you'd vote against him, you who rent them for improper purposes. I believe some churches would vote against him, too. They don't want him to come in person to reign, because he'd change some things. I don't think there's one of the so-called "Christian nations" that would have him come if it were put to a popular vote.

I tell you again, I don't believe we shall have peace on earth until he does come. But I thank God for the outlook. Pray that his coming may be hastened. Let it break up this infernal work that is destroying men's souls.

TWO POINTS OF VIEW.

A CORRECT idea of the position and work of Christ requires that he be viewed in the offices of both a sacrifice and a mediator in the great plan of salvation. From these points of view his relation to both the law and the gospel is placed in a clear light.

The sacrifices of the former dispensation typified the sacrifice of Christ. A priesthood was ordained to perform the services of the ancient earthly sanctuary. But the work of the priests then was all typical. They served "unto the example and shadow of heavenly things." But the offerings they presented were offerings for sin, and sin is the transgression of the law. There were, therefore, some things present in the Mosaic economy which were not types and shadows. There was a law which was a real, not a typical, law; and sin was a reality, not a shadow.

But by the divine arrangement there were sacrifices provided for sin, which were figures, to show that a real and effective sacrifice for sin had been provided and was to come; atonement for sin was made in figure, to show that atonement was to be made for sin in fact; and sin was pardoned in a manner to set forth the fact that remission comes only through the shedding of blood. And all this, the apostle assures us, was performed "unto the example and shadow of heavenly things;" and he elsewhere declares that these heavenly things, the body of all that which, under the old dispensation, was typical and shadowy, had reference to the then future work of Christ.

How unfortunate is the idea which has come so largely to prevail in the Christian world,—that the present dispensation has no relation to the former; that the services of that time the people did not then comprehend and cannot now understand; that its ministry pointed to nothing and had no meaning; and that Christ made his first advent to this world in a spirit of antagonism to all which had gone before, with the purpose of sweeping it away as a mass of useless rubbish.

But such was not the character of that ministration which the apostle declares was established "in glory." 2 Cor. 3:8-11. It was an open volume spread before the world, from which men were to learn of Christ. It was an object-lesson setting forth the great features of

Christ's mediatorial ministry, and his atoning work for the sins of mankind. It was a picture of these great facts; namely, blood presented as an evidence of life actually given up to meet the claims of a broken law; a ministering priest; law satisfied; guilt canceled; the sinner free.

But the body of all this is of Christ. His is the real blood which takes away sin; his is the real life which was offered to, and which satisfies the claims of, the law for us and in our stead; so that by his atonement the demands of the law against us are met, our guilt is canceled, and we are free. And in that ancient sanctuary service, as set forth in the Old Testament, Christ and all his work were for ages exhibited before the world in the most striking shadow and the most forcible figure. Can we understand his office and his present work, and not take into our study this wonderful relationship, as brought to view in type and antitype, shadow and substance, figure and fact?

This release from the condemnation of the law, through Christ, with all its blessed consequences, is the gospel; but it is the gospel because there is back of it that which held us in bondage; namely, sin, through the strength of the law. Christ's relation to the gospel all profess to understand; his relation to the law is either not perceived or not so readily acknowledged. Under the former dispensation there was a real law, and real sin, which was a transgression of that law. That law was deposited in the ark, and in reference to that, the whole work of the priesthood was performed. Now, also, there is a real law, and real sin, which the apostle John says is still the transgression of the law; and it is with reference to this sin, and the law which reveals it, that the work of Christ is now performed. Then is sin the same now that it was then? Is the law the same now that it was then? If not, has God two standards of moral government for two different ages of the world?—No candid person will so claim; and an examination of the work of Christ, in type and antitype, as here suggested, will demonstrate that it cannot be so.

A comparison of the work of the Aaronic priesthood with that of Melchisedec, as fulfilled in Christ (Hebrews 7), will settle at once and for all time the questions of the immutability and perpetuity of the law of God. With reference to what law were the offerings of the Levitical priesthood made?—The law spoken from Sinai, engraved by the finger of God on the tables of stone, and deposited in the ark in the most holy place of the sanctuary,—a law distinct in its terms, definite in its requirements, and plain in its commands. All will admit this.

But while the Levitical priests were ministering with reference to that law, they were acting only in example and shadow. They ministered "unto the example and shadow of heavenly things;" and those heavenly things were the work and ministration of Christ in heaven. It was the same as if it had said, in so many words, that they ministered "unto the example and shadow" of the work of Christ for the world, in the sanctuary in heaven. Therefore the important and decisive question at once arises at this point: With reference to what law, then, does Christ perform his ministry? If his work is the antitype of that which they performed, if

they were but setting forth in shadow the work which he was to perform, and which he has been performing since his ascension, and is still performing in heaven, as the Scriptures so plainly and positively teach, then it follows that the law which was then the object of their service, and the law which is now the object of Christ's ministry, must be identically *one and the same*.

The earthly priests could not make an offering to a law because it required one thing, and in that service be acting as types and shadows of Christ, if his offering is to *another* and different law, which requires *another* and a very different thing. In other words, their work could not be, in this case, a *type* of his work; and the statement of the apostle that those priests ministered "unto the example and shadow of heavenly things," referring to the work of Christ, could not be true; and men should be very careful how they take positions which falsify the Scriptures. On this ground, which some people take with seemingly so little thought, the relation of type and anti-type would be broken, the Old and New Testaments be rent asunder, and the unity of the plan of salvation, and so the plan itself, be thrown into chaos and ruin. It is Christ who binds the whole work together. Christ everywhere appears; and on him and his work run the lines of divine harmony and unity in all the plan of salvation for mankind.

Thus he who has learned Christ aright, he who has the truth as it is in Jesus, looking at him from the two points of view,—namely, as both a sacrifice and a mediator,—is not only a joyful recipient of the glorious gospel, but is forever settled and grounded on the immutability and perpetuity of the law of God.

U. S.

EGYPT.

On closing my work in Palestine, I sailed from Jaffa to Port Said, the port at the Mediterranean mouth of the Suez Canal. Since the opening of the canal, quite a town has sprung up at this place,—an international town, a town of great moral corruption, a town full of traps for the souls of men. While this is more or less true of every seaport, it is emphatically so here; this is but the natural result of the situation. In other seaports, factories and home industries occupy the time of a portion of the inhabitants, thus maintaining another element; but in Port Said, nearly everything and everybody depends on trade with the seamen. The ships' crews and passengers, having been long at sea, often use the few hours at Port Said to make up for lost time, and in anticipation of another long separation from land, indulge freely in all sorts of harmful things misnamed pleasures.

But where the darkness is densest, light is most needed. The dangerous places in the sea are marked by beacons, and light is flashed across the wave; life-saving stations are erected where wrecks are most frequent, that, as far as possible, helpless victims may be snatched from the jaws of death. Seeing the great need of such work at Port Said, efforts have been made in this direction by persons who have sacrificed much to rescue others. But those that have the brightest light of the gospel should let it shine in the darkest places. There is not only an excellent opportunity for

rescue work at Port Said, but also an open door for our publications in many languages.

Over three thousand ships pass annually through the Suez Canal; and as this is a coal-ing-station, a stop of several hours is usually made. Unlike the ports of France and Italy, where Catholic influence excludes colporteurs from visiting the ships, Port Said is free. We are glad to note that already a brother in America has made a liberal donation for opening the work at this place; and we are now occupied with the question of finding a suitable person to send there. This being a polyglot field, we need a polyglot man to occupy it; and fortunately we have a few workers in the Central European Conference who can each speak several languages.

From Port Said I came to Cairo by rail. The track runs along the canal about half-way to the Red Sea, to Ismailia, and thence across the land of Goshen to Cairo, the capital. This city is situated on the Nile, near the site of the ancient capital in the time of the Pharaohs of the Exodus. Over a year ago, an Armenian brother went from Constantinople to Cairo; and while engaged at his trade as sculptor, he has been active in spreading the truth. To the present, he has gained two others, one of whom has returned to Turkey, while the other remains at Cairo. With these two, I spent Sabbath, January 22, on the banks of the Nile, in Bible study. As nearly as can be ascertained, it was near this place that the infant Moses was hidden in his little ark. We spent the day studying the Exodus, and Israel's wonderful deliverance from Egyptian bondage as a type of the final glorious deliverance of God's remnant people from Babylon. During the middle of the day, the sun was too hot for comfort, so we sought the shade of orange- and lemon-trees, which, at this season, were laden with golden fruit. As one of the Armenian brethren speaks French fluently, we were able, with the aid of the Bible, to communicate with little difficulty. The sculptor is a young man full of zeal for the truth, and devotes considerable time to holding Bible readings and circulating literature. At Cairo there is a large number of Armenian refugees, the majority being without work, and dependent on charity. Besides these, there are Armenian residents.

From Cairo I came to Alexandria, where, some twenty years ago, Dr. Ribton was killed. Here, also, we have an Armenian brother, who came from Constantinople a year ago to find work. He is active in spreading the truth among the Armenians, Greeks, and Turks. Egypt is growing in popularity as a winter resort. The facilities for ascending the Nile are increasing from year to year; a railway is in operation for four hundred miles from Cairo, and will soon be completed to Luxor, four hundred and fifty miles from Cairo. Under British influence, the land is improving; in many respects it is like a new country, thus furnishing a good field for speculators. The field is thoroughly international; hence a laborer knowing English, French, or German could at once begin work here, without waiting to learn Arabic, the native language. The Sabbath-schools have provided means for making a beginning in the Mediterranean field; and the Lord already having sent laborers to Egypt, is not this an indication that here is a good place to begin?

H. P. H.

THE S. D. A. MISSION IN MATABELE-LAND, SOUTH AFRICA.

In my last report I spoke of my visit to the mission farm and some of my experiences there. This time I will mention some others; for I desire that the readers of the *REVIEW* should have as full an understanding of the situation as possible.

I remained eight days at the mission, including two Sabbaths. During this time four meetings were held with the natives, and a portion of each day was spent with the workers, seeking the Lord, studying his word, and counseling over his work. We enjoyed much of the Lord's blessing in these gatherings. No one who has not been there can fully appreciate what the workers at the mission have passed through in times of war, famine, and pestilence; but the Lord has watched over them through it all, and we have great reason to thank him for bringing our dear fellow laborers through so well.

The coming of Brother and Sister Armitage was very timely in every way. Not only did they help lighten the burdens that were resting so heavily on the workers at the farm, but the second day after their arrival, Brother Armitage began the building work. At the time of my visit, he, with the help of others, had put up three brick dwellings twenty-five by twenty-six feet in size. These were to be occupied by the families of Brethren Tripp, Anderson, and Armitage. The houses are roofed with thatch, which, in this climate is much more comfortable than an iron roof, as it is so much cooler in hot weather. They have also put up a small store. None of the buildings were quite ready at the time of my visit, but two were so near completion that they had been taken into use. When these houses are completed, our workers will be much more comfortably situated than heretofore. It is a great advantage that building material is so easy to get. They make their own brick, and mix up clay for mortar, both for laying the brick and also for plastering the walls. It makes a far better wall than one would expect. As for the floor, this, too, must be earth; for a floor of wood would soon be utterly ruined by the ants, which are the pest of the country. Great care has to be used in selecting poles for the roof, as there are only a few varieties of wood that the ants do not soon destroy.

As soon as the dwelling houses are finished, work will begin on a building for school and meeting purposes, which is very much needed. The brethren also contemplate a building for the accommodation of the children the mission has taken. With these conveniences the mission will be much more comfortable than at present, and will also be in a condition to do better justice to the work in hand. During my visit, Dr. Lindsay made the mission a present of a windmill for the well which they were about to dig. At present they have to carry the water used quite a distance.

These improvements are very much needed, but these are not all the necessities. The mission is in urgent need of more help. There is need of some one who can superintend the work of the farm, and look after the marketing of its products. As it was when I visited the farm, Elder Tripp was so occupied with this work that it was not possible for him to do the evangelistic work that should be done, and for

which the mission was established. This need must be provided for soon, or the real object of the mission will be lost. Great care will need to be exercised in securing such help.

Another urgent need is more helpers. Sister Anderson's health is not equal to the demands on her at the mission, with all the other cares and labors that must be performed. We cannot expect to have all the natives come to the present mission for school. We must have schools at different places right among them if we shall be able to do the work that is needed. While there, I visited one of the native kraals three or four miles away from our mission, and held a meeting. In that vicinity are a number of kraals, and we ought to have a school there. When I speak of a school, I do not mean one conducted on the same plan as our schools in the States; for it is not only the children that need to be taught, but older people as well. And it is not so much text-book teaching as the practical lessons from nature that are needed. Just now there is need of four or more teachers right there. Shall we have them?

I would that I could take every one of the readers of this article to the place, that they might see for themselves the needs of the situation. Sister Anderson related a very touching incident. One day while she was writing at the table, one of the little boys they have taken into their family left his playmates, came to the table, and asked to whom she was writing. She replied, "To our friends in America." He inquired if it was to the people who had sent the missionaries over there. She told him it was. Then the little fellow, who was only about four years old, and not very large, spoke up and said, "I wish you would say to them for me that they must send more missionaries over here to teach the people about God. My mother knows nothing about the true God, and I want them to send a missionary to teach her about God and the right way to live." Some time after this, the same boy received the information that his mother was dead. This brought him great sorrow. Day after day he would come to Sister Anderson and talk about his mother, who died without learning about the true God, and so must be lost. This was the cause of his anxiety,—not the bare fact that his mother was dead, but that she died without knowing God, and so would not have a part in the first resurrection. Sister Anderson tried to comfort his sorrowing heart the best she could by telling him that God knew all about it, and we could trust the matter entirely with him. After a time the boy felt more reconciled.

I mention this incident to show the reader how quickly even these children get hold of the principles of the gospel. As I have said before, there are about thirty children connected with the mission at the present time, and all these are eager to become missionaries to their own people. Indeed, they are so already; for on several occasions I noticed them communicating to the older natives the things that they were learning.

Now the question must arise in the mind of the reader as to what is being done to bring the light of the gospel to the thousands, yes, hundreds of thousands, of natives in the "Dark Continent." The way is now open for the gospel to be carried to all parts of this vast coun-

try. But laborers are needed. Missionary stations should be planted everywhere, and the sound of the gospel should go to all this people; for they are really stretching out their arms for help. During the time that Brother Fred Sparrows was on the mission farm, before the arrival of the present missionaries, a native chief came to him from a distant kraal, and pleaded with him to send a missionary to teach him and his people about the true God. He was so urgent in the matter that he wanted a written promise from Brother Sparrows to the effect that as soon as missionaries came, he would send some of them to him and his people. This request has been repeated a number of times, and yet this and many other urgent calls have been left unanswered. Now the way is being hedged up, and some of the calls are no longer heard. Even in this field we shall prove the truth of the statement made by the Spirit of prophecy, that work which we have neglected to do under favorable circumstances will now have to be done under unfavorable conditions.

Our present mission is well situated as a central station for a large portion of that country. From this center, work can be opened and carried forward in all that country under the general direction and assistance of those in charge of that place. The expense of this work need not be large. It will require workers who not only have a knowledge of the truth, but whose whole soul is in the work, who are willing to bear up under hardships, and who have a large supply of tact and adaptability.

This country affords an excellent opportunity for self-supporting missionary work. The soil and climate are favorable to almost all kinds of crops. Kafir-corn is one of the leading products. Irish potatoes, sweet potatoes, and peanuts grow well and produce abundantly. Timber for fire-wood is plentiful, and the water in these parts is soft and easily obtained. With these advantages there are also many difficulties to overcome, but they are not insurmountable.

We hope this field will receive the consideration that its importance demands. It must be borne in mind that now is the most favorable time to work it. The longer we delay, the more difficult it will be to accomplish what we desire.

So far in this report, I have confined myself to the immediate needs of the mission already established. At another time I shall present other portions of this field. Truly the harvest is ripe, and the fields wait for the sickle.

O. A. OLSEN.

THE question of unequal taxation is fast becoming a vital one; and conservative journals, such as the *Independent*, declare in no uncertain tones that it seriously threatens the welfare of this government. In some way the owners of millions are almost invariably assessed for only nominal amounts, and the taxes they actually pay are outrageously out of proportion to what are collected from the common people. It is refreshing occasionally to see collectors who are not afraid to do their duty. Last week in South Chicago six banks refused to pay their taxes, on the ground that the assessments were too high. An injunction to prevent their collection was not sustained in the courts; and immediately the collector, with a

guard of some twenty men, visited each bank, and demanded the taxes. At first there was a refusal. They were told that unless the money was forthcoming, the banks would be closed up at once; and so, rather than submit to this, they paid over, "under protest," it is reported, sums in the aggregate amounting to \$165,792.49.

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.

THE ST. HELENA SANITARIUM.

THE blessing of the Lord has been especially manifest in the work of the sanitarium of late, and the helpers as well as the managers feel anew every day that it is a great privilege to be connected with this branch of the work of God. Since the management came back into the hands of the local board one year ago, and the work was taken up by younger and less experienced workers, we have sought earnestly for divine guidance, and many times the Lord has come near. In many respects we look upon the past year's work as more successful than that for several years in the history of the institution, and the prospects for prosperity were never so good as at the present time.

The history of this work, like that of many institutions, has been one of trial. Many times it has been especially necessary to seek light for the future. But the direct hand of God has been continually seen to preserve and strengthen the work. It was by special direction of the Lord that the institution was built in this beautiful mountain retreat, and his preserving care has been no less manifest. It is now over twenty years since the work had its small beginning. During this time there has been a steady growth. At present our family includes from one hundred to one hundred and eighty, varying according to the season of the year.

The training-school for nurses, which has been in progress for five years, has become organized and established, so that we are able to send out workers to engage in the work of the Master, some of whom have already given efficient service in the way of nursing and missionary effort. In the medical department we have four physicians and twenty-five nurses, all seeking to perfect this phase of the work. The patients who come receive prompt attention; and our rational methods of treatment, combined with the most delightful California climate, unsurpassed natural surroundings, and the blessing of God, usually do not fail to bring comfort, peace, and health to the sufferer. This is witnessed to by the marked appreciation of the guests who visit us.

The spiritual interests of the institution are good. There is a marked interest in the Sabbath-school in the study of the word of God. Most of the helpers feel that their life and service are valuable only as Christ is in them. Besides the Sabbath meetings and weekly prayer service, department meetings are held twice a week, where the helpers meet together in groups, and help one another along in their Christian life, and in the special work in which they are engaged. Every morning the physicians meet together to seek God for his guidance and wisdom in the important work of the day.

Many of the helpers find time to go out in the country to minister to the poor and needy, and their experiences impart courage to all. Many of the nurses have a burden to go to San Francisco to work, and already some are in that city assisting in the Helping Hand Mission.

The principles of healthful living and hygienic reform are brought to the front. Two

lectures are given every week to the patients, by which a good interest is continually sustained. These lectures, together with personal work, are the means of accomplishing much good. Many of the patients go away feeling that they have been well repaid by the knowledge they have gained concerning the principles of our work.

An interest is felt among the nurses to become more familiar with the principles of healthful living. Besides the instruction given in these principles in the classes in nursing, the little book entitled "Healthful Living" is carefully studied, and two regular classes for its study are held each week. All feel a desire to base their future work upon these principles, that they may become the greatest blessing to humanity.

A few months ago a branch office was opened up in San Francisco. The work in this office has been constantly growing, bidding fair to be an important part of our work. There a large number of people can be treated whose circumstances are such that they cannot leave the city to come to the sanitarium. At present Dr. F. B. Moran is spending his entire time at the branch, and his services are greatly missed at the sanitarium. Dr. G. H. Heald has just come to take up Dr. Moran's work here.

The interest in the *Pacific Health Journal* is continually increasing. At present the circulation is four times as great as it was a year ago. We are now making arrangements for some able contributors, which will add greatly to the value of the *Journal*. Since the journal was reduced in size a year ago, the subscription price is fifty cents a year. It can be furnished in clubs at a very low price. It is the design of the managers of the institution to make this journal a most efficient organ to get the principles of healthful living before many people. We solicit co-operation in this work.

A health institute was held at the sanitarium, February 21-25. At this meeting a number of the brethren of the Conference were present, also laborers from the East, including Dr. J. H. Kellogg and Elder G. A. Irwin. This was a most profitable occasion for the institution. The Lord came near with his blessing as we devoted time to the study of the principles of our work. A report of this meeting will appear in the *Gospel of Health*. Steps were taken by the Conference Committee and others in the California Conference to take a deeper interest in, and unite their sympathies more fully with, the institution. It was the sentiment of all that the purposes of the institution can be more fully carried out if its work is directed by the brethren in general, than by the few who are connected with it by virtue of the stock owned. Steps were taken for the organization of a California Medical Missionary and Benevolent Association, to be in close affiliation with the International Medical Missionary and Benevolent Association. It is expected that this association will not only have charge of this institution, but will also have the supervision of all the medical missionary work within the Conference.

God has established these institutions to carry to the world an important part of the great message which we have for the people, and every Seventh-day Adventist should have a deep interest in them. We ask the sympathy and support of the brethren throughout the East. From all over the country many people and invalids come to California for their health, where they can have needed conditions for recovery. They should be directed to the St. Helena Sanitarium, where they can secure advantages that are not to be found elsewhere on the Pacific Coast.

We would be glad to correspond with any one, and to furnish circulars to those who can use them in the interests of the institution.

A. J. SANDERSON, M. D.

A BENGALI FAMILY.

THE accompanying cut gives a good idea of an educated Indian family. The father is a high-class Brahman. When a young man, he gave up his idolatry, and became a theist. This step cut him off entirely from all his friends. Some time later he was brought in contact with missionaries of the Church of England, when he embraced Christianity and became a worker with that body, laboring with them a number of years. A few years ago his attention was called to the question of baptism, and he became convinced that immersion only is baptism. Consequently he took his stand on that question, and united with the Baptists. Though this step was a financial loss to him, he took it because of his convictions.

Receiving some of our health publications and papers from America, he saw a notice that we had a medical mission in Calcutta. Over a year ago he came about a hundred miles from the country, and while in the city, called on us. At that time he knew nothing about the Sab-

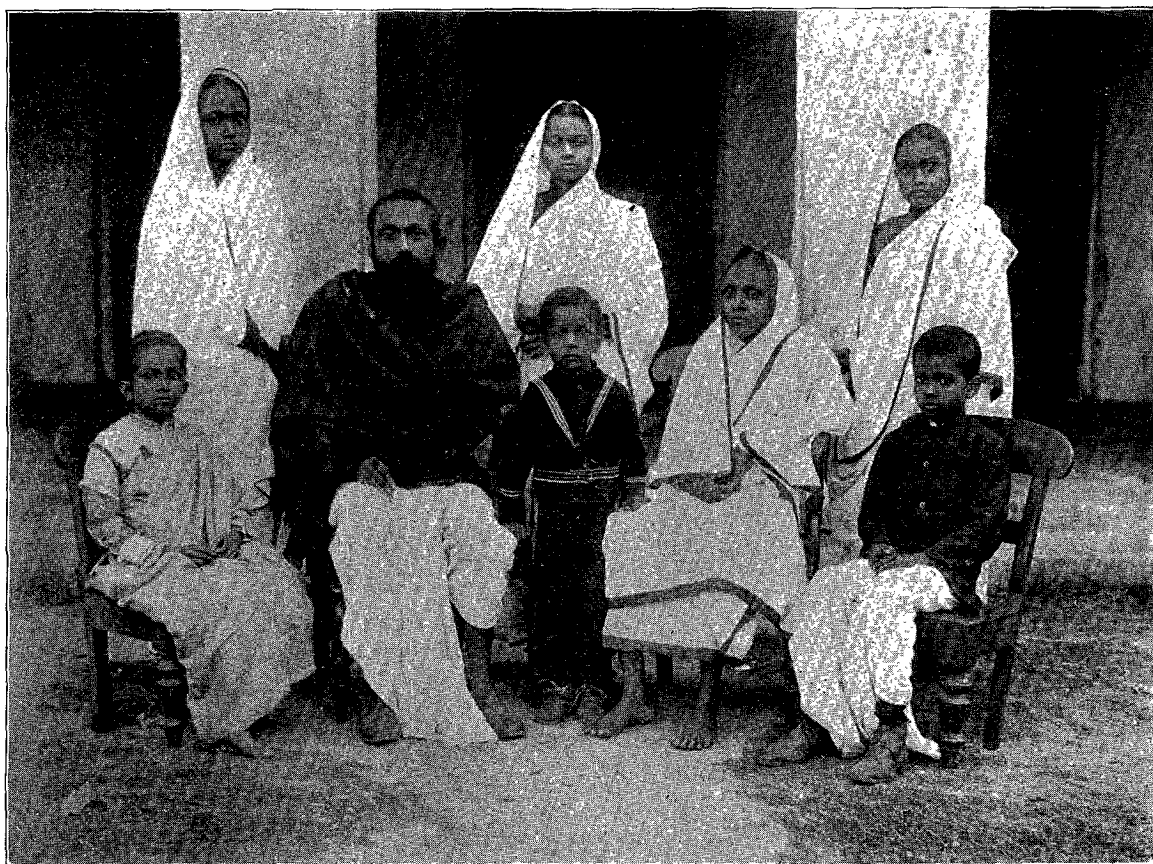
family lives in the compound where our boys are. We are situated in a part of the city where we are entirely surrounded by Hindus, and nearly every evening this brother throws open the gate, which is next to ours, brings his boys together, and begins to sing Christian songs. The Hindus gather around, and then he talks to them about Christ. An interest is thus being created.

Though he was not encouraged to think, when he began to keep the Sabbath, that we could furnish him with work, he took that step with the odds against him, looking at it from a human standpoint. We pray that the Lord may especially guide this dear family, and make them useful in the closing work of the message.

D. A. ROBINSON.

ONTARIO.

LONDON.—Since my last report, several have been added to our number. Sabbath, March 5, our Disciple brethren kindly granted us the use of their baptistery, in which sixteen persons



bath. Calling at our gate, the *durwan* told him I was busy, and could not see him then. However, the *durwan* gave him some information about us, telling him that we were different from other Christians, that we ate no flesh of any kind, and that we kept Saturday for the Sabbath. He went away without seeing me at all. Several months later he came again, and wanted to have a talk about the Sabbath, when he gave me the particulars of his first visit. What the *durwan*, a most devout Hindu, had said to him had set him to thinking on the Sabbath question, and driven him to his Bible, where, of course, he found little consolation in the matter of Sunday observance. I had a long talk with him, and gave him some reading-matter. He began to keep the Sabbath last June; and the last part of July he came here, and took up the work of caring for our children in the home. His three daughters, who stand at the back in the picture, are well advanced in their studies, and are now studying English with Miss Taylor. He has two sons (not in the picture), who are studying under Dr. Place, and are getting a practical experience as nurses.

The man's wife is a good Bengali teacher, and is a valuable help in our girls' school, besides having motherly care for our boys. This

were baptized. The next day Elder Durland, assisted by Elders Guild and Howe, and the writer, organized a church of thirty-nine members. The proper officers were elected and ordained. The occasion was a solemn one, and will not soon be forgotten by those present.

It is now seventeen months since we came to this city, and there are but three persons now living here who were keeping the Sabbath when we came. We have had material aid from the Bible readers, canvassers, and Brother and Sister Dryer, who were with us in the tent last summer. It is evident to all that the hand of God directed us to this place, and that the time had come to enter this city with the message.

The health food factory, of which mention was made in my last report, is now in operation. Before beginning to make the foods, between forty and fifty of our brethren and sisters met in the factory, and by a solemn service dedicated the building and the entire work to the Lord. The factory is now making caramel cereal, granose flakes, granose biscuit, and granola, and expects to make other foods soon. We hope the friends in Canada who are interested in a reform diet will use these foods themselves and recommend them to others. Let all remember that the profits of this institu-

tion go to build up the medical missionary work in the dominion.

The tithe of the church here from November 3 to March 7 was \$172.10, and our Sabbath-school collection for the same time amounted to \$37.12. A brother gave \$1,000 to home missions, \$500 to foreign missions, and \$500 to the medical missionary work. We hope to make the work in London self-supporting, and also to be able to help in destitute fields.

Our canvassers' institute closed here last Monday morning. Although the attendance was not as large as we hoped to see it, those who did attend were interested in the study of the Word, as presented by Elders Durland and Guild. Special interest was manifested in the lessons given by Elder Durland on the Eastern question. We have just read "The Eastern Question in the Light of God's Promises to Israel," by H. E. Robinson. This book should be read by all our people, and have a wide circulation among all denominations.

J. F. BALLENGER.

DISTRICT 2.

I HAVE spent the time from February 7 to March 14 visiting eleven points in Tennessee and Kentucky, beginning with Memphis, Tenn., and closing with Louisville, Ky. The meetings were well attended by our people. In some places there was such an earnest desire on the part of the public to hear on the great Advent movement that they would come out in the daytime on week days to listen to the Word.

For the last three weeks of these meetings I was afflicted with a severe cold, yet spoke from seven to eight times a week. This left my lungs in a somewhat wearied condition. I am now in Battle Creek, seeking rest and recovery of strength. I am glad to report that I hope soon to be able to take hold of the writing I have promised on the signs of the times and the great second Advent movement. I trust to have this completed before going out to the summer camp-meetings.

J. N. LOUGHBOROUGH.

IN THE STATES.

(Compiled from the State papers.)

Atlantic Conference.

WASHINGTON, D. C.—The church is in a prosperous condition. Through the efforts of the Bible workers, three have lately been added to its number, and many more are interested. A mission has lately been opened at 431 Forty-first St., S. W., with encouraging results.

CAMDEN, N. J.—A successful canvassers' institute has recently been held at this place, from which the workers have gone forth with renewed courage and zeal.

Colorado.

WILLIAMSBURG.—As a result of a series of meetings at this place, eight persons have decided to consecrate their lives to the service of the Master. Others are halting.

MONTROSE.—Thirteen are standing as representatives of the truth at this place as the result of labor put forth since the camp-meeting last fall.

FORT COLLINS.—The meetings at this point are well attended. Many invitations to visit are received, and the way is opening in a remarkable manner for the reception of the truth.

Iowa.

DAVIS CITY.—Eight have united with this church, and others are expected to do so soon, as the result of a special effort put forth. A

house of worship was dedicated on the 6th, and a spirit of courage and good cheer prevails.

DAVENPORT.—For some weeks a portable tabernacle, the first one used in the State, has been at this place; and notwithstanding many outside attractions, it has been well filled from the start. Much interest is manifested on the part of the hearers, and good results are expected.

DES MOINES.—The canvassers' institute at this place is well attended, and those in attendance speak highly of the good results following the instruction given. The school will soon close.

Michigan.

DETROIT.—A good work is following the efforts put forth by the Star of Hope Mission. One man, who had been in the horse-racing business, found the Saviour, and his first question was, "What shall I do with my race-horses?" His decision was to sell them, and give the proceeds to the Lord.

GRAND RAPIDS.—The church here is alive to the work for this time. The Christian Help work done by the young people in the city is marked with excellent results.

SHELBY.—The efforts put forth to spread the truth at this place have been blessed. Seventeen began the observance of the Sabbath, most of whom have experienced religion for the first time; backsliders were reclaimed, and the church was greatly edified and strengthened.

BLENDON.—Special services were held here during January, at which time twenty-five youth and several heads of families began to serve the Lord and keep his commandments.

JACKSON.—This was one of the first places in the State where the truth was preached, and Sabbath-keepers have been here ever since. The church numbers fifty-seven. Bible work and canvassing are being carried on here, and valuable additions are hoped for.

DECATUR.—Meetings lately begun at this place have increased in attendance and interest from the start. Several have been converted, including some remarkable cases.

PAW PAW.—The company here is deeply interested in Christian Help work, and is canvassing for the *Signs of the Times* while carrying it forward.

FLINT.—There have been several conversions since the institute lately held here. The work is still onward, and the workers are of good courage.

GRANDVILLE.—Recent meetings at this place were well attended considering the weather, and two started to serve the Lord.

SAND LAKE.—Services here are well attended, and the interest is good. Seven have already started in the good way, and others are deeply interested.

MEMPHIS.—As a result of meetings at this place from Christmas to February 25, five adults began the observance of the Sabbath, and there was a general revival in the church.

LAKEVIEW.—A Sabbath-school convention was recently held here that was a success; two gave their hearts to the Lord.

ALMA.—An interesting and profitable five-days' Sabbath-school convention, in which there was much outside interest, was recently held at this place.

California.

ARROYO GRANDE.—The new church building at this place will be dedicated soon. The company is of good courage.

SAN FRANCISCO.—The Helping Hand and Medical Mission opened its doors, February 27, and already the experience of those in charge would fill a large book, were it written down. It is doing an excellent work in snatching from destruction the souls of men that the enemy is seeking to hurl into eternity. The mission was formally dedicated March 13.

LOS ANGELES.—Public and cottage meetings have been carried on here and in the immediate vicinity for some time, with gratifying results. Nine new members have recently united with the church, and others are deeply interested.

Maine.

BURLEIGH.—Meetings here closed March 15. Six accepted the truth, one being a minister who has been preaching for twelve years. Four subscriptions for the REVIEW were obtained, and 3,060 pages of reading-matter distributed.

New York.

LOCKPORT.—A number have accepted the truth as the result of a series of meetings just closed at this place. Sabbath meetings are held, a spirit of unity exists, and there is a desire to walk out in all truth.

ROME.—Three united with the church, active missionary operations are being carried on, and a good spirit is present. The house of worship has been under repairs, and now presents a neat appearance.

Wisconsin.

STEVENS POINT.—Public services at this place developed considerable outside interest; and one lady, an evangelist in the Reform Methodist Church, is now rejoicing in greater light and truth.

WAUSAU.—Meetings at this point have developed much interest. Thirteen have accepted the truth, and as many more are on the point of decision. The Sabbath-school numbers between thirty and forty.

KENTUCKY.

LEXINGTON.—November 23, after spending six weeks with the company at Chattanooga, Tenn., I came to this place. Some of the company had lost heart in the struggle against sin, but together we humbled ourselves before the Lord, and he was gracious to us, and sent us refreshing showers of blessing. The inquiry now is, "Lord, what wilt thou have me to do?" All have taken firm hold of the principles of health reform, and can testify to the benefits derived therefrom. We have distributed all the tracts and papers that we could buy, and those that friends have sent us from time to time. We visit prisons, and homes that are darkened by sin and neglect. This has led the church into Christian Help work, which has been vigorously pushed the past winter. The sisters have made and given away a great many garments, and fuel and food have been provided for many more.

Our Sabbath services have been faithfully attended. The people of the city have come out to our services regularly, and there would be many more if our place of worship were more suitable. I am holding Bible readings with a number. The Lord says his word shall not return to him void. So I try to sow beside all waters, trusting that he will give the increase.

The Sunday reform movement started up here during the last of January, and for a while made considerable stir. The Religious Liberty Association sent us a large budget of tracts,

which we faithfully and judiciously distributed; they seem to have acted like oil on the troubled waters.

LEWIS C. SHEAFE.

WEST VIRGINIA.

FROM the camp-meeting till the close of the year, the greater part of my time was spent in visiting isolated Sabbath-keepers in different parts of the Conference, and in becoming acquainted with the needs of the work. I found all of good courage, and willing to do all they could to advance the Lord's cause. From January 11 to February 6, my time was spent in attending general meetings. Elder Mead was present at each meeting, and his counsel and labors were much appreciated. We were glad to have Elder Underwood with us at the Kanawha meeting. As we prayerfully searched the Scriptures for light regarding the Holy Spirit, the Spirit came in to bless.

Since March 2, I have been holding meetings in a schoolhouse near Kanawha, and the blessing of God has been present. Last Sabbath I baptized sixteen. Others are keeping the Sabbath, and still others are undecided. I expect to close the meetings here in a few days.

We are seeking to follow the direction of the Testimonies, and open the work in new fields. Brother Province has gone to an entirely new field in the eastern part of the State. Workers are also in Wheeling, using the *Signs* and selling books. The prospect is encouraging. The canvassing work is fairly successful; eight or ten devoting their time wholly to it. Some not of our faith are asking permission to canvass. Are the stones about to cry out because of the indifference of our own people?

If families would move from the centers of the work to different parts of this State, and live out the truth, they could do much good in little companies, and also in new fields. It costs no more to live here than in other places. Are there not many good families, that believe and practise *all* the truth, on whom the Lord will lay the burden to come to this field? I would be glad to correspond with any who may have a burden to come here.

My courage in the work of God was never better. I rejoice daily at the omens thickening about us of the speedy deliverance of God's people from the perils of these last days.

Newburg, W. Va. G. B. THOMPSON.

IDAHO.

BOISE CITY.—I came to this city over a year ago, and opened a school under the direction of the Upper Columbia Conference. I taught school and held from two to seven services a week. The school was successful, five pupils being baptized; many in the city were interested. During the summer we rented a hall in town, and held meetings nearly every night for several months. Five were baptized, and four joined the church on profession of faith.

Our Boise City camp-meeting then followed; eleven were baptized, and one joined the church on profession of faith.

Going with the brethren to Union, Ore., I attended the camp-meeting held from October 7-17, going from there to Pilot Rock, where I visited the brethren and held meetings for a week. This is a live little company, and is doing much good. At the close of the meeting several who had been hesitating decided to serve God.

I returned to Boise City, and taught a term of school of six weeks, closing just before the week of prayer. Brother Elton Sharpe then joined me, and from that time we have been laboring in the city and surrounding country. We held a series of meetings in South Boise City; as a result, three new converts were made, and several who had been halting be-

tween two opinions were confirmed. Four were baptized. Then we went three miles up the river, and held a series of meetings. Three are now keeping the Sabbath as a result. We then went to Highland Valley, ten miles farther up the river. We have a small church there. Brother Sharpe labored there one week, and returned to Boise City to look after the work, an interest having been awakened by holding Bible readings and visiting from house to house. I continued the meetings in Highland Valley, and last Sunday baptized two in the Boise River. Five others were received into the Highland Valley church on profession of faith.

Brother Sharpe has a good interest in the city, and we hope for fruit as a result of the Bible readings and visiting.

We shall now open a series of meetings at Meridian, ten miles west of Boise City, where there is a call for labor.

F. W. HIDDLESON.

UTAH.

WE are glad to report that the work is moving forward in this field. Several are interested in the third angel's message. Last December Brother S. J. Whitney, a trained nurse from the Battle Creek Sanitarium, came to Salt Lake City to assist in the medical missionary work. His coming seemed providential, as did also the coming of Dr. G. W. Harvey, who had settled with us a few weeks before.

In company with Brother Whitney we began to search out the poor, the sick, and the fallen. We did not have to search very long before finding a poor man but thirty-one years old, who had been addicted to the morphine habit for seventeen years. At the time we found him, he was using about forty-five grains each of morphine and cocaine every day. The physicians had pronounced his case incurable, and the hospitals would not receive him. The county commissioners kindly offered to pay his room rent and board if Dr. Harvey and Brother Whitney would undertake the treatment of this case. With the blessing of God the young man is now well, and free from the habit; the physician and nurse give the glory to the Lord.

The successful treatment of this man seemed to open the way for us to establish a medical and industrial mission. After prayerful consideration of the matter and counseling with our district superintendent, we decided that although we had no money to begin with, we would establish a mission if we could get some one to take charge of the work. It seemed to us that just at this time the Lord sent Brother Quinn, of Minnesota, to aid us. With his wife and son he arrived in Salt Lake City the latter part of January, and February 8 we opened a mission on a small scale. Meals are served at one cent a dish, and free medical advice is given by a thoroughly competent physician. Two more morphia cases have been successfully treated, both having given up all hope of ever recovering from the terrible habit. One was taken out of the jail, where she had been locked up because she had become a nuisance to the city. A wonderful change has been wrought not only in her personal appearance but also in her mental and moral condition. Truly our Saviour is mighty to save. Gospel services are held every night, and many poor sinners have started to serve the Lord.

At present about one hundred and fifty meals are served daily at the lunch-counter. Our means is very limited. Several poor men and women have been turned away because we had not money to give them proper medical treatment. If some of our brethren and sisters in our older churches would send us help, it would

be a blessing to our little mission as well as a precious experience to them. We need money to increase our facilities; also clothing of all kinds, and bedding. Will not some of our brethren and sisters come to the rescue? Please read the tract "The Alarm of War," and then study carefully and prayerfully the present situation of all the nations of the earth, and ask yourselves what you shall do with the silver and gold, the property and lands, you now possess. O, respond *quickly* to the many calls that are coming from all parts of the great harvest-field! Those who desire to help our little mission here will please address Medical and Industrial Mission, 33 Commercial St., Salt Lake City, Utah. Please prepay all freight sent. I will gladly write personally to any who desire it, explaining our needs in detail. Address the undersigned, Box 1058, Salt Lake City, Utah.

J. M. WILLOUGHBY.

ALABAMA.

OAK LEVEL, MUSCADINE, AND RANDALL.—I came to Oak Level, December 21, to work with a company that had been brought out by Elders Drummond and Wells. I found them very anxious to have more instruction, so meetings were held with them for two weeks. These were well attended, and three persons took a stand for the truth. One of these was a Methodist preacher. The Lord blessed in the presentation of his word. Then I went to the vicinity of Muscadine, and held two services daily for a week. As a result, two have taken their stand for the truth. I then came to Randall, and held meetings two weeks in private houses. The Lord greatly blessed there also, and eight embraced the truth. At the close of our meetings, Brother Wm. Woodford came, and after holding some meetings at both Randall and Oak Level, baptized seven at the former place and eight at the latter. It made our hearts glad to see these buried with Christ in baptism, and raised to walk in newness of life. May God's blessing attend them all. A church of thirty-one members was organized at Oak Level, after which the ordinances were celebrated. The Spirit of God melted all our hearts. I am now at Birmingham with Brother Wells.

E. L. SANFORD.

MISSION WORK IN DETROIT.

PERHAPS the readers of the REVIEW will be interested to know of the onward march of the gospel work in this city. We have more than a score of workers here. Our headquarters is at the mission home, 426 Trumbull Ave. From here the messengers of God are coming and going every hour in the day. They all have their regular work, but the canvasser as well as the Bible worker deems it a privilege to be ready for every emergency. The workers are obliged to administer to the necessities of the poor, sick, and afflicted, both spiritually and physically.

I will speak of the work of our Star of Hope Mission, situated at the corner of St. Antoine and Clinton streets. This is in one of the dark places of Detroit. It is not on a busy street, yet many find their way in, and some go out with brighter hopes than they had when they entered. The same work that is carried on in Chicago and other cities must be done here. Our motto is "Christ is all." We seek to follow in his steps who "went about doing good." We find those who are bound down by sickness, overcome by strong drink, captivated by amusements, and allured by all the devices that fulfil the lusts of the flesh. Every day we are called to the bedside of those who have no hope.

A few experiences will no doubt be of interest. One of the workers who was visiting the jail heard a boy crying, and asked to see him.

The boy said he wanted to go home, and see his mother before he went to the reform school. The next day we found the mother, a frail little woman, sick, with four small, half-clad children. She could not speak English, but she reached out her hand, and in a whisper begged us to do something to relieve her. We asked a woman who could speak English about her. She told us that the doctors had given her up to die. By some simple treatment she was greatly relieved of her pain, and lived about three weeks. We interceded for the boy, and the judge said he would give him to us if we would find him a home. On making out the papers, neither the father, a drinking man, nor the son, thirteen years old, could write his name. When the father had given his son to us, he said, "Soon my wife will die, and then you can have the rest of the children."

A few days ago a message was rung in for one of the Bible workers to find where she had been holding readings. She went, and the lady asked her to go and see a very needy woman. They went together, up three flights of dark, winding stairs, and found a poor old woman sick in bed. She had washed until she could do no more. We found her broken in heart and spirit by hard work and trouble. She had been held there by her own daughter and another wicked woman, even after she was taken sick. She could not get any one to help her. When she would attempt to call for help, she was forced back upon her bed. Her little money was taken from her to buy beer. Our workers gave her some treatment, and told her about Jesus. This filled her heart with gladness, and she begged them to return. They went back the next day, gave her more treatment, and still pointed her to Jesus, whom she accepted gladly, her face beaming with joy.

One evening a young woman came into the mission drunk, with a revolver and a razor in her pocket. She gave her heart to God that night. The family with whom she lived knew nothing of the love of Jesus; but when this young woman told them what the Lord had done for her, they gave their hearts to God, and established a prayer circle instead of a card and beer circle.

Only a few nights ago a man came in before meeting. On talking with him about his future, he said he had thought much about what would become of him. He said that only a few years ago he had tended bar in the room where we now have meetings. He is forty-seven years old, and has spent thirty years in prison. Before meeting began, he sought God for pardon, and that night went away a free man. Two more gave their hearts to God the same evening,—one a gambler, the other a colored man over eighty years old, who was once a slave. Another old man, who has had a very hard record, gave his heart to God a few nights ago, and is as happy as he can be. A young man, eighteen years old, who spent his time at the saloons and gambling-houses, and who had fallen so low that he went about picking up cigar stumps and smoking them, now spends every night working for Jesus in the mission.

God is blessing us in this work. Doors are open to us everywhere. Brother Nash has a standing invitation to speak in the mission not far from us every Sunday evening, and one night each week he holds a cottage meeting among men who are also looking for truth. At the last study there were three ministers in attendance. We have calls that we are unable to fill on account of the work that must be attended to every night at the mission.

March 18.

A. J. HARRIS.

"If we are not saved from sin, we are not saved at all; our salvation consists in our partaking of the holiness of God."

News of the Week.

FOR WEEK ENDING MARCH 26, 1898.

—The Atlantic Ocean is crossed monthly by 1,000 ships.

—The Milwaukee, Wis., public schools have abolished corporal punishment.

—Of the earth's surface, 1,500,000 acres are devoted to tobacco culture.

—Gray wolves are reported as doing serious damage in the vicinity of Fort Collins, Colo.

—The Ohio House carried a bill to reduce railroad fares to two cents a mile by a vote of 48 to 54.

—In time of war, France can put 370 out of every 1,000 of her population in the field; Germany, 310; Russia, 210.

—A Cleveland firm has closed a contract with the government for 250,000 tons of coal to be shipped to Key West.

—The Pennsylvania Railroad depot in Jersey City, N. J., was recently damaged by fire to the extent of \$100,000.

—Before the Cuban rebellion the debt of the island was, in round numbers, \$159,000,000; now it is over \$450,000,000.

—One of the items in the post-office appropriation bill that passed last week was \$30,000,000 for railroad transportation of mails.

—The American Thread Company has filed articles of incorporation in Trenton, N. J., with an authorized capital stock of \$12,000,000.

—Mrs. Lillian M. N. Stevens, of Maine, succeeds the late Frances Willard as president of the National Woman's Christian Temperance Union.

—Mr. Wm. Olmstead, an eccentric Cass county, Mich., farmer, recently died, leaving the bulk of his large fortune to the Barnum and Bailey circus.

—The safe of the State bank at Franklin, Ill., was broken open and robbed of \$10,000 in cash, besides valuable bonds and documents, on the night of the 19th inst.

—On Nov. 21, 1897, Allen H. Wright, of Rome, N. Y., sent a postal card from that city on a trip around the world. It returned on March 21, having been gone 113 days.

—The government has contracted with Armour & Co., of Chicago, for 200,000 pounds of canned meats; in case of actual hostilities, this amount will be greatly increased.

—A suit for \$500,000 has been begun by the village of Upper Alton against the Chicago and Alton Railroad Company for exceeding the speed fixed by the ordinance.

—It is stated that in view of the warlike situation, the Carnegie Armory Works at Pittsburg, Pa., are about to be converted into a factory for the manufacture of war projectiles.

—It is authoritatively stated that the "Vesuvius" is now undergoing alterations with the view of using her guns to blow up torpedoes in the channels leading into Havana harbor.

—The steamship "Alameda," now on her way from Australia to San Francisco, has on board \$3,500,000 in gold, the largest amount of treasure ever brought into that port by a single vessel.

—It is announced that the public schools of Minneapolis must close April 29 for lack of funds. Citizens are asked to raise \$90,000 if they would have schools open the usual six weeks longer.

—The richest gold-mine in the world is located under the thriving town of Ballarat, Victoria, Australia. It has yielded more than \$150,000,000 worth of gold since it was opened, thirty years ago.

—It is said that President McKinley will probably appoint Judson C. Lyons, colored, Republican National Committeeman from Georgia, Register of the Treasury, to succeed the late B. K. Bruce.

—The Hale House, at Butte, Mont., in which were four hundred occupants, mostly miners, burned at an early hour on the 21st inst., and it is thought that at least twenty-five perished in the flames.

—A terrible explosion took place on the 19th, in the Santa Isabel mine at Belmez, Spain, province of Cordova. Sixty corpses have already been recovered, and many men are as yet unaccounted for.

—The Salvation Army of Chicago has originated a scheme of providing work for those out of employment. They are set to work gathering up the waste paper in the down-town districts. This paper is sold for junk, and the money received is devoted to providing food and lodging for those engaged in the work.

—Paris has 6,000 policemen. New York has 3,800. The ordinary arrests in New York are 85,000 a year; in Paris, 100,000; and in London, 150,000.

—The formation of trusts seems to be the order of the day. Bridge manufacturers from all over the country were in session at Cleveland, Ohio, last week for the reported purpose of forming a trust.

—Brewers expect to combine all the plants in the country with a capital of \$1,250,000,000. As a step in this direction, thirteen breweries in Cleveland and one in Sandusky have combined, with a capital of \$12,000,000.

—For the first time in six years the revenue of the United States for the month of February, 1898, exceeded the expenses of the national government for the month. The receipts were \$28,572,358, and the expenditures were \$27,627,000.

—Contrary to his usual custom, President McKinley did not attend church last Sunday, spending the time with the cabinet, discussing the war situation. Some of the ultra-Sabbatarian papers question the propriety of his course of action in this respect.

—The statistics of the Agricultural Department show that the cereal crops of the United States for 1897 were worth \$130,000,000 more than the preceding year, and that the value of farm animals—horses, cows, sheep, hogs, etc.—increased something like \$235,000,000 in the year.

—A theatrical benefit to Miss Nellie Farren, a London favorite actress, at the Drury Lane Theater last week, netted over \$30,000. Ten thousand people failed to obtain admittance, many of them offering \$25 for a fifty-cent seat. What will not people pay to patronize a fad?

—Nine miles out from Columbus, Ohio, a cyclonic rain-storm on Saturday night last overtook a Westerville electric car. Fourteen passengers were obliged to remain in the car for forty hours, including two nights, because of the damaged condition of the road, and the flood that surrounded them.

—The lower house of the Iowa Legislature has passed a bill for an industrial reformatory for women and girls in the new female building at the Anamosa penitentiary, where every woman and girl committed is to be instructed "in piety and morality and such branches of useful knowledge . . . as promise best to secure the reformation and future well-being of the inmate."

—Insignificant as Portugal is nowadays among the states of Europe, and unable to fulfil her obligations to her creditors, it is curious, says a newspaper, that her king should possess the most valuable crown in the world. Its value is estimated at over \$5,000,000. The crown of the Russian empress is said to be second in value, while the third in value is that of the queen of England.

—The Senate committee on privileges and elections has authorized a favorable report on the amendment to the Constitution of the United States, changing the time of year for the expiration of the terms of the president, vice-president, etc., from March 4 to the last Wednesday in April. The object of the amendment is to avoid the harsh weather often incident to inauguration ceremonies.

—Over 100,000 horses were imported into Belgium during 1896 for food for the poorer classes, 4,000 being killed in Antwerp alone for the twenty shops where this meat is sold exclusively. Large quantities are sold in Paris, both openly and in disguised form, at cheap restaurants throughout the city. Horse-meat is not fit to be eaten by anybody. It would be infinitely better to import corn or any other grain.

—Lieutenant Denison, quoted in the Melbourne Age, says that England imports from 24,000,000 to 25,000,000 quarters of breadstuff. Of this quantity, Russia and the United States have it in their power to withhold from 19,000,000 to 20,000,000 quarters; so that in case of these two powers entering into a combined hostility, they could practically starve Great Britain into submission, and this without engaging in a battle or firing a shot.

—It is generally known that some months ago a practically unknown young man, Mr. Joseph Leiter, fresh from college, with some money, went to Chicago from the East, and began speculating in wheat. He made some very bold moves that fairly took away the breath of the old operators, and they sought to "down" him, but without success. He soon seemed to have an unlimited amount of money, and has bought "on 'Change" not far from 10,000,000 bushels of wheat. He has lately begun to unload his surplus. Last week he sold over 2,000,000 bushels of his contract wheat, clearing \$340,000. Mr. Chas. A. Pillsbury, of Minneapolis, Minn., in commenting on the situation, declares that Mr. Leiter will make from \$4,000,000 to \$6,000,000 on his wheat deal. Thus are fortunes made in a day; but somebody loses this same amount. There is no "value received" in the transaction.

—The "Maine" was built in 1890, at a cost of \$2,588,000, and was regarded as one of the best ships in the new navy.

—The building ordinance of Chicago has decreed that hereafter no buildings in that city are to exceed ten stories in height.

—A despatch from Baku, Russian Transcaucasia, says the great Mantasheff petroleum business, valued at \$17,500,000, has been purchased by an Englishman.

—The memory of the late Frances E. Willard will be perpetuated in New York's new State capitol by the carving of her portrait at the head of the grand stairway.

—If the armies of Europe should march at an eight-mile gait, five abreast, fifteen inches apart, it would take nine and one-half days for them to pass a given point.

—One thousand armed and drilled Poles of Chicago and the Central States have offered their services to Secretary of War Russel A. Alger in case of a conflict with Spain.

—The provincial legislature of British Columbia has passed a resolution requesting the dominion government to impose a duty on American lumber and shingles equal to the duty imposed by the Dingley tariff.

—Flood damages reaching many millions of dollars are reported throughout Indiana and Ohio. Thousands of families are homeless, and many dependent on charity.

—A vessel, on board of which were forty people, mostly bound for the Alaskan gold-fields, capsized in a squall on the 21st inst., just outside the Golden Gate, off the harbor of San Francisco, and all were drowned.

—Private advices from the Transvaal to people having large interests there indicate that serious trouble with Great Britain is brewing. British troops are already being concentrated on the frontier. At Johannesburg great commercial distress prevails.

—Adam Adamcek, a Pole of Chicago, last week celebrated the one hundred and fifteenth anniversary of his birth. Pauline, his ninety-two-year-old unmarried daughter baked a birthday cake for him. The old gentleman is reported in excellent health, and attributes his longevity to outdoor life. Because of his great age he was selected first to ring the old Liberty Bell at the World's Fair.

—The "Kearsarge" and "Kentucky," two mighty sister battle-ships, were successfully launched on the 24th inst. at Newport News, Va., amid the wildest enthusiasm. The former was christened with wine, while for the latter water was used, taken from the spring at which Lincoln drank when a boy. These vessels have cost our government nearly \$4,000,000 each to build, and are without doubt the most formidable of any war-ships afloat.

—James H. Southall, of St. Paul, Minn., former chief clerk of the United States engineer force operating in that vicinity, is charged with having employed fraudulent time-checks, on which about \$1,000,000 has been drawn for services never performed, and by men who never existed. It is one of the most stupendous swindles ever perpetrated against the government. Nearly all the money has gone in a losing game of wheat gambling on the board of trade against Mr. Leiter.

—Sir Henry Bessemer, the celebrated inventor of Bessemer steel, died on the 15th. His discovery of the means of rapidly and cheaply converting pig iron into steel by blowing a blast of air through the iron when in a state of fusion, was the result of costly and laborious experiments, which extended over a long period, and in which the end was attained only after many and disheartening failures. The invention revolutionized the whole iron trade of the world in the short space of thirty years.

—As we close the forms of this week's paper, all is uncertainty in regard to the exact war situation. The official report of the destruction of the "Maine" is in the hands of the President, and will be published before this is read. The assertion is made that the President has informed Spain that war upon the islanders must cease, and that at an early date. Just what action he will take in the "Maine" matter is unknown, but it seems to be his policy to treat it and Cuban intervention separately. A flotilla of Spanish torpedo-boats left Spain two weeks ago, which is regarded as portentous; and a number of our leading war-vessels have been despatched to Hampton Roads to form a squadron, which many think will go to intercept the Spanish flotilla. War preparations are being carried forward with all haste, and only the word is necessary to precipitate a struggle. The wisest and most conservative statesmen declare that war with Spain is almost inevitable.

Special Notices.

COLLECTION FOR THE HASKELL HOME AND THE JAMES WHITE MEMORIAL HOME.

THE friends of the humanitarian work carried on by the Haskell Home and the James White Memorial Home are requested to remember as generously as possible these important enterprises, at the regular semi-annual collection which is to be taken up April 2. The work of these institutions is constantly growing, hence there is an increased need of financial support. The work is conducted in the most economical manner possible; nearly all the persons connected with these homes, including the superintendent and matron, give their services without salary or any other compensation than simply food and lodging. Nearly two hundred persons are sheltered in these homes, and a grand work is being done not only in receiving the outcast, homeless, and friendless into a Christian place of refuge, but in the education and training of children for lives of usefulness, and in the training of Christian women to go out as missionaries to engage in rescue work for children in all parts of the world. This is a work which calls loudly for attention, and which should have the sympathy and support of Christian people everywhere.

The amount raised at the last collection was just enough to keep the work going during the last six months. Several more old people and a number of children have been received since the last collection, so the expense is considerably increased; hence we feel it necessary to call for a generous consideration of the needs of these enterprises.

J. H. KELLOGG.

MISSIONARY FARMING.

Now is the time for missionary farmers to begin laying plans to raise a splendid crop for the Lord. In some portions of this great country, farming operations have already begun; but it is not too late even for such to set aside a portion of the crop that has been planted to be devoted to the work for God and humanity. Five thousand acres planted for the Lord would be none too much to provide for the needs of the work during the coming year. There is a great work to be done in our large cities in the South, also in Mexico and other places, which urgently demands attention. There are large and needy fields for missionary work in the United States as well as important missions in other countries. All these demand our sympathy, our prayers, and our financial help.

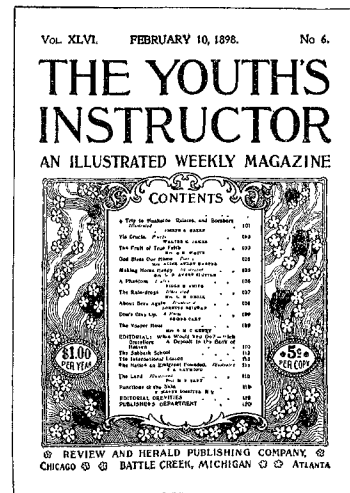
Several thousand dollars will be required to complete and furnish the sanitarium at Guadalajara, Mexico, where Elder D. T. Jones is making a brave struggle against difficulties, perplexities, and discouragements. The sanitarium is greatly needed. Elder Jones writes that United States senators are already occupying some of the upper rooms, although without doors or windows, and with rough board floors, and accessible only by means of a ladder. Think of United States senators so anxious to receive the benefit of sanitarium treatment and care that they are willing to climb a ladder every night to get into an unfinished room, with rough board floors, walls made of dried mud, and no furniture other than a plain bed, a stand, and one or two chairs.

A great work in Chicago must be carried forward. Our medical missionaries are beginning to enter the South, where the Lord has shown us that a great work must be done. This work is largely self-supporting. A medical missionary earns enough to pay his own salary, and sometimes a good deal more. For instance, one of our physicians connected with a foreign mission recently reported that his personal earnings for three weeks were \$90, \$100, and \$110. Another physician, with three or four nurses, has been earning from \$1,200 to \$1,500 a month; still another earns from \$300 to \$500 a month, with the aid of nurses trained by himself in a foreign land. Nearly all our medical missionaries earn considerably more than enough to support their medical work; but a large expense is necessarily incurred in the erection of mission buildings, and the support of the work of the evangelists, care of the sick poor, and other features of the work. In the South two nurses not only made their work self-supporting, but are now prepared to support two others, who can thus give their time entirely to the service of the poor.

Those who stay at home can have a part in this blessed work by dedicating a portion of their labor and land to the service of God and humanity. Let us all take hold of this work in earnest. Every farm ought to be a missionary farm, and every home a mission.

J. H. KELLOGG.

Publishers' Department.



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The Home School.

NEW TESTAMENT GREEK.

LESSON XIII.

Present Indicative Active of *λύω* and *φημί*, and Review of the Imperfect — Temporal Augment and Augment of Compound Verbs.

I. PRESENT AND IMPERFECT INDICATIVE OF *λύω* AND *φημί*. — Grammar: Sections 824; 829; 314 (present and imperfect indicative active); 481 (present and imperfect indicative); 305-307; 310; 311; 375; 376. (active endings).

PRESENT.

	λύω	PERSONAL ENDINGS	φημί
S. 1	λύ-ω	-μι	φη-μί
2	λύ-εις	-ς	φῆ-ς
3	λύ-ει	-σι	φῆ-σι
D. 2	λύ-ετε	-τον	φα-τόν
3	λύ-ουσιν	-τον	φα-τόν
P. 1	λύ-ο-μεν	-μεν	φα-μέν
2	λύ-ετε	-τε	φα-τέ
3	λύ-ουσιν	-σι	φα-σί

These forms of *φημί* except *φῆς* are enclitics.

λύω and verbs like it are called "ω-verbs" because the first person singular of the indicative active — the form usually given first in lexicons and vocabularies — ends in ω. In like manner *φημί* and verbs like it are called "μι-verbs." In the present active of *λύω* the former endings -μι and -σι have been dropped, and the variable vowel o changed (lengthened) to ω, and ε to ει. *λύω* is for *λύ-ο-μι*, *λύει* for *λύ-ε-σι*. In the present singular *φα* is lengthened to *φῆ*. How is it in the imperfect? This is regularly so in μι-verbs. ν is dropped from the ending -νσι and the preceding vowel lengthened, ο to ου, ᾱ to ᾱ.

Written Exercise.

1. Conjugate in the present indicative active each of the following, separating each form by hyphens into its elements: —

γράφω, τίθημι I place, ἔχω, δείκνυμι I show.

2. Translate into English: —

γράφω, ἐγράφομεν, ἔγραφες, γράφει. ἔχω, ἔχετε, ἔχομεν, ἔχουσιν. τίθημι, τίθησι, τιθέασι (377; 385, 7). δείκνυμι, δείκνυς, ἐδείκνυσαν.

3. Translate into Greek: —

I loose, I was loosing, we were loosing, thou writest. They say, thou sayest, ye were saying.

4. Write from memory the personal endings as far as you have learned them and the meaning of each.

II. TEMPORAL AUGMENT AND AUGMENT OF COMPOUNDS. — Grammar: Sections 354; 355; 356; 357; 360.

Verbs beginning with a vowel or diphthong, instead of the syllabic augment ε, lengthen the vowel or diphthong, the first vowel of the diphthong being lengthened. This is called the "temporal augment" because it increases the time (Latin *tempus*, time). Thus the imperfect of ἄγω I lead is ἤγον I was leading; of ἄρχω I begin or rule is ἤρχον; of εὐλογέω I praise is ἐπλόγειον. If a verb compounded with a preposition is augmented, the augment follows the preposition; i. e., the verb is augmented, not the preposition; as, παράγω (παρά by and ἄγω) I lead by, παρήγον I was leading by; ἐξάγω (ἐκ or ἐξ out and ἄγω) I lead out; ἐξήγον I was leading out.

Written Exercise.

1. Conjugate in the present and imperfect: —

ἄγω, ἄρχω, εὐλογέω. ἐξάγω, ὑπάρχω (ὑπό under).

2. Explain temporal augment.

In a compound, a preposition before a vowel loses its final vowel.

Oral Exercise.

Conjugate in the present and imperfect indicative active all the verbs that you know except the imperfect of εἰμί.

Translate and commit: —

Ἰησοῦς ἔσται ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ.

NATURE STUDY.—NO. 13.

THE last few lessons have prepared the way for a general explanation of sound, heat, light, and electricity. It is believed that all these phenomena are due to the form and frequency of waves,

or vibrations, of the molecules of matter through which the sound, heat, light, or electricity may pass. Some substances carry one form of molecular motion, or vibration, more rapidly than others. Thus, sound traverses wood or iron more rapidly than air; heat traverses air much more rapidly than iron; and electricity traverses iron and other good conductors more rapidly than any other form of motion does. In other words, wood is a good conductor of sound, iron of electricity, and ether of light.

The word "ether" needs explanation. If our home students could make certain rather difficult experiments, it would be easier to explain this. For example, you know that sound may be carried by the air. But if you could take all the air out of a large glass vessel, and then swing a bell inside of it, you could not hear any sound from the bell. This experiment proves that sound cannot travel through a vacuum; that is, through a space in which there is no air. But a beam of sunlight goes through the vacuum just as readily as through air. Hence there must be something in the vacuum through which, or by means of which, the light is carried. Scientists have called this "something" the "luminiferous ether;" that is, the light-bearing ether. No one knows, or pretends to know, just what it is, but it seems necessary to believe that there is some such medium in space, that carries the waves of light from the sun, moon, and stars to us.

With this explanation, some interesting experiments can be made more easily with light than with sound or electricity. But first we should understand better the relations between these forms of motion. It has been proved that sound is produced by vibrations in the air, or other conductor, that run from 32 to 30,000 each second. The faster the vibrations occur, the higher the note, until, beyond 30,000 a second, it is too sharp to be heard.

If these vibrations continue to increase in rapidity up to 100,000,000 a second, they are felt, not as sound but as electricity. If they go up to 129,000,000,000,000, they are felt as heat. If they still go up to 395,000,000,000,000, they are recognized as red light; and if they reach 831,000,000,000,000 waves each second, they become violet-colored light.

Beyond the range of sound vibrations these figures mean very little to us, except that a continuous increase in the rapidity of vibrations means electricity, heat, and light, in this order. That there is such an increase may be shown by experiment. If a strong current of electricity is passed through a large enough conductor, it does not manifest itself in any violent way; but if the conductor is reduced to the size of a small wire, which can vibrate much faster than a large one, it immediately becomes hot. If the vibration caused by the current becomes rapid enough, the wire glows with light, and may finally burn up.

Now it was intimated in the paragraph before the last that light is made up of different colors. We can see whether this is true by the following —

EXPERIMENT.

Fill a square bottle partly full of water, and lay it on its side. Make a pasteboard screen as long as the bottle, and cut, near its lower edge, a hole about one-half inch in diameter. Draw down all the curtains in the room, and set the bottle and its screen on the window-sill, placing the bottle in such a way that it rests on one of its four edges, with a stream of light coming through the screen and the water. (Instead of the bottle of water, a solid, three-sided piece of glass might be used. Such a piece is called a prism.)

STUDY.

1. After the light passed through the prism, what colors did you see in it? How many?
2. What color was highest on the wall? Lowest?
3. Name the colors in order from top to bottom.
4. Where did the colors come from?
5. Do you see the same colors in the rainbow?
6. What separates the light into the colors of the rainbow?
7. Was there ever a rainbow before there was any rain on the earth?
8. Do you ever see a rainbow in the same direction from you as the sun is? Which way? Ever seen in the south?

9. What is a prism? A vacuum? A spectrum? (See dictionary.)

10. There may be many other waves of energy, above light and below sound, that we know nothing of; but we know that all power is from God, and that eternity will not suffice to study it fully.

MICHIGAN AGRICULTURAL COLLEGE.

Editor Christian Educator:

I enjoyed your article on the "Educational problem," and am interested in the scheme of education which it embraces. I think you are doing a good work, and I would like to encourage you in it. Your paper is full of good, strong material along the right lines. I wish every public-school man and every public-school teacher could read this paper. To my mind the weakness of the whole public-school system is along the industrial line. It has been a mystery to me why our educators do not see this. However, I think it is coming. This movement is in keeping with the industrial development along other lines, and if our educational system adapts itself to the times and conditions, it must certainly embrace industrial work.

J. L. SNYDER, Pres.

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In Effect November 21, 1897.

EASTBOUND.	LEAVE.
Bay City, Detroit, Port Huron, and East.....	7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations..	8.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal.	8.23 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston.....	2.25 A. M.

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

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EASTBOUND.

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

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

WESTBOUND.

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

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

* Daily.

† Except Sunday.

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MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

EAST.	8	12	6	10	14	4	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Express.	*Eastern Limited.	*N. Shore Limited.	*Atl. & Ind. Express.
Chicago.....	pm 9.50		am 6.50	am 10.30	pm 3.00	pm 2.00	pm 11.40
Michigan City.....	11.40		8.48	pm 12.08	4.40	3.30	am 1.34
Niles.....	am 12.48		10.15	1.00	5.37	4.25	am 2.40
Kalamazoo.....	2.10	am 7.15	11.55	2.08	6.55	5.33	4.05
Battle Creek.....	3.00	8.00	pm 12.50	2.42	7.35	6.05	4.45
Marshall.....	3.30	8.33	1.20	3.09	7.55		5.10
Albion.....	4.00	8.47	1.45	3.30	8.15		5.34
Jackson.....	4.40	10.05	2.35	4.05	8.77	7.20	6.25
Ann Arbor.....	5.50	11.19	3.47	4.58	9.47	8.10	7.30
Detroit.....	7.20	pm 12.25	5.30	6.00	10.50	9.10	9.00
Falls View.....					am 5.25		pm 4.34
Susp. Bridge.....					5.58		4.43
Niagara Falls.....					6.25		4.50
Buffalo.....				am 12.20	6.45	am 3.10	5.30
Rochester.....				3.13	9.55	5.50	8.40
Syracuse.....				5.15	pm 12.15	7.45	10.45
Albany.....				9.05	4.50	pm 3.00	7.00
New York.....				pm 3.25	8.45	pm 3.00	7.00
Springfield.....				12.16	8.34	2.35	9.32
Boston.....				8.00	11.35	5.20	10.45
WEST	7	15	3	8	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kaia. Accom.	*Pacific Express.
Boston.....		am 10.30		am 5.00	pm 3.00		pm 7.15
New York.....		pm 1.00		10.00	pm 6.00		am 12.10
Syracuse.....		8.35		pm 5.00	am 2.10		pm 12.25
Rochester.....		10.37		6.55	4.15		am 2.25
Buffalo.....		11.50		7.50	5.40		pm 3.50
Niagara Falls.....				8.30	6.25		4.32
Falls View.....				6.54			5.12
Detroit.....	pm 8.20	am 7.15	am 7.50	am 1.50	pm 12.40	pm 4.45	11.25
Ann Arbor.....	9.40	8.12	9.19		1.38	5.55	am 12.30
Jackson.....	11.15	9.10	11.10	3.35	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.21	pm 12.55	4.43	3.52	9.11	3.00
Kalamazoo.....	1.30	10.57	2.13	5.18	4.32	10.00	3.40
Niles.....	3.15	12.23	4.00	6.40	6.05		6.08
Michigan City.....	4.25	pm 1.22	5.20	7.32	7.05		6.06
Chicago.....	6.30	3.00	7.15	9.00	8.50		7.50

*Daily. †Daily except Sunday.

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

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

The Review and Herald.

BATTLE CREEK, MICH., MARCH 29, 1898.

DISCUSSING the subject of dissection and vivisection in the public schools, the *Outlook* very pertinently remarks, "Our public-school system, at least in the great towns and cities, needs greater simplification rather than greater complexity."

READ what the publishers say in another column concerning the *YOUTH'S INSTRUCTOR*. When the sample copy comes to hand, we feel sure that an examination of it will lead you to order, by first mail, the paper sent regularly to your address.

It is reported upon good authority that the relations between France and Russia, which, by the alliance composed last year, were supposed and proclaimed to be so friendly, are "now undergoing a change, and that alienation has already proceeded so far as to produce in France not only uneasiness but resentment."

THE annual meetings of the College and the Publishing Association continued so long that the reports are also quite long. And the meetings continuing so long caused the reports to reach us so late as to make it a question of delaying the paper or letting them lie over till next week. We decided not to delay the paper.

A CORRESPONDENT writing from Korea to the *Independent* on the situation in China, says that "although France, as a republic, is supposed to sustain freedom of religion, the fact is that Roman Catholics have the active support of the French government, and in many places to-day are making more opposition to Protestant missions than are the heathen."

A BALTIMORE judge has decided that faith-cure doctors are not entitled to remuneration for their services, taking the ground that the faith-cure physician renders no apparent services to the sick. But if some other doctor should render that same patient, or any other, the "apparent service" of dosing him with drugs that would help to kill him, no doubt he would be "entitled" to the usual large remuneration for it.

WE have concluded that our readers would be pleased to know of the progress of the cause in as much of the field as possible. We have therefore compiled from the State papers all that we could find to date, and shall hereafter do so each week. We therefore request every State that publishes any kind of paper, even though it be only a mimeograph, to send a copy regularly to the *REVIEW AND HERALD*, so that we can have our report full.

Now that we make a compiled report of work in the States, we do not say at all that our workers in the States should cease to send reports direct to the *REVIEW*. We are glad to have direct all the reports the brethren choose to send; we are glad also to make up the other in addition. However, our reports from foreign fields, and from the districts and general field, are now so large that we cannot always

print all the reports that are in our hands. Some must therefore sometimes necessarily lie over, or be shortened; and we believe the brethren would rather have them shortened than delayed. We do not believe that any of our readers would desire that the foreign reports should be shortened, nor yet the district reports; we therefore ask to be allowed the privilege of shortening the home reports when necessary, rather than to hold them over two or three, or even more, weeks, as we have frequently been compelled to do.

THE assistant attorney-general of Kansas has given an official opinion to Dr. Gill, secretary of the State board of health, who is making war on quack doctors in that State, that "divine healers" are exempt from prosecution, because Jehovah, from whom they claim to have their power, is not subject to the laws of Kansas. The main point in this decision is well taken, though on that very point there are a large number of States of the Union that are not nearly so well instructed as is Kansas.

THE sheriff and his posse who were prosecuted for murder in Pennsylvania for firing into a crowd of striking miners last summer were promptly acquitted. This verdict was reached on the first ballot, and it is said the jury would have been ready to render the same verdict without even leaving their seats, if it had been suggested or called for. The attitude of the striking miners is shown in the fact that they attacked and beat one of the witnesses for the sheriff and deputies, and have boycotted one of the jurors. Why they have not boycotted *all* the jurors is not explained.

THE present situation is grave. The spirit of war is in the very air. All British war-ships have been ordered to prepare for immediate readiness to go to sea. Some of the English papers are even asking whether England has not actually surrendered to Russia in her attitude toward the question there involved. A report is at hand that Great Britain has ordered a concentration of her war-ships and torpedo-boats on this side of the Atlantic at New York. This is regarded as very significant. The stoutest hearts are filled with anxiety for the possibilities of the immediate future. Now as never before should those who know the meaning of these things improve the moments; "for the coming of the Lord draweth nigh."

THE word this week on the partition of China is that France has demanded that the four south-eastern provinces of the Chinese Empire—"Kwangsi and Kwangtung, on the coast, and Yunnan and Kweichau, to the west of them"—shall be reserved under pledge that they shall never be ceded to any other power; that railroad privileges in these provinces be also granted; and that the imperial postal service shall be put under the charge of a Frenchman." When Russia designated her limits, two weeks ago, answer must be made in five days. France now must have her answer in eight days. This practically accomplishes the partition of China among Russia, Germany, England, and France. And these kings of the west have practically become "the kings of the east."

Who can doubt that when Mary and Joseph went with the infant Jesus to Egypt, that the saying might be fulfilled, "Out of Egypt have I called my Son," their hearts thrilled with the memories of those other infants who were cast out "to the end they might not live," and of that one which was set afloat in his little ark among the reeds on the Nile, and of the mighty deliverance of his people, which God wrought in that land? And now one of our missionaries sits down with other brethren in the shade of the orange- and lemon-trees, amid the very scenes of those ancient events, and they study the accounts of the former callings out of Egypt, and commune together and with God upon the Lord's last calling out of Egypt, and a mightier deliverance even, than before. These things are worth thinking of.

HIS HONOR the governor of Michigan, in making war on railroad passes to State officials, went so far as to declare that "even the clergyman who rides at a reduced rate is expected to make some return to the railroad company." This is certainly a mistake, for the writer has for ten years straight ahead ridden all over the United States, from the Atlantic to the Pacific, and from the Lakes to the Gulf, on reduced-rate railroad permits, and never in a single instance has he in any way received the slightest intimation from any railroad or transportation company or official that he was expected to make any return of any kind whatever, except a written receipt for the permit. And we believe every other clergyman in the United States can certify to the same thing.

FROM a private letter just received from Melbourne, Australia, dated February 10, we quote the following sentences: "We have been having some fearfully hot weather, and very extensive bush and prairie fires. Some of the finest country in the colony of Victoria has been burned over. A dense cloud of smoke has been hanging over the colony for weeks. It has been so dense at times that boats have been prevented from coming up the bay at night. Our hot days have been something terrific. The thermometer stands up at 108° F. or more in the shade, and the wind blows almost like a hurricane. You can imagine how this would wither things. I never before experienced such weather. We are also beginning to be troubled again with water famines. Parrots from the interior flock in hundreds to the water-tanks, and are so eager for water that they tumble in and drown. One hundred and twenty birds that had been drowned in this way were taken out of one tank in one day. At another place there was a rush of people for water at a place where a few loads of water had been conveyed a long distance, and people who had come twelve miles for water had to go home without any. Surely we are coming to strange and trying times. We are certainly entering the time of trouble."

A HOME MISSIONARY CAMPAIGN.

THE junior and sophomore classes at the American Medical Missionary College are having a vacation of five weeks, and by the advice of the Medical Missionary Board, have decided to spend their vacation among the churches. These students have had a most interesting experience in connection with the work in Chicago and elsewhere, and we feel sure they will receive a cordial welcome wherever they go. Their special mission is to get everybody interested in missionary work. The time has come when every home ought to be a mission, every farm a mission farm, and every Christian a missionary. J. H. KELLOGG.